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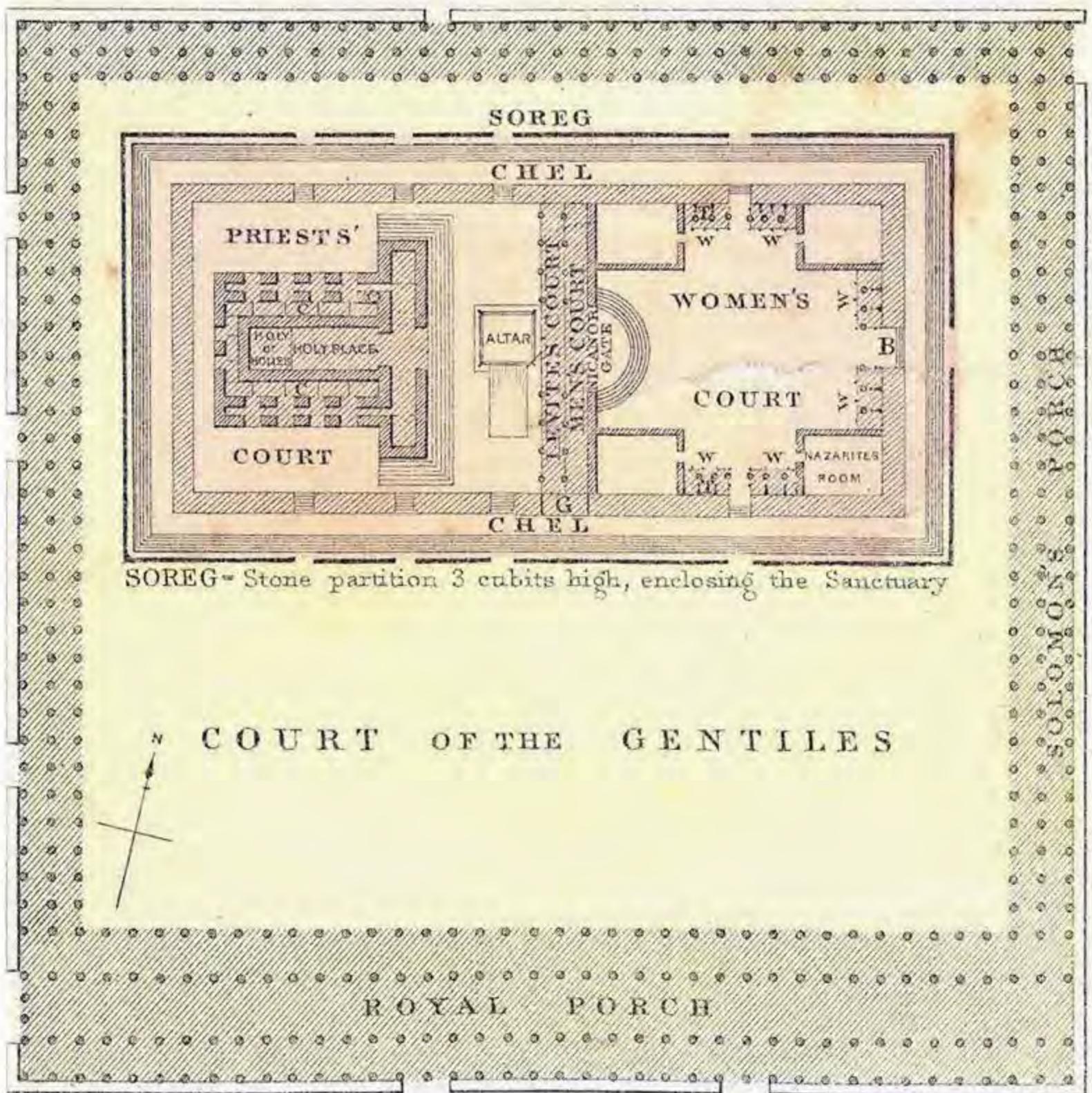
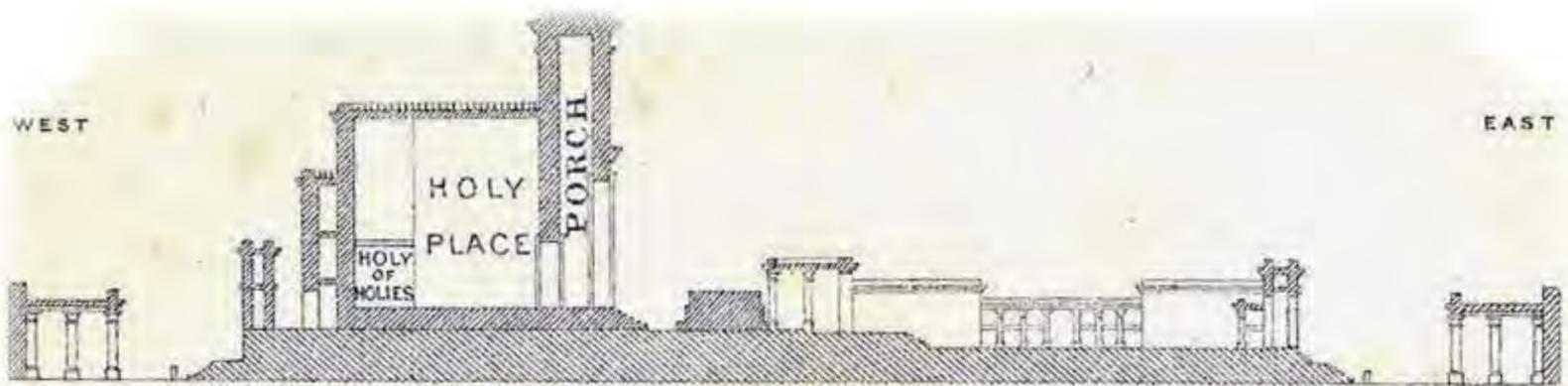
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# THE TEMPLE REBUILT BY HEROD



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H. Courcier F.R.G.S.

- B. Beautiful Gate (?)
- C. Chambers for treasures & offerings Neh XII.44, Mal. III.10.
- G. The Hall Gazith, where the Sanhedrim met
- T. 13 Trumpet shaped Treasure Chests
- W. Galleries in which the women usually worshipped  
(men assembled in the court below)

# Cambridge Greek Testament for Schools and Colleges.

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.  
DEAN OF PETERBOROUGH.

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THE GOSPEL ACCORDING TO

## ST MARK,

*WITH MAPS, NOTES AND INTRODUCTION*

BY

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New Edition revised with Appendix.

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PREFACE  
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting, occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH,  
14th Feb. 1880.

## EDITOR'S PREFACE.

IN the preparation of this Edition of the Greek Text of St Mark's Gospel the works principally consulted have been Bruder's *Concordance of the New Testament*, and Trommius' of the LXX.; Grimm's Edition of *Wilkie's Clavis*, the *Lexicon* of Schleusner, and Cremer's *Biblio-Theological Lexicon of New Testament Greek*; Dr Moulton's Edition of Winer's *Grammar*; Goodwin's *Greek Moods and Tenses*; Clyde's *Greek Syntax*; Clyde's *Romæic and Modern Greek*, and Vincent and Bourne's *Modern Greek*.

References have been given to Lightfoot's *Horæ Hebraicæ*; Westcott's *Introduction to the Study of the Gospels*; Scrivener's *Introduction to the Criticism of the New Testament*; Hammond's *Textual Criticism*; Ellicott's *Historical Lectures on the Life of our Lord*; Liddon's *Bampton Lectures*, ed. 1882; as also to the Commentaries of Maldonatus,

Bengel, Meyer, and Lange, and various modern books of travel.

I have to thank very sincerely my friend and colleague the Rev. Thomas Walker, Sub-Warden of St Augustine's College, for looking over the sheets as they passed through the press, and for many valuable suggestions on several points.

G. F. M.

ST AUGUSTINE'S COLLEGE,  
Nov. 25, 1882.

## ON THE GREEK TEXT.

IN undertaking an edition of the Greek text of the New Testament with English notes for the use of Schools, the Syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use\*. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text, and to disregard the results of textual criticism in its application to MSS., Versions and Fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable. On the other hand the Syndics were unable to adopt one of the more recent critical texts, and they were not disposed to make themselves responsible for the preparation of an

\* The form of this text most used in England, and adopted in Dr Scrivener's edition, is that of the third edition of Robert Stephens (1550). The name "Received Text" is popularly given to the Elzevir edition of 1633, which is based on this edition of Stephens, and the name is borrowed from a phrase in the Preface, "Textum ergo habes nunc ab omnibus receptum."

entirely new and independent text: at the same time it would have been obviously impossible to leave it to the judgment of each individual contributor to frame his own text, as this would have been fatal to anything like uniformity or consistency. They believed however that a good text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis. The same principle of consent could be applied to places where the two critical editions were at variance, by allowing a determining voice to the text of Stephens where it agreed with either of their readings, and to a third critical text, that of Lachmann, where the text of Stephens differed from both. In this manner readings peculiar to one or other of the two editions would be passed over as not being supported by sufficient critical consent; while readings having the double authority would be treated as possessing an adequate title to confidence.

A few words will suffice to explain the manner in which this design has been carried out.

In the *Acts*, the *Epistles*, and the *Revelation*, wherever the texts of Tischendorf and Tregelles agree, their joint readings are followed without any deviation. Where they differ from each other, but neither of them agrees with the text of Stephens as printed in Dr Scrivener's edition, the consensus of Lachmann with either is taken in preference to the text of Stephens. In all other cases the text of Stephens as represented in Dr Scrivener's edition has been followed.

In the *Gospels*, a single modification of this plan has been rendered necessary by the importance of the Sinai MS. (Σ), which was discovered too late to be used by Tregelles except in the last chapter of St John's Gospel and in the following books. Accordingly, if a reading which Tregelles has put in his margin agrees with Σ, it is considered as of the same authority as a reading which he has adopted in his text; and if any words which Tregelles has bracketed are omitted by Σ, these words are here dealt with as if rejected from his text.

In order to secure uniformity, the spelling and the accentuation of Tischendorf, have been adopted where he differs from other Editors. His practice has likewise been followed as regards the insertion or omission of Iota subscript in infinitives (as ζῆν, ἐπιτιμᾶν), and adverbs (as κρυφῆ, λάθρα), and the mode of printing such composite forms as διαπαντός, διατί, τουτέστι, and the like.

The punctuation of Tischendorf in his eighth edition has usually been adopted: where it is departed from, the deviation, together with the reasons that have led to it, will be found mentioned in the Notes. Quotations are indicated by a capital letter at the beginning of the sentence. Where a whole verse is omitted, its omission is noted in the margin (*e.g.* Matt. xvii. 21; xxiii. 12).

The text is printed in paragraphs corresponding to those of the English Edition.

Although it was necessary that the text of all the portions of the New Testament should be uniformly con-

structed in accordance with these general rules, each editor has been left at perfect liberty to express his preference for other readings in the Notes.

It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to "the Received Text" for use in Schools.

J. J. STEWART PEROWNE.

DEANEY, PETERBOROUGH,  
20 April, 1881.

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PALESTINE IN THE TIME OF OUR SAVIOUR	<i>do.</i>

*"Companion of the Saints! 'twas thine  
To taste that drop of peace divine,  
When the great soldier of thy Lord  
Call'd thee to take his last farewell,  
Teaching the Church with joy to tell  
The story of your love restor'd."*

*"The Christian Year." St Mark's Day.*

# INTRODUCTION.

## CHAPTER I.

### LIFE OF ST MARK.

I. THE name of the author of the Second Gospel has been universally believed to be *Marcus*. His Jewish name was John, which is the same as Johanan (*the grace of God*). We can almost trace the steps whereby the former became his prevalent name in the Church. Ἰωάνης ὁ ἐπικαλούμενος<sup>1</sup> Μάρκος in Acts xii. 12, 25, xv. 37, becomes Ἰωάνης alone in Acts xiii. 5, 13; Μάρκος in Acts xv. 39, and thenceforward there is no change, Col. iv. 10; Philemon 24; 2 Tim. iv. 11.

II. The Evangelist was the son of a certain Mary, a Jewish matron of some position, who dwelt at Jerusalem (Acts xii. 12), and was probably born of an Hellenistic family in that city. Of his father we know nothing, but we do know that the future Evangelist was cousin<sup>2</sup> to Barnabas of Cyprus, the great friend of St Paul.

III. His mother would seem to have been intimately acquainted with St Peter, and it was to her house, as to a familiar home, that the Apostle repaired (A.D. 44) after his deliverance from

<sup>1</sup> τοῦ ἐπικληθέντα Μάρκον, Acts xii. 25; τὸν καλούμενον Μάρκον, Acts xv. 37.

<sup>2</sup> The Greek word ἀνεψιὸς used in Col. iv. 10, Μάρκος ὁ ἀνεψιὸς Βαρνάβα, is applied to cousins-german, the children whether of two brothers or of two sisters or of a brother and a sister, as it is carefully defined in Pollux iii. 28. This sense it also has in the Septuagint, Num. xxxvi. 11, καὶ ἐγένοντο Θερσαὶ καὶ Ἐγλαὶ καὶ Μελλὰ καὶ Νουὰ καὶ Μαλαὰ θυγατέρες Σαλβαὰδ, τοῖς ἀνεψιοῖς αὐτῶν. Bp. Lightfoot on Col. iv. 10.

prison<sup>1</sup>. This fact accounts for St Mark's intimate acquaintance with the Apostle, to whom also he probably owed his conversion, for St Peter calls him *his son*<sup>2</sup>.

iv. We hear of him for the first time in Acts xii. 25, where we find him accompanying Paul and Barnabas on their return from Jerusalem to Antioch (A.D. 45). He next comes before us on the occasion of the earliest missionary journey of the same Apostles, A.D. 48, when he joined them as their minister (Acts xiii. 5)<sup>3</sup>. With them he now visited Cyprus, with which island he may have been previously acquainted, as being the native country of Barnabas. But at Perga in Pamphylia, when they were about to enter on the more arduous part of their mission, he left them, and for some unexplained reason returned to Jerusalem, to his mother and his home<sup>4</sup>.

v. This occurred about A.D. 48. Three years afterwards, A.D. 51, the same Apostles resolved to set out on a second missionary tour. But on this occasion, in spite of the earnest desire of his kinsman to take him with them, St Paul resolutely declined to associate himself again with one who *departed from them from Pamphylia and went not with them to the work* (Acts xv. 38). The issue was a *sharp contention*<sup>5</sup>, which resulted in the separation of St Paul from his old friend, who, taking Mark with him,

<sup>1</sup> Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου ἐπι-  
καλουμένου Μάρκου, Acts xii. 12.

<sup>2</sup> Μάρκος ὁ υἱός μου, 1 Pet. v. 13. There is no solid ground for the conjecture that (a) the Evangelist was one of the Seventy disciples, or that (b) he was one of those who were offended at the saying of Christ in the synagogue of Capernaum (John vi. 53, 60) but was afterwards won back by St Peter. The theory, however, is not to be wholly rejected which would identify him with the young man, who on the night of our Lord's apprehension, followed in his light linen robe, which he left in the hands of the officers when he fled from them (Mark xiv. 51, 52, where see note).

<sup>3</sup> Εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην, Acts xiii. 5.

<sup>4</sup> Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα, Acts xiii. 13. Some think he simply wished to rejoin St Peter and the other Apostles, and share their labours at Jerusalem; (ii) others hold that he shrank from the *perils of rivers* and *perils of robbers* (2 Cor. xi. 26) in the interior of Asia Minor.

<sup>5</sup> Ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, Acts xv. 39. "Vehementia notatur hoc verbo. Barnabas æquitate, Paulus veritate nitēbatur." Bengel.

once more repaired to Cyprus, while the great Apostlè of the Gentiles, accompanied by Silas, proceeded through Syria and Cilicia (Acts xv. 39—41).

VI. At this point St Luke's narrative takes leave of the Evangelist. But whatever was the cause of his vacillation, it did not lead to a final separation between him and St Paul. We find him by the Apostle's side during his first imprisonment at Rome, A.D. 61—63, and he is acknowledged by him as one of *his few fellow-labourers unto the kingdom of God*, who had been a *comfort*<sup>1</sup> to him during the weary hours of his imprisonment. At the time when St Paul was dispatching his letter to the Colossians St Mark contemplated a journey to Asia Minor, and St Paul prepared the Christians of Colossæ to give him a friendly reception<sup>2</sup>.

VII. We next have traces of him in another passage of the New Testament. In 1 Pet. v. 13 occur the words, 'Ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱὸς μου. From this we infer that he joined his spiritual father, the great friend of his mother, at Babylon, then and for some hundred years afterwards one of the chief seats of Jewish culture, and assisted him in his labours amongst his own countrymen.

VIII. From Babylon he would seem to have returned to Asia Minor, for during his second imprisonment, A.D. 68, St Paul writing to Timothy charges him to bring Mark with him to Rome, on the ground that he *was profitable unto him for the ministry*<sup>3</sup>. From this point the New Testament is silent respecting the Evangelist. It is not improbable, however, that he did join the Apostle at Rome. After the martyrdom of St Peter and St Paul, ecclesiastical tradition affirms that St Mark visited Egypt<sup>4</sup>, founded the Church of Alexandria, and died by martyrdom<sup>5</sup>.

<sup>1</sup> Οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία, Col. iv. 11. "This commendatory notice is especially interesting as being the first mention of St Mark since the separation of some twelve years before," Acts xv. 39. Bp. Lightfoot *in loc.*

<sup>2</sup> Ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν, Col. iv. 10.

<sup>3</sup> Ἔστιν γὰρ μοι εὐχρηστος εἰς διακονίαν, 2 Tim. iv. 11. Thus in the later years of the Apostle's life he had entirely effaced the unfavourable impression left by his earlier desertion.

<sup>4</sup> Eusebius *H. E.* iii. 16; Hieron. *Vir. Illustr.* ii. 8.

<sup>5</sup> According to later legends his body was removed from Alexan-

## CHAPTER II.

## CIRCUMSTANCES OF THE COMPOSITION OF THE GOSPEL.

I. WHEN we pass from the Evangelist himself to the Gospel which he wrote it is natural to ask four questions: (i) *When was it written?* (ii) *Where was it written?* (iii) *For whom was it written?* (iv) *In what language was it written?*

II. *When?* Upon this point nothing absolutely certain can be affirmed, and the Gospel itself affords us no information. The Evangelist is mentioned as a relative of Barnabas, as a *comfort* to St Paul, and *profitable for the ministry* (Col. iv. 10, 11). But nothing is said of any greater distinction. We may conclude, therefore, that his Gospel was not written before A.D. 63. Again, we may as certainly conclude that it was not written after the destruction of Jerusalem, for it is not likely that he would have omitted to record so remarkable a fulfilment of our Lord's predictions. Hence A.D. 63—70 become our limits, but nearer than this we cannot go<sup>1</sup>.

III. *Where?* As to the place, the weight of testimony is in favour of the belief that the Gospel was written and published at Rome. In this Clement, Eusebius, Jerome, Epiphanius all agree. Chrysostom indeed mentions Alexandria as the place of its composition, but his statement receives no confirmation, as otherwise it could not fail to have done, from any Alexandrine writer<sup>2</sup>.

IV. *For whom?* The traditional statement is that it was written primarily for Gentiles, and especially for those of Rome. A review of the Gospel itself confirms this view. For

dria to Venice A.D. 827, which was formally placed under his protection. Hence "the Lion," the symbol of St Mark, became the standard of the Venetian Republic.

<sup>1</sup> The most direct testimony as to date is that of Irenæus, who says the Gospel was written *μετὰ τὴν τούτων* (scil. τοῦ Πέτρου κ. τοῦ Παύλου) *ἔξοδον*, Iren. iii. 1, p. 174.

<sup>2</sup> Storr has conjectured that St Mark wrote at Antioch. But his ground for this, a comparison of Mark xv. 21 with Acts xi. 20, is not a sufficient basis for the theory.

- (i) *All reference to the Jewish Law is omitted*, and on his own authority the Evangelist makes no quotations from the Old Testament, with the exception of those in the opening verses from Mal. iii. 1 and Isaiah xl. 3<sup>1</sup>.
- (ii) *Words are explained which could not be understood by Gentile readers*: Βοανηργές (iii. 17); Ταλιθά κούμ (v. 41); Κορβάν (vii. 11); Βαρτιμαίος (x. 46); λεπτά δύο, ὃ ἐστὶν κοδράντης (xii. 42); Ἀββᾶ (xiv. 36); Ἐλωί, ἐλωί, λεμὰ σαβαχθανεί (xv. 34).
- (iii) *All genealogical notices* of our Lord's descent are omitted.
- (iv) *Jewish usages* and other points, with which Jews only could be expected to be familiar, are elucidated. Thus we are told that οἱ Ἰουδαῖοι ἐὰν μὴ πυγμαῖ νίψονται τὰς χεῖρας οὐκ ἐσθίουσι (vii. 3); that the Mount of Olives is κατέναντι τοῦ ἱεροῦ (xiii. 3); that the Passover was killed τῇ πρωτῇ ἡμέρᾳ τῶν ἀζύμων (xiv. 12); that the 'Preparation,' παρασκευή, was 'the day before the Sabbath,' προσάββατον (xv. 42).
- (v) Again, St Mark uses several Latin forms which do not occur in the other Gospels, as σπεκουλάτορα (vi. 27); ξεστῶν (vii. 4); κοδράντης (xii. 42); τὸ ἰκανὸν ποιῆσαι=satisfacere (xv. 15); κεντυρίων (xv. 39, 44, 45)<sup>2</sup>.

v. *In what language?* As to the language in which the Gospel was written, there never has been any reasonable doubt that it was written in Greek. The hypothesis of a Latin original<sup>3</sup> rests on no sufficient foundation. A portion of a supposed original autograph of the Evangelist is shewn in the Library of St Mark's at Venice, but it has been ascertained to be merely part of an ancient Latin MS. of the Four Gospels, another fragment of which exists at Prague, and was formerly preserved at Aquileia. If the Evangelist had written in Latin, the language

<sup>1</sup> That in Mark xv. 28 is interpolated.

<sup>2</sup> The remarkable insertion of πάντων τοῖς ἔθνεσιν in xi. 17 and the omission of the limitations of the mission of the Apostles in Matt. x. are also deserving of attention.

<sup>3</sup> Two Syriac Versions contain a marginal note that *Mark preached at Rome in Latin*, and four MSS. (Cent. x.—xiii.) append a notice, τὸ κατὰ μάρκ. εὐαγ. ἐγράφη ῥωμαῖσιν ἐν ῥώμῃ μετὰ ἐτη ιβ' τῆς ἀναλήψεως τοῦ κυρίου.

of a large and increasing body of Christians, it is unaccountable that no ancient author should have mentioned the fact.

VI. On another point the testimony of the early Church is also unanimous, viz. that the Evangelist composed his Gospel under the eye and direction of St Peter. As to this fact the words of John the Presbyter, quoted by Papias<sup>1</sup>, are explicit. "Mark," we read, "having become the interpreter of Peter, wrote accurately all that he remembered<sup>2</sup>; but he did not [record] in order that which was either said or done by Christ. For he neither heard the Lord nor followed Him; but afterwards, as I said, [attached himself to] Peter, who used to frame his teaching to meet the wants of his hearers, but not as making a connected narrative of the Lord's discourses." Here it is distinctly asserted that St Peter's teaching was the basis of the Second Gospel.

VII. Equally definite is the testimony of later writers. Thus Justin Martyr (A.D. 100—120) quotes from the present Gospel under the title of "the Memoirs of Peter<sup>3</sup>." Irenæus (A.D. 177—202) asserts that after the decease of these (Peter and Paul), Mark, the disciple and interpreter of Peter, himself also handed down to us in writing the things which were preached by Peter<sup>4</sup>. Origen (A.D. 185—254) says still more expressly that "Mark made his Gospel as Peter guided him<sup>5</sup>." Clement of Alexandria

<sup>1</sup> Eusebius *H. E.* iii. 39; Routh *Rel. Sacr.* i. 13 ff. Μάρκος μὲν ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. Οὗτε γὰρ ἤκουσε τοῦ Κυρίου, οὗτε παρηκολούθησεν αὐτῷ· ὕστερον δὲ, ὡς ἔφη, Πέτρω, ὃς πρὸς τὰς χρέιας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὡς περ συνταξὴν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως ἕνα γράψας ὡς ἀπεμνημόνευσεν. Ἐνὸς γὰρ ἐποιήσατο προνοίαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι τι ἐν αὐτοῖς. *Comp. Hist. Ecc.* v. 8.

<sup>2</sup> Or that "he (Peter) mentioned" (ἐμνημόνευσεν). The word is ambiguous and may have either of these meanings. See Westcott's *Introd. to the Gospels*, p. 180, n.

<sup>3</sup> Justin Martyr, *Dial.* c. 106.

<sup>4</sup> Iren. c. *Hæc.* iii. 1. 1: Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενοι ἐγγράφως ἡμῖν παραδέδωκε. In another place c. *Hæc.* iii. 10. 6, he calls the Evangelist *interpreter et secretator* (= ἀκόλουθος) Petri.

<sup>5</sup> Eusebius *H. E.* vi. 25: ὡς Πέτρος ὑφηγήσατο αὐτῷ. See Origen *Comm. in Matt.* i.

(A.D. 191—202) mentions as a "tradition of the elders of former time," that when Peter had publicly preached the word in Rome, and declared the Gospel by inspiration, "those who were present, being many, urged Mark, as one who had followed him from a distant time and remembered what he said, to record what he stated; and that he having made his Gospel, gave it to those who made the request of him<sup>1</sup>." Tertullian again (A.D. 190—220) affirms that "the Gospel of Mark is maintained to be Peter's<sup>2</sup>;" while Jerome (A.D. 346—420) tells us that "it was composed, Peter relating, and he writing<sup>3</sup>."

VIII. With this testimony of the early Church before us we may conclude, not indeed that the narrative, as we have it in the second Gospel, was the Apostle's, but

(a) That when the Evangelist, after separation from his master, under the guidance of the Holy Spirit, composed his Gospel, he reproduced many of the oral communications of St Peter<sup>4</sup>;

(b) That to the keen memory of the Apostle, recalling scenes in which he had often borne a prominent part, and of which he was an eye-witness, we owe the graphic colouring, the picturesque touches, the minuteness of detail, which his "interpreter" reverently preserved, and faithfully enshrined in the pages of his Gospel.

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

(1) It was St Peter who followed after our Lord in the morning after the miracles at Capernaum (Mark i. 36);

<sup>1</sup> Euseb. *H. E.* vi. 14: Τοῦ Πέτρου δημοσίᾳ ἐν Ῥώμῃ κηρύξαντος τὸν λόγον, καὶ Πνεύματι τὸ εὐαγγέλιον ἐξειπόντος, τοὺς παρόντας πολλοὺς ὄντας παρακαλέσαι τὸν Μάρκον ὡς ἐν ἀκολουθήσαντα αὐτῷ πόρρωθεν καὶ μεμνημένον τῶν λεχθέντων, ἀναγράψαι τὰ εἰρημέτα ποιήσαντα δὲ τὸ εὐαγγέλιον, μεταδοῖναι τοῖς δεομένοις αὐτοῦ.

<sup>2</sup> Tertullian *Adv. Marc.* iv. 5: "licet et Marcus quod edidit Petri affirmatus, cujus interpres Marcus."

<sup>3</sup> "Habebat ergo [B. Paulus] Titum interpretem; sicut et B. Petrus Marcum, cujus Evangelium Petro narrante et illo scribente compositum est." Jerome *ad Hedibiam*, Ep. cxx.

<sup>4</sup> Papias as quoted by Eusebius, *H. E.* iii. 39.

- (2) It was he who drew attention to the rapid withering of the fig-tree (Mark xi. 21);
- (3) It was he, who with three others of the Apostles, asked our Lord as He sat on the Mount of Olives respecting the destruction of Jerusalem (Mark xiii. 3);
- (4) It was to him specially amongst the Apostles, to whom the angel directed that the announcement of the Resurrection should be made (Mark xvi. 7).

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

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

## CHAPTER III.

### CHARACTERISTICS OF THE GOSPEL.

I. FROM the time, and place, of its composition we now pass on to the *general characteristics* of the Gospel.

II. One peculiarity strikes us the moment we open it, the absence of any genealogy of our Lord. This is the key to much that follows. It is not the design of the Evangelist, like St Matthew (i. 1), to present our Lord to us as the Messiah, *the son*

of David and Abraham, or, like St Luke (iii. 38), as the Universal Redeemer, *the Son of Adam, which was the Son of God.*

III. His design is to present Him to us as *the incarnate wonder-working Son of God, living and acting amongst men, and to pourtray Him in the fulness of His living energy*<sup>1</sup>.

IV. The limits indeed and general character of the work are nowhere more strikingly described than in the words of the Evangelist's own great teacher in Acts x. 36—42, when he addressed himself to Cornelius. Commencing with the Baptism of John and his announcement of the coming of One Mightier than himself (Acts x. 37; Mark i. 7), he tells us how, at His Baptism, *God anointed Jesus of Nazareth with the Holy Ghost and with power* (Acts x. 38), and how after His temptation He "*went about doing good,*" proving Himself Lord over man and nature, and "*healing all that were oppressed of the devil; for God was with Him*" (Acts x. 38).

V. These lines mark out also the lines of the Gospel. In keeping to them, however, the Evangelist does not merely chronicle each incident, but "*surrounds them with all the circumstances that made them impressive to the bystanders*<sup>2</sup>," and constrains us to feel how deep that impression was. Thus we notice

- (a) In i. 22, 27, ii. 12, vi. 2, how words and actions of our Lord called forth *awe and wonder* from the crowds that beheld them;
- (b) In iv. 41, vi. 51, x. 24, 26, 32, how the same feelings were evoked in *the Disciples*;
- (c) In iii. 10, v. 21, 31, vi. 33, viii. 1, how the multitudes *thronged and pressed* upon Him so that *there was scarce room to stand or sit* (ii. 2, iii. 32, iv. 1), or *leisure even to eat* (iii. 20, vi. 31);
- (d) In vi. 56, how the diseased were brought to Him in numbers, and *whithersoever He entered, into villages or cities, or country, they laid the sick in the streets, and besought Him*

<sup>1</sup> Westcott's *Introduction*, p. 361.

<sup>2</sup> Kitto's *Biblical Cyclopædia*, III. p. 71, 3rd edition.

that they might touch, if it were but the border of His garment; and as many as touched Him were made perfectly whole; comp. i. 33, 34, iii. 10.

- (e) In i. 23—26, iii. 11, how the unclean spirits no sooner saw Him than they fell down before Him *crying with a loud voice, Thou art the Son of God.*

VI. But while the Evangelist thus brings out the divine power of Him, Who was the "Lion of the tribe of Judah," he also invites our attention in a special manner to His *human personality*. Thus he tells us how our Lord

- (a) Could *grieve* (vii. 34, viii. 12), could *love* (x. 21), could *feel pity* (vi. 34), could *wonder* (vi. 6), could be moved with righteous *anger* and *indignation* (iii. 5, viii. 12, 33, x. 14);  
 (b) Could be sensible of human infirmities, could *hunger* (xi. 12), could desire *rest* (vi. 31), could *sleep* (iv. 38).

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

- (i) Thus we are bidden to notice

- (a) How He *looked round* with comprehensive gaze upon His hearers (iii. 5, 34), upon the woman with the issue of blood (v. 32), upon His Disciples (x. 23), upon the scene of noisy buying and selling in the Temple (xi. 11);  
 (b) How He *took little children into His arms, laid His hands upon them* and blessed them (ix. 36, x. 16); how He *turned round* in holy anger to rebuke St Peter (viii. 33); how He *went before* His Apostles on the way towards Jerusalem (x. 32); how He *sat down* and *called the Twelve to Him* to instruct them in a lesson of humility (ix. 35);

- (ii) Again we seem to hear (a) the very Aramaic words that fell from His lips, Βοανηργές (iii. 17); Ταλιθά κουμ (v. 41); Κορβάν (vii. 11); Εφφαθά (vii. 34); Ἀββᾶ (xiv. 36); and (b) the sighs which the sight of human misery drew forth from His compassionate heart (vii. 34, viii. 12).

VIII. In keeping with this trait, St Mark is careful to record minute particulars of *person, number, time, and place*, which are unnoticed by the other Evangelists<sup>1</sup>:

- (a) *Person*: i. 29, "They entered into the house of *Simon and Andrew with James and John*;" i. 36, "*Simon and they that were with Him* followed after Him;" iii. 6, "the Pharisees took counsel *with the Herodians*;" iii. 22, "the Scribes which *came down from Jerusalem* said;" xi. 11, "He went out unto Bethany *with the Twelve*;" xi. 21, "*Peter calling to remembrance*, saith unto Him;" xiii. 3, "*Peter and James and John and Andrew* asked Him privately;" xiv. 65, "*the servants* did strike him with the palms of their hands;" xv. 21, "*Simon, a Cyrenian...the father of Alexander and Rufus*;" xvi. 7, "Go your way, tell His disciples *and Peter*."
- (b) *Number*: v. 13, "they were *about two thousand*;" vi. 7, "He began to send them forth, *two and two*;" vi. 40, "they sat down in ranks, *by hundreds and by fifties*;" xiv. 30, "before the cock crow *twice*, thou shalt deny me *thrice*."
- (c) *Time*: i. 35, "in the morning...*a great while before day*;" ii. 1, "after *some days*;" iv. 35, "the same day, *when the even was come*;" vi. 2, "when *the sabbath-day was come*;" xi. 11, "and now *the eventide was come*;" xi. 19, "when *even was come*;" xv. 25, "and it was *the third hour*;" xvi. 2, "*very early in the morning, the first day of the week*."
- (d) *Place*: ii. 13, "He went forth again *by the sea-side*;" iii. 7, "Jesus withdrew Himself *to the sea*;" iv. 1, "He began again to teach *by the sea-side*;" v. 20, "He began to publish in *Decapolis*;" vii. 31, "through the midst of the *coasts of Decapolis*;" xii. 41, "and Jesus sat *over against the treasury*;" xiii. 3, "He sat upon the Mount of Olives, *over against the Temple*;" xiv. 68, "and he went out *into the porch*;" xv. 39, "and when the centurion, which *stood over against Him*;" xvi. 5, "they saw a young man sitting *on the right side*."

<sup>1</sup> For St Mark's use of diminutives, see note on chap. v. 23.

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

- (1) His *phrases of transition* are terse and lively: e.g. "*And straightway*" occurs about 27 times in his Gospel.
- (2) He frequently prefers the *present* to the historic tense: i. 40, "there *cometh* a leper to Him;" i. 44, "and *saith* unto him;" ii. 3, "they *come* unto Him, bringing one sick of the palsy;" ii. 10, "He *saith* to the sick of the palsy;" ii. 17, "When Jesus heard it, He *saith* unto them;" xi. 1, "And when they came nigh to Jerusalem...He *sendeth forth* two of His disciples;" xiv. 43, "immediately, while He yet spake, *cometh* Judas;" xiv. 66, "there *cometh* one of the maids of the high priest."
- (3) He often uses a *direct* instead of an *indirect form of expression*: iv. 39, "He said unto the sea, *Peace, be still*;" v. 8, "He said, *Come out of the man, thou unclean spirit*;" v. 9, "He asked him, *What is thy name?*" v. 12, "the devils besought Him, saying, *Send us into the swine*;" vi. 23, "he sware unto her, *Whatsoever thou shalt ask of me, I will give it thee*;" vi. 31, "He said unto them, *Come ye yourselves apart*;" ix. 25, "He rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee*;" xii. 6, "He sent him, saying, *They will reverence my son*."
- (4) For the sake of emphasis he *repeats what he has said*, and couples together words or phrases of similar import to heighten and define his meaning; i. 45, "but he went out and began to *publish it much, and to blaze abroad the matter*;" iii. 26, "he cannot stand, but *hath an end*;" iv. 8, "that sprang up and *increased; and brought forth*;" iv. 33, 34, "and *with many such parables spake He* unto them...but *without a parable spake He not* unto them;" v. 23, "that she may be *healed, and she shall live*;" vi. 25, "and she came in *straightway with haste*;" vii. 21, "*from within, out of the heart of men*;" viii. 15, "*the leaven of the Pharisees, and the leaven of Herod*;" xiv. 68, "*I know not, neither understand I what thou sayest*!"

<sup>1</sup> It is remarkable that there are some incidents which St Mark

x. To sum up. "In substance and style and treatment," it has been well said, "the Gospel of S. Mark is essentially a transcript from life. The course and issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality, totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New, would be sufficient to refute a theory subversive of all faith in history. The details which were originally addressed to the vigorous intelligence of Roman hearers are still pregnant with instruction for us. The teaching, which 'met their wants' in the first age, finds a corresponding field for its action now<sup>1</sup>."

## CHAPTER IV.

## ANALYSIS OF THE GOSPEL.

THE following analysis will give a general idea of the construction of St Mark's Gospel :—

## PART I.

## I. The Preparation :—I. 1—13.

- (a) The Baptism and Preaching of John.....i. 1—8.
- (β) The Baptism of Jesus .....i. 9—11.
- (γ) The Temptation .....i. 12—13.

Observe in this section (i) *the conciseness of the Introduction*; (ii) *the absence of any genealogy of our Lord*; (iii) *the first use*

and S. Luke have in common, and which are not found in S. Matthew; (a) *the Demoniac* (chap. i. 23—27; Luke iv. 33—37); (b) *the journey through Galilee* (i. 35—39; Luke iv. 42—44); (c) *the prayer of the Demoniac* (v. 18; Luke viii. 38); (d) *the complaint of the Apostle John against one that cast out demons* (ix. 38; Luke ix. 49); the women bringing spices to the sepulchre (xvi. 1; Luke xxiv. 1). A natural and adequate explanation of this is to be found in the fact that the two Evangelists were at one period of their lives brought in contact with each other (Col. iv. 10, 14; Philem. 24).

<sup>1</sup> Westcott's "Introduction," p. 367.

of S. Mark's favourite formula of transition, "And straight-way;" (iv) the graphic touch that our Lord was "with the wild beasts."

## PART II.

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

## (A) Section (i).

- (a) Announcement of the Kingdom.....i. 14, 15.
- (β) Call of the first Disciples .....i. 16—20.
- (γ) Cure of the demoniac at Capernaum .....i. 21—28.
- (δ) Cure of Peter's wife's mother and others ...i. 29—34.  
Retirement to a solitary place .....i. 35.
- (e) Tour in Galilee.....i. 35—39.
- (f) Cleansing of a leper.....i. 40—45.  
Retirement to desert places .....i. 45.
- (η) Commencement of the conflict with the ruling powers:—
  - (1) The cure of the paralytic .....ii. 1—12.
  - (2) Call of S. Matthew .....ii. 13—22.
  - (3) The Disciples pluck the ears of corn ...ii. 23—28.
  - (4) Cure of the man with the withered hand iii. 1—6.  
Retirement to the Lake .....iii. 7—13.

Observe in this section (i) how each victory of the Redeemer is followed by a withdrawal which serves as a preparation for fresh progress; (ii) the causes of the opposition of the Pharisaic party, (a) assumption by our Lord of power to forgive sins (ii. 6, 7), (b) eating with publicans and sinners and neglect of law of fasting (ii. 16—22); (c) alleged infraction of Sabbatical rules (ii. 23—28).

## (B) Section (ii).

- (a) Call of the Apostles.....iii. 13—19.
- (β) Opposition of the Scribes from Jerusalem...iii. 20—30.
- (γ) The true kindred .....iii. 31—35.
- (δ) Parables of the Kingdom:
  - (1) The Sower .....iv. 1—9.
  - (2) Explanation of the parable .....iv. 10—25.
  - (3) The Seed growing secretly .....iv. 26—29.
  - (4) The Mustard-seed .....iv. 30—34.
- (e) Signs of the Kingdom:
  - (1) The stilling of the storm .....iv. 35—41.
  - (2) The Gadarene demoniac .....v. 1—20.
  - (3) The woman with the issue .....v. 25—34.
  - (4) The daughter of Jairus .....v. 35—43.
- (f) Rejection at Nazareth .....vi. 1—6.  
Retirement into the villages .....vi. 6.

Observe in this section (1) *the foundation of the Church by the election of the Apostles*; (ii) *the deepening of the conflict with the Pharisees*; (iii) *the issue of the opposition in unbelief.*

## (C) Section (iii).

- (a) Mission of the Apostles .....vi. 7—13.  
 (β) The murder of the Baptist .....vi. 14—29.  
       **Retirement to a desert place** .....vi. 30—32.  
 (γ) The feeding of the Five Thousand.....vi. 33—44.  
 (δ) The walking on the sea .....vi. 45—52.  
 (e) Victories over disease in all its forms .....vi. 53—56.  
 (ς) Renewed opposition of the Pharisaic party...vii. 1—23.  
       **Retirement to the borders of Tyre  
       and Sidon** .....vii. 24.

Observe in this section (i) *the definite step taken in the mission of the Twelve*; (ii) *the effects of the murder of the Baptist*; (iii) *the significance of the feeding of the Five Thousand at the season of the Passover.*

## PART III.

## III. The Works of Christ in Northern Galilee:—vii. 24—ix. 50.

## (A) Section (i).

- (a) Healing of the daughter of the Syrophœnician .....vii. 24—30.  
 (β) Gradual healing of the deaf and dumb .....vii. 31—37.  
 (γ) Feeding of the Four Thousand .....viii. 1—9.  
 (δ) The Pharisees ask for a sign .....viii. 10—13.  
 (e) Warnings against the leaven of the Pharisees  
       and of Herod .....viii. 14—21.  
 (ς) Gradual cure of the blind man .....viii. 22—26.  
       **Retirement to the neighbourhood of  
       Cæsarea Philippi** .....viii. 27.

Observe in this section (i) *the renewed opposition of the Pharisaic party*; (ii) *the request for a sign*; (iii) *the hope opened up for the Gentiles in the cure of the daughter of the Syrophœnician*; (iv) *the use of external means and the gradual nature of the miracles of this period.*

## (B) Section (ii).

- (-a) The solemn question, and confession of S.  
       Peter .....viii. 27—33.

## INTRODUCTION.

- (β) *The first clear Prediction of the Passion ...* viii. 34—ix. 1.  
**Retirement to the mountain range  
of Hermon** ..... ix. 2.  
(γ) *The Transfiguration* ..... ix. 2—13.  
(δ) *The lunatic child* ..... ix. 14—27.  
(ε) *The secret source of strength* ..... ix. 28, 29.  
(ζ) *Second Prediction of the Passion* ..... ix. 31, 32.  
(η) *The Apostles taught (a) humility, and  
(b) self-denial* ..... ix. 33—50.

Observe in this section (i) *the importance of the crisis in the Saviour's ministry*; (ii) *the solemnity of the question addressed to the Apostles*; (iii) *the significance of the Transfiguration*; (iv) *the fulness of the material imagery employed by S. Mark in describing it*; (v) *the commencement of the open announcements of the Passion.*

## PART IV.

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

- (α) *The question of marriage and divorce* ..... x. 1—12.  
(β) *The blessing of little children* ..... x. 13—16.  
(γ) *The rich young ruler* ..... x. 17—22.  
(δ) *The danger of riches* ..... x. 23—27.  
(ε) *The reward of self-sacrifice* ..... x. 28—31.

Observe in this section (i) *the conflict with the hierarchy even in Peræa*; (ii) *the fewness of the recorded miracles after the Transfiguration.*

## PART V.

V. *The Last Journey to Jerusalem and the Passion* :—x. 32—xv. 47.(A) *Section (i).*

- (α) *Third Prediction of the Passion* ..... x. 32—34.  
(β) *The ambitious Apostles* ..... x. 35—45.  
(γ) *Blind Bartimæus* ..... x. 46—52.  
(δ) *The anointing at Bethany* ..... xiv. 3—9.

Observe in this section (i) *how utterly unable the Apostles were to comprehend the idea of a suffering Messiah*; (ii) *how S. Mark, like S. Matthew, places the anointing at Bethany out of its true order.*

## (B) Section (ii).

## THE EVENTS OF HOLY WEEK :

(a) *Palm Sunday.*

- (a) The Triumphal Entry .....xi. 1—11.  
 (b) **Retirement to Bethany** .....xi. 11.

(β) *Monday.*

- (a) The withering of the barren fig-tree ...xi. 12—14.  
 (b) The second cleansing of the Temple ...xi. 15—18.  
 (c) **Retirement to Bethany** .....xi. 13.

(γ) *Tuesday.*

- (a) The lesson of the withered fig-tree .....xi. 20—26.  
 (b) The question of the deputation of the Sanhedrim and the counter-question.xi. 27—33.  
 (c) The parable of the Wicked Husbandmen .....xii. 1—12.  
 (d) The subtle questions  
 (1) Of the Pharisees; *the tribute-money* .....xii. 13—17.  
 (2) Of the Sadducees; *the resurrection* xii. 18—27.  
 (3) Of the Lawyer; *the importance of the Commandments* .....xii. 28—34.  
 (e) The Lord's counter-question .....xii. 35—40.  
 (f) The offering of the poor widow .....xii. 41—44.  
 (g) Prediction of the Destruction of Jerusalem and the End of the World ...xiii. 1—37.

Observe in this section (i) *the profound impression at first produced by the Triumphal Entry*; (ii) *the difference between the first and the second cleansing of the Temple*; (iii) *the deepening of the bitter hostility of the hierarchy towards our Lord*; (iv) *His sublime composure amidst the conflict*; (v) *His unconquered and unconquerable conviction of His final triumph.*

## (C) Section (iii).

## THE EVENTS OF HOLY WEEK CONTINUED :

(a) *Wednesday.***Seclusion at Bethany.**

- Compact of the Traitor .....xiv. 1, 2, 10, 11.

(β) *Thursday.*

- (a) Directions respecting the Passover .....xiv. 12—16.  
 (b) Institution of the Holy Eucharist .....xiv. 17—26.  
 (c) Protestations of S. Peter .....xiv. 27—31.  
 (d) The Agony in Gethsemane .....xiv. 32—42.  
 (e) The Apprehension .....xiv. 43—50.  
 (f) The Incident of the Young Man .....xiv. 51, 52.

(γ) *Friday.*

(a) The Jewish trial .....	xiv. 53—65.
(b) The denials by S. Peter .....	xiv. 66—72.
(c) The trial before Pilate .....	xv. 1—15.
(d) The Crucifixion.....	xv. 16—32.
(e) The Death .....	xv. 33—41.
(f) The Burial .....	xv. 42—47.

Observe in this section (i) *the extreme minuteness of the instructions respecting the Last Supper*; (ii) *the expansion of the narrative into the fulness of a diary as we approach the Passion*; (iii) *the incident of the young man in the Garden recorded only by S. Mark.*

## PART VI.

VI. Christ's Victory over the Grave, and Ascension into Heaven :  
—xvi. 1—20.(α) *Easter Eve.*

The rest of Christ in the Tomb .....xvi. 1.

(β) *Easter Day.*

(1) The visit of the Holy Women.....xvi. 1—3.

(2) The Resurrection .....xvi. 4—8.

(γ) *The appearances after the Resurrection to*

(1) Mary Magdalene .....xvi. 9—11.

(2) Two Disciples .....xvi. 12, 13.

(3) The Eleven .....xvi. 14.

(δ) *The last charge and the Ascension* .....xvi. 15—19.(ε) *The Session at the Right Hand of God*.....xvi. 19, 20.

Observe in this section (i) *How long the Disciples hesitated before they would accept the fact of the Resurrection*; (ii) *how minute and distinct are the promises in the last charge of miraculous power*; (iii) *how the Ascension seems to form with S. Mark the last of the many withdrawals of the Lord, which had alternated with so many victories*; (iv) *how the growth of the Church is traced to the continued operation of her Ascended Lord.*

## NOTE I.

The Miracles of our Lord recorded by S. Mark may be arranged as displaying His victorious power over

- (i) *Nature.*
- (α) The stilling of the Storm .....(iv. 35—41).  
 (β) The feeding of the Five Thousand .....(vi. 30—44).  
 (γ) The walking on the Lake .....(vi. 45—52).  
 (δ) The feeding of the Four Thousand .....(viii. 1—9).  
 (ε) The withering of the Fig-Tree .....(xi. 12—14).
- (ii) *The Spirit-world.*
- (α) The demon cast out in the Synagogue .....(i. 23—28).  
 (β) The Legion .....(v. 1—20).  
 (γ) The daughter of the Syrophenician  
 woman .....(vii. 24—30).  
 (δ) The lunatic boy .....(ix. 17—29).
- (iii) *Disease.*
- (α) Simon's wife's mother .....(i. 30, 31).  
 (β) The leper .....(i. 40—45).  
 (γ) The paralytic .....(ii. 3—12).  
 (δ) The cure of the man with the withered  
 hand .....(iii. 1—5).  
 (ε) The woman with the issue of blood .....(v. 25—34).  
 (ζ) <sup>1</sup>The deaf and dumb man .....(vii. 31—37).  
 (η) <sup>1</sup>The blind man at Bethsaida .....(viii. 22—26).  
 (θ) Bartimæus .....(x. 46—52).
- (iv) *Death.*
- The daughter of Jairus .....(v. 21—43).

## NOTE II.

## THE PARABLES RECORDED BY S. MARK.

- (i) *Parables of the Early Group, from the Commencement of the Ministry to the Mission of the Seventy*<sup>2</sup>:—
- (α) The Sower .....(iv. 3—8).  
 (β) <sup>3</sup>The Seed growing secretly .....(iv. 26—29).  
 (γ) The Mustard-seed .....(iv. 30—32).
- (ii) *Parables of the Intermediate Group, from the Mission of the Seventy to the Last Journey towards Jerusalem*:—
- None.
- (iii) *Parables of the Final Group, immediately before and after the Entry into Jerusalem*:—
- The Wicked Husbandmen .....(xii. 1—11).

<sup>1</sup> *Miracles recorded only by S. Mark.*

<sup>2</sup> For this arrangement of the Parables of our Lord see Smith's *Dictionary of the Bible*, ii. pp. 702, 703.

<sup>3</sup> *Parable recorded only by S. Mark.*

## CHAPTER V.

## TEXT OF THE NEW TESTAMENT.

THE evidence for the text of the New Testament comes to us from three sources: (i) MSS. of the whole or portions of the New Testament; (ii) quotations by the Fathers; (iii) Ancient Versions,

(i) *Manuscripts.*

No work that has come down to us from profane writers presents so many valuable ancient MSS. by which to establish its text as the New Testament. The earliest of these MSS. are called Uncial MSS. because they were written in large capital letters on fine vellum, or the prepared skins of calves or kids. Later than these come Cursive MSS., so called from being written in a cursive (*curro*) or running hand.

(a) *Uncial MSS.*

The following is a brief account of six of the most important Uncial MSS. :

- (i) **Σ.** *Codex Sinaiticus.* This is probably the oldest MS. of the New Testament now extant, and is the only Uncial that exhibits the whole New Testament entirely.

It has been assigned to the *Fourth* century, and was discovered by Tischendorf in the Convent of St Katharine on Mount Sinai in 1859. This Codex is now at St Petersburg.

- (ii) **A.** *Codex Alexandrinus.* This MS. belongs to the *Fifth* century, and was brought by Cyril Lucar, patriarch of Constantinople, from Alexandria, and was afterwards presented by him to Charles I. in 1628. It contains the whole Gospel. It is now in the British Museum.

- (iii) **B.** *Codex Vaticanus.* This belongs to the *Fourth* century but perhaps somewhat later than the Codex Sinaiticus. It appears to have been in the Vatican Library at Rome almost from the establishment of that library by Pope Nicholas V.

(d. 1455), but is first distinctly heard of in 1534. It contains the whole Gospel with the exception of the conclusion; but the scribe, contrary to his usual custom, leaves a whole column blank before the commencement of the next book, as if aware of an omission.

- (iv) *C. Codex Ephræmi.* This belongs to the first half of the fifth century, and is a palimpsest, the original writing having been partially rubbed out, and the works of Ephraem the Syrian written over it.

In the seventeenth century the older writing was observed, and a great portion of it recovered and published. It is now in the National Library at Paris, and contains the whole Gospel.

- (v) *D. Codex Bezae.* This is a MS. of the *Sixth* or *Seventh* century, and has a Latin Version as well as the Greek text. It was given by Beza to the University Library of Cambridge in 1581, and is remarkable for its interpolations and various readings. It contains the whole Gospel.

- (vi) *L. Codex Regius.* This MS. is supposed to belong to the *Eighth* century, and though later than the MSS. just mentioned is of great critical value. It closely resembles B, and is now preserved at Tours. It contains the whole Gospel except x. 16—30 and xv. 2—20.

(b) *Cursive MSS.*

Cursive MSS. date from the *Tenth* century onwards, and of the Gospels the gross total is 623. They are mostly denoted by numerals, and three may be mentioned as possessing high authority in reference to the Gospels:

1. *Codex Basiliensis.* It is preserved at Basle, and has been assigned to the *Tenth* century. The style of writing is "elegant, and minute, and is fully furnished with breathings, accents, and iota subscript. The initial letters are gilt, and on the first page of each Gospel the full-point is a large gilt ball. In the Gospels the text is very remarkable, adhering pretty closely to the uncials BL, and others of that class<sup>1</sup>.

<sup>1</sup> Scrivener's *Introd. to the Criticism of the New Testament*, p. 165.

33. This contains all the New Testament except the Apocalypse. It is assigned to the *Eleventh* century, and resembles BDL more than any other Cursive MS.<sup>1</sup>

209 also deserves mention, as being valuable in reference to the Gospels, where its readings are very like the uncial B. It has numerous minute marginal notes in vermilion, obviously *prima manu*.<sup>2</sup>

(ii) *Patristic Quotations.*

The materials for this branch of evidence are far less satisfactory than those of the MSS. This is chiefly owing to the fact that so little real critical care has, as yet, been spent in editing the writings of the Fathers. Until this has been done it will be impossible to place implicit confidence in the alleged testimony of a Father to any particular reading, if it be inferred merely from the appearance of that reading in the common edition of his writings. Patristic citations are valuable as affording testimony to the existence of a reading at a date fixed within certain limits. The age at which a Father lived must of course be taken into account in weighing his evidence, and the earlier are, *ceteris paribus*, the more valuable, but in some cases the evidence reaches back to a period far beyond that of any existing MSS. The labours of Origen (A.D. 186—254) and Eusebius (A.D. 264—340) for the Greek text, and of S. Jerome (A.D. 345—430) were distinctly critical, and appeal from time to time from one MS. to another of greater authority. The value, however, of even the most definite quotation in the Fathers is only corroborative. Standing by itself, such a quotation may mean no more than that the writer found the passage in his own copy, or in those examined by him in the form in which he quotes it. Whenever, however, such a quotation is supported by other good evidence the writer's authority becomes of great importance<sup>3</sup>.

<sup>1</sup> Scrivener's *Introd. to the Criticism of the New Testament*, p. 165.

<sup>2</sup> *Ibid.* p. 191.

<sup>3</sup> Hammond's *Outlines of Textual Criticism*, p. 61; Scrivener's *Introduction*, p. 369.

(iii) *Ancient Versions.*

By a version is meant a translation into some other language than the original, and in the case of the New Testament the Greek text has been rendered into the language of almost every people that has been won over to the Faith. All of these versions, however, are not of critical value. The older of them have been transmitted to us in MS. like the Greek original, and in some languages we have a large number of versions, while in others the total number is very small. "If an ancient version accords with the early Greek MSS. in some particular reading, we have at least an important proof of the early prevalence of that reading. If a second version support the reading in question the weight of evidence in its favour becomes enormously greater<sup>1</sup>."

The following may be mentioned as the more important versions :

1. (a) *Vetus Latina.* This early Latin version was made in the *Second* century. The three principal Codices are *Cod. Vercellensis* at Vercelli (fourth century). It probably presents the best example of a pre-Hieronymian text; *Cod. Veronensis* at Verona (fourth or fifth century). It contains the four Gospels with several hiatus; *Cod. Colbertinus* at Paris (eleventh century). It presents in the four Gospels a very pure Hieronymian text.
- (β) *Vulgate.* Mainly a revision of the old Latin by S. Jerome, A.D. 383—5. The best Codices are *Cod. Amiatinus* in the Laurentian Library at Florence, belonging to the sixth century; and the *Cod. Fuldensis* of the Abbey of Fulda in Hesse-Cassel, also belonging to the sixth century. The present Vulgate is the result of a further revision made at the end of the sixteenth century.
2. *Syriac or Aramaic Versions:*—(a) *Peshito or Syriac Vulgate,* which from its containing neither 2 Peter, 2 and 3 John, Jude, or the Apocalypse appears to belong to a period

<sup>1</sup> Hammond's *Outlines of Textual Criticism*, p. 47.

previous to the fourth century, when these Epistles were formally received into the Canon.

- (β) *Curetonian Syriac*. Contained in a single MS. of the fifth century. It was brought by Archdeacon Tattam from one of the Nitrian monasteries. It consists of fragments of the four Gospels, and was published by Dr Cureton in 1858.
- (γ) *Philoxenian or Harklean Syriac*. This was a version made at Hierapolis in Eastern Syria, A.D. 508, at the suggestion of Philoxenus, bishop of Hierapolis, and revised at Alexandria, A.D. 616, by Thomas of Harkel. Its characteristic feature is its servile adherence to the Greek; "word stands over against word, and particle to particle, even to the utter destruction of the Syriac idiom<sup>1</sup>."

This very fact makes it a valuable witness to the current Greek text at the time when it was made, viz. the seventh century.

- (δ) *Jerusalem Syriac*, belonging to the fifth or sixth century. It was also made from the Greek independently of the Peshito, and many of its words may be illustrated from the Chaldee portion of the Old Testament, from the Jerusalem Targum, or the Talmud.
- (ε) *Karkaphensian Syriac*. So called from the Monastery of Carcaphtha, in Mesopotamia, where it was written. It was discovered by Cardinal Wiseman in the Vatican, and contains the same books as the Peshito, to which version it bears a general resemblance.
3. *Egyptian Versions*. Of these the three chief are: the *Memphitic*, *Thebaic*, and the *Bashmuric*. The first two only of these are of critical value, and it is thought that a large portion, if not the whole, of both of them may be ascribed to the second century<sup>2</sup>.
4. *Gothic Version*. Made by Ulfilas, bishop of the Goths, A.D. 348—388, of which the most important Codex is the *Cod. Argenteus*, preserved at Upsala.

<sup>1</sup> Hammond, *Text. Crit.* p. 58.

<sup>2</sup> See a Paper by Bp. Lightfoot in *Scrivener's Introduction*, p. 319, fol.

5. *Æthiopic Version*, which has not yet been edited with critical care, and the date of which is not known.
6. *The Armenian Version*, known to have been made from Greek MSS. about the middle of the fifth century.

(iv) *The Printed Text.*

- i. The entire New Testament was printed for the first time in Greek in the fifth volume of the Complutensian Polyglott (so called from Complutum=Alcala, in Spain, where it was printed under the patronage of Cardinal Ximenes). It bears the date of 1514, but was not published till 1522, when Erasmus had already published three editions of his Greek Testament.
- ii. Froben, a celebrated printer of Basle, being anxious to anticipate the Complutensian edition, invited Erasmus to prepare a Greek Text for the press. The work was done in great haste ("praecipitatum verius quam editum"), and was completed in February, 1516. As might be expected, the MSS. used were of but little critical value. Indeed, Erasmus found it necessary to supply their deficiencies by retranslating from the Latin, a process, of which traces still remain in the Received Text, e.g. Acts ix. 5, 6; Rev. xxii. 16, 17, 18, 19.  
The work of Erasmus is important, as his fourth edition is practically the basis of the Received Text.
- iii. The second edition of the Elzevirs, published at Leyden in 1633, professes in the preface to contain "*Textum jam ab omnibus receptum;*" and till recent times this text was generally accepted. It is described as a text "formed on late MS. authority, without the help of any complete collations or of any readings (except of D) of a first class MS., without a good text of the Vulgate, and without the assistance of oriental versions."
- iv. Lachmann (1851) was the first to set aside the Textus Receptus, and to publish a text constructed on definite principles. His aim was to present the Greek Text as it stood in the fourth century, and to attain this end he

resorted to a few ancient documents, excluding the large majority. His text seldom rests on more than four MSS., sometimes on only one. Of the Greek Fathers he said he employed only Origen. Though he paid great attention to the Latin he neglected the oriental versions.

- v. Tregelles (1857) followed the example of Lachmann in neglecting the large majority of MSS. in the formation of his text, though he builds upon a wider foundation, admitting the testimony of all uncial MSS., of versions up to the seventh century, and of Fathers up to Eusebius (320 A.D.).
- vi. Tischendorf (1841) did more than any one before or since his time to increase our knowledge of ancient MSS. His eighth edition, published after his discovery of  $\aleph$  is marked by a close adherence to the readings of that MS., but his work is based upon the dictum of Lachmann that the text must be "sought solely from ancient authorities and not from the so-called received text," though his labours have provided him with a much larger list of authorities than was admitted or known by any that went before him.
- vii. The last great edition of the Greek Text of the New Testament is that of Westcott and Hort, 1881. These editors proceed on a fresh line. Accepting the results of the labours of their predecessors as regards the readings of MSS., they compare and contrast the various ancient documents shewing that they divide themselves into certain groups.
  - (a) The largest number of documentary authorities, including A (of the Gospels), the later uncials, most of the cursives, the versions of the fourth and following centuries, and the Antiochian Fathers, present us with a text dominant in Syria in the fourth century, and the result of a deliberate revision about that period. This is the text now known as the Received Text.
  - (b) In the second and third centuries there arose a text in the West—marked by a love of paraphrase, and the insertion of traditional incidents. This is now represented by D.

- (c) Another form of the Text was found in Alexandria, marked by variations intended to insure verbal correctness. This text appears most strongly in L.
- (d) A text which is far from the characteristics of any of the preceding groups, and therefore nearer the original language of the New Testament writers. This text is found in B, and, but less purely, in N.

viii. The company appointed by the convocation of Canterbury in 1870 to revise the Authorised Version made certain alterations in the Greek Text, which have been published separately, and which embody to a large extent the results of the labours of previous critics<sup>1</sup>.

(v) *The Septuagint.*

The Greek Version of the Old Testament made at Alexandria, in the second century B.C., for the benefit of the Greek-speaking Jews, is called the Septuagint (LXX.). The Greek of the LXX.—like the English of the A. V. or the German of Luther—naturally determined the Greek dialect of the mass of the Jews, and therefore this version is of great value to the student of the New Testament as providing explanations of the differences (i) of construction, and (ii) of the uses of words, which distinguish the Greek of the New Testament from that of the Classical writers<sup>2</sup>.

<sup>1</sup> For more detailed information see Scrivener's *Introduction to the Criticism of the New Testament*; Canon Westcott's Articles in Smith's *Dictionary of the Bible* on the "New Testament," and the "Vulgate," various articles in Kitto's *Biblical Cyclopædia*; Hammond's *Outlines of Textual Criticism applied to the New Testament*.

<sup>2</sup> See Article on "Septuagint" in Smith's *Dictionary of the Bible*.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

**1** <sup>1</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ, <sup>2</sup> καθὼς γέγραπται ἐν τῷ Ἑσαΐα τῷ προφήτῃ, Ἴδού ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· <sup>3</sup> φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4</sup> ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. <sup>5</sup> καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>6</sup> καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον. <sup>7</sup> καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup> ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

<sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. <sup>10</sup> καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. <sup>11</sup> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

<sup>12</sup> Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. <sup>13</sup> καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ <sup>15</sup> ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεῦετε ἐν τῷ εὐαγγελίῳ.

<sup>16</sup> Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἄλεις. <sup>17</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων. <sup>18</sup> καὶ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. <sup>19</sup> καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτιζοντας τὰ δίκτυα. <sup>20</sup> καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>21</sup> Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰς τὴν συναγωγὴν ἐδίδασκεν. <sup>22</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. <sup>23</sup> καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν <sup>24</sup> λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· αἶδαμέν σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>25</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. <sup>26</sup> καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup> καὶ ἐθαμβήθησαν ἅπαντες,

ὥστε συνζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο ; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ· <sup>28</sup> καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

<sup>29</sup> Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup> ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup> καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ δικόνοι αὐτοῖς. <sup>32</sup> Ὀψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· <sup>33</sup> καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. <sup>34</sup> καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

<sup>35</sup> Καὶ πρῶτ' ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήνητο. <sup>36</sup> καὶ κατεδίωξαν αὐτόν Σίμων καὶ οἱ μετ' αὐτοῦ, <sup>37</sup> καὶ εὗρον αὐτόν, καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε. <sup>38</sup> καὶ λέγει αὐτοῖς, Ἀγωμὲν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. <sup>39</sup> καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

<sup>40</sup> Καὶ ἔρχεται πρὸς αὐτόν λεπρός, παρακαλῶν αὐτόν καὶ γονυπετῶν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι. <sup>41</sup> καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. <sup>42</sup> καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. <sup>43</sup> καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, <sup>44</sup> καὶ

λέγει αὐτῷ, Ὁρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς. <sup>45</sup> ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

**2** <sup>1</sup> Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοῦμ δι' ἡμερῶν, ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. <sup>2</sup> καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup> καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup> καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. <sup>5</sup> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. <sup>6</sup> ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, <sup>7</sup> Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἷς, ὁ θεός; <sup>8</sup> καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>9</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; <sup>10</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, λέγει τῷ παραλυτικῷ· <sup>11</sup> Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. <sup>12</sup> καὶ ἠγέρθη, καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδαμεν.

<sup>13</sup> Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. <sup>14</sup> καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελῶνιον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>15</sup> καὶ γίνεται κατακέισθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ <sup>16</sup> καὶ οἱ γραμματεῖς τῶν Φαρισαίων. καὶ ἰδόντες ὅτι ἦσθιεν μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; <sup>17</sup> καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς. <sup>18</sup> καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; <sup>19</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν φῶ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. <sup>20</sup> ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>21</sup> οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα αὐτοῦ, τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. <sup>22</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

<sup>23</sup> Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο

ὄδὸν ποιεῖν τίλλοντες τοὺς στάχνας. <sup>24</sup>καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιούσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; <sup>25</sup>καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπέπεισεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; <sup>26</sup>πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; <sup>27</sup>καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον <sup>28</sup>ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

**3** <sup>1</sup>Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. <sup>2</sup>καὶ παρετήρουν αὐτὸν εἰ ἐν τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup>καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν, Ἐγείρε εἰς τὸ μέσον. <sup>4</sup>καὶ λέγει αὐτοῖς, Ἐξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτείνειν; οἱ δὲ ἐσιώπων. <sup>5</sup>καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. <sup>6</sup>καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

<sup>7</sup>Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν καὶ ἀπὸ τῆς Ἰουδαίας, <sup>8</sup>καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. <sup>9</sup>καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον,

ἵνα μὴ θλίβωσιν αὐτόν· <sup>10</sup> πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας. <sup>11</sup> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. <sup>12</sup> καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιῶσιν.

<sup>13</sup> Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπήλθον πρὸς αὐτόν. <sup>14</sup> καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν <sup>15</sup> καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· <sup>16</sup> καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον· <sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς· <sup>18</sup> καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον <sup>19</sup> καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· <sup>20</sup> καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. <sup>21</sup> καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλεγον γὰρ ὅτι Ἐξέστη. <sup>22</sup> καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>23</sup> καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; <sup>24</sup> καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη. <sup>25</sup> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι. <sup>26</sup> καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν, καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. <sup>27</sup> ἀλλ' οὐ δύναται οὐδεὶς εἰς

τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>28</sup> ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἂν βλασφημήσωσιν <sup>29</sup> ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἔσται αἰωνίου ἀμαρτήματος. <sup>30</sup> ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

<sup>31</sup> Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. <sup>32</sup> καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ζητοῦσίν σε. <sup>33</sup> καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου; <sup>34</sup> καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>35</sup> ὅς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

**4** <sup>1</sup> Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. <sup>2</sup> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, <sup>3</sup> Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. <sup>5</sup> καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. <sup>7</sup> καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ

συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. <sup>8</sup> καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ ἔφερεν εἰς τριάκοντα καὶ εἰς ἐξήκοντα καὶ εἰς ἑκατόν. <sup>9</sup> καὶ ἔλεγεν· Ὅς ἔχει ὧτα ἀκούειν, ἀκουέτω.

<sup>10</sup> Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτουν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολὰς. <sup>11</sup> καὶ ἔλεγεν αὐτοῖς, Ὅτι τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, <sup>12</sup> ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ ἑαυτοῖς. <sup>13</sup> καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; <sup>14</sup> ὁ σπείρων τὸν λόγον σπείρει. <sup>15</sup> οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν αὐτοῖς. <sup>16</sup> καὶ οὗτοι ὁμοίως εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, <sup>17</sup> καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. <sup>18</sup> καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαντες, <sup>19</sup> καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>20</sup> καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ

τὴν λυχνίαν τεθῆ; <sup>22</sup> οὐ γὰρ ἔστιν τι κρυπτόν, ἐὰν μὴ ἵνα φανερωθῆ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. <sup>23</sup> εἴ τις ἔχει ὅσα ἀκούειν, ἀκουέτω. <sup>24</sup> καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρον μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. <sup>25</sup> ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>26</sup> Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ καθεύδῃ καὶ ἐγειρήται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σίτος ἐν τῷ στάχυϊ. <sup>29</sup> ὅταν δὲ παραδοῖ ὁ καρπός, εὐθύς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

<sup>30</sup> Καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; <sup>31</sup> ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῆ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, <sup>32</sup> καὶ ὅταν σπαρῆ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. <sup>33</sup> καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν <sup>34</sup> χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.

<sup>35</sup> Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. <sup>37</sup> καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. <sup>38</sup> καὶ ἦν αὐτὸς ἐν τῇ

πρῦμνη ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ ἐγειρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; <sup>39</sup> καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη, μεγάλη. <sup>40</sup> καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; <sup>41</sup> καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

**5** <sup>1</sup> Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. <sup>2</sup> καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, <sup>3</sup> ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι, <sup>5</sup> καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. <sup>6</sup> καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κρᾶζας φωνῇ μεγάλη λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱέ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. <sup>8</sup> ἔλεγεν γὰρ αὐτῷ, Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. <sup>9</sup> καὶ ἐπηρώτα αὐτόν, Τί ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. <sup>10</sup> καὶ παρεκάλει αὐτόν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. <sup>11</sup> ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη <sup>12</sup> καὶ παρεκάλεσαν αὐτόν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>13</sup> καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ

ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνύγοντο ἐν τῇ θαλάσῃ. <sup>14</sup> καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός. <sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν. <sup>16</sup> καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων. <sup>17</sup> καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. <sup>18</sup> καὶ ἐμβαινόντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ. <sup>19</sup> καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. <sup>20</sup> καὶ ἀπήλθεν, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

<sup>21</sup> Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. <sup>22</sup> καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, <sup>23</sup> καὶ παρακαλεῖ αὐτὸν πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ. <sup>24</sup> καὶ ἀπήλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέλιβον αὐτόν.

<sup>25</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη, <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα τὰ

περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ· <sup>28</sup> ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ, σωθήσομαι. <sup>29</sup> καὶ εὐθύς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. <sup>30</sup> καὶ εὐθύς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἤψατο τῶν ἱματίων; <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; <sup>32</sup> καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πάσαν τὴν ἀλήθειαν. <sup>34</sup> ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.

<sup>35</sup> Ἐπι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγωγίου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν διδάσκαλον; <sup>36</sup> ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγωγῷ, Μὴ φοβοῦ, μόνον πίστευε. <sup>37</sup> καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθήσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup> καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγωγίου, καὶ θεωρεῖ θόρυβον καὶ κλαίουντας καὶ ἀλαλάζοντας πολλά, <sup>39</sup> καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>40</sup> καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. <sup>41</sup> καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κούμ, ὃ ἔστιν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. <sup>42</sup> καὶ

εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλη. <sup>43</sup> καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τούτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

**6** <sup>1</sup> Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἢ σοφία ἢ δοθεῖσα τούτῳ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; <sup>3</sup> οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup> καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος· εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν. <sup>6</sup> καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. καὶ περιῆγεν τὰς κόμας κύκλω διδάσκων.

<sup>7</sup> Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, <sup>8</sup> καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν ἄρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, <sup>9</sup> ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ, Μὴ ἐνδύσησθε δύο χιτῶνας. <sup>10</sup> καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. <sup>11</sup> καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. <sup>12</sup> καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν. <sup>13</sup> καὶ

δαιμόνια πολλά ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

<sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. <sup>15</sup> ἄλλοι δὲ ἔλεγον ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ὡς εἰς τῶν προφητῶν. <sup>16</sup> ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. <sup>17</sup> αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. <sup>18</sup> ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἠθέλεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. <sup>20</sup> ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. <sup>21</sup> καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γεγεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρесе τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ, Αἰτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι. <sup>23</sup> καὶ ὤμοσεν αὐτῇ ὅτι Ὅ ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου. <sup>24</sup> καὶ ἐξελθούσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. <sup>25</sup> καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup> καὶ περι-

λυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. <sup>27</sup> καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. <sup>28</sup> καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. <sup>29</sup> καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

<sup>30</sup> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. <sup>31</sup> καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. <sup>32</sup> καὶ ἀπήλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. <sup>33</sup> καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. <sup>34</sup> καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. <sup>35</sup> καὶ ἤδη ὥρα πολλῆς γινομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. <sup>37</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσωμεν αὐτοῖς φαγεῖν; <sup>38</sup> ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε, ἴδετε. καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. <sup>39</sup> καὶ ἐπέταξεν αὐτοῖς ἀνακλίναί πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

<sup>40</sup> καὶ ἀνέπεσαν πρασιαὶ πρασιαί, κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. <sup>41</sup> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. <sup>42</sup> καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· <sup>43</sup> καὶ ἦσαν κλασμάτων δώδεκα κοφίνων πληρώματα, καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup> καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>45</sup> Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. <sup>46</sup> καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. <sup>47</sup> καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup> καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἠθέλεν παρελθεῖν αὐτούς· <sup>49</sup> οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα εἶναι καὶ ἀέκραξαν· <sup>50</sup> πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>51</sup> καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο. <sup>52</sup> οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

<sup>53</sup> Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ καὶ προσωρμίσθησαν. <sup>54</sup> καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν <sup>55</sup> περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐστίν.

<sup>56</sup> καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

**7** <sup>1</sup> Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup> καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους,—<sup>3</sup> οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πνυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, <sup>4</sup> καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλιῶν—<sup>5</sup> καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; <sup>6</sup> ὁ δὲ εἶπεν αὐτοῖς· Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>7</sup> μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. <sup>8</sup> ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. <sup>9</sup> καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. <sup>10</sup> Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. <sup>11</sup> ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφέληθῃς, <sup>12</sup> οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, <sup>13</sup> ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε. καὶ παρόμοια τοιαῦτα πολλὰ

ποιεῖτε. <sup>14</sup> καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε. <sup>15</sup> οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον.\* <sup>17</sup> Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. <sup>18</sup> καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, <sup>19</sup> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; <sup>20</sup> ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. <sup>21</sup> ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, <sup>22</sup> μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημίαι, ὑπερηφανία, ἀφροσύνη <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

<sup>24</sup> Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν <sup>25</sup> ἀλλὰ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· <sup>26</sup> ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλη ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. <sup>28</sup> ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε καὶ τὰ κυνάρια ὑποκάτω τῆς

\* Verse 16 omitted on the best MSS. authority.

τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν παιδίων. <sup>28</sup> καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεληλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. <sup>29</sup> καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. <sup>32</sup> καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, <sup>34</sup> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὃ ἐστὶν διανοίχθητι. <sup>35</sup> καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. <sup>36</sup> καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν λέγωσιν ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. <sup>37</sup> καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

**8** <sup>1</sup> Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς, <sup>2</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν. <sup>3</sup> καὶ εἰάν ἀπολύσω αὐτοὺς νήστις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν. <sup>4</sup> καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνησεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; <sup>5</sup> καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ. <sup>6</sup> καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ

λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ. <sup>7</sup> καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν παραθεῖναι καὶ αὐτά. <sup>8</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. <sup>9</sup> ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

<sup>10</sup> Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. <sup>11</sup> καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup> καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. <sup>13</sup> καὶ ἀφείδεν αὐτούς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. <sup>14</sup> καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. <sup>15</sup> καὶ διεστέλλετο αὐτοῖς λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. <sup>16</sup> καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι Ἄρτους οὐκ ἔχομεν. <sup>17</sup> καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὅσα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε, <sup>19</sup> ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ, Δώδεκα. <sup>20</sup> ὅτε καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν, Ἐπτὰ. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

<sup>22</sup> Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτόν ἵνα αὐτοῦ ἄψηται. <sup>23</sup> καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν

αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. <sup>24</sup> καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. <sup>25</sup> εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν δηλαυγῶς ἅπαντα. <sup>26</sup> καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.

<sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; <sup>28</sup> οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι Εἰς τῶν προφητῶν. <sup>29</sup> καὶ αὐτὸς ἐπηρώτα αὐτοῦς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. <sup>30</sup> καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. <sup>31</sup> Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. <sup>32</sup> καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. <sup>33</sup> ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὑπαγε ὀπίσω μου, σαταναῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>34</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. <sup>35</sup> ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει

αὐτήν. <sup>36</sup> τί γὰρ ὠφέλει ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; <sup>37</sup> τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup> ὅς γὰρ ἐὰν ἐπαισχυθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. **Θ** <sup>1</sup> καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γείσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup> Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. <sup>4</sup> καὶ ὤφθη αὐτοῖς Ἡλείας σὺν Μωϋσεῖ, καὶ ἦσαν συναλωδούντες τῷ Ἰησοῦ. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλείᾳ μίαν. <sup>6</sup> οὐ γὰρ ᾔδει τί ἀποκριθῆ ἔκφοβοι γὰρ ἐγένοντο. <sup>7</sup> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. <sup>8</sup> καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. <sup>9</sup> Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ἂ εἶδον διηγῆσονται, εἰ μὴ ὕταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. <sup>10</sup> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup> καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ὅτι Ἡλείαν δεῖ ἐλθεῖν

πρώτον ; <sup>12</sup> ὁ δὲ ἔφη αὐτοῖς, Ἡλείας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα. καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ; ἵνα πολλὰ πάθῃ καὶ ἐξουθενωθῇ. <sup>13</sup> ἀλλὰ λέγω ὑμῖν ὅτι Καὶ Ἡλείας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθελον, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>14</sup> Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. <sup>15</sup> καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. <sup>16</sup> καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε πρὸς αὐτούς ; <sup>17</sup> καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱὸν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον, <sup>18</sup> καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν· καὶ ἀφρίζει καὶ τρίξει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. <sup>19</sup> ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετε αὐτὸν πρὸς με. <sup>20</sup> καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. <sup>21</sup> καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ ; ὁ δὲ εἶπεν, Ἐκ παιδιόθεν. <sup>22</sup> καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλὰ εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ εἰ δύνη ; πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup> εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. <sup>25</sup> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. <sup>26</sup> καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν

καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι Ἐπέθανεν. <sup>27</sup> ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. <sup>28</sup> καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup> καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσεύχῃ.

<sup>30</sup> Κακεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἠθέλεν ἵνα τις γνοῖ· <sup>31</sup> ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. <sup>32</sup> οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.

<sup>33</sup> Καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς, Τί ἐν τῇ ὁδῷ διελογίζεσθε; <sup>34</sup> οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. <sup>35</sup> καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. <sup>36</sup> καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, <sup>37</sup> Ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

<sup>38</sup> Ἐφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. <sup>39</sup> ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με· <sup>40</sup> ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. <sup>41</sup> ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω

ὕμῖν ὅτι οὐ μὴ ἀπολέσει τὸν μισθὸν αὐτοῦ. <sup>42</sup> Καὶ ὃς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται μύλος οὐκὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. <sup>43</sup> καὶ ἂν σκανδαλίῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.\* <sup>45</sup> καὶ ἂν ὁ πούς σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.\* <sup>47</sup> καὶ ἂν ὁ ὀφθαλμὸς σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· καλὸν σε ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, <sup>48</sup> ὅπου ὁ σκῶληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup> πᾶς γὰρ πυρὶ ἀλισθήσεται. <sup>50</sup> καλὸν τὸ ἅλα· ἂν δὲ τὸ ἅλα ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

**10** <sup>1</sup> Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συναγορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. <sup>2</sup> καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετεῖλατο Μωϋσῆς; <sup>4</sup> οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι. <sup>5</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. <sup>6</sup> ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς. <sup>7</sup> ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, <sup>8</sup> καὶ

\* Verses 44 and 46 omitted on the best MSS. authority.

ἔσονται οἱ δύο εἰς σάρκα μίαν, ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ. <sup>9</sup> ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. <sup>10</sup> καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. <sup>11</sup> καὶ λέγει αὐτοῖς, Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν. <sup>12</sup> καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.

<sup>13</sup> Καὶ προσέφερον αὐτῷ παιδία ἵνα ἄψῃται αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup> ἰδὼν δὲ ὁ Ἰησοῦς ἠγαπάκησεν καὶ εἶπεν αὐτοῖς, Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>15</sup> ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίου, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. <sup>16</sup> καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; <sup>18</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. <sup>19</sup> τὰς ἐντολάς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. <sup>20</sup> ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφύλαξάμην ἐκ νεότητός μου. <sup>21</sup> ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. <sup>22</sup> ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ. <sup>23</sup> καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

<sup>24</sup> οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·  
<sup>25</sup> εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. <sup>26</sup> οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι; <sup>27</sup> ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.  
<sup>28</sup> ἤρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. <sup>29</sup> ἔφη ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, <sup>30</sup> εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιου. <sup>31</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν <sup>33</sup> ὅτι Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, <sup>34</sup> καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

<sup>35</sup> Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης

οἱ υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. <sup>36</sup> ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιήσω ὑμῖν; <sup>37</sup> οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν σου καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οὔδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; <sup>39</sup> οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. <sup>40</sup> τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται. <sup>41</sup> καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. <sup>43</sup> οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλη μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, <sup>44</sup> καὶ ὃς ἂν θέλη ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος. <sup>45</sup> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup> Καὶ ἔρχονται εἰς Ἱερειχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἔστιν, ἤρξατο κρᾶζειν καὶ λέγειν, Τίε Δαυεὶδ Ἰησοῦ, ἐλέησόν με. <sup>48</sup> καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Τίε Δαυεὶδ, ἐλέησόν με. <sup>49</sup> καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ

σε. <sup>50</sup> ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί θέλεις ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. <sup>52</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

**11** <sup>1</sup> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ <sup>2</sup> καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων κεκάθικεν λύσατε αὐτὸν καὶ φέρετε. <sup>3</sup> καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ᾧδε. <sup>4</sup> καὶ ἀπῆλθον καὶ εὔρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. <sup>5</sup> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup> οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup> καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. <sup>8</sup> καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν. <sup>9</sup> καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου <sup>10</sup> εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ, ὡσαννά ἐν τοῖς ὑψίστοις. <sup>11</sup> καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὁψὲ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>12</sup> Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέειπεν. <sup>13</sup> καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσιν

φύλλα, ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. <sup>14</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup> καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν, <sup>16</sup> καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, <sup>17</sup> καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. <sup>18</sup> καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> καὶ ὅταν ὀψέ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

<sup>20</sup> Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. <sup>21</sup> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββεί, ἴδε ἡ συκὴ ἦν κατηράσω ἐξήρανται. <sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ. <sup>23</sup> ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. <sup>25</sup> καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν.\*

\* Verse 26 omitted on the best MSS. authority.

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup> καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς; <sup>29</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. <sup>31</sup> καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν. <sup>33</sup> καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

**12** <sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. Ἀμπελῶνα ἀνθρώπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήνιον καὶ ἀκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>2</sup> καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· <sup>3</sup> καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. <sup>4</sup> καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κἀκείνον ἐκεφαλῶσαν καὶ ἠτίμασαν. <sup>5</sup> καὶ ἄλλον ἀπέστειλεν· κἀκείνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες. <sup>6</sup> ἔτι ἓνα εἶχεν υἷον ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἷόν μου. <sup>7</sup> ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ

κληρονομία. <sup>8</sup> καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελώνος. <sup>9</sup> τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελώνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. <sup>10</sup> οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>11</sup> παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>12</sup> καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφόβηθησαν τὸν ἕχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπήλθον.

<sup>13</sup> Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. <sup>14</sup> καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν ἢ μὴ δώμεν; <sup>15</sup> ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνᾶριον ἵνα ἴδω. <sup>16</sup> οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὕτη καὶ ἢ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ, Καίσαρος. <sup>17</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμαζον ἐπ' αὐτῷ.

<sup>18</sup> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες, <sup>19</sup> Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι Ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>20</sup> ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφήκεν σπέρμα. <sup>21</sup> καὶ ὁ δεύτερος ἔλαβεν αὐτήν,

καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·<sup>22</sup> καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.<sup>23</sup> ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.<sup>24</sup> ἔφη αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.<sup>26</sup> περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάρτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; <sup>27</sup> οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.

<sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; <sup>29</sup> ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, <sup>30</sup> καὶ ἀγαπήσεις κύριον τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.<sup>31</sup> δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.<sup>32</sup> καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι Εἰς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ.<sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.<sup>34</sup> καὶ ὁ Ἰησοῦς, ἰδὼν αὐτόν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτόν ἐπερωτῆσαι.

<sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυεὶδ ἐστίν; <sup>36</sup> αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup> αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱὸς; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως. <sup>38</sup> καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς <sup>39</sup> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· <sup>40</sup> οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσώτερον κρίμα.

<sup>41</sup> Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά, <sup>42</sup> καὶ ἔλθουσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης. <sup>43</sup> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείων πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· <sup>44</sup> πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

**13** <sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. <sup>2</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταῦτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῆ. <sup>3</sup> καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, <sup>4</sup> Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται;

καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα; <sup>5</sup> ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup> πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. <sup>7</sup> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. <sup>8</sup> ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί. <sup>9</sup> ἀρχὴ ὧδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. <sup>10</sup> καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἕγιον. <sup>12</sup> καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. <sup>13</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

<sup>14</sup> Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, <sup>15</sup> ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ, <sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. <sup>17</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσais καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος. <sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἢν

ἐκτισεν ὁ θεός, ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. <sup>20</sup> καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. <sup>21</sup> καὶ τότε εἰάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός, ἢ ἴδε ἐκεῖ, μὴ πιστεύετε. <sup>22</sup> ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς. <sup>23</sup> ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.

<sup>24</sup> Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, <sup>25</sup> καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>26</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup> καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. <sup>28</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· <sup>29</sup> οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. <sup>31</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

<sup>32</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. <sup>33</sup> βλέπετε ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup> ὡς ἄνθρωπος ἀπόδημος ἀφίει τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. <sup>35</sup> γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε

ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωτῆ<sup>36</sup> μὴ ἐλθὼν ἐξαίφνης εὔρη ὑμᾶς καθεύδοντας. <sup>37</sup> ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

**14** <sup>1</sup> Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· <sup>2</sup> ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὸν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. <sup>4</sup> ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἢ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. <sup>6</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. <sup>7</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> ὁ ἔσχευ ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. <sup>9</sup> ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

<sup>10</sup> Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. <sup>11</sup> οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηει πῶς αὐτὸν εὐκαίρως παραδοῖ.

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; <sup>13</sup> καὶ

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ἵπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, <sup>14</sup> καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει· ποῦ ἐστὶν τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>15</sup> καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον, καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. <sup>16</sup> καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

<sup>17</sup> Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. <sup>18</sup> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἄμην λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. <sup>19</sup> οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μήτι ἐγώ; <sup>20</sup> ὁ δὲ εἶπεν αὐτοῖς, Εἰς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρίβλιον. <sup>21</sup> ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. <sup>22</sup> Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε· τοῦτό ἐστιν τὸ σῶμά μου. <sup>23</sup> καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. <sup>24</sup> καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. <sup>25</sup> ἀμην λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>26</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>27</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ

πρόβατα διασκορπισθήσονται. <sup>28</sup> ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup> ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. <sup>31</sup> ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup> Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. <sup>33</sup> καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, <sup>34</sup> καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μένετε ὧδε καὶ γρηγορεῖτε. <sup>35</sup> καὶ προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, <sup>36</sup> καὶ ἔλεγεν, Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. <sup>37</sup> καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup> γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup> καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. <sup>40</sup> καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. <sup>41</sup> καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἤλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup> ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

<sup>43</sup> Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. <sup>44</sup> δεδῶκει δὲ ὁ παραδιδούς αὐτὸν σύνσημον αὐτοῖς λέγων, Ἔσον ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. <sup>45</sup> καὶ ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββεί, καὶ κατεφίλησεν αὐτόν· <sup>46</sup> οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. <sup>47</sup> εἰς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. <sup>48</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· <sup>49</sup> καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup> καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. <sup>51</sup> καὶ εἰς τις νεανίσκος συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· <sup>52</sup> ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

<sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup> καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. <sup>55</sup> οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ εὔρισκον· <sup>56</sup> πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες <sup>58</sup> ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν

ναὺν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδὲν τί οὗτοί σου καταμαρτυροῦσιν; <sup>61</sup> ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; <sup>62</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; <sup>64</sup> ἤκουσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. <sup>65</sup> καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσασιν αὐτὸν ἔλαβον.

<sup>66</sup> Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, <sup>67</sup> καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. <sup>68</sup> ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν. <sup>69</sup> καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. <sup>70</sup> ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. <sup>71</sup> ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνῆναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. <sup>72</sup> καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα

ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρηύση. καὶ ἐπιβαλὼν ἔκλαιεν.

**15** <sup>1</sup> Καὶ εὐθὺς πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὕλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. <sup>2</sup> καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις. <sup>3</sup> καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup> ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτόν, λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. <sup>5</sup> ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον. <sup>6</sup> κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. <sup>7</sup> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup> καὶ ἀναβᾶς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς. <sup>9</sup> ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>10</sup> ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; <sup>13</sup> οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. <sup>14</sup> ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν. <sup>15</sup> ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

<sup>16</sup> Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἔστιν πραιτώριον, καὶ συναλοῦσιν ὄλην τὴν σπέῖραν <sup>17</sup> καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν

αὐτῷ πλέξαντες ἀκάνθινον στέφανον· <sup>18</sup> καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαίρει βασιλεῦ τῶν Ἰουδαίων· <sup>19</sup> καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια. καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσουσιν. <sup>21</sup> καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον, Κρανίου τόπος. <sup>23</sup> καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. <sup>24</sup> καὶ σταυροῦσιν αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. <sup>25</sup> Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.\* <sup>28</sup> καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέραις, <sup>30</sup> σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. <sup>31</sup> ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. <sup>32</sup> ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. <sup>33</sup> καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. <sup>34</sup> καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλωὶ ἔλωὶ λεμὰ σαβαχθανεὶ, ὃ

\* Verse 28 omitted on the best MSS. authority.

ἐστιν μεθερμηνευόμενον, Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με; <sup>35</sup> καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδε Ἡλείαν φωνεῖ. <sup>36</sup> δραμῶν δέ τις καὶ γεμίσας σπύγγον ὄξους περιθεῖς καλάμῳ ἐπότιζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν. <sup>37</sup> ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. <sup>38</sup> καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

<sup>39</sup> Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ. <sup>40</sup> ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, <sup>41</sup> αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

<sup>42</sup> Καὶ ἤδη ὄψις γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον, <sup>43</sup> ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὅς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλάτου καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ δὲ Πειλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. <sup>45</sup> καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησατο τὸ πτώμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνημεῖῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.

**16** <sup>1</sup> Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμη ἠγό-

ρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν. <sup>2</sup> καὶ  
 λίαν πρῶτ' τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ  
 μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup> καὶ ἔλεγον πρὸς  
 ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας  
 τοῦ μνημείου; <sup>4</sup> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνα-  
 κεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελ-  
 θούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν  
 τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἔξε-  
 θαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε.  
 Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον·  
 ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.  
<sup>7</sup> ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ  
 Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν  
 ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup> καὶ ἐξελθούσαι ἔφυγον ἀπὸ  
 τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις;  
 καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

<sup>9</sup> Ἀναστὰς δὲ πρῶτ' πρώτῃ σαββάτου ἐφάνη πρῶτον  
 Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαι-  
 μόνια. <sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ  
 γενομένοις, πενθοῦσιν καὶ κλαίουσιν. <sup>11</sup> καὶ οὗτοι ἀκού-  
 σαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

<sup>12</sup> Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανε-  
 ρώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρὸν. <sup>13</sup> καὶ οὗτοι  
 ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι  
 ἐπίστευσαν.

<sup>14</sup> Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανε-  
 ρώθη, καὶ ὠνειδίσειεν τὴν ἀπιστίαν αὐτῶν καὶ σκλη-  
 ροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον  
 οὐκ ἐπίστευσαν. <sup>15</sup> καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς  
 τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ  
 κτίσει. <sup>16</sup> ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ

ἀπιστήσας κατακριθήσεται. <sup>17</sup> σημεῖα δὲ τοῖς πιστεύ-  
σασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου  
δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,  
<sup>18</sup> ὄφεις ἀροῦσιν, κἂν θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς  
βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς  
ἔξουσιν.

<sup>19</sup> Ὁ μὲν οὖν κύριος μετὰ τὸ λαλήσαι αὐτοῖς ἀνε-  
λήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ  
θεοῦ· <sup>20</sup> ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ  
κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν  
ἐπακολουθούντων σημείων.

## NOTES.

*In the remarks on the results of textual revision prefixed to the Notes on each Chapter, it is not intended to enter minutely into each critical point, but to indicate generally the drift and import of the corrections, and occasionally to state the grounds on which a reading is preferred.*

### CHAPTER I.

1. The words *υιοῦ θεοῦ* retained in the Text are supported by BDL, all Cursives, and all ancient Versions. They are omitted only in one Uncial MS. *Σ* as corrected by the diorthota, and two cursives 28, 255.

2. *ἐν τῷ Ἡσαΐα τῷ προφήτῃ*. This is the reading adopted by Tischendorf in his eighth edition on the authority of *NEDLA*. Tregelles places the *τῷ* in brackets. Origen iv. 126<sup>a</sup> cites *ὁ Μάρκος δύο προφητείας ἐν διαφόροις ἐρμημέναις τόποις ὑπὸ δύο προφητῶν εἰς ἐν συνάγωγῃ πεποιήκε, καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ*.

11. *ἐν σοί*. This is the reading here of *LTTr* with the best uncial MSS., and the Vulgate, Syriac, Gothic and other Versions.

16. *ἀμφιβάλλοντας*. The Textus Receptus reads *βάλλοντας ἀμφίβλητρον*. The reading in the text is adopted by *LTTr*.

21. *Καφαρναούμ* is found in *NBDA*, Origen, the Latin, Memphitic, and Gothic Versions, and from the facility of its becoming softened by copyists, is to be preferred to *Καπερναούμ*. See Scrivener's *Introduction to the Criticism of N. T.* p. 488.

27. *τί ἐστιν τοῦτο; διδαχὴ καινῆ*. The Textus Receptus has *τίς ἡ διδαχὴ ἡ καινὴ αὕτη*; The reading in the text is supported by the best editors.

34. The addition of *Χριστὸν εἶναι* in some MSS. and versions seems to arise from a desire to conform with Luke iv. 41.

## 1—8. THE PREACHING AND BAPTISM OF JOHN.

Matt. iii. 1—10. Luke iii. 1—14.

1. ἀρχή. St Mark commences his Gospel suddenly and concisely. He does not begin with a genealogy of our Lord like St Matthew, or with the Infancy, like St Luke, or with the doctrine of the Eternal Word, as St John. His object is to portray the Saviour in the fulness of His living energy, and to describe His official life and ministry. He therefore begins with His baptism, and first relates, as introductory to it, the preaching of John the Baptist.

τοῦ εὐαγγελίου. The meaning of εὐαγγέλιον (i) in Homer is reward for good news, Comp. Od. xiv. 152 and 166. Comp. Aristoph. Eq. 656 εὐαγγελία θύειν "to sacrifice for good news"; 667 εὐαγγελία στεφανοῦν "to crown for good news"; (ii) in later Greek, Plut., Lucian, Appian, good tidings. The LXX. use it in the first sense in 2 Sam. iv. 10 ὃ ἔδει με δοῦναι εὐαγγέλια, and 2 Sam. xviii. 22, where it is also ΠῚΨ = reward for a good message, and in the third sense, as 2 Sam. xviii. 25, 4 Kings vii. 9. It was familiar to the Romans, comp. Cic. ad Att. ii. 3 "Primum ut opinor εὐαγγελια. Valerius absolutus est." In the N. T. it denotes good news, and always with a special significance, = the news of the actually fulfilled promise of salvation, the news of salvation, comp. Acts xiii. 32, Eph. iii. 6, vi. 19, Gal. ii. 5, 14. It occurs four times in St Matt., eight times in St Mark, but is not found in St Luke or St John's Gospel. Once it is found in the Apocalypse xiv. 6 ἔχοντα εὐαγγέλιον αἰώνιον, and once in 1 St Peter iv. 17, while in the Epistles of St Paul it occurs sixty-one times, and thus to him is due its prominence in the Christian vocabulary.

υἱοῦ θεοῦ. Contrast the expression with St Matt. i. 1 υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. The first Evangelist writes for Jews, the second for Gentiles, and dwells specially upon all manifestations of the Son of God in His widest sphere of action, in His relations to Hebrews and Gentiles.

2. ἐν τῷ Ἑσρατῇ τῷ προφήτῃ. This is the better reading than the ἐν τοῖς προφήταις of the Textus Receptus. The citation is from two prophets, (i) Mal. iii. 1, (ii) Is. xl. 3. With one exception, and that a very doubtful one as to its genuineness (ch. xv. 28), this is the only quotation from a prophet made by the Evangelist himself in this Gospel.

κατασκευάσει τὴν ὁδὸν σου. The imagery is taken from the great strategical works of eastern conquerors, who were wont to send a herald before them to call the people of the countries through which they passed to prepare for their coming.

εὐθείας ποιεῖτε τοὺς τρίβους αὐτοῦ. On such an occasion to make a "king's highway," valleys had to be filled, hills levelled, bye-paths straightened.

4. ἐγένετο Ἰωάννης, John came, who baptized in the wilderness. The Article is to be inserted here, as in Rev. Vers.

ἐν τῇ ἐρήμῳ, i.e. the dry and unpeopled region extending from the gates of Hebron to the shores of the Dead Sea. "It is a dreary waste of rocky valleys; in some parts stern and terrible, the rocks cleft and shattered by earthquakes and convulsions into rifts and gorges, sometimes a thousand feet in depth, though only thirty or forty in width... The whole district is, in fact, the slope of the midland chalk and limestone hills, from their highest point of nearly 3000 feet near Hebron, to 1000 or 1500 feet at the valley of the Dead Sea. The Hebrews fitly call it Jeshimon (1 Sam. xxiii. 19, 24), 'the appalling desolation,' or 'horror.'"

κηρύσσων, "proclaiming as a herald." The word is appropriate to his office as the Φωνὴ βοῶντος.

μετανοίας, *change of mind, repentance*. This word, rare in Classical writers, occurs seldom in the LXX. Comp. Prov. xiv. 15 ἀκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετανοίαν, and not often in the Apocrypha, see Wisd. xi. 24, xii. 10; Eccles. xiv. 16. It is found three times in St Matthew, twice in St Mark, five times in St Luke, but not in St John's Gospel or Epistles. It denotes more than mere "sorrow or regret for sin," and implies "change of life, change of heart." Comp. the marginal reading of A. V., "amendment of life." The expression βάπτισμα μετανοίας occurs here; (ii) Luke iii. 3; (iii) Acts xiii. 24; (iv) Acts xix. 4.

εἰς ἄφεσιν, *unto remission*. Comp. Matt. xxvi. 28; Luke i. 77. John required of all who came to him a change of mind and life with a view to pardon from the Messiah. Thus his baptism was preparatory to that of Christ.

ἄφεσιν. This word and the verb ἀφίεναι, from which it comes, is used in the N. T. to express the act of forgiveness whether on the part of God or of man. The figure implied is either (i) that of forgiving debt at the year of jubilee or release (comp. ἔτος or ἐνιαυτὸς τῆς ἀφέσεως, or simply ἄφεσις, Lev. xxv. 28, 31—40, xxvii. 24), when all debts were remitted; see Trench, *N. T. Syn.* p. 110, or (ii) of "letting go" the sacrificial dove or scape-goat on the Day of Atonement to symbolise the putting away of sins.

5. πᾶσα ἡ Ἰουδαία χώρα. This strong expression is peculiar to St Mark. But it is illustrated by the other Gospels. The crowds that flocked to John's baptism included representatives of every class, Pharisees and Sadducees (Matt. iii. 7), tax-gatherers (Luke iii. 12), soldiers (Luke iii. 14), rich and poor (Luke iii. 10).

ἐβαπτίζοντο, were baptized, successively, one after another, as the tense indicates.

ποταμῷ. Observe the use of this word by the Evangelist, who writes for readers not familiar with the topography of Palestine.

ἔξομολογούμενοι, *acknowledging or declaring fully, openly*. The word is used (i) of "open confession" as here, Matt. iii. 6; Acts xix. 18, ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν; James v. 16,

ἔξομολογεῖσθε ἀλλήλοις τὰς ἀμαρτίας, or (ii) of "thanks and praise," as in Matt. xi. 25 ἔξομολογοῦμαι σοι πᾶτερ, Luke x. 21; Rom. xv. 9; Phil. ii. 11; Apoc. iii. 5. It is commonly used by LXX. as the rendering of the Hebrew תַּתְּן "to give thanks," hence its use in N. T. in this sense.

6. ἐνδεδυμένος. The Evangelist draws our attention to three points in reference to the Baptist:

- (a) *His appearance.* He recalled the asceticism of the Essene. His raiment was of the coarsest texture, such as was worn by Elijah (2 Kings i. 8) and the prophets generally (Zech. xiii. 4). His girdle, an ornament often of the greatest richness in Oriental costume and of the finest linen (Jer. xiii. 1; Ez. xvi. 10) or cotton or embroidered with silver and gold (Dan. x. 5; Rev. i. 13, xv. 6), was of untanned leather (2 Kings i. 8), like that worn by the Bedouin of the present day.
- (b) *His diet* was the plainest and simplest. Locusts were permitted as an article of food (Lev. xi. 21, 22). Sometimes they were ground and pounded, and then mixed with flour and water and made into cakes; sometimes they were salted and then eaten. For *wild honey* comp. the story of Jonathan, 1 Sam. xiv. 25—27.
- (c) *His message.* (1) That the members of the Elect Nation were *all* morally unclean, and *all* needed moral and spiritual regeneration; (2) that One mightier than he was coming; (3) that He would baptize with the Holy Ghost.

7. ἔρχεται, *cometh*; note the present tense. With prophetic foresight the Baptist sees Him already come, and in the midst.

κύβας. This expression is peculiar to St Mark, and expresses vividly the menial character of the office of fastening and unfastening the thong of the sandals.

τὸν ἱμάντα. The thong or fastening by which the sandal was secured to the foot. Comp. Gen. xiv. 23; Isai. v. 27, and Acts xxii. 25 ὡς προσέτευναν αὐτὸν τοῖς ἱμᾶσιν, = *and as they had tied him up with the thongs.*

8. ἐν πνεύματι ἁγίῳ. St Mark omits the "fire" which St Matthew joins with the Holy Ghost. For the force of the words, see Carr's St Matthew iii. 11.

### 9—11. THE BAPTISM OF JESUS,

Matt. iii. 13—17. Luke iii. 21, 22.

9. ἐν ἐκείναις ταῖς ἡμέραις, i. e. towards the close of the year A. U. C. 781, or A. D. 28, when our Lord was about thirty years of age (Luke iii. 23), the time appointed for the Levite's entrance on "the service of the ministry" (Num. iv. 3).

ἀπὸ Ναζαρέτ. St Mark adds this, to St Matthew's more general statement ἀπὸ τῆς Γαλιλαίας (Matt. iii. 13). At Nazareth, a town unknown and unnamed in the Old Testament, the Lord had grown

up in peaceful seclusion, "increasing in wisdom and stature and in favour with God and man" (Luke ii. 52).

**εἰς τὸν Ἰορδάνην.** Either (i) at Ænon near to Salim, John iii. 23, close to the passage of the Jordan at the ancient ford near Succoth, which some have identified with the Bethabara, or rather Bethany, of St John (John i. 28); or (ii) at a more southern ford not far from Jericho, whither the multitudes that flocked from Judæa and Jerusalem (Mark i. 5) would have found a speedier and more convenient access. From St Matthew we learn that (i) the purport of the Saviour's journey from Galilee was that He might be thus baptized (Matt. iii. 13); that (ii) His Forerunner instantly recognised His superhuman and stainless nature; that (iii) he tried earnestly to prevent Him; that (iv) his objections were overruled by the reply that thus it became Him to "fulfil all righteousness," i.e. every requirement of the Law. St Luke tells us that the Baptism of our Lord did not take place till "all the people had been baptized" (Luke iii. 21).

**10. καὶ εὐθὺς.** This is St Mark's favourite connecting word and formula of transition, constantly recurring from this time onwards: Comp. i. 12, 28, iv. 5, 15, viii. 10, ix. 15, xi. 3, and other places.

**εἶδεν,** i.e. not John, but the Saviour, though the concurrent beholding of the Baptist is not excluded. Comp. John i. 32. We find solemn prayer preceding (i) our Lord's Baptism, (ii) His choice of the Twelve, (Luke vi. 12), (iii) His Transfiguration, (Luke ix. 29), (iv) His Agony in the Garden, (Matt. xxvi. 39).

**σχιζομένους, rending, or parting asunder.** This is one of St Mark's graphic touches. See Introduction. The same word is applied to (i) the old garment with the new piece, *καὶ τὸ καινὸν σχίσαι* (Luke v. 36); to (ii) the rending of the veil at the Crucifixion, *τὸ καταπέτασμα ἐσχίσθη εἰς δύο*, Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; to (iii) the rending of the rocks on the same occasion *αἱ πέτραι ἐσχίσθησαν*, Matt. xxvii. 51; to (iv) the net in the Lake after the Resurrection *ὄκ ἐσχίσθη τὸ δίχτυον*, John xxi. 11.

**ὡς περὶ ἄλλων,** to which St Luke (iii. 22) adds *σωματικῶ εἶδει*.

**11. φωνὴ ἐγένετο.** The first of the three heavenly Voices, to be heard during our Lord's Ministry, viz., at (i) His Baptism; (ii) His Transfiguration (Mark ix. 7); (iii) in the courts of the Temple during Holy Week (John xii. 28). This Voice attested in the presence of His Forerunner the Divine Nature of our Lord, and inaugurated His public Ministry. The Baptism was a very important event in our Lord's life:—

- (1) Needing no purification Himself, He submitted to it as the Head of His Body, the Church (Eph. i. 22) for all His members;
- (2) He was thus by baptism, and the unction of the Holy Ghost which followed (Matt. iii. 16; comp. Ex. xxix. 4—37; Lev. viii. 1—30), solemnly consecrated to His office as Redeemer;

(3) He “sanctified water to the mystical washing away of sin.”  
See the Baptismal Office;

(4) He gave to His Church for all time a striking revelation of the Divine Nature, the Son submitting in all lowliness to every requirement of the Law, the Father approving by a voice from heaven, the Spirit descending and abiding upon the Son. “I ad Jordanem et videbis Trinitatem.” S. Aug.

ἐκ τῶν οὐρανῶν, *out of the heavens.* (Rev. Vers.)

**ἀγαπητός.** Comp. the words of the Angel to Abraham λάβε τὸν υἱόν σου τὸν ἀγαπητόν (Gen. xxii. 2), and Mark xii. 6 *ἐτι ἕνα εἶχεν υἱὸν ἀγαπητόν.* In the Gospels the word is always used in reference to Christ as the beloved Son of God. “*Ἀγαπητός, Unicus, qui amorem Patris non cum alio partitur.*” Bengel. Here it is closely related to *μονογενής*, Comp. John i. 14—18, iii. 16—18, in which Gospel it is not found. Comp. Hom. *Od.* ii. 365 *μόνος ἔων ἀγαπητός*, and *Od.* iv. 817, *Il.* vi. 401 where *παῖς ἀγαπητός* without *μόνος* designates an only son. “The mission of the Son is the revelation of the Father’s love; for as He is the *μονογενής*, the Father’s love is perfectly represented in Him,” (See 1 John iv. 9), Lightfoot on Col. i. 13.

*ἐν σοὶ εὐδόκησα*, in *Te complacui*, Vulg., in *Thee I am well pleased.* *Εὐδοκεῖν*, a late word not found in Attic writers, is used in three constructions: (i) with an infinitive=“to be pleased” “to resolve,” Rom. xv. 26, *εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα.....πείσασθαι*, Gal. i. 15, *ὅτε δὲ εὐδόκησεν ὁ Θεὸς.....ἀποκαλύψαι*; (ii) with an accusative=“to be pleased with, to take delight in” Matt. xii. 18 (NB), *ὁ ἀγαπητός ὃν εὐδόκησεν ἡ ψυχὴ μου*; Heb. x. 6, *ὀλοκαυτώματα οὐκ εὐδόκησας*; x. 8, *θυσίαν.....οὐκ ἠθέλησας οὐδὲ εὐδοκῆσας*, (iii) with *eis* and accusative 2 Pet. i. 17, *eis ὃν ἐγὼ εὐδόκησα*; or (iv) *ἐν* and a dative=“to be pleased in,” to “have one’s pleasure fully satisfied in;” 2 Cor. xii. 10, *ὁὐ εὐδοκῶ ἐν ἀσθενείαις*; 1 Cor. x. 5, *οὐκ ἐν τοῖς πλεοσιν, αὐτῶν εὐδόκησεν ὁ Θεός.* “*Ἐν*, in maxime notat objectum, deinde etiam causam. Objectum bene placiti paterni est Filius per sese, et in Filio omnes et omnia.” Bengel.

### 12, 13. THE TEMPTATION.

Matt. iv. 1—11. Luke iv. 1—13.

12. καὶ εὐθὺς. See above, v. 10. The object of the Saviour’s first Advent was “to destroy the works of the devil” (1 John iii. 8). His very first work, therefore, was to enter on a conflict with the great Enemy of mankind.

ἐκβάλλε, *driveth Him forth.* This is a stronger word than that employed by St Matthew, who says *ἀνέχθη* (Matt. iv. 1) or by St Luke, who says *ἤγετο ἐν τῷ Πνεύματι* (Luke iv. 1). It denotes the Divine impulse of the Holy Ghost, which *constrained* Him to go forth to the encounter, and hints at a *rapid translation*, such as that by which Prophets (comp. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. viii. 3), and Evangelists (Comp. Acts viii. 39) were caught up and carried to a

distance. The words employed by all the Synoptists are too expressive to describe a dream, they clearly point to an actual scene.

εἰς τὴν ἔρημον. Either the wilderness of Judæa, or the lonely desert mountains east of the Jordan. The traditional site is the mountain Quarantania, "a high and precipitous wall of rock, twelve or fifteen hundred feet above the plain west of the Jordan near Jericho." The side facing the plain is as perpendicular and apparently as high as the Rock of Gibraltar, and upon the summit are still visible the ruins of an ancient convent. Midway below are caverns hewn in the perpendicular rock, where hermits formerly retired to fast and pray in imitation of the "Forty Days." Robinson's *Palestine*, i. 567; Thomson's *Land and Book*, 617; Tristram, pp. 208, 209.

13. πειραζόμενος. St Mark compresses the history by omitting the various forms of the Temptation. Peculiar to his account are (i) the use of "Satan" instead of the Devil; (ii) the statement that our Lord was "with the wild beasts." The Evil One seems to have been permitted to tempt Him during the whole of the forty days, but at the end of that period to have assailed Him with increased intensity through every avenue that would allure, as afterwards in Gethsemane through every channel that could terrify and appal (Luke iv. 13).

ὑπὸ τοῦ σατανᾶ, *et temptabatur a Satana*, Vulg. The imperfect implies the continuance of the temptation. The Hebrew word "Satan," of which διάβολος is a Greek rendering, is "one who meets" or "opposes," "an adversary." It occurs several times in the Synoptists, but only once in St John xiii. 27, εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς.

μετὰ τῶν θηρίων. These in our Lord's time might include the bear, the panther, the wolf, the hyena, possibly the lion. "The implied thought is partly that their presence added to the terrors of the Temptation, partly that in His being protected from them, unhurt by them as Adam in Paradise, was the fulfilment of the promise in the very Psalm which furnished the Tempter with his chief weapon, that the true child of God should trample underfoot "the lion and adder," the "young lion and the dragon" (Ps. xci. 13; Luke x. 19)."

οἱ ἄγγελοι. St Matthew records the ministry of Angels at the close as to a Heavenly Prince (Matt. iv. 11). St Mark records a ministry of the same celestial visitants apparently throughout the trial.

διηκόνουν from διακονέω strictly means "to serve at table," to "minister food." *Ministrabant illi*, Vulg. Comp. Matt. xx. 28; Luke iv. 39; Acts vi. 2.

#### 14, 15. BEGINNING OF OUR LORD'S MINISTRY.

Matt. iv. (12), 17. Luke iv. 14, 15.

Between the events just described and those on which the Evangelist now enters, must be placed several recorded chiefly by St John; viz., (1) the testimony of the Baptist to Christ as *the Lamb of God* (John i.

19—34); (2) the early joining of Andrew, John, Simon, Philip and Nathanael (John i. 35—51); (3) the marriage at Cana (John ii. 1—11); (4) the first visit to Jerusalem, first cleansing of the Temple and conference with Nicodemus (John ii. 13—22, iii. 1—21); (5) the ministry with the Baptist (John iii. 22—36); (6) the imprisonment of the Baptist (Luke iii. 19, 20); (7) the return of Jesus to Galilee through Samaria, and the discourse with the woman at Jacob's well (John iv. 3—42); (8) cure of the nobleman's son at Cana (John iv. 43—54).

14. *μετὰ δὲ τὸ παραδοθῆναι.* The causes of the imprisonment of the Baptist are more fully related by the Evangelist ch. vi. 17—20.

*εἰς τὴν Γαλιλαίαν,* and commenced the great Galilean ministry. Galilee was the most northern and the most populous of the three provinces, into which the Romans had divided Palestine. It was to Roman Palestine what the manufacturing districts are to England, covered with busy towns and teeming villages, Roman custom-houses and thriving fisheries. See Stanley's *Sinai and Palestine*, pp. 375—377.

*τὸ εὐαγγέλιον τοῦ θεοῦ.* This is the preferable reading. So Rev. Vers.

15. *ὁ καιρὸς,* "the season," more definite than *χρόνος*, i.e. the great fore-ordained and predicted time of the Messiah. Comp. Gal. iv. 4, *ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ.*

*ἡ βασιλεία τοῦ θεοῦ,* or as it is called in St Matthew *ἡ βασιλεία τῶν οὐρανῶν.* (Comp. Dan. ii. 44, viii. 13, 14, 27.) The expression denotes here *The Kingdom of Grace*, the visible Church, of which our Lord described (a) in the parable of "the Mustard Seed" (Matt. xiii. 31, 32), its slight and despised beginning; (b) in that of the "Hidden Leaven" and the "Seed growing secretly," its hidden and mysterious working, (Matt. xiii. 33; Mark iv. 26—29); (c) and again in the first two Parables its final and assured triumph in spite of the obstacles set forth in the Parable of "the Tares" (Matt. xiii. 24—30).

*πιστεύετε ἐν τῷ εὐαγγελίῳ,* *Believe in, repose your faith in the Gospel.* Comp. Eph. i. 13 *ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι.* St Mark adds this to the simple "repent" of St Matthew (iii. 2).

#### 16—20. CALL OF THE FIRST FOUR DISCIPLES.

Matt. iv. 18—22. Luke v. 1—11.

16. *καὶ παράγων.* The Saviour had *come down, κατήλθεν* (Luke iv. 31; John iv. 47, 51) from the high country of Galilee, and now made His permanent abode in the deep retreat of the Sea of Galilee at Capernaum "His own city" (Matt. iv. 13; Luke iv. 31), whence He could easily communicate, as well by land as by the Lake, with many important towns, and in the event of any threatened persecution retire into a more secure region.

τῆν θάλασσαν τῆς Γαλιλαίας—called (i) in the Old Testament ἡ θάλασσα Χενερέθ, “the Sea of Chinnereth,” (Num. xxxiv. 11; Josh. xii. 3) from a town of that name which stood at or near its shore (Josh. xix. 35); (ii) in the New Testament, (a) ἡ λίμνη Γεννησαρέτ (Luke v. 1); (b) ἡ θάλασσα τῆς Τιβεριάδος (John xxi. 1), and sometimes (c) simply ἡ θάλασσα—the Sea (Matt. iv. 15).

εἶδεν Σίμωνα—whom He had already invited to His acquaintance (John i. 40—42); He now calls him to the Apostleship. The recent cure of the son of the officer in Herod’s court had roused much interest at Capernaum, and many pressed upon the Saviour to “hear the Word of God” (Luke v. 1). It became clear, therefore, that an opportunity was offered for an active and systematic ministry in Galilee, and four of the number afterwards known as “the Twelve” were now permanently attached to the Saviour’s Person, and invested with power to become “fishers of men.”

ἀμφιβάλλοντας. This is the better reading, *casting a net*. The net used is specified by St Matthew iv. 18 as an ἀμφίβληστρον, or *casting-net*, Latin *funda* or *jaculum*, circular in shape, “like the top of a tent.” The net spoken of in Matt. xiii. 47, 48, σαγήνη, is the *drag-net* or *hauling net*, the English *seine* or *sean*, sometimes half a mile in length. The δίκτυον spoken of in Luke v. 4—9; Matt. iv. 20; Mark i. 18; John xxi. 6, is the *bag-net* or *basket-net*, so constructed and worked as to enclose the fish out in deep water.

19. καταρτιζοντας. This word from κατὰ and ἄριον, *aptum, integrum reddere*, denotes (i) to *tend*, as here and in Matt. iv. 21; (ii) to *adorn, equip, arrange, make perfect*, as Heb. xi. 3, καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ; (iii) to *correct, restore*, Gal. vi. 1, καταρτιζετε τὸν τοιοῦτον ἐν πνεύματι πρῶτῳ. In profane authors it is used especially as a surgical term, of setting a bone or joint.

20. μετὰ τῶν μισθωτῶν. The mention of these hired servants, of the two vessels employed (Luke v. 7), and the subsequent allusion to St John’s acquaintance with a person in so high a position as the high priest (John xviii. 15), seem to indicate that Zebedee, if not a wealthy man, was at any rate of some position at Capernaum.

ἀπῆλθον ὀπίσω αὐτοῦ. For the miraculous draught of fishes which accompanied or followed this incident see Luke v. 2—11. Observe how *gradually* the Four had been called to their new work; (1) first they were disciples of the Baptist (John i. 35); (2) then they were directed by him to the Lamb of God (John i. 36); (3) afterwards they were invited by our Lord to see where He dwelt (John i. 39); (4) then they became witnesses of His first miracle (John ii. 2); (5) now after a further exhibition of His power over nature they are enrolled amongst His attached followers. The still more formal call was yet to come.

#### 21—28. THE CURE OF THE DEMONIAK AT CAPERNAUM.

Luke iv. 31—37.

21. Καφαρναούμ. Capernaum is not mentioned in the Old Testament or the Apocrypha. It was situated on the western shore of the Lake,

in "the land of Gennesaret" (Matt. xiv. 34; John vi. 17, 24), and was of sufficient size to be always called "a city" (Matt. ix. 1). It was a customs station (Matt. ix. 9; Luke v. 27), and the quarters of a detachment of Roman soldiers (Matt. viii. 8; Luke vii. 1). It was the scene of many striking incidents in the Gospel History besides that here recorded. It was at Capernaum that the Lord healed Simon's wife's mother (Matt. viii. 14); wrought the miracle on the centurion's servant (Matt. viii. 5); cured the paralytic (Matt. ix. 2); called Levi from the toll-house (Matt. ix. 9); taught His Apostles the lesson of humility from the child set in their midst (Mark ix. 35—37), and delivered the wonderful discourse respecting the "Bread of Life" (John vi. 59).

**τὴν συναγωγὴν**, *the synagogue or their synagogue*. The words imply that there was only one, probably that built or rebuilt for the Jews by the good centurion (Luke vii. 5).

**22. οἱ γραμματεῖς**. The Scribes, *Sopherim*, first came into prominence in the time of Ezra. Their duty was to copy, read, study, explain, and "fence round" the Law with "the tradition of the Elders" (Matt. xv. 2). The Scribes proper only lasted till the death of Simon "the Just," B.C. 300. In the New Testament they are sometimes called "lawyers" (Matt. xxii. 35), or "Doctors of the Law" (Luke v. 17). Their teaching was preeminently second-hand. They simply repeated the decisions of previous Rabbis. But our Lord's teaching was absolute and independent. His formula was not "It hath been said," but "*I say unto you.*"

**23. ἐν πνεύματι ἀκαθάρτῳ**, *in an unclean spirit*, i. e. in his power, under his influence. St Luke describes the man as *ἔχων πνεῦμα δαιμονίου ἀκαθάρτου* (Luke iv. 33). He seems to have entered unobserved amongst the throng, but was afterwards unable to resist the spell of that Pure Presence.

**24. τί ἔστιν καὶ σοί**, literally, *what is there between us and Thee?* The *ἐα* of the Textus Receptus is omitted in the best MSS. It is not the man who cries out so much as the Evil Spirit which had usurped dominion over him.

**Ἰησοῦ Ναζαρηνέ**. As the angels had in songs of rapture recognised their King (Luke ii. 13, 14), so the evil spirits instantly recognise Him, but with cries of despair. They evince no hope and no submission, only inveterate hostility. They "*believe and tremble*" (James ii. 19). Man alone recognises not the "King in His beauty" (Is. xxxiii. 17). "He was in the world and the world was made by Him," and yet "the world knew Him not" (John i. 10).

**25. ἐπετίμησεν**, *He rebuked him*. Though he had borne testimony to Christ, yet his testimony is not accepted, for it was probably intended only to do harm, "to anticipate and mar His great purpose and plan." Compare the conduct of St Paul in reference to the girl possessed with the *πνεῦμα Πύθωνα* (Acts xvi. 16—18).

**φιμώθητι**, lit. *be muzzled*. The same word is used by our Lord in rebuking the storm on the lake, *σιώπα, πεφίμωσο* (Mark iv. 39). **Φιμούν**, (i) *to close the mouth with a muzzle*. Comp. 1 Cor. ix. 9, *οὐ φιμώσεις βοῦν ἀλώμενα*, where and in 1 Tim. v. 18 the citation is from the LXX. of Deut. xxv. 4; (ii) *to reduce to silence*, as (a) in Matt. xxii. 34, *οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους*; and (b) of the man who had not on the wedding-garment, *ὁ δὲ ἐφιμώθη* Matt. xxii. 12; and (c) 1 Pet. ii. 15, *ἀγαθοποιούντας φιμούν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνώσταν*.

26. **καὶ σπαράξαν**, *and when he had torn him*, i. e. had thrown him into strong convulsions, and according to St Luke's account, had flung him *εἰς τὸ μέσον* (Luke iv. 35). The first miracle recorded by St Matt. is the healing of a leper by a touch (Matt. viii. 1—4); the first miracle which St John records is the changing water into wine (John ii. 1—11); the first miracle recorded by St Mark and St Luke (iv. 33—37) is this casting out of a demon in the synagogue of Capernaum.

27. **τί ἐστιν τοῦτο**; *What is this?* In astonishment at what had happened they demand more precise information as to the circumstances of the case.

#### 29—34. THE CURE OF PETER'S WIFE'S MOTHER AND OTHERS.

Matt. viii. 14—17. Luke iv. 38, 41.

29. **ἐκ τῆς συναγωγῆς**, *when they had come out of the synagogue*. This is mentioned also by St Luke, but St Mark alone tells us that He went into the house of Simon and Andrew, with James and John.

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

30. **ἡ δὲ πενθερὰ Σίμωνος**. For St Paul's allusion to him as a *married man* see 1 Cor. ix. 5.

**πυρέσσουσα**, St Matthew (viii. 14) has *βεβλημένην καὶ πυρέσσουσαν*: St Luke iv. 38 with the accurate diagnosis of a physician expresses it by *συνεχομένη πυρετῷ μεγάλῳ*. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases.

31. **προσελθών**. Observe all the graphic touches in this verse; (i) *προσελθών*, *He went to the sufferer*; (ii) *κρατήσας τῆς χειρὸς*, *He took her by the hand*; (iii) *ἤγειρεν αὐτήν*, *He lifted her up*; (iv) *καὶ ἀφῆκεν αὐτήν ὁ πυρετός*, *the fever quitted her*; (v) *καὶ διηκόνει αὐτοῖς*, *and she began to minister unto them*.

**καὶ ἀφῆκεν**, κ.τ.λ. The addition of *εὐθέως* in some MSS. is probably a gloss.

32. **ὅτε ἔδυ ὁ ἥλιος**. All three Evangelists carefully record, that it was not till the sun was setting or had actually set, that these sick were brought to Jesus. The reason of this probably was (1) either

that they waited till the mid-day heat was past and the cool of the evening was come, or (2) the day being the Sabbath (Mark i. 29—32), they were unwilling to violate the sacred rest of the day, and so waited till it was ended.

33. Ἐλη ἢ πόλις. This graphic touch also we owe to St Mark.

34. καὶ οὐκ ἦφιεν. The reason is more fully given by St Luke iv. 41. St Matthew in his characteristic way refers here to the prophecy Isai. liii. 4. See Appendix, p. 218.

### 35—39. SOLITARY PRAYER. TOUR IN GALILEE.

Luke iv. 42—44.

35. πρῶτ' ἐννοχᾶ λαῶν, *very early, while it was yet night*. "Ἐννοχᾶ, neut. plur. *noctu*. This note of time is peculiar to St Mark. He brings the scene before our eyes. The previous day had been a long day of conflict with and victory over the kingdom of sin and death. The Lord now retires to refresh Himself in the heaven of prayer, in communion with His Father. He prepares Himself in the desert for a second great mission of Love, this time accompanied by His first four disciples.

ἔρημον τόπον. "A remarkable feature of the Lake of Gennesaret was that it was closely surrounded with desert solitudes. These 'desert places,' thus close at hand on the table-lands or in the ravines of the eastern and western ranges, gave opportunities of retirement for rest or prayer. 'Rising up early in the morning while it was yet dark' or 'passing over to the other side in a boat,' He sought these solitudes, sometimes alone, sometimes with His disciples. The Lake in this double aspect is thus a reflex of that union of energy and rest, of active labour and deep devotion, which is the essence of Christianity, as it was of the Life of Him, in whom that union was first taught and shewn." Stanley's *Sinai and Palestine*, pp. 378, 379.

προσηύχετο. Note the imperfect tense, *He continued in prayer*.

36. κατεδίωξαν. The word only occurs here and is very expressive. It denotes (i) *to follow hard upon*, Thuc. i. 49; iii. 84; (ii) *to pursue closely, to track out*, as of soldiers pursuing a foe, 1 Macc. vii. 45, xvi. 9; Xen. *Anab.* iv. 2. 5. Comp. also Bar. iv. 25; Judith xvi. 2. It occurs in a good sense in the LXX. version of Ps. xxiii. 6, τὸ ἐλεός σου καταδιώξεται με πάσας τὰς ἡμέρας τῆς ζωῆς μου.

Σίμων. Simon and his friends almost hunted for Him. The earnest impulsiveness of the Apostle already becomes apparent. The motive is more fully given by St Luke.

38. κωμοπόλεις, *village-towns or country-towns*. The word only occurs here, but is frequently found in Byzantine writers of the Middle Ages. It seems to have been coined to express the character of such places as Bethsaida, Chorazin, and others on the shore of the sea of Galilee, which were more than "villages," yet could hardly be classed as "cities."

εἰς τοῦτο γὰρ ἐξῆλθον. Primi sermones Jesu habent ænigmatis aliquid: sed paulatim apertius de se loquitur. Postea dictum erat: *exii a Patre*. Bengel. The words of S. Luke *ἔτι ἐπὶ τοῦτο ἀπεστάλην*, connect the saying with His mission as a whole.

#### 40—45. THE CLEANSING OF A LEPER.

Matt. viii. 1—4. Luke v. 12—15.

40. *καὶ ἔρχεται*. *And there cometh*. S. Mark as usual prefers the present to the historic tense.

*λεπρός*. "One afflicted with the most terrible of all maladies, a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away." The Jews called it "the Finger of God," and emphatically "the Stroke;" they never expected to cure it (see 2 Kings v. 7). With lip covered (Ezek. xxiv. 17), and bare head (Lev. xiv. 8, 9), and rent garments, the leper bore about with him the emblems of mortality, "himself a dreadful parable of death." Compare the cases of Moses (Ex. iv. 6), Miriam (Num. xii. 10), Naaman (2 Kings v. 1), Gehazi (2 Kings v. 27).

*γυνοπιεῶν*, *falling on his knees before Him*. S. Mark alone describes this attitude of the leper, as also the look of compassion which beamed forth from the face of the Lord, spoken of in the next verse.

41. *ἤψατο*, though this act was strictly forbidden by the Mosaic Law as causing ceremonial defilement. But "He, Himself remaining undefiled, cleansed him whom He touched; for in Him life overcame death, and health sickness, and purity defilement."

43. *ἐμβριμησάμενος*, *Having strictly or sternly charged him*. The verb *ἐμβριμᾶσθαι* lit. means "to roar" as a lion, or "snort" as a horse, *Æsch. Theb.* 461. Then (i) to "charge with vehement threats" comp. *Aristoph. Knights*, 855; (ii) "to enjoin strictly," "to command with sternness," here and Matt. ix. 30; (iii) "to be loudly indignant" Mark xiv. 5. In John xi. 33, 38 *ἐνεβριμήσατο τῷ πνεύματι*="felt indignation in His spirit," or outwardly expressing it, "groaned in His spirit."

*ἐξέβαλεν αὐτόν*, "*He sent him out*," i.e. *He put him forth, He hurried him away*. Comp. the *ἐκβάλλει* of Mark i. 12: "He would allow no lingering, but required him to hasten on his errand, lest the report of what had been done should outrun him."

44. *σεαυτὸν δάξον*, "that he may attest the reality of thy cure," (Lev. xiv. 3).

*ἃ προσέταξεν Μωϋσῆς*, viz. (1) two birds, "alive and clean," Lev. xiv. 4, (2) cedar wood, (3) scarlet, and (4) hyssop; this was for the preliminary ceremony (Lev. xiv. 4—7). On the eighth day further offerings were to be made, (1) two he lambs without blemish, (2) one ewe lamb, (3) three tenth deals of fine flour, (4) one log of oil. Lev.

xiv. 10. If the leper was poor, he was permitted to offer one lamb and two turtledoves or two young pigeons, with one tenth deal of fine flour.

εἰς μαρτύριον αὐτοῖς, for a testimony against them, i.e. against their unbelief in refusing to acknowledge our Lord to be all He claimed to be. Comp. Mk. vi. 11 with Luke ix. 5.

45. διαφημίζειν, diffamare, Vulg. or divulgare, to publish it much. The word occurs three times in the N.T., here and in Matt. ix. 31, xxviii. 15. Comp. διαφέρειν τινά, Pind. Pyth. xi. 91. Diffamare aliquem amongst the Latins was used in *malam partem*. Others in similar circumstances found it impossible to keep silence; comp. (1) the blind men, Matt. ix. 30, 31; (2) the man with an impediment in his speech, Mark vii. 36.

ὥστε μηκέτι. In these words we have perhaps one of the reasons why the Lord enjoined silence on the leper. A certain degree of secrecy and reserve was plainly necessary in respect to the Lord's miracles, or it would have been impossible for Him to have moved from place to place.

## CHAPTER II.

5. ἀφέονται LTr instead of ἀφέωνται. It is supported by B and Origen, and by  $\aleph$  in verse 9.

16. οἱ γραμματεῖς τῶν Φαρισαίων L(marg.) TTr(non marg.). The reading in the text is supported by BLAN.

17. εἰς μετάνοιαν is added after ἀμαρτωλοῦς in the Textus Receptus. It is omitted by LTr.

22. "The reading καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἄσκοι, whether the verse ends or not with these words, appears to have been the original form, since it fully explains all the others, as either emendations of construction, or corrections from parallel places," Scrivener p. 438. Ἄλλὰ οἶνον νέον. ad fin. as in Textus Receptus is omitted by Tischendorf and placed in brackets by Tregelles.

### II. 1—12. THE PARALYTIC AND THE POWER TO FORGIVE SINS.

Matt. ix. 1—8. Luke v. 17—26.

1. καὶ εἰσελθών. When the late excitement had subsided.

ἐν οἴκῳ. Either (i) *in the house*, possibly His own house (Mark iii. 20), or that of S. Peter, or (ii) simply "at home."

2. χωρεῖν, So that there was no longer room [for them], no, not even about the door. (Rev. Vers.) For χωρεῖν = to hold or contain, comp. John ii. 6 of the waterpots at Cana, χωροῦσαι ἀπὸ μετρητῶν δύο ἢ τρεῖς; xxi. 25, οὐδὲ αὐτὸν σῶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα

βιβλία; Matt. xix. 11, *Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον*. On this occasion all the avenues of approach to the house were blocked up, and the court-yard or vestibule was filled, and could not contain the numbers who flocked thither.

3. *αἰρόμενον ὑπὸ τεσσάρων*. Observe the pictorial definiteness of the Evangelist.

4. *ἀπεστέγασαν* = "uncovered," "took off the roof." The word only occurs here. They appear (1) to have ascended to the flat roof, probably by a flight of steps outside (Luke v. 19); (2) to have broken up the tiling or thin stone slabs, sometimes used at this day; (3) to have lowered the paralytic upon his bed through the opening into the presence of the Great Healer. The room was probably an upper-chamber, which often extended over the whole area of the house. For other notices of such upper-rooms compare Acts i. 13, ix. 37, xx. 8.

*ἔξορύξαντες*, when they had broken it up. The word occurs once again in Gal. iv. 15, *εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἔξορύξαντες ἐδώκατέ μοι*, you would have plucked out your very eyes.

5. *τὴν πίστιν αὐτῶν*, their faith, i.e. the faith of all, of the paralytic himself, and of those that bore him.

*τέκνον*. S. Luke v. 20 gives the words as *"Ἀνθρώπε, ἀφέωνται σοὶ αἱ ἁμαρτίαι σου*. St Mark has preserved the tenderer word, even as St Matthew has done in his account (Matt. ix. 2).

*ἀφένται*, "are forgiven," or "are being forgiven," instead of *ἀφέωνται* in the Received Text.

*αἱ ἁμαρτίαι*. His sins may have been due to sinful excesses. Comp. the words of the Saviour to the man who had an infirmity thirty-and-eight years; *Ἴδε ὑγιὲς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοι τι γένηται*. John v. 14.

6. *τινες τῶν γραμματέων*. During our Lord's absence from Capernaum it would seem there had arrived not only from Galilee, but even from Judæa and Jerusalem (Luke v. 17), Pharisees and lawyers, who were insidiously watching all that He did. Emissaries from the hostile party at Jerusalem, where the Lord's death had already been decreed (John v. 18), they proceeded to carry out a settled plan of collecting charges against Him and thwarting His work of mercy.

7. *τί οὗτος*. *Why doth this Man thus speak! He blasphemeth*. (Rev. Vers.) The claim to forgive sins implied a claim to distinct equality with God in respect to one of His most incommunicable attributes.

8. *ἐπιγινούς*, knowing thoroughly. The *ἐπι* in composition is intensive. Comp. 1 Cor. xiii. 12 *ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκωμαι καθὼς καὶ ἐπεγνώσθην*. The soul of the Redeemer was human, but His spirit was divine, and by this divine faculty He penetrated and then revealed to them the "thoughts and counsels of their hearts." Comp. Heb. iv. 12, and for this peculiarly Divine faculty see 1 Sam. xvi. 7; 1 Chron. xxviii. 9; 2 Chron. vi. 30.

9. εὐκοπώτερον, from εὐκοπος (εὐ and κόπος), *qui facili labore peragitur*. A post-classical word used only in the Synoptic Gospels, and there always in the comparative degree. Observe what is here contrasted. Not, "Which is easier, to forgive sin or to raise a paralytic?" but "Which is easier, to *claim* this power or *claim* that? *to say*, Thy sins be forgiven thee, or *to say*, Arise and walk?" as He had already said to the impotent man at the pool of Bethesda (John v. 8).

10. ἵνα δὲ εἰδῆτε. "By doing that which is capable of being put to the proof, I will vindicate My right and power to do that which, in its very nature, is incapable of being proved."

ὁ υἱὸς τοῦ ἀνθρώπου. This is the first time this title occurs in St Mark, where we find it 14 times. This title is never applied by the writers of the Gospels themselves to the Eternal Son of God. Whenever it occurs, it is so applied by our Lord, and no other. There are only three exceptions to this rule, (1) where the title is used by Stephen (Acts vii. 56), and (2) by St John (Rev. i. 13, xiv. 14). During the period of His sojourn here on earth, there was no title our Lord was pleased so often and so constantly to apply to Himself. Son of a man He was not. Son of *Man* He was. The word used in the original for "man" implies *human being*, and the expression denotes that He who was the Son of God from all Eternity became the "Son of Man" in time, the second Adam, the second Head of our race, the crown of our humanity. For the expression in the O.T. see Dan. vii. 13.

ἐν τῆς γῆς. This power is not exercised, as ye think, only in heaven by God, but also by the Son of Man on earth.

11. κρᾶββατον, *lectus*, a portable pallet, little more than a mat, used for mid-day sleep and the service of the sick. It was of the commonest description and used by the poorest. Comp. Mark ii. 9, 11; Luke v. 18, 25; John v. 8—12; Acts v. 15, ix. 33.

12. καὶ εὐθύς. Observe the suddenness and completeness of the cure, and contrast it with the miracles of an Elijah (1 Kings xvii. 17—23), or an Elisha (2 Kings iv. 32—35).

#### 13—22. CALL OF ST MATTHEW; THE DISCOURSE AT HIS HOUSE.

Matt. ix. 9—17. Luke v. 27—39.

13. ἐξῆλθεν, i.e. from the town of Capernaum to the shore of the Lake, probably through a suburb of fishers' huts and custom-houses.

14. Λευί. This was probably the name by which he was known to his Jewish brethren. He may have changed his name after and in memory of his call, so that he who had before been known by the name of Levi, was now known as Matthew, or Mattathias, a favourite name amongst the Jews after the Captivity, and = *Theodore*, the "Gift of God."

**τὸν τοῦ Ἀλφαίου.** Some have identified this Alphæus with Alphæus the father of St James the Less. But in the lists of the Apostles the two are never named together, like other pairs of brothers in the Apostolic body.

**ἐπὶ τὸ τελώνιον.** The *douane* of the Lake, "the place of toll" (Rev. Ver.). The word only occurs here in N.T., and in the parallels Matt. ix. 9; Luke v. 27. Situated as Capernaum was at the nucleus of roads which diverged to Tyre, Damascus, Jerusalem, and Sepphoris, it was a busy centre of merchandise, and a natural place for the collection of tolls on the fisheries and on the fruit and other produce that made up the exports and imports of the place.

**ἀναστὰς ἠκολούθησεν.** We may believe that in this case, as in the analogous case of the sons of James and Zebedee, there was a preparation for what now took place. He had already listened to some of the discourses, he had already beheld some of the wondrous miracles of Christ, so that he was now, in the eyes of Him who read the heart, prepared for his call.

**15. κατακείμεθα, he reclined,** after the Roman fashion. It is St Luke who tells us that St Matthew made *δοχὴν μεγάλην*, "a great feast," in honour of his new Master (Luke v. 29), and perhaps by way of farewell, invited to it many of his old friends and neighbours before he entered on his new calling.

**καὶ ἁμαρτωλοί.** The tax-gatherer was the pariah of Palestine. The class to which he belonged farmed the Roman taxes, and in later times were usually Roman knights and men of wealth and position. Those here alluded to were the inferior officers, natives of the province where the taxes were collected, called properly *portitores*. So notorious were they for rapacity and dishonesty that Suetonius (*Vit. Vesp.* 1.) tells us how several cities erected statues to Sabinus, "the honest publican;" and Theocritus in answer to the question, which were the worst kind of wild beasts, said, "On the mountains bears and lions; in cities, publicans and pettifoggers." The Jews included them in the same category with harlots and sinners; see Matt. xxi. 31, 32, xviii. 17. Observe that in his Gospel St Matthew alone styles *himself* in the list of the Apostles "the publican."

**16. γραμματεῖς τῶν Φαρισαίων, And there followed Him also Scribes of the Pharisees.** These were probably those who had come from Jerusalem, and had been present at the healing of the paralytic. They would not enter the publican's house, but would stand outside and watch the mingled guests. *ἔτι*, see Appendix, p. 218.

**17. οἱ ἰσχύοντες.** Comp. Soph. *Trach.* 234; Xen. *Cyr.* vi. 1. For the reference to Hos. vi. 6 given by St Matthew, see Matt. ix. 13.

**18. οἱ μαθηταὶ Ἰωάννου.** From this we gather (1) that the disciples of the Baptist continued during our Lord's ministry to form a separate body (comp. Matt. xi. 2, xiv. 12); (ii) that they continued to observe rules which he had given them, had their own fast-days and their own forms of prayer (comp. Luke xi. 1). They could not

fail to feel the contrast between their master in prison and Jesus at the feast. Perhaps the Pharisees had solicited them to make common cause with themselves in this matter. Their rigorous asceticism offered various points of contact between them and the disciples of the Baptist.

ἦσαν νηστεύοντες. Perhaps this feast took place on one of their weekly fasts.

19. οἱ υἱοὶ τ. ν. By "the children ("sons," Rev. Vers.) of the bride-chamber" are meant the friends and companions of the bridegroom, who accompanied him to the house of the bride for the marriage. Comp. Judg. xiv. 11; John iii. 29. Full of meaning as the words are in themselves they gather a fresh significance from the words of the Baptist recorded in the last of the above-named passages. He had pointed to Jesus as "the Bridegroom" (Jn. iii. 29). These words of His great Forerunner the Saviour now recalls to the mind of His inquirers, "Your own Master," He seems to say, "spake of Me as the Bridegroom. If I am the Bridegroom, these My disciples are My friends and guests. Is it possible for them to fast, while the Bridegroom is with them?" See Trench's *Studies*, p. 170.

20. ἐλεύσονται δὲ ἡμέραι. Had He said no more, the reply would have been sufficient. It justified His conduct. It explained His mode of action. But suddenly there comes a change. The countenance of the Chief Guest at the feast is overcast. "The shadow of a painful vision seems to pass across His brow." (Godet on Luke v. 33—35.) The tone of exultation is exchanged for a tone of deep solemnity. His disciples could not fast now, for in His presence their joy was full. "But," He went on, "the days will come, when the Bridegroom shall be taken away from them." These words are noteworthy as the first recorded intimation in the Saviour's public teaching of the coming End. That given in conversation with Nicodemus (John iii. 14) was less clear and a more private intimation.

ἀπαρθῆ. *Cum ablatu fuerit*. Vulg. By this word only used here by the three Synoptists Jesus evidently announces His violent death. "The passive acrist cannot," as Bleek admits, "be explained otherwise. This verb alone indicates a stroke of violence, by which the subject of the verb will be smitten. Comp. 1 Cor. v. 2, *ἐνα ἀρθῆ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας*:" Godet. "Non dicit cum ab illis discesserit, nec cum mortuus fuerit, sed cum 'ablatu fuerit,' significans mirabiliter ab illis ipsis Pharisæis quibuscum loquebatur de medio tollendum." Maldonatus. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, see Appendix, p. 218.

21. ἐπιβλημα. *Additamentum*. *Assumentum*, Vulg. *a piece put in*. ῥάκουσ ἀγνάφου, of *undressed or unteazled cloth*, Latin, *impepus*, which has not passed through the fuller's hands, but is new and undressed, and so fresh and strong.

εἰ δὲ μή, *otherwise, else*; i. e. unless he acts thus. Lat. *alioquin*. Comp. John xiv. 2, *εἰ δὲ μή, εἶπον ἂν ὑμῖν*; Apoc. ii. 5, *τὰ πρῶτα ἔργα ποιήσον*· *εἰ δὲ μή, ἔρχομαι σοι*.

χείρων. St Luke adds *καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ*. See Appendix, p. 218.

22. *δοκούς παλαιούς*, into old wine-skins (Rev. Vers.); *utres*, Vulg. The Oriental bottles are skins of sheep or goats. Old skin-bottles would crack and leak. Men do not pour new, or unfermented, wine into old and worn wine-skins. "My disciples," our Lord seems to say, "are not yet strong. They have not yet been baptized into the Spirit. They need tenderness and consideration. They could no more endure severe new doctrine than an old robe could the insertion of a piece of new cloth which had never passed through the hands of the fuller." In training His disciples our Lord never took the old wine from them till they were capable of relishing the new. In Rom. xiv. we have the best practical commentary on His words.

*εἰ δὲ μή*, *Otherwise the wine will burst the skins, and the wine perisheth and the skins* (Rev. Vers.).

*ἀλλὰ οἶνον νέον*, *But [they put] new wine into fresh wine-skins* (Rev. Vers.): *βλητέον* is omitted in the best MSS.

### 23—28. THE DISCIPLES PLUCK THE EARS OF CORN.

Matt. xii. 1—8. Luke vi. 1—5.

23. *ἐν τοῖς σάββασι*. τὸ *σάββατον* and τὰ *σάββαρα*, whether in singular or plural, mean (i) *the sabbath*: comp. Lk. vi. 7, *ἐν τῷ σαββάτῳ*; Matt. xxviii. 1, *ὅψε δὲ σαββάτων*; (ii) *the interval from one sabbath to another, the week*: comp. Lk. xviii. 12, *νηστεύω δις τοῦ σαββάτου*; Mark xvi. 9, *πρώτῃ σαββάτου*; Matt. xxviii. 1, *εἰς μίαν σαββάτων*.

*ὁδὸν ποιεῖν*, either (i) *began, as they went, to pluck the ears of corn* (Rev. Vers.), or (ii) *began to make their way, plucking* (Rev. Mar.). From St Matthew we learn that they were *an hungred* (Matt. xii. 1). The act described marks the season of the year. The wheat was ripe, for they would not have rubbed barley in their hands (Luke vi. 1). We may conclude therefore, the time was a week or two after the Passover, when the first ripe sheaf was offered as the firstfruits of the harvest. For the exact date of this sabbath see Wieseler's *Chronol. Synop.* p. 225 sq.

24. *ὁ οὐκ ἔξεστιν*. They did not accuse them of theft, for the Law allowed what they were doing (Deut. xxiii. 25). They accused them of profaning the Sabbath. The Law of course forbade reaping and threshing on that day, but the Rabbis had decided that even to pluck corn was to be construed as reaping, and to rub it as threshing. They even forbad walking on grass as a species of threshing, and would not allow so much as a fruit to be plucked from a tree on that day. See Lightfoot, *Hor. Heb.* in Matt. xii. 2.

25. *οὐδέποτε ἀνέγνωτε*, *did ye never read?* The question was an appeal to the Pharisees on the ground where they thought themselves strongest. Could they accuse David, the founder of the kingdom, of

Sabbath-breaking, because, in a case of urgent need, he set at naught the law of ordinances? If they could not do that, could they consistently blame His disciples for a far more trifling transgression?

τὶ ἐποίησεν Δαυεθδ. David flying from Saul came "either on the Sabbath itself, or when the Sabbath was but newly gone" (Lightfoot, *Hor. Heb.*), to the highpriest at Nob, and entered the Tabernacle, and ate of the hallowed bread (1 Sam. xxi. 1—9) of the "cakes of fine flour," "the bread of the presence" which no stranger might eat (Ex. xxv. 30, xxix. 33; Lev. xxiv. 6—8).

26. ἐπὶ Ἀβιάθαρ, when Abiathar was highpriest. In 2 Sam. viii. 17, and the parallel passage 1 Chron. xviii. 16, we find Ahimelech substituted for Abiathar; while in 2 Sam. xx. 25, and every other passage of the O. T., we are told it was Abiathar who was priest with Zadok in David's reign, and that he was the son of Ahimelech. Two explanations have been suggested: (i) the name may here be given of the more famous priest of the two, who, though not then high-priest, may have been at the Tabernacle at the time referred to; (ii) he may have helped his father, as Eli's sons seem to have helped him (1 Sam. iv. 4), and being as his flight shewed (1 Sam. xxii. 20), strongly on David's side, he may have been chiefly concerned in allowing him to take the shewbread.

τοὺς ἄρτους τῆς προθέσεως, lit. *the bread or loaves of the putting forth*. Vulg. *panes propositionis*. Adjectives of material being almost entirely wanting in Hebrew, the use of the attributive genitive is very frequent. For the expression comp. the LXX. of Exod. xxxv. 12, xxxix. 36. In xxv. 29 they are called οἱ ἄρτοι οἱ ἐνώπιον; and in Neh. x. 33, οἱ ἄρτοι τοῦ προσώπου, "bread of the presence." Sometimes they were called "continual bread," as being set forth perpetually before the Lord. These twelve loaves or cakes were placed in two piles (Lev. xxiv. 6) on "the pure table" every Sabbath, with a golden cup of frankincense on each pile (Exod. xxv. 30).

28. ἄσπε, so that the Son of man is Lord even of the Sabbath, "administrating and ruling over it in its New Testament fulfilment and freedom," Lange.

### CHAPTER III.

6. The reading ἐποίουν is supported by Lachmann with APTII, the Vulgate, Gothic, and Armenian Versions. Tischendorf reads ἐποίησαν with NCA. Tregelles with BL has ἐδίδουν.

14. ἐποίησεν δώδεκα. The addition of οὗς καὶ ἀποστόλους ὠνόμασεν is unsupported by the best MSS. and is not adopted by the leading editors. See Luke vi. 13.

16. NBC\*Δ prefix καὶ ἐποίησεν τοὺς δώδεκα. The words are wanting in AC<sup>2</sup>DPL, Latin, Syriac, Memphitic, and Gothic Versions.

29. ἀμαρτήματος is adopted here by LITr. For κλίσεως there is but little authority.

## CH. III. 1—6. THE MAN WITH THE WITHERED HAND.

Matt. xii. 9—14. Luke vi. 6—11.

1. **καὶ εἰσῆλθεν.** The incident occurred at Capernaum and probably on the following Sabbath (Luke vi. 6). The narrative of St Mark here is peculiarly vivid and pictorial. He places the scene actually before us and relates it very much in the present tense.

**τὴν χεῖρα.** His *right* hand, as we learn from the accurate narrative of the physician St Luke. It was probably not merely paralysed in the sinews, but dried up and withered, the result of a partial atrophy. Comp. 1 Kings xiii. 4, for the parallel case of Jeroboam. Such a malady, when once established, is incurable by any human art.

2. **παρητήρουν.** *Ex obliquo et occulto*, Bengel. The word implies stratagem and hostility. Comp. (i) Luke xiv. 1, *καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν*; (ii) Luke xx. 20, *καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους*; (iii) Acts ix. 24, *παρητηροῦντο δὲ καὶ τὰς πόλεις ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι*. It occurs in conjunction with *ἐνεδρεῖν*, *to lie in wait*, in the LXX. Version of Ps. xxxvii. 12; Hist. Sus. v. 16. For another force of the word comp. Gal. iv. 10.

3. **λέγει.** It would seem that the Pharisees first asked Him *εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν*; (Matt. xii. 10). This question He answered, as was His wont, with a counter-question.

4. **οἱ δὲ ἐσιώπων.** St Mark alone mentions this striking circumstance.

5. **περιβλεψάμενος.** He *looked round* upon them, surveying each face with "an all-embracing gaze of grief and anger." "Vultus Christi multa nos docent." Bengel. Feelings of "grief" and "anger" are here ascribed to Him, who was "very God and very Man," just as in another place we read that "He wept" before the raising of Lazarus (John xi. 35), and "slept" before He stilled the storm (Mark iv. 38), and was "an hungred" (Matt. iv. 2), and was "exceeding sorrowful even unto death" (Matt. xxvi. 38).

**συλλυπόμενος.** *Συλλυπέω*, *to make another share one's grief*, occurs in an Active form in Aristot. *Eth. Nic.* ix. 11, 4; in a Passive form in Hdt. vi. 39; Plat. *Rep.* 462 E = *contristari*. "Cum tristitia iusta conjuncta est ira iusta." Bengel.

**πώρωσι.** *πώρωσις*, (i) *the process by which the extremities of fractured bones are reunited by a callus*; (ii) *callousness, hardness*. Comp. Rom. xi. 25, *πώρωσις, ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν*; Eph. iv. 18 *διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν*. For the verb *πώρωω*, "to petrify," "to harden into stone," comp. Mark vi. 52, viii. 17; John xii. 40; 2 Cor. iii. 14.

**ἀπεκατεστάθη.** This forms one of the seven miracles wrought by our Lord on the Sabbath-day. The other six were, (1) The demoniac at Capernaum (Mark i. 21); (2) Simon's wife's mother (Mark i. 29); (3) the impotent man at the pool of Bethesda (John

v. 9); (4) the woman with a spirit of infirmity (Luke xiii. 14); (5) the man who had the dropsy (Luke xiv. 1); (6) the man born blind (John ix. 14).

6. **Ἐξελθόντες οἱ Φαρισαῖοι.** The Pharisees here mentioned probably included those who had come from Jerusalem. This made their deliberations more important than those of a merely local meeting of the party. The Saviour had not merely broken their traditions, but He had put them to silence before all the people. In their blind hate they did not shrink even from joining the Herodians, the court party, and their political opponents, and taking counsel with them how they might put Him to death. As before at Jerusalem so now in Galilee this design is deliberately formed.

**μερὰ τῶν Ἡρωδιανῶν.** This is the first occasion on which the Herodians are mentioned. We shall meet with them again in Mark xii. 13, on the "Day of Questions" in Holy Week. Just as the partisans of Marius were called "Mariani," of Pompeius "Pompeiani," of Otho "Othoniani," so the partisans of Herod the Great and his successors were called "Herodiani." Jewish historians tell us that in the early days of Herod the Great a section of the Scribes attached themselves to his policy and party, and even laid aside the sober garb of their order and appeared in the gorgeous raiment worn by Herod's other courtiers. These Herodians were the successors of these alike in policy, in habits, and demeanour. They formed a political rather than a religious body. Adopting Sadducean opinions, they held that the hopes of the Jewish nation rested on the Herods as a bulwark against Roman ambition, and almost looked to them for a fulfilment of the prophecies respecting the advent of the Messiah. They favoured the compromise between the ancient faith and later civilisation, which Herod inaugurated, and his successors endeavoured to realise. On one occasion our Lord warns his disciples against "the leaven of Herod" in close connection with "the leaven of the Pharisees" (Mark viii. 15; Luke xii. 1). Galilee being the chief centre of Christ's activity, the Pharisees from Judæa were glad on the present occasion to avail themselves of any aid from the tetrarch of this part of Palestine and his followers.

#### 7—12. WITHDRAWAL OF JESUS TO THE LAKE OF GENNESARET.

Matt. iv. 24—25. Luke vi. 17—19.

7. **πολὺ πλῆθος.** Observe the wide area from which the multitude were now gathered together; the region (1) of Tyre and Sidon and Galilee in the north of Palestine; (2) of Judæa and Jerusalem in the centre, (3) of Peræa "beyond the Jordan" on the east, (4) of Idumæa in the extreme south. This is the only place where Idumæa, the country occupied by the descendants of Esau, is mentioned in the N. T. In the O. T. the name is found in Isai. xxxiv. 5, 6; Ezek. xxxv. 15, xxxvi. 4.

9. **πλοῦριον,** a *small ship* ("a little boat," Rev. Ver.). The life on

the sea, in the ship which was now His chief place of instruction in opposition to the synagogue, henceforth had its commencement.

10. *μάστιγας*. *μάστιξ*, (i) *flagellum, scutica, whip or scourge*, in which sense it is used in Prov. xxvi. 3; Acts xxii. 24; Heb. xi. 36; (ii) *a plague or disease torturing the body*; Comp. Mark v. 29, 34; Luke vii. 21. Hom. *Il.* xiii. 812, 'Ἄλλὰ Διὸς μάστιγι κακῆ ἐδάμημεν Ἀχαιοί.

11. *ὅταν αὐτὸν θεωροῦν*. The force of the imperfect here is very striking. *And the unclean spirits, whensoever they beheld Him, fell down before Him and cried out saying* (Rev. Vers.).

*ὅταν* with Imperf. Indic. a late use for the classical *ὄτε* or *ὀπόταν* with the subjunctive. Cp. Gen. xxxviii. 9; Exod. xvii. 11; 1 Sam. xvii. 34. *ὅταν* is found with the Present Indic. Mark xi. 25, and with the Aorist in Mark xi. 19. In modern Greek it is freely used with the Indic.

*ὁ υἱὸς τοῦ θεοῦ*. In the synagogue of Capernaum they had called Him "the Holy One of God" (Mark i. 24), they now acknowledge Him as "the Son of God" (comp. Luke iv. 41).

12. *ἵνα μὴ φανερόν*. "Nec tempus erat; nec hi, præcones," Bengel.

### 13-19. THE CALLING OF THE TWELVE APOSTLES.

Matt. x. 2-4. Luke vi. 12-16.

13. *καὶ ἀναβαίνει*. We have now reached an important turning-point in the Gospel History. (i) The fame of the Saviour had spread abroad in every direction throughout the land, and the current of popular feeling had set strongly in His favour. But (ii) the animosity of the ruling powers had deepened in intensity alike in Judæa and Galilee, and an active correspondence was going on between the Scribes and Pharisees in both districts respecting Him. Meanwhile (iii) He Himself had seemed to stand almost alone. A few indeed had gathered round Him as His disciples, but as yet they did not present the appearance of a regular and organized body, nor had they received a distinct commission to disseminate His doctrines. Such a body was now to be formed. Such a commission was now to be given. Accordingly He retired to the *ὄρος*, the mountain-range west of the Lake, and spent the whole night in prayer to God (Luke vi. 12). The scene of His retirement and lonely vigil was in all probability the singular elevation now known as the Karûn Hattin, or "Horns of Hattin," the only conspicuous hill on the western side of the Lake, and "singularly adapted by its conformation both to form a place for short retirement, and a rendezvous for gathering multitudes." Then at dawn of the following day (Luke vi. 13),

*προσκαλεῖται*, *He calleth unto Him*. The verb in the N. T. as in LXX. is used only in the middle, *to call to oneself*. It occurs six times in St Matthew, nine times in St Mark, four times in St Luke, but is not found in St John's Gospel. The Lord selected the Apostles from amongst those who had gradually gathered round Him.

14. ἐποίησεν. *He ordained or appointed.* In this sense of ποιῆν comp. Heb. iii. 2, τῷ ποιήσαντι αὐτόν. Hitherto they had been His friends and disciples in a wider sense, now He formally called them, and joined them in a united band, that (i) they "might be with Him" (comp. Acts i. 21), (ii) that He might "send them forth" as heralds to preach, and (iii) that they "might have power to cast out demons," for the words "to heal sicknesses" are omitted in some of the best MSS.

δώδεκα. (i) *The number of the Apostles.* The number selected, answering to the twelve sons of Jacob, was small indeed as compared with the hundreds who enrolled themselves as disciples of a Hillel or a Gamaliel, and their position in life was humble and obscure, but "the weak things of the world were to confound the things which are mighty" (1 Cor. i. 27), and these Twelve were to be the Twelve Pillars of the Church.

(ii) *Their calling and training.* Observe that the calling and training of the Twelve was a most important part of our Lord's ministerial work. (a) Immediately after His Baptism and Temptation He began to prepare some of them for their future vocation (John i. 35—51); (b) to their training He devoted the greater part of His time and strength; (c) after His resurrection He continued for forty days His personal efforts for their improvement, and (d) at last He bestowed upon them His promised gift of the Holy Ghost.

(iii) *Their title.* The name also which He gave to them deserves attention. He named them Ἀποστόλους (Luke vi. 13). Ἀπόστολος means (i) as an adjective, *despatched or sent forth*, (ii) as a substantive, more than ἀγγελος, not only the messenger, but the delegate of the person who sends him.

(a) In classical Greek the word was almost entirely restricted to denote a "naval expedition," a "fleet despatched on foreign service," and in the Attic dialect this sense seems to have entirely superseded every other.

(b) In the Septuagint the word occurs only once, viz. in 1 Kings xiv. 6, in the sense of "a messenger," "one who has a commission from God," where Abijah the prophet says to the wife of Jeroboam ἐγώ εἰμι ἀπόστολος πρὸς σέ σκληρός (1 Kings xiv. 6).

(c) With the later Jews the word was in common use, and was the title of those who were despatched from the mother city by the rulers of the race on any foreign mission, especially the collection of the tribute for the Temple Service, while "after the destruction of Jerusalem persons bearing the title of 'Apostles' formed a sort of council about the Jewish patriarch, assisting him in his deliberations at home, and executing his orders abroad."

(d) Thus when He employed it to designate His immediate and most favoured disciples, "our Lord was not introducing a new term, but adopting one which from its current usage would suggest to his hearers the idea of a highly responsible mission." In Heb. iii. 1 He Himself is styled τῶν ἀπόστολων καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν;

and in John xvii. 18 He says, "As thou hast sent me (*ἀπέστειλας*) into the world, even so I also sent (*ἀπέστειλα*) them into the world." See the Bp of Durham's *Commentary on the Epistle to the Galatians*, p. 94.

(iv) *Lists of the Apostles.* We have in the New Testament four lists of the Apostles: (a) Matt. x. 2; (b) Mark iii. 16; (c) Luke vi. 14; (d) Acts i. 13. The position of some of the names varies in the lists, but in all four the leaders of the three groups are the same, Peter, Philip, and James, the son of Alphæus, while in all four Judas Iscariot is placed last. According to St Mark's catalogue they may be arranged in three groups:

(i) 1 Peter.	(ii) 5 Philip.	(iii) 9 James the Less.
2 James.	6 Bartholomew.	10 Thaddæus.
3 John.	7 Matthew.	11 Simon the Cananite.
4 Andrew.	8 Thomas.	12 Judas Iscariot.

(a) *Group i.*

16. (i) *Πέτρον.* The name of Symeon (Acts xv. 14) or Simon, a "hearer," the son of Jonas (John i. 42, xxi. 16), whom our Lord sur-named Peter or Cephas, *the Rock-man*, stands first in all the four lists. He was brought up in his father's occupation, as a fisherman on the Galilean lake, and lived originally at Bethsaida, and afterwards in a house at Capernaum (Mark i. 21, 29). His earliest call came to him through his brother Andrew, who told him the Messiah, the "Anointed One," had been found in the Person of the Lord (John i. 43). His second call took place on the lake near Capernaum, where he and the other three in this group were fishing. He is specially prominent on various occasions before the rest of the Apostles. Sometimes he *speaks in their name* (Matt. xix. 27; Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16; Mark viii. 29); sometimes he is addressed as *principal*, even among the favoured Three by our Lord Himself (Matt. xxvi. 40; Luke xxii. 31); sometimes he is appealed to by others as *representing the rest* (Matt. xvii. 24; Acts ii. 37). After the Ascension he assumes a position of special prominence (Acts i. 15, ii. 14, iv. 8, v. 29). See Appendix, p. 219.

17. (ii) *Ἰάκωβον.* James the son of Zebedee and Salome (Matt. xxvii. 56; Mark xv. 40), a native of Bethsaida, commonly known as James "the Great," the first of the Apostolic body to suffer martyrdom, and the only one of the Twelve whose death is actually recorded in the New Testament. See Appendix, p. 219.

(iii) *Ἰωάννην* the brother of James, who never in his Gospel calls himself by this name, but sometimes *ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς* (John xiii. 23, xix. 26), sometimes *ὁ ἄλλος μαθητὴς* (John xviii. 15, xx. 2, 3). To him our Lord on the Cross committed the care of His mother. These brothers were surnamed by our Lord, according to St Mark, *Βοανηργεῖς*, from the Aramaic *B'ne'-regesh*, i.e. "sons of thunder," in allusion we may believe to the fiery intrepid zeal which marked their character. Of this feature we have traces in Luke ix. 54; Mark ix. 38, x. 37.

18. (iv.) Ἀνδρέαν, a brother of St Peter (Matt. iv. 18), and like him a native of Bethsaida, and a former disciple of the Baptist (John i. 40). By his means his brother Simon was brought to Jesus (John i. 41). In the lists of the Apostles given by St Matthew and St Luke he appears second; but in St Mark and Acts i. 13, fourth. We have three notices of him in the Gospels. (i) On the occasion of the feeding of the Five Thousand it is he who points out the little lad with the five barley loaves and the two fishes; (ii) when certain Greeks desired to see Jesus it was he in conjunction with Philip who introduced them to the Lord (John xii. 22); (iii) together with Peter, James, and John he inquired privately of our Lord respecting His future coming (Mark xiii. 3).

(b) *Group ii.*

(v) Φίλιππον. Philip also was a native of Bethsaida and one of the earliest disciples (John i. 43). To him first of the whole circle of the Apostles were spoken the solemn words Ἀκολουθεῖ μοι. It was to him the question was put, "to prove him," Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; (John vi. 5—9); together with his friend and fellow townsman, St Andrew, he brought the inquiring Greeks to the Saviour (John xii. 20—22); it was he who asked Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν (John xiv. 8).

(vi) Βαρθολομαῖον. i. e. Bar-Tolmai, the "Son of Tolmai," and probably identical with Nathanael, "gift of God." For (i) St John twice mentions Nathanael, never Bartholomew (John i. 45, xxi. 2); (ii) the other Evangelists all speak of Bartholomew, never of Nathanael; (iii) Philip first brought Nathanael to Jesus, and Bartholomew is mentioned by each of the Synoptic Evangelists immediately after Philip; (iv) St John couples Philip with Nathanael precisely in the same way that Simon is coupled with his brother Andrew. Respecting him, at least under the name Nathanael, we learn from the Gospels little more than (a) his birth-place, Cana of Galilee (John xxi. 2); (b) his simple, guileless character (John i. 47); and (c) that he was one of the seven, to whom our Lord shewed Himself by the lake of Gennesaret after His resurrection (John xxi. 2).

(vii) Ματθαῖον. Matthew, or Levi, was called, as we have seen above (ii. 14), from the receipt of custom at Capernaum. He was in a position to mark his call by making a "great feast" (Luke v. 29) in honour of his new Master, and in his new sphere he doubtless found scope for his former habits of exactness and careful observation. Moreover he was, in one sense, the scholar of the Apostolic company, acquainted as his previous calling required him to be, with Greek as well as with Aramaic, with pen and paper.

(viii) Θωμᾶν, from his other name Didymus, a twin (John xi. 16, xxi. 2), has been by some supposed to have been a brother of St Matthew. His character was marked by a deep attachment to his Master and a readiness even to die with Him (John xi. 16), but at the same time by a tendency to misgiving and despondency, which made him ever ready to take the darker view of things, and to distrust other evidence than that of sight (John xiv. 5, xx. 25).

## (c) Group iii.

(ix) **Ἰάκωβον**. James the son of Alphaeus always heads this group. In Mark xv. 40 he is styled **Ἰάκωβος ὁ μικρός**, "James the Little," to distinguish him from James the son of Zebedee, either (i) because he was younger than the other James, or (ii) because, like Zacchæus, he was short of stature.

(x) **Θαδδαῖον**. Judas, the brother, or possibly a son of James, bishop of Jerusalem (Acts i. 13), or, as he is simply termed by St John, "Judas, not Iscariot," had two other names. By St Matthew he is called *Lebbæus*, by St Mark *Thaddæus*. The former word suggests a possible derivation from the Hebrew **לֵב**, *heart*, and points to warmth and earnestness of character, while the latter indicates a connection with **גֵּב**, which in late Hebrew meant the female breast, and indicates, it has been thought, a feminine tenderness or devotedness. Once only do we find any saying of his recorded in the Gospels, namely in John xiv. 22, **Κύριε, καὶ τί γέγονεν ὅτι ἡμῶν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;**

(xi) **Σίμωνα τὸν Καναναῖον**. Simon, the third in this group needed an epithet to distinguish him from Simon Peter. It is given in two forms; (i) *Kananaïos* or *Kananiŷtes*, and (ii) *Zelotes*. The spelling of the former name in the English Version is misleading. It is not a local term indicating that he was a native of Canaan, or of Cana, but is connected with the Hebrew **נִצֵּץ**, *to be hot, to glow, to be zealous*, and in its Greek form is represented by *Ζηλωτής*, a word which indicates that before his call he belonged to the sect of "the Zealots." This was the name borne by the followers of Judas of Galilee, the fierce war party of the day, who regarded the presence of the Romans in the Holy Land as treason against the majesty of Jehovah, and in later years became a society like the Italian Carbonari, striking secretly at alleged "Enemies of the Law."

19. (xii) **Ἰούδαν Ἰσκαριώθ**. Judas, sometimes called "*the son of Simon*" (John vi. 71, xii. 4, xiii. 2, 26), more generally "*Iscariot*," closes the list in all the Narratives. It is almost certain that it is a local name and the Græcized form of *Ish-Kerioth*, a man of Kerioth in Judæa (Jos. xv. 25). He was thus in all probability the only one of the Twelve, who was a native of southern rather than northern Palestine. For the probable motives that led him to become the traitor see note below on chap. xiv. 10.

## 20—30. HOW CAN SATAN CAST OUT SATAN?

Matt. xii. 22—37.

19. **καὶ ἔρχονται εἰς οἶκον**, either (i) *and they come into a house* (Rev. Vers.), or (ii) *and they come home* (Rev. Mar.).

20. **συνέρχεται πάλιν ὄχλος**, apparently at Capernaum, which had now become our Lord's temporary home.

**ὥστε μὴ δύνασθαι**, *so that they could not so much as eat bread*. Another of St Mark's graphic touches springing from vivid reminiscences of the scene. See Appendix, p. 219.

21. *οἱ παρ' αὐτοῦ*, *His friends*, lit. *those from Him, those from His home*, i.e. not the Apostles, but His relatives, including "His brethren and His mother," who are noticed here as going forth, and a few verses later on as having arrived at the house where our Lord was (Mark iii. 31), or the place where the crowds were thronging Him.

*ἔξωτι*. *He is beside Himself*. Comp. 2 Cor. v. 13, *ἔτε γὰρ ἔξωτι-μεν*, *Θεῶν, ἔτε σωφρονούμεν, ὑμῶν*. They deemed the zeal and daily devotion to His labour of love a sort of ecstasy or religious enthusiasm, which made Him no longer master of Himself.

22. *οἱ γραμματεῖς*. The hostile party from Jerusalem, noticed above, consisting of Scribes and Pharisees, still lingered at Capernaum.

*Βεελζεβοῦλ ἔχει*. Beelzebub was the title of a heathen deity, to whom the Jews ascribed the sovereignty of the "evil spirits." (a) Some would connect the name with *zebûl*, habitation, so making it *the Lord of the dwelling* (Matt. x. 25), in his character of "prince of the power of the air" (Eph. ii. 2), or of the lower world, or as occupying a mansion in the seventh heavens. (b) Others would connect it with *zebel*, *dung*, and so make it, *the lord of dung or the dung-hill*, a term of derision amongst the Jews for *the lord of idols, the prince of false gods*. This fearful blasphemy was repeated more than once. See Luke xi. 15 sq. There is another form of the word Baalzebub, i.e. Baal zebub, "the lord of flies," the god of the greatest of Eastern pests.

23. *πῶς δύναται σατανᾶς*. Using an irresistible *argumentum ad hominem* He shews them the absurdity of supposing that Satan could be his own enemy. If neither kingdom, nor city (Matt. xii. 25), nor house could stand, when divided against itself, much less could the empire of the Evil One.

27. *εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ*. 'Ο ἰσχυρὸς is Satan; his House or Palace is this Lower world; the Stronger than the Strong is Christ, who first bound the Evil One, when He triumphed over his temptations. Comp. Luke xi. 21, 22.

28. *πάντα...τὰ ἁμαρτήματα*, *all their sins shall be forgiven unto the sons of men, and their blasphemies wherewith-soever they shall blaspheme*.

29. *ὃς δ' ἂν βλασφημήσῃ*. The sin, against which these words are a terrible but merciful warning, is not so much an *act*, as a *state* of sin, on the part of one, who in defiance of light and knowledge, of *set purpose* rejects, and not only rejects but *perseveres* in rejecting, the warnings of conscience, and the Grace of the Holy Spirit, who blinded by religious bigotry rather than ascribe a good work to the Spirit of Good prefers to ascribe it to the Spirit of Evil, and thus wilfully puts "bitter for sweet" and "sweet for bitter," "darkness for light" and "light for darkness." Such a state if persevered in and not repented of excludes from pardon, for it is *the sin unto death* spoken of in 1 John v. 16.

**ἔνοχος ἔσται**, *shall be guilty*. "Ἐνοχος, ὁ ἐνεχόμενος, lit. one who is entangled in, or held fast by anything, so that he cannot escape, the Latin *devinctus, obnoxius*, comp. Heb. ii. 15, **ἔνοχοι ἦσαν δουλείας, subject to bondage**. In classical Greek it denoted one *guilty, or liable to punishment*, and in this sense is used in the LXX. of Lev. xx. 9, 11, 13, 16. In the N.T. it is constructed (i) with a genitive of *the object*, against which the offence is committed, comp. 1 Cor. xi. 27, **ἔνοχος τοῦ σώματος κ. τοῦ αἵματος τοῦ Κυρίου**; Jas. ii. 10, **πάντων sc. ἐπιτολῶν**; (ii) with a genitive of the *crime*, as here, with which comp. **τῶν βλαίων**, Plat. *Legg.* xi. 914, ε; **ἰεροσυλίας**, 2 Macc. xiii. 6; (iii) with a genitive of the *punishment*, **θανάτου** Gen. xxvi. 11; Matt. xxvi. 66; Mark xiv. 64; (iv) with a dative of *the tribunal*, which could inflict the punishment, **τῇ κρίσει, τῷ συνεδρίῳ** Matt. v. 22; (v) with *eis* and an accusative of the *place* where the punishment should be borne, **eis τὴν γέενναν τοῦ πυρός** Matt. v. 22.

**αἰωνίου ἁμαρτήματος**, "of an eternal sin," of one which will, with its consequences, extend throughout the ages.

### 31—35. HIS MOTHER AND HIS BRETHREN COME TO HIM.

Matt. xii. 46—50. Luke viii. 19—21.

31. **οἱ ἀδελφοί**. Their names, James, Joses, Simon, Judas, are given in Matt. xiii. 55 and Mark vi. 3.

32. **ἐκάθητο**. Observe the graphic touch in the posture here indicated.

A reading here supported by MSS. of high authority is **ἀδελφαί**. This would explain the emphatic addition of the word in verse 35.

**ζητοῦσίν σε**. They had already gone forth from the place where they abode in quest of Him, see above v. 21. The motive which led the mother and the brethren (comp. John vii. 3—5) to seek to speak to our Lord on this occasion lies on the surface of the narrative. "Never before in His Galilean ministry had He stood in such open antagonism to the Scribes and Pharisees of Capernaum and Jerusalem. It became known that they had taken counsel with the followers of the tetrarch against His life. Was He not going too far in thus daring them to the uttermost? Was it not necessary to break in upon the discourse which was so keen and stinging in its reproofs?" Dean Plumptre on Matt. xii. 48.

33. **τίς ἐστίν**. "Non spernit Matrem, sed anteponit Patrem." Bengel.

34. **καὶ περιβλεψάμενος**. On this graphic touch see Introduction.

35. **οὗτος ἀδελφός**. For a subsequent repetition of this saying on another occasion see Luke viii. 21.

## CHAPTER IV.

1. *συνάγεται* NBCLA, which is more in the style of St Mark than the *συνήχθη* of the Received.

4. After *τὰ περὶ* Received reads *τοῦ οὐρανοῦ*. It is apparently inserted from the parallel in St Luke. The words are omitted in NABC.

6. *καὶ ὅτε ἀνετείλεν ὁ ἥλιος* NBCLDLA instead of the *ἡλίου δὲ ἀνατείλαντος* of Received from parallel in St Matthew.

10. *τὰς παραβολὰς* NBCLA instead of *τὴν παραβολὴν* of Rec.

11. *γινῶναι* is inserted in Rec. after *δέδοται* from parallels in Matt and Luke: om. NABC<sup>1</sup>KLH.

12. After *ἀπέθῃ αὐτοῖς* Rec. inserts *τὰ ἁμαρτήματα*: om. NBCL.

18. For *ἄλλοι* Received reads *οὗτοι* from parallel in St Luke: text NBC<sup>1</sup>DLA.

20. *ἐν* instead of *ἐν* twice is the reading of NADA, and is adopted by Tischendorf and Tregelles.

22. *ἐδν μῆ*, the hardest and best authenticated reading.

24. After *προσθεθήσεται* Rec. inserts *τοῖς ἀκούουσιν*. om. NBCLDLA, Latin, Coptic, Ethiopic, and Armenian Versions.

27. *βλαστῆ* LTT<sup>r</sup> with BC<sup>1</sup>DLA.

28. Rec. after *αὐτομάτη* inserts *γάρ*: om. NABCL.

*πλήρης σίτος* is the reading adopted by Lachmann, Tischendorf, and Tregelles. *πλήρη σίτον*, supported by NAC<sup>2</sup>, is adopted by Westcott and Hort. The accusative appears to be a grammatical correction to put it in apposition with the preceding accusatives.

30. *θῶμεν*. This is the reading adopted by the most recent editors with NBC<sup>1</sup>DLA. Rec. reads *παραβολὴ παραβάλωμεν*. Both are *ἄπαξ λεγόμενα*, but the reading in the text is the less obvious expression, and is hardly likely to have been substituted for the other; it also presents the harsher order of the words, and is supported by the most ancient testimony.

40. *τί δειλοὶ ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν;* NBDLA, Latin, Coptic, and Ethiopic Versions.

## 1—9. THE PARABLE OF THE SOWER.

Matt. xiii. 1—8. Luke viii. 4—8.

1. *παρὰ τὴν θάλασσαν*. The scenery round the Lake doubtless suggested many of the details of the Parables now delivered. (1) On the shore was the vast multitude gathered "out of every city" (Luke viii. 4); (2) from the fishing-boat the eye of the Divine Speaker

would rest on (a) patches of undulating corn-fields with the *trodden pathway* running through them, the *rocky ground* of the hill-side protruding here and there, the large *bushes of thorn* growing in the very midst of the waving wheat, the deep loam of the *good rich soil* which distinguishes the whole of the Plain of Gennesaret descending close to the water's edge; (b) the mustard-tree, which grows especially on the shores of the Lake; (c) the fishermen connected with the great fisheries, which once made the fame of Gennesaret, plying amidst its marvellous shoals of fish, the *drag-net* or *hauling-net* (Matt. xiii. 47, 48), the *casting-net* (Matt. iv. 18; Mark i. 16), the *bag-net* and *basket-net* (Luke v. 4—9); (d) the women and children employed in picking out from the wheat the tall green stalks, called by the Arabs, *Zuwân*, the Greek *Zizania*, the *Lollia* of the Vulgate, the *tares* of our Version; (e) the countless flocks of birds, aquatic fowls by the lake-side, partridges and pigeons hovering over the rich plain. See Stanley's *Sinai and Palestine*, pp. 425—427; Thomson's *Land and the Book*, p. 402; Tristram's *Land of Israel*, p. 431.

εἰς πλοῖον, into a boat, probably one which He had desired might be in attendance upon Him.

2. ἔδιδασκεν, He began to teach them. From the question of the disciples (Matt. xiii. 10) it is clear that this was in a great degree a new form of teaching to them. His teaching had been direct and antagonistic to the prejudices of many whose opposition it had roused. He now presents it in a form which was at once more attractive, and less open to attack.

ἐν παραβολαῖς. παραβολή denotes (i) a placing beside, (ii) a comparing, a comparison. By the Greek translators of the Old Testament it was employed to represent the Hebrew *mashal*, commonly rendered proverb, or similitude:—

(i) In the Old Testament, παραβολή denotes—

- (α) Short proverbs: as in 1 Sam. x. 12, καὶ διὰ τοῦτο ἐγενήθη εἰς παραβολήν; xxiv. 14, καθὼς λέγεται ἡ παραβολή ἡ ἀρχαία; 2 Chron. vii. 20, καὶ δώσω αὐτὸν εἰς παραβολήν.
- (β) Dark prophetic utterances: as Num. xxiii. 7, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν; Ezek. xii. 22, τίς ὑμῖν ἡ παραβολὴ αὐτῆ ἐπὶ τῆς γῆς τοῦ Ἰσραὴλ;
- (γ) Enigmatical maxims: as Prov. i. 6, νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον.

(ii) In the Gospels, it denotes—

- (α) Short sayings: as Lk. iv. 23, πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρὲ, θεράπευσον σεαυτὸν.
- (β) A comparison without a narrative: as Mk. xiii. 28, Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν (her parable).
- (γ) Comparisons with narratives of earthly things with heavenly, as in the Parables of our Lord, which take the form of a narrative embracing facts natural and probable in themselves, not, as in the Fable, facts impossible and improbable.

Teaching by parables was familiar in the schools of the Rabbis, and many both beautiful and interesting are to be found in the Talmud. But they were reserved for those receiving a higher form of education, and in Eccles. xxxviii. 33, we read that the tillers of the soil and the cultivators of flocks are "not found where parables are spoken." Our Lord extended the parabolic teaching to all orders and all grades.

3. Ἀκούετε. "Marcus præcipue auditum verbi commendat, vv. 24, 25, 33," Bengel.

ἐξῆλθεν ὁ σπείρων. Lit. *the sower went forth to sow*. The man whose form and work were so familiar to the peasants of Galilee in the seed-time of the year. The expression *went forth* implies that the sower did not sow near his own house, or in a garden fenced or walled, but went forth into the open country. Thomson's *Land and the Book*, p. 82.

4. παρὰ τὴν ὁδόν, *by the wayside*, i.e. on the hard foot-path, or road, passing through the cultivated land.

5. ἐπὶ τὸ πετρώδες, *on rocky ground* (Rev. Vers.), or, as it is expressed in St Luke viii. 6, ἐπὶ τὴν πέτραν. What is meant is not a soil mingled with stones, for then there would be no hindrance to the roots striking deeply; but the thin coating of mould covering the surface of a rock, which stretched below and presented an impassable barrier to the growth of the roots.

6. ἀνέτελεν. Ἀνατέλλω, (i) transitively, *to make to arise*; comp. Matt. v. 45, τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς. Comp. Gen. iii. 18; Hom. *Il.* v. 777; (ii) intransitively, *to arise*; comp. Matt. iv. 16; Mark xvi. 2; James i. 11.

7. εἰς τὰς ἀκάνθας, lit. *amongst the thorns*, so familiar to the husbandman; the "Nábk" of the Arabs, which grows abundantly in Syria and Palestine, and of which the Crown of Thorns was probably woven. They were not visible at the time of sowing. Their growth and that of the grain went on simultaneously.

8. εἰς τριάκοντα. St Luke says simply καὶ φύτεν ἐποίησε καρπὸν ἑκατονταπλασίονα (viii. 8); St Matthew, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα (xiii. 8). St Mark begins from the lowest return, and ascends to the highest. It is said of Isaac that he sowed and "received in the same year an hundred-fold" (Gen. xxvi. 12). Herodotus tells us that two hundred-fold was a common return in the plain of Babylon, while a kind of white maize often in Palestine returns several hundred-fold. Observe the four kinds of soil. In the first the seed did not spring up at all; in the second it sprang up, but soon withered away; in the third it sprang up and grew, but yielded no fruit; in the fourth it sprang up, grew, and brought forth fruit; and as there are three causes of unfruitfulness, so there are three degrees of fruitfulness, but only one cause of fruitfulness. See Appendix, p. 219, for this passage, and for additional notes on verses 14—20.

9. ὃς ἔχει ὄρα. These solemn words are found in the three Gospels. Our Lord is recorded to have used them on five occasions;

(1) Matt. xi. 15; (2) xiii. 43; (3) Mark iv. 9; (4) iv. 23; (5) Luke xiv. 35. They are not found in St John's Gospel, but occur eight times in the Book of Revelation, ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

10—25. THE EXPLANATION OF THE PARABLE.

Matt. xiii. 10—23. Luke viii. 9—18.

10. καὶ ὄρε. St Mark here anticipates what took place after the Saviour had "sent the multitudes away" and "gone into the house" (Matt. xiii. 36).

οἱ περὶ αὐτόν. St Matthew says simply οἱ μαθηταί. St Mark indicates the presence of others besides.

κατὰ μόνas. Or as it is sometimes written καταμόνας (sc. χώρας), *seorsim, solus*. The words occur (i) in Thuc. i. 32, τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνas ἀπεωσάμεθα Κορινθίους; and 37, ὅπως κατὰ μόνas ἀδικῶσι, and comp. Xen. *Mem.* iii. 7, 4; (ii) in the LXX. of Ps. iv. 8, Σὺ, κύριε, κατὰ μόνas ἐπ' ἑλπίδι κατῴκισάς με; Jer. xv. 17.

11. ὑμῖν, *Unto you is given the mystery of the kingdom of God*; γνῶναι of the Received Ed. is omitted in the best MSS.

τὸ μυστήριον. The word *Μυστήριον* (fr. *μύειν*, to close the mouth, to initiate), (i) a religious mystery like those of Eleusis in Attica, into which men were initiated; (ii) a secret, but generally one already told or capable of being told. Thus it is applied to (a) the Gospel itself, as here and in Rom. xvi. 25, μυστηριον... φανερωθέντος; 1 Cor. ii. 1, 7, καταγγέλλων τὸ μυστήριον τοῦ Θεοῦ; Eph. i. 9, γνωρίσας ὑμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ; comp. also Col. i. 26, 27; Rev. x. 7; (β) the various parts and truths of the Gospel (comp. Matt. xiii. 11; Luke viii. 10); as (i) the call of the Gentiles (Eph. iii. 3); (ii) the relation between Christ and His Church (Eph. v. 32); (iii) the change to be wrought at the resurrection (1 Cor. xv. 51).

τοῖς ἔξω, to them that are without. The expression is peculiar to St Mark. St Matthew has ἐκείνοις δέ, but to them; St. Luke τοῖς δὲ λοιποῖς, but to the rest. Comp. 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12.

12. ἔνα βλέποντες\*. St Mark after his manner gives the words of, but not as a quotation from, Is. vi. 10. At the beginning of His ministry our Lord did not teach by Parables. "The Sermon on the Mount may be taken as the type of the 'words of grace' which He spake 'not as the Scribes.' Beatitudes, laws, promises were uttered distinctly, not indeed without similitudes, but with similitudes that explained themselves." And so He continued for some time. But His direct teaching was met with scorn, unbelief, and hardness. From this time forward "parables" entered largely into His recorded teaching, and were at once attractive and penal. (a) *Attractive*, as "instruments of education for those who were children in age or character," and offering in a striking form much for the memory to retain, and for the docile and truth-loving to learn; (b) *Penal*, as testing the disposition

of those who listened to them; withdrawing the light from such as loved darkness and were wilfully blind, and protecting the truth from the mockery of the scoffer; finding out the fit hearers, and leading them, but them only, on to deeper knowledge. See Article on *Parables* in Smith's *Bible Dict.*

**βλέπωσιν καὶ μὴ ἴδωσιν.** This corresponds with Luke viii. 10. St Matthew has *ὅτι βλέποντες οὐ βλέπουσιν...* "The final particle *ἵνα* denotes intention or aim. But in regard to God's dealing, all results are *intended* results, and the usual distinction between consecutive and final clauses is lost. The result of teaching by parables was that the careless and indifferent did not understand, it was the intention of God; in other words it is a spiritual law that those only who have *πίστις* shall learn." Carr on St Matt. xiii. 13.

**μήποτε,** *lest haply they should turn again, and it shall be forgiven them* (Rev. Vers.), For the transitive use of *ἐπιστρέφειν* comp. Jas. v. 19, *καὶ ἐπιστρέφη τις ἀπὸν;* for the intransitive Matt. xiii. 15; Luke xvii. 4; Acts iii. 19, xxviii. 27.

**13. οὐκ οἴδατε.** For this Parable afforded the simplest type or pattern of a Parable. "Parabola de Semine, prima ac fundamentalis." Bengel.

**πάσας τὰς παραβολάς,** *all the parables* (Rev. Vers.), or *all My Parables.* See Appendix, p. 219.

**17. πρόσκαιροί εἰσιν,** *endure for a while, temporarii,* Vulg.; comp. 2 Cor. iv. 18, *τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια;* Heb. xi. 25, *πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν.*

**γενομένης θλίψεως.** Thus early in His ministry our Lord forecasts a time of persecution.

**θλίψεως,** from *θλίβω* denotes (1) *pressure*, that which presses upon or burdens the spirit, then (ii) the *distress* arising therefrom. Vulg. *tribulatio*, from *tribulum*, *the threshing-roller.*

**18. καὶ ἄλλοι,** *and others are they that are sown among the thorns, these are they that have heard the word.* See Appendix, p. 219.

**19. μέριμναι,** more than cares; *distracting anxieties*, which, as it were, *cut a man in sunder* (*μερίζω, μερίζομαι*). Comp. Virg. *Aen.* iv. 285:

"Atque animum nunc huc celerem, nunc dividit illuc,  
In partesque rapit varias, perque omnia versat."

Ter. *Andr.* i. 5, 25:

"Tot me impediunt curæ, quæ meum animum divorse trahunt."

The word occurs in the Synoptists, but not in St John's Gospel: it is once used by St Paul, 2 Cor. xi. 28; once by St Peter, 1 Pet. v. 7.

**αὶ περὶ τὰ λουτὰ ἐπιθυμῶμαι.** For this, peculiar to St Mark, St Luke viii. 14 has *ἡδονῶν τοῦ βλου.* See Appendix, p. 220.

**συμπνίγουσιν.** All the three Synoptic Gospels use this word here. For another sense see Luke viii. 42, οἱ δὲ χλοὶ συνένπνιγον αὐτόν.

20. **καὶ ἐκεῖνοι,** *And those are they that were sown upon the good ground.* See Appendix, p. 220.

**ἐν τριάκοντα.** ἐν not ἐν, *thirty-fold, and sixty-fold, and a hundred-fold.* See Appendix, p. 220.

21. **μήτις ὁ λύχνος,** *is the lamp brought to be put under the bushel?* μή surely it is not? The article here and with the two next nouns points to the simple and indispensable furniture in every Jewish household. The ordinary lamp in use by the poor was an earthenware lamp in the shape of a small plate or saucer, with the edge turned up at one side to hold the wick, and containing a spoonful of oil. But many were made to be permanently suspended from the wall or ceiling, and others to be set on tables, shelves, brackets, or on a tall pedestal, or stand. Lenneps, *Bible Lands and Customs*, i. 132.

**τὸν μῶδιον,** *the bushel,* the common measure found in every Jewish house.

**τὴν λυχνίαν,** *on the stand, i.e. the lamp-stand.* This is a statement of the end for which He confided to them the mystery of the kingdom in parables. "Do not suppose that what I now commit to you in secret, I would have concealed for ever; the light is kindled by Me in you, that by your ministry it may disperse the darkness of the whole world." Erasmus. "Christus, lux vera, cum Evangelio venit. Et homo ipse debet esse non modius, sed candelabrum." Bengel. See Appendix, p. 220.

22. **Ἐθῆ.** "Ultero," comp. John iii. 21. "Id fit successive in hoc sæculo; et fiet plene, quum Lux omnia illustrabit," 1 Cor. iv. 5. Bengel.

24. **ἐν ᾧ μέτρῳ μετρεῖτε.** According to the measure of your ability and diligence as hearers ye will receive instruction, and according to the measure of your diligence in teaching will your Master add to your knowledge. *Docendo discimus.*

#### 26—29. THE SEED GROWING SECRETLY.

26. **οὕτως ἐστίν.** This is the only parable which is peculiar to St Mark, and seems to take the place of "the Leaven" recorded by St Matthew (Matt. xiii. 33).

**ἄνθρωπος.** We need not inquire too minutely who the Sower is, though primarily it refers to the Lord Himself. It is the property of the seed which is intended to engage our attention, the secret energy of its own, the principle of life and growth within itself, whereby it springs up and grows.

28. **αὐτομάτη,** *of herself,* of her own accord, spontaneously. The word occurs only once again, viz. in Acts xii. 10, of the gate of St Peter's prison, *αὐτομάτη ἠνοιχθη αὐτοῖς.*

29. παραδοί\*, either (i) *is ripe* (Rev. Vers.), or (ii) *alloweth* (Rev. Mar.), quando per fructus maturitatem licuerit. For the first rendering comp. Virgil *Geo.* i. 287,

“*Multa adeo gelida melius se nocte dedere.*”

For the second τῆς ὥρας παραδιδούσης, Pol. xxii. 4, 9, Isoc. 106.

ἀποστέλλει, *he putteth forth or sendeth forth.* For the application of the word to things as well as persons comp. Acts x. 36, xi. 30; Joel iii. 13, ἐξαποστελεῖτε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός.

παρέστηκεν, *is come.* In this sense the word is only used here. Comp. Joel iii. 13 above.

### 30—34. THE PARABLE OF THE MUSTARD SEED.

Matt. xiii. 31—32. Luke xiii. 18—19.

30. πῶς ὁμοιώσωμεν. This method of asking a question before beginning a discourse was not unknown to the Rabbis. See the parallel in Luke xiii. 18.

31. ὡς κόκκῳ, *as unto a grain of mustard seed, or it is like a grain of mustard seed.* The growth of a worldly kingdom had been already set forth under the image of a tree, and that of the kingdom of God also had been similarly compared. (See Dan. iv. 10—12; Ezek. xvii. 22, 24, xxxi. 3—9.) ὡς is correlative to the πῶς of ver. 30.

σινάπεως. Mustard (σινάπι) does not occur in the Old Testament. In the N. T. it is three times mentioned by our Lord, and on each occasion with reference to the smallness of its seed; (1) here and in the parallels; (ii) in Matt. xvii. 20, when reproving His disciples for their unbelief; (iii) in Luke xvii. 6, when asked by His disciples to increase their faith. From these passages it is evident that “small as a grain of mustard seed” was a familiar and proverbial expression of which our Lord made use. Tristram, *Nat. Hist. of Bible*, p. 472.

ἐπὶ τῆς γῆς, *upon the earth.* In St Matt. xiii. 31 the man is represented as taking and sowing it ἐν τῷ ἀγρῷ αὐτοῦ, while St Luke xiii. 19 says εἰς κῆπον ἑαυτοῦ, *his own garden.*

μικρότερον. “Small as a grain of mustard seed” was a proverbial expression among the Jews for something exceedingly minute. The mustard-seed is not the least of all seeds *in the world*, but of all which the husbandman was accustomed to *sow*, and the “tree,” when full grown, was larger than the other herbs in his garden\*.

32. κλάδους μεγάλους. In hot countries, as in Judæa, the mustard-tree attains a great size. Thomson, *Land and the Book*, p. 414, tells us he has seen it on the rich plain of Akkâr as tall as the horse and his rider. A variety of it may have been cultivated in the time of our Lord, which grew to an enormous size, and shot forth large branches, so that the fowls of the air could lodge in the branches of it. It may have been perennial, and have grown to a considerable tree, and there are traditions in the country of such so large that a man could climb into them. Thomson, p. 414.

\* See Appendix, p. 220.

**τὰ πεταυά.** Not to build their nests in it, but simply to lodge or perch there to eat the seeds of which goldfinches and linnets are very fond. Tristram, *Nat. Hist. of Bible*, p. 473.

**κατασκηνοῦν**, lit. to dwell in tents, here to "settle," or "rest upon," or "lodge." Besides this passage and the parallels Matt. xiii. 32, Luke xiii. 19, the word is only found in Acts ii. 26, *καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἑλπίδι*, a quotation from Ps. xvi. 9. Comp. Jer. xxiii. 6. Jos. *Ant.* viii. 35.

**33. τοιαύταις παραβολαῖς πολλαῖς.** This shows that St Mark was familiar with many other parables of our Lord which he has not recorded.

**καθὼς ἠδύναντο.** This refers not to their worthiness, but to their ability to apprehend. "Non ferebant apertius dici," Bengel.

**34. τοῖς ἰδίοις μαθηταῖς, to His own disciples.** Note the addition of *ἰδίοις*.

**ἐπέλυεν, he expounded** (Rev. Vers.). The word only occurs here and in Acts xix. 39, *ἐν τῇ ἐνόμῳ ἐκκλησίᾳ ἐπιλυθήσεται*, it shall be settled in the regular assembly. *ἐπιλύειν, to unloose, to solve; expedire* rem controversam, *explicare* rem obscuram is used of loosing, solving, interpreting knotty points, riddles, dark sayings, dreams. Comp. Gen. xli. 12; Acts xix. 39; 2 Pet. i. 20.

### 35—41. THE STILLING OF THE STORM.

Matt. viii. 23—27. Luke viii. 22—25.

**35. ἐν ἐκείνῃ τῇ ἡμέρᾳ.** Thus St Mark gives a definite historical sequence to the preceding section. Before the stormy voyage our Lord uttered the first parables concerning the kingdom of heaven.

**εἰς τὸ πέραν.** After a long and exhausting day He needed retirement, and repose could nowhere be more readily obtained than in the solitude of the eastern shore.

**36. παραλαμβάνουσιν αὐτόν.** Sc. "Hi, quorum erat navis, assumsere ad trajiciendum." Bengel.

**ὡς ἦν, "sine apparatu,"** Bengel, *even as He was*. Just before the boat put off three of the listeners to His words desired to attach themselves to Him as His disciples, (1) a scribe, (2) an already partial disciple, (3) another who wished first to bid farewell to his friends at home (Matt. viii. 19—22; Luke ix. 57—62). Comp. *ὡς ἔστῃ* LXX. 4 Kings vii. 7.

**37. λαίλαψ μεγάλη ἀνέμου.** St Luke uses this word *λαίλαψ* here (viii. 23) as well as St Mark. St Matthew (viii. 24) has *σεισμός*, which is generally used of earthquakes. *Λαίλαψ* only occurs elsewhere in 2 Pet. ii. 17, *ὑπὸ λαίλαπτος ἐλαυνόμενοι*. See the LXX. of Jer. xxv. 32; Job xxi. 18, xxxviii. 1; Sap. v. 15, 24. *κίνησις νεφῶν καὶ παραχὴ μετὰ εὐδίας*, Eustathius. It was one of those sudden and violent squalls to

which the Lake of Gennesaret was notoriously exposed, lying as it does 600 feet lower than the sea and surrounded by mountain gorges, which act "like gigantic funnels to draw down the cold winds from the mountains." These winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. See Thomson's *Land and the Book*, p. 374; Tristram's *Land of Israel*, p. 430.

**ἐπίβαλλεν**, *beat*, or rather, *began to beat*. For other uses of the word comp. Matt. ix. 16; Mark xiv. 46; John vii. 44.

**γεμίζεσθαι**, *was now filling* (Rev. Vers.), or *beginning to fill*.

**38. καὶ αὐτός**, "And He, i. e. the Master." The nominative of *αὐτός* is very rare in the first two Synoptists, but very common in the third. It has here (i) the proper classical force of contrast, but also possibly (ii) the sense of the relation of the disciples to the Master as *αὐτὸς ἔφα*. Comp. LXX. 3 Kings xviii. 7, 17; 2 Pet. iii. 4; 1 John ii. 12; 2 John 6, where *αὐτοῦ* is used of Christ without any expressed antecedent. See Carr on Matt. viii. 24.

**προσκεφάλαιον**, *on the cushion, pulvinar* (Vulg.). The leathern cushion of the steersman. The word only occurs here in N.T., but comp. LXX. of Ezek. xiii. 18, 20, *ἴδου ἐγὼ ἐπὶ τὰ προσκεφάλαια ὑμῶν*. Dion Cass. 59.

**διδάσκαλε**. St Luke viii. 24 has *ἐπιστάτα* repeated.

**οὐ μέλει σοι**. This pathetic appeal is peculiar to St Mark. "Non irascitur Dominus importunius orantibus." Bengel.

**39. ἐπετίμησεν**. All three Evangelists record that He *rebuked* the wind (comp. Ps. cvi. 9), St Mark alone adds His distinct address to the furious elements. *ἐπιτιμᾶν*, (1) to fix a judicial penalty (*τιμὴ*); then (ii) to rebuke judicially; then (iii) to rebuke generally.

**πεφύμωσο**, see above, i. 25. Comp. Matt. viii. 26; Luke viii. 24, and note. The perfect imperative of the original implies the command that the result should be instantaneous. "*σιῶπα*, desiste a sonitu; *πεφύμωσο*, desiste ab impetu." Bengel.

**40. δειλοί**. The word besides the parallel in Matt. viii. 26, only occurs again in the terrible passage Apoc. xxi. 8, *τοῖς δὲ δειλοῖς καὶ ἀπίστοις*. The substantive *δειλία* occurs once 2 Tim. i. 7; the verb *δειλιᾶν*, John xiv. 27.

**πῶς οὐκ**; "Habuerunt illi jam antea, cur crederent." Bengel.

**41. καὶ ἐφοβήθησαν**. St Mark as usual adds interesting details; observe the "Pictorial vividness in the narrative of the voyage; evening; the convoy of other boats; the violence of the storm; the ship all but sinking; the image of Him who slept on the pillow; the reproach of the distressed men that Jesus cared not; the words of rebuke to the wind; the strong reproof of the disciples; their great fear, and its effect."—Lange.

## CHAPTER V.

1. Γερασσηῶν, N<sup>1</sup>BD Latt., is stated by Origen (Op. iv. p. 140) to be the prevailing reading, and is adopted by Tischendorf and Tregelles.

2. ἐξεθόντος αὐτοῦ in place of ἐξεθόντι αὐτῷ of the Received is supported by N<sup>1</sup>BC<sup>1</sup>LA, several cursives, Syr. Copt. and Æthiop. Versions.

3. ἀλύσει. The Received has ἀλύσεις, a correction to suit what follows. The singular is supported by BC<sup>1</sup>L, and adopted by the most recent editors.

οὐκέτι οὐδεὶς, a strong negation : ins. N<sup>1</sup>BC<sup>1</sup>DLA.

9. λέγει αὐτῷ is far better supported than ἀπεκρίθη λέγων.

14. ἀπήγγειλαν, instead of ἀνήγγειλαν, N<sup>1</sup>ABCDKLMII. See Scrivener's *Introduction*, p. 10.

22. καὶ ἔρχεται. Rec. after καὶ inserts ἰδοῦ, from the parallel passages in Matthew and Luke. It is omitted in N<sup>1</sup>BDLA and the Vulgate, Syriac, Coptic, and Æthiopic Versions.

36. παρακούσας, supported by N<sup>1</sup>ELA is an interesting variation and adds a graphic touch.

## 1—20. THE HEALING OF THE GADARENE DEMONIAK.

Matt. viii. 28—34. Luko viii. 26—39.

1. εἰς τὸ πέραν, to the Eastern shore, but not even here was the Lord destined to find peace or rest.

Γερασσηῶν. All three Gospels which record this miracle vary in their readings between (1) *Gadarenes*, (2) *Gergesenes*, and (3) *Gerasenes*. (α) *Gadara*, the capital of Peræa, lay S.E. of the southern extremity of Gennesaret, at a distance of about 60 stadia from Tiberias, its country being called Gadaritis; (β) *Gerasa*, or the town generally understood by this name, lay on the extreme eastern limit of Peræa, and was too far from the Lake to give its name to any district on its borders; (γ) *Gergesa*, of which the *Gerasa* here spoken of is probably another form, was a little town nearly opposite Magdala, the ruined site of which is still called *Khersa*, in the neighbourhood of which "rocks with caves in them very suitable for tombs, a verdant sward with bulbous roots on which the swine might feed" (Macgregor's *Rob Roy*), and a steep descent to the verge of the Lake, exactly correspond with the circumstances of the miracle.

2. ἐκ τῶν μνημείων. These tombs were either natural caves or recesses hewn by art out of the rock, often so large as to be supported with columns, and with cells upon their sides for the reception of the dead. Such places were regarded as unclean because of the dead men's bones which were there (Num. xix. 11, 16; Matt.

xxiii. 27). Such tombs can still be traced in more than one of the ravines on the eastern side of the Lake. Thomson's *Land and the Book*, p. 376.

**ἀνθρώπος, a man.** St Matthew (viii. 28) mentions two demoniacs, St Luke (viii. 27), like St Mark, only speaks of one. Probably one was better known in the country round than the other, or one was so much fiercer that the other was hardly taken any account of.

**3. οὐδὲ ἀλύσει,** and no man could any more bind him, no, not with a chain (Rev. Vers.). "Αλύσει is a general expression for any bonds connecting the hands or feet; comp. Acts xxi. 33; Eph. vi. 20; Rev. xx. 1. *πῆδα* were restricted to the feet.

**4. διὰ τὸ αὐτόν.** Each Evangelist adds something to complete the picture of the terrible visitation, under which the possessed laboured. St Matthew that he made the way impassable for travellers (viii. 28); St Luke that he was without clothing (viii. 27); St Mark that he cried night and day and cut himself with stones (v. 5).

**συντεριφθεῖν.** For another instance of the extraordinary muscular strength which maniacs put forth see Acts xix. 16.

**6. ἀπὸ μακρόθεν.** This particular is found only in St Mark. While, as a man, he is attracted towards the Holy One; as possessed by the Legion, he desires to withdraw from Him.

**7. ὀρκίζω σε.** Notice the intermixture of praying and adjuring, so characteristic of demoniac possession when brought into the presence of Christ.

**9. Λεγιών.** "He had seen the thick and serried ranks of a Roman legion, that fearful instrument of oppression, that sign of terror and fear to the conquered nations." Even such, terrible in their strength, inexorable in their hostility, were the "lords many," which had dominion over him. Compare (i) the "seven demons," by whom Mary Magdalene was possessed (Luke viii. 2), (ii) the "seven other spirits" "worse than the first," which our Lord describes as taking up their abode in a man (Matt. xii. 45).

**10. ἔξω τῆς χώρας,** or as it is expressed in St Luke (viii. 31), *εἰς τὴν ἀβυσσον*, into the abyss, or bottomless pit (Rev. ix. 1, 2, 11).

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

**13. κατὰ τοῦ κρημνοῦ,** down the steep familiar to the readers of the Gospel. "At Khersa, where there is no precipice running sheer to the sea, but a narrow belt of beach, the bluff behind is so steep, and the shore so narrow, that a herd of swine rushing frantically down, must certainly have been overwhelmed in the sea before they could recover themselves." Tristram's *Land of Israel*, p. 462.

15. καθήμενον—"sedentem, vestitum, sanæ mentis, cum antea fuisset sine quiete, vestibus, rationis usu." Bengel.

ἱματισμένον. Because, as St Luke informs us (viii. 27), before the wretched man wore no clothes. "On descending from the heights of Lebanon, I found myself," writes Warburton, "in a cemetery... The silence of the night was now broken by fierce yells and howlings, which I discovered proceeded from a naked maniac, who was fighting with some wild dogs for a bone." *The Crescent and the Cross*, II. 352.

17. καὶ ἤρξαντο παρακαλεῖν. Many were doubtless annoyed at the losses they had already sustained, and feared greater losses might follow. "And their prayer was heard: He did depart; He took them at their word; and let them alone" Comp. Exod. x. 28, 29. Trench on the Miracles, p. 177.

18. καὶ ἐμβαίνοντος, and as He was entering into the boat (Rev. Vers.).

ἵνα μετ' αὐτοῦ ᾗ. Either (i) in a spirit of deepest gratitude longing to be with his Benefactor, or (ii) fearing lest the many enemies, from whom he had been delivered, should return. Comp. Matt. xii. 44, 45. "Cruz hominem ablactarat a suis; virtus Jesu eum tenebat." Bengel. On the use of ἵνα after a verb of praying or asking see Winer, p. 306.

19. οὐκ ἀφήκεν αὐτόν. "Wherefore? The healed man had friends at home. Probably he was in danger of despising his own people." But whereas on others (comp. Matt. viii. 4; Luke viii. 56) after shewing forth towards them His miraculous power, the Lord enjoined silence; on this man He enjoined publicity. He appoints him to be a living memorial of His own saving Power, and so to become the great preacher in the half-heathen district.

καὶ ἀπάγγαλον. "That Jesus did not forbid, but command the promulgation of the matter, is explained by the locality (Peræa), where He was less known, and where there was not the same danger as in Galilee from uproar concerning His person." Mayer.

20. ἐν τῇ Δεκαπόλει. When the Romans conquered Syria, B.C. 65, they rebuilt, partially colonized, and endowed with peculiar privileges "ten cities," the country which was called Decapolis. All of them lay, with the exception of Scythopolis, East of the Jordan, and to the East and South-East of the Sea of Galilee. They were according to Pliny v. 18 (but there is some variation in the lists), 1 Scythopolis, 2 Hippos, 3 Gadara, 4 Pella, 5 Philadelphia, 6 Gerasa, 7 Dion, 8 Canatha, 9 Damascus, 10 Raphana. Ptolemy includes Capitolias among the ten. The name only occurs three times in the Scriptures, (a) here; (b) Matt. iv. 25, and (c) Mark vii. 31; but it seems to have been also employed to denote a large district extending along both sides of the Jordan.

## 21—24. THE PETITION OF JAIRUS.

Matt. ix. 18—19. Luke viii. 40—42.

21. εἰς τὸ πέραν, i.e. the western side of the Lake, near Capernaum:

22. εἰς τῶν ἀρχισυναγῶγων. Each synagogue had a kind of Chapter or College of Elders, presided over by a ruler, who superintended the services, and possessed the power of excommunication. From this place, e.g., compared with Acts xiii. 15, it would appear that some synagogues had several rulers.

Ἰάσιμος. It is but rarely we know the names of those who were the objects of the Saviour's mercy. He afterwards probably was one of those who came to the Lord pleading for the centurion at Capernaum (Luke vii. 3). The aid he then asked for another, he now craves for himself, but under the pressure of a still greater calamity. "Quo tempore Marcus hoc scripsit Jairus ejusve filia adhuc reperiri in Palæstina potuit. Magnum veritatis argumentum est, quod ipsa nomina propria in historia evangelica ponuntur." Bengel.

23. τὸ θυγάτριόν μου. θυγάτηρ μονογενής, Luke viii. 42. She was about twelve years of age.

ἐσχάτως ἔχει. "In extremis est." One of the Latinisms of St Mark, comp. ἀπέθνησκεν, she lay a dying, Luke viii. 42.

Ἰνα ἔλθῶν, [I pray Thee] that Thou come and lay Thy hands on her. In the N. T. the weakened ἵνα with the conjunctive is used as a sort of imperative. Comp. 2 Cor. viii. 7, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε; Eph. v. 33, ἡ γυνὴ ἵνα φοβῆται τὸν ἄνδρα; and in Latin, Cic. Fam. xiv. 20, ibi ut sint omnia parata. Winer, p. 396.

## 25—34. THE HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD.

Matt. ix. 20—22. Luke viii. 43—48.

25. καὶ γυνή. "Such overflowing grace is in Him, the Prince of Life, that as He is hastening to the accomplishing of one work of His power, He accomplishes another, as by the way." Trench, p. 188.

ἐν ῥύσει αἵματος. Her malady was especially afflicting (Lev. xv. 19—27), for not only did it unfit her for all the relationships of life, but was popularly regarded as the direct consequence of sinful habits.

27. τοῦ ἱματίου αὐτοῦ. The law of Moses commanded every Jew to wear at each corner of his tallith a fringe or tassel of blue, to remind them that they were God's people (Num. xv. 37—40; Deut. xxii. 12). "Two of these fringes usually hung down at the bottom of the robe, while one hung over the shoulder where the robe was fastened round the person." Those who wished to be esteemed eminently religious were wont to make broad, or "enlarge the borders of their garments" (Matt. xxiii. 5).

28. **ἔλεγε γάρ.** Notice the imperfect, "kept saying over and over again to herself."

30. **τίς μου ἤψατο.** He who with the eye of His Spirit saw Nathanael under the fig tree (John i. 47, 48), recognised at once (Mark v. 30) the magnetic touch of faith however weak and trembling (Luke viii. 46). "Many throng Him, but only one touches Him." "Caro premit, fides tangit," says St Augustine.

32. **περιβλέπετο,** "He looked round about" (Rev. Vers.), or *He kept on looking all round.* His eyes wandered over one after the other of the many faces before Him, till they fell on her who had done this thing. We have here a striking proof of St Mark's graphic power.

33. **τρέμουσα.** She may have dreaded His anger, for according to the Law [Lev. xv. 19] the touch of one, afflicted as she was, caused ceremonial defilement until the evening.

**καὶ εἶπεν,** i.e. probably all the particulars we find in verses 25, 26, and this before all the people (Luke viii. 47).

34. **θύγατερ.** Our Lord is recorded to have addressed no other woman by this title. It calmed all her doubts and fears.

**ἔπαυε εἰς,** either (i) "enter into peace," *abi in pacem*, as the future element in which thy life shall move, or (ii) the *εἰς* in this formula may merely represent the Heb.  $\text{ל}$  in the phrase  $\text{לְשָׁלוֹם}$ .

### 35—43. THE RAISING OF THE DAUGHTER OF JAIRUS.

Matt. ix. 23—26. Luke viii. 49—56.

35. **σκύλλαις.** The verb means (i) *to flay*, (ii) *to fatigue* or *worry*. It is only used (i) here and in the parallel in St Luke viii. 49; (ii) in St Matt. ix. 36, *τοὺς ὄχλους ὅτι ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι*; (iii) in St Luke vii. 6, *κύριε μὴ σκύλλου*.

36. **παρακούσας** may mean (i) *overhearing the word spoken* (Rev. Mar.), indicating that the very instant He heard the message, the Lord hastened to reassure the ruler with a word of confidence and encouragement; or (ii) *not heeding the word spoken* (Rev. Vers.). Comp. Matt. xviii. 17, *ἐὰν δὲ παρακούσῃ ἀδρών*. This is the usual meaning of the verb, *obiter vel negligenter audire*.

37. **εἰ μὴ Πέτρον.** This is the first time we hear of an election within the election. "That which He was about to do was so great and holy that those three only, the flower and crown of the Apostolic band, were its fitting witnesses." The other occasions when we read of such an election were equally solemn and significant, (1) the Transfiguration (Matt. xvii. 1); and (2) the Agony in the Garden of Gethsemane (Matt. xxvi. 37).

38. **καὶ ἀλαλάζοντας.** These were the hired mourners, chiefly women; whose business it was to beat their breasts (Luke viii. 52), and to make loud lamentations at funerals; comp. 2 Chron. xxxv. 25; Jer. ix. 17, 18; Amos v. 16. The Rabbinic rule provided for the

poorest Israelite at least two flute-players, and one mourning woman. A Ruler of the Synagogue, bereaved of his only child, may well have been prodigal in the expression of his grief. "As soon as death takes place, the female members of the household and the professional mourning-women announce it to the neighbourhood by setting up their shrill and piercing cry, called 'the tabbil,' which is heard at a great distance, and above every other noise, even the din of battle, and is quite characteristic of the East. In Micah i. 8 it is compared to the cry of the screech-owl." Van Lennep's *Bible Lands and Customs*, II. 586.

39. τὸ παιδίον, τὸ κοράσιον, Matt. ix. 24, a diminutive of affection.

καθεύδει. Speaking of Lazarus our Lord says, Ἀδάμος ὁ φίλος ἡμῶν κεκοιμήται (not καθεύδει) John xi. 11; and of St Stephen it is said καὶ τοῦτο εἰπὼν ἐκοιμήθη (Acts vii. 60). The Lord of Life takes away that word of fear, "She is dead," and puts in its room that milder word which gives promise of an awakening, "She sleepeth."

κατεγέλων, they laughed Him to scorn. For the force of κατὰ comp. Matt. xxvi. 49; Acts xx. 37.

41. Ταλιθά κούμ. Doubtless St Peter, who was now present, often recalled the actual words used on this memorable occasion by our Lord, and told them to his friend and kinsman St Mark. So it is the same Evangelist, who preserves the very word, which our Lord used, when He opened the eyes of the blind man, *Ephphatha* (vii. 34). The mention of these words goes to prove that in ordinary life our Lord availed Himself of the popular Aramaic dialect.

42. εὐθύς. "Non demum paulatim sese recolligit." Bengel. There is no struggle, no effort on the part of Him, Who is "the Resurrection and the Life" (John xi. 25); we read of no "crying unto the Lord," or "stretching himself upon the child three times" as in the case of Elijah at Sarepta (1 Kings xvii. 21); He lieth not upon the child, or putteth His mouth upon her mouth, and His eyes upon her eyes, and His hands upon her hands as in the case of Elisha (2 Kings iv. 34), He speaks but a word and instantly He is obeyed.

γέρ. Rediit ad statum ætati congruentem.

ἐξέστησαν, "they were amazed straightway with a great amazement" (Rev. Vers.). ἐκστασις denotes (i) a trance, ἔπεσεν ἐπ' αὐτὸν (Peter) ἐκστασις (Acts x. 10); γένεσθαι με ἐν ἐκστάσει, xxii. 17, with which comp. 2 Cor. xii. 2, 3; (ii) amazement, awe; ἐκστασις ἔλαβεν ἀπαντας (Luke v. 26); εἶχε δὲ αὐτὰς τρόμος καὶ ἐκστασις (Mark xvi. 8); ἐπλήσθησαν θάμβους καὶ ἐκστάσεως (Acts iii. 10).

43. καὶ εἶπεν. At once to strengthen the life thus wonderfully restored, and to prove that she was no spirit, but had really returned to the realities of a mortal existence. γνοί, see Appendix, p. 221.

## CHAPTER VI.

1. For ἦλθεν, adopted in the Received after the parallel place in Matthew,  $\aleph\text{BCL}\Delta$  read ἐρχεται.

9. ἐνδυσάσθε is the better reading, though ἐνδύσασθαι is strongly supported. The change in the construction, and the direct quotation of this command, make it more emphatic and in keeping with the style of St Mark.

11.  $\delta\varsigma$  ἂν τόπος μὴ δέξεται. Rec. at end adds ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. The words seem to have been introduced from the parallel place in St Matthew (x. 15), and probably from memory. For the omission we have  $\aleph\text{BCDL}\Delta$ . See Scrivener's *Introd.* pp. 331, 332.

16.  $\delta\upsilon$ ν ἐγώ. The reading which drops the ἔστιν αὐτὸς and ἐκ νεκρῶν of the Received with the oldest uncials  $\aleph^*\text{BL}\Delta$  is strongly authenticated, and adds force and graphic vigour to the words.

20. πολλὰ ἤπορει, "was much perplexed," instead of the πολλὰ ἐποίησεν of the Received, is supported by  $\aleph\text{BL}$  and the Memphitic Version. The authorities are few, but they are first-rate, and internal evidence pleads powerfully in favour of the reading. See Scrivener's *Introd.* p. 506.

22. αὐτῆς. For this  $\aleph\text{BDL}\Delta$  read αὐτοῦ. This places St Mark in direct contradiction with Josephus, who expressly states that the girl's name was Salome, and that she was the daughter of Herod Philip by Herodias, who did not leave her husband till after the birth of Salome (Jos. *Ant.* XIII. v. 4). Αὐτῆς on the other hand strongly expresses the writer's feelings that even Herodias could stoop so low. See Scrivener's *Introd.* p. 473.

ἤρρεσεν, instead of καὶ ἀρεσάσῃς, as read in the Received, lends emphasis to the verse.

27. ἐνέγκαι for ἐνεχθῆναι, in the Rec., adopted by Tischendorf and Tregelles, is the harsher reading and to be preferred.

33. The *oi*  $\delta\chi\lambda\omicron\iota$  of the Received is wanting in  $\aleph\text{ABD}$ .

43. For κλασμάτων δώδεκα κοφίνους πλήρεις of Rec. Tischendorf reads κλασμάτων δώδεκα κοφίνων ( $\text{BN}$ ) πληρώματα ( $\aleph\text{BL}\Delta$ ) the more difficult reading and more likely to have been softened to that of the Received.

## 1—6. CHRIST IS DESPISED AT NAZARETH.

Matt. xiii. 54—58.

1. εἰς τὴν πατρίδα αὐτοῦ, i.e. Nazareth and the neighbourhood. This visit is only recorded by St Matthew (xiii. 53—58) and St Mark.

2. ἤρξατο. For His former visit here see Luke iv. 16 sq. The conduct of His hearers on this occasion did not betray the frantic violence exhibited at His first visit.

τίς ἡ σοφία, *what is the wisdom that is given to this man?* (Rev. Vers.).

δυνάμεις\*, and [what mean] *such powers* (Rev. Mar.) wrought by His hands? This is one of the four names given by the Evangelists to the miracles which the Lord was pleased to work while incarnate here on earth. They are called:

- (α) *τέρατα*, a term never used alone, but always in conjunction with other names. The miracles are continually styled *σημεῖα καὶ τέρατα*, or *σημεῖα* or *δυνάμεις* alone, but never *τέρατα* alone. By this word the effect of astonishment, which the work produces on the beholder, is transferred to the work itself. The word only occurs once in St Mark, in xiii. 22, and there it is in conjunction with *σημεῖα*.
- (β) *σημεῖα*, as being tokens and indications of something beyond themselves, of the near presence and working of God, the seals and credentials of a higher power. The word is an especial favourite with St John, though in our Version "sign" too often gives place to the vaguer "miracle," to the great detriment of the true meaning and force of the word. The Revised Version properly gives "signs." It occurs three times in St John, twice in St Mark, xvi. 17, xvi. 20 alone, and once in conjunction with *τέρατα*, xiii. 22.
- (γ) *δυνάμεις*, that is, of God, coming into and working in this world of ours. As in the *τέρας* the effect is transferred and gives a name to the cause, so here the cause gives its name to the effect. The word occurs four times in St Mark: v. 30 (A. V. *virtue*, R. V. *power*), vi. 2, vi. 14, ix. 39. In our Version it is rendered sometimes "*wonderful works*" (Rev. Mar.) (Matt. vii. 22), sometimes "*mighty works*" (Matt. xi. 20; Mark vi. 14; Luke x. 13), and still more frequently "*miracles*" (Acts ii. 22, xix. 11; Gal. iii. 5), thus doing away with a portion of its force.
- (δ) *Ἔργα*. This is a significant term very frequently used by St John. With him miracles are the natural form of *working* for Him, whose Name is *Wonderful* (Isaiah ix. 6), and Who therefore doeth "*works of wonder*." Comp. John vi. 28, vii. 21, x. 25, 32, 38, xiv. 11, &c. See Abp. Trench on the *Parables*, Introd.

3. ὁ τέκτων. Save in this one place, our Lord is nowhere Himself called "the Carpenter." According to the custom of the Jews, even the Rabbis learnt some handicraft. One of their proverbs was that "he who taught not his son a trade, taught him to be a thief." Hence St Paul learnt to "labour with his own hands" at the trade of a tent-maker (Acts xviii. 3; 1 Thess. ii. 9; 1 Cor. iv. 12). "In the cities the carpenters would be Greeks, and skilled workmen; the carpenter of a provincial village could only have held a very humble position, and secured a very moderate competence." Farrar's *Life of Christ*, i. 81.

\* See Appendix, p. 221.

ἀδελφός Ἰακώβου. It is possible that the four "brothers" here mentioned, and "the sisters," whose names are nowhere recorded, were the children of Clopas and Mary, the sister and namesake of the blessed Virgin, and so the "cousins" of our Lord. (Compare Matt. xxvii. 56 with Mark xv. 40 and John xix. 25.) Joseph would seem to have died at some time between A.D. 8 and A.D. 26, and there is no reason for believing that Clopas was alive during our Lord's ministry. It has been suggested, therefore, that the two widowed sisters may have lived together, the more so as one of them had but one son, and He was often taken from her by His ministerial duties. Three other hypotheses have been formed respecting them: (1) that they were the children of Joseph by a former marriage; (2) that they were the children of Joseph and Mary; (3) that Joseph and Clopas being brothers, and Clopas having died, Joseph raised up seed to his dead brother, according to the Levirate law.

4. προφήτης. Comp. Luke iv. 24.

6. ἐθαύμαζεν. Our Lord does not marvel at other human things generally, but He does marvel, on the one hand, at faith, when, as in the case of the centurion, it overcomes in its grandeur all human hindrances, and, on the other, at unbelief, when it can, in the face of numerous Divine manifestations, harden itself into a wilful rejection of Himself. He now seems to have left Nazareth never to return to it, or preach in its synagogue, or revisit the home where He had so long toiled as the village Carpenter.

καὶ περιήγεν. "Beneficium tamen præstitit Jesus patriæ suæ." Bengel. On the evening of the day of His rejection at Nazareth, or more probably on the morrow, our Lord appears to have commenced a short circuit in Galilee, in the direction of Capernaum.

#### 7—13. MISSION OF THE TWELVE.

Matt. x. 5—15. Luke ix. 1—6.

7. δύο δύο. St Mark alone records this. *Binos misit*, (Vulg.) *two and two*. When the cardinals are repeated they stand for distributives. Comp. *μυρία μυρία* Æsch. *Pers.* 981; *συμπόσια συμπόσια, πρασιαί πρασιαί*, Mark vi. 39, 40. The repetition is properly Hebraistic, but is found in modern Greek, *Soph. Gram.* p. 142, and some popular phrases are modelled on this distributive form; as *ταξιδεύουν γιαλό γιαλό*, "they voyage along the coasts" ("coast coast"); Vincent and Dickson's *Modern Greek*, p. 310. Greek writers use *κατὰ* or *ἀνὰ* δύο, comp. Luke x. 1.

8. καὶ παρήγγελεν. Now follows a brief summary of the charge, which the Lord proceeded to give them on this occasion, and which is recorded at far greater length by St Matthew, x. 5—42.

εἰ μὴ ῥάβδον. They were to go forth with their staff as they had it at the time, but they were not (Matt. x. 10) to *seek* or *procure one*, *μὴ κτήσῃθε*, for the purposes of this journey.

πῆραν, *no wallet* (Rev. Vers.). The wallet or scrip of the Galilean peasants was of leather, "the skins of kids stripped off whole, and tanned by a very simple process," used especially to carry their food on a journey, and slung over their shoulders (Thomson's *Land and the Book*, p. 355).

χαλκόν. Comp. below xii. 41, βάλλει χαλκόν εἰς τὸ γαζοφυλάκιον. The brass or copper would represent the native currency.

9. ἀλλὰ ὑποδεμένους, "*but [to go] shod with sandals*" (Rev. Vers.). That is, they were to take no other shoes with them for travelling "than their ordinary sandals of palm-bark." So now "the Galilean peasants wear a coarse shoe, answering to the sandal of the ancients, but never take two pairs with them." In St Matthew x. 10 we find the Apostles cautioned not to take ὑποδήματα, *shoes*, of soft leather, and therefore a mark of more luxurious living. See Appendix, p. 221.

10. ἐκεῖ μένετε. "When a stranger arrives in a village or an encampment, the neighbours, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy: and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienation and feuds among neighbours. It also consumes much time, causes unusual distraction of mind, leads to levity, and every-way counteracts the success of a spiritual mission. The Evangelists... were sent, not to be honoured and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished." *The Land and the Book*, p. 347.

11. ἐκτινάξατε, "*shake off at once, without more ado*." For instances of the carrying out of this command, compare the conduct of St Paul at Antioch in Pisidia, Acts xiii. 51; and at Corinth, Acts xviii. 6. The action must be regarded as symbolical of a complete cessation of all fellowship, and a renunciation of all further responsibility. It was customary with Pharisees when they entered Judæa from a Gentile land, to do this in token of renunciation of all communion with heathenism; those who rejected the Apostolic message were to be looked upon as those who placed themselves beyond the pale of fellowship and communion.

12. ἤλειπον ἑλαίω. St Mark alone mentions this anointing as the method, whereby the healing of the sick was effected. Though not expressly ordered, it was doubtless implied in the injunction to "heal the sick" (Matt. x. 8). The prophet Isaiah (i. 6) alludes to the use of oil for medicinal purposes, and we find this form of cure prescribed thirty years later than this Gospel, by St James in his general Epistle (v. 14). It was much used by the Jews for curative purposes, and thus supplied at once a fitting symbol and an efficient means in these miraculous cures wrought by the Apostles. For the use of symbolical media by our Lord Himself comp. Mark viii. 23; John ix. 6.

## 14—29. THE MURDER OF JOHN THE BAPTIST.

Matt. xiv. 6—12.

14. ὁ βασιλεὺς Ἡρώδης. This was Herod Antipas, a son of Herod the Great and Malthakè, a Samaritan. St Matthew (xiv. 1) and St Luke (ix. 7) style him more exactly ὁ τετράρχης, the ruler of a fourth part or district into which a province was divided. He is here called βασιλεὺς in the ancient or wide sense of the word, just as Deiotarus, tetrarch of Galatia, whose cause Cicero defended, is called "king" by Appian.

ἐγήγερται. Herod's guilty conscience triumphed over his Sadducean profession of belief that there is no resurrection. Comp. Matt. xvi. 6; Mark viii. 15. Dean Alford remarks that this incidentally confirms St John's statement (x. 41) that the Baptist wrought no miracle while living.

ἐνεργοῦσιν, the works of power [of which he had heard] are active, or work, in him. Rev. Ver. These powers work in him. ἐνεργεῖν is used (1) transitively in 1 Cor. xii. 6, ὁ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῖν; comp. xii. 11, Gal. iii. 5; Phil. ii. 13, &c. (ii) intransitively in Eph. ii. 2, τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Gal. ii. 8.

15. εἰς τῶν προφητῶν, i.e., "of the old prophets, even if not so great as Elias." Lange.

16. ὃν ἐγὼ ἀπεκεφάλισα, John, whom I, the pronoun ἐγὼ "has the emphasis of a guilty conscience," beheaded, he is risen. Josephus confirms the account of these forebodings when he tells us that after the utter defeat of Herod Antipas by Aretas, the people regarded it as a righteous retribution for the murder of John (Jos. Ant. xviii. 5. 1, 2).

17. αὐτὸς γὰρ ὁ Ἡρώδης, for Herod himself had sent forth and laid hold on John. St Mark now proceeds more fully than the first Evangelist to relate the circumstances of the murder of the Baptist.

ἐν φυλακῇ. At Machærus, or the "Black Fortress" in Peræa, on the Eastern side of the Dead Sea, near the southern frontier of his tetrarchy. Herod's father had built it in one of the most abrupt wâdys to the east of the Dead Sea, to overawe the wild Arab tribes of the neighbourhood. Though originally in the possession of Aretas, Herod had probably seized the fortress after the departure of his first wife to her father's stronghold at Petra (Jos. Ant. xviii. 5. 2).

διὰ Ἡρωδιάδα. During one of his journeys to Rome, Herod Antipas had fallen in with Herodias the wife of his brother Herod Philip, a son of Herod the Great and Mariamne, who was living there as a private person. Herodias was not only the sister-in-law, but the niece of Antipas, and already had a daughter who was grown up. Herod himself had long been married to the daughter of Aretas, emfr of Arabia Petræa, but this did not prevent him from courting an adulterous alliance with Herodias, and she consented to become his wife, on condition that the daughter of the Arabian prince was

divorced. But the latter, suspecting her husband's guilty passion, did not wait to be divorced, and indignantly fled to the castle of Machærus, and thence to her father's rocky fortress at Petra, who forthwith assembled an army to avenge her wrongs, and defeated Herod in a decisive battle (Jos. Ant. v. 1).

18. ἔλεγεν. Imperfect, "told him again and again."

ἔχων, "to marry." Comp. Matt. xxii. 28, πάντες γὰρ ἔσχον αὐτήν. 1 Cor. v. 1, τῷ αὐτῷ πορνεία... ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχων.

19. ἐνέειχεν αὐτῷ. Ἐρέχειν, (i) to hold or keep fast within; pass. to be held fast, see above under ἐνοχος, iii. 29; (ii) to lay up or cherish wrath against another: dictio elliptica, plena χόλον ἐνέχειν τινί. Comp. Herod. i. 118, Ἀστυάγης δὲ κρύπτων τὸν οἱ ἐνέειχε χόλον διὰ τὸ γεγονός; viii. 27, ἄτε σφί ἐνέχοντες αἰεὶ χόλον; LXX. of Gen. xlix. 23, where the dying Jacob says of Joseph, Εἰς ὃν διοβουλεύμενοι ἐλοιδοροῦν, καὶ ἐνέειχον αὐτῷ κίριον τοξευμάτων, which is rendered in our Version, "hated him." According to this construction the word here would mean that she *nourished an inward grudge against* the Baptist, or *set herself against him*, as it is rendered in the Revised Version. Others would understand the ellipsis to be of τὸν νοῦν, as with ἐπέχειν, Luke xiv. 7, ἐπέχειν πᾶς τὰν πρωτοκλισίας ἐξελέγοντο; Acts iii. 5, ὁ δὲ ἐπέχειν αὐτοῖς; and with προσέχειν, Acts viii. 6, προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου; xvi. 14, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου; 1 Tim. i. 4, μηδὲ προσέχειν μύθοις. The sense would then be, to observe, to watch hostilely, insidiabatur ei, Vulg.

ἤθελεν. She desired to kill him, she had a settled wish to do so.

20. συντηρεῖ, kept him safe, i.e. from her plots. The word is used in St Matt. ix. 17, of new wine being put into new bottles, καὶ ἀμφότεροι συντηροῦνται, and in Luke ii. 19, of the Virgin-Mother, πάντα συντηρεῖ τὰ ῥήματα.

πολλὰ ἠπόρει, he was much perplexed. Comp. John xiii. 22, ἀπορούμενοι περὶ τίνος λέγει; Acts xxv. 20, ἀπορούμενος ἐγὼ εἰς τὴν περὶ τούτων ζήτησιν; 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι; Gal. iv. 20, ἀπορούμαι ἐν ὑμῖν. The reading of the Received Version is πολλὰ ἐποίησεν, he did many things—many things, but not "the one thing." He would not put away his unlawful wife. "St Mark's narrative gives a picture of the inner court intrigues, and bears evidence of keen questioning of some eye-witness as to facts."

21. εὐκαιροῦ, convenient for her fell designs. The word only occurs once again, Heb. iv. 16, εἰς εὐκαιρον βοηθείαν.

τοῖς γενεαῖοις αὐτοῦ. The word only occurs here and in the parallel Matt. xiv. 6. The dative marks precisely the time when; comp. τῇ τρίτῃ ἡμέρᾳ; τῇ τρίτῃ ὥρᾳ, Clyde's Syntax, p. 30; the plural is used for the name of a festival, comp. ἐγκαίνια, ἀζύμα. Γενεαῖα, (i) as here, "a birthday festival," (ii) a memorial feast in honour of the dead kept on the anniversary of birth, while τὰ νεκρῶσια was the feast observed on the anniversary of death. τὰ γενέθλια, in Classical Greek a birthday feast, in Eccl. Greek a feast commemorating a martyr's death,

and his birth into a new life. In imitation of the Roman emperors, the Herodian princes kept their birthdays with feasting and revelry and magnificent banquets.

**τοῖς μεγιστάσιν αὐτοῦ**, *his lords*. *Μεγιστᾶνες, principes*, Vulg. is post-classical, Lobeck ad Phryn. p. 196. It occurs twice in the Apocalypse, vi. 15, *οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες*, and xviii. 23, *οἱ μεγιστᾶνες τῆς γῆς*; and in the LXX. of Nahum ii. 6, iii. 10; Jer. xxiv. 8; Dan. iv. 33; 1 Macc. ix. 37.

**τοῖς χιλιάρχοις**, *the high captains* (Rev. Vers.), or *military tribunes* (Rev. Mar.). Comp. John xviii. 12 *ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος*. The word occurs frequently in the Acts, as xxi. 31, 32, 33, 37; and with *μεγιστᾶνες*, Apoc. vi. 15. The word denotes the military officials, just as *μεγιστᾶνες*—the civil.

**τοῖς πρώτοις**, the chief men of Galilee, the Galilean nobles generally.

22. **τῆς θυγατρὸς αὐτῆς**, *and when the daughter of Herodias herself came in*. The words mark strongly the act to which she demeaned herself. She, Herod's own niece, a grand-daughter of Herod the Great, and of Mariamne, a descendant therefore of Simon the High Priest, and of the great line of Maccabæan princes. Her name was Salome, and she afterwards married (i) Philip the tetrarch of Trachonitis, her maternal uncle, (ii) Aristobulus, the king of Chalcis.

**δρχησαμένης**. A voluptuous pantomimic dance. "Herodias, desperately bent on compassing the death of John the Baptist, decks her own daughter in the apparel of a harlot, and sends her into the hall of feasting to perform the shameless almah dance, in the presence of the king and his revelling companions, castanets in hand, and accompanied by the royal music. A better illustration we could not have of the moral degradation of mother and daughter and of the whole court." Van Lennep, II. 628. For Horace's opinion of the effect of these voluptuous dances see *Od.* III. 6. 21.

23. **ὡς ἡμίσεως**. Compare the words of Ahasuerus to Esther: "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even to the half of the kingdom*" (Esther v. 3, vii. 2).

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

25. **ἔξαιτῆς**. *Παραντίκα*, Hesych. *immediately*. Comp. Acts x. 33, *ἔξαιτῆς οὖν ἐπεμψα*; xxi. 32, *ἔξαιτῆς παραλαβῶν στρατιώτας*; Phil. ii. 23, *ἐλπίζω πέμψαι...ἔξαιτῆς*. She will have no delay. The request must be granted at once.

**ἐπὶ πίνακι**, "a flat wooden trencher," on which meat was served. Comp. Hom. *Od.* I. 141, *δαιτρός δὲ κρέων πίνακας παρέθηκεν ἀέτρας*. The old English word *charger*, by which it is here rendered, as in the

parallel Matt. xiv. 8, is also connected with the French *charger* and Eng. *cargo*, that on which anything is laid, a dish. For the diminutive of *πίραξ*, *πικακίδιον*, comp. Luke i. 63.

26. *περὺνος*, exceeding sorry. The word denotes extreme vexation and grief. It is used of (1) the rich young ruler, *ὁ δὲ ἀκούσας ταῦτα περὺνος ἐγενήθη*, Luke xviii. 23; (2) of our Lord Himself in the Garden of Gethsemane, *περὺνος ἔστω ἡ ψυχὴ μου ἕως θανάτου*, Matt. xxvi. 38; Mark xiv. 34.

*διὰ τοὺς ὅρκους*, for the sake of his oaths, plural, which he had repeatedly uttered.

*ἀθετήσαι*, to make *ἀθετον*, lawless and improper. It denotes (i) to make *invalid*, or *abolish*, as of a decree or covenant, Mark vii. 9; Gal. iii. 15; Heb. x. 28; (ii) in reference to a person, to deprive of a legal claim, to *reject* (Rev. Vers.), *spernere*, *repudiare*. Comp. Luke x. 16; John xii. 48.

27. *σπεκουλάτορα*. Literally, a soldier of the guard. The word *σπεκουλάτωρ* denotes (i) a *looker-out*, *spy*, *scout*; (2) a *special adjutant*, *soldier of the guard*. These scouts formed a special division in each legion; but under the emperors a body bearing this name was specially appointed to guard the emperor and execute his commands (Tac. *Hist.* i. 24, 25; ii. 11; Suet. *Claud.* xxxv.). Hence they were often employed as special messengers in seeking out those who were proscribed or sentenced to death (Seneca, *de Ira* i. 16). In the earlier English Versions the word is rendered "hangman," but this term describes a mere accident of his office. The use of a military term, compared with Luke iii. 14, is in accordance with the fact that Herod was at this time making war on Aretas (Jos. *Antiq.* xviii. 5. 1).

29. *τὸ πτώμα*. Lat. *cadaver*; the corpse, the dead body. Comp. Matt. xxiv. 28, *ὅπου γὰρ ἐστὶ τὸ πτώμα*; Apoc. xi. 8, *τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας*. Hence the interpretation of Matt. xxiv. 28, which refers it to our Lord is indisputably false. In classical Greek *πτώμα* is generally followed by a genitive of the person.

*καὶ ἔθηκαν*. And then "went and told Jesus" (Matt. xiv. 12) of the death of His great Forerunner, over whom He had pronounced so remarkable a eulogy (Luke vii. 27, 28).

30—44. RETURN OF THE TWELVE. FEEDING OF THE FIVE THOUSAND.  
Matt. xiv. 13—21. Luke ix. 10—17. Joh. vi. 1—14.

30. *συνάγονται*, a graphic present. Their brief tentative mission was now over, and they returned to Capernaum.

31. *ἦσαν γάρ*. The Passover was now nigh at hand (John vi. 4) and the pilgrim companies would be on the move towards the Holy City.

*ἀναπαύσασθε*. The compound *ἀναπαύεσθαι* implies "relaxation, refreshment, or a preparation for the renewal of labour or suffering.

The simple *παύσθαι* expresses a final cessation." Comp. Plut. *Vit. Lucull.* 5 πολλῶν αὐτῆς ἀνακινούντων τὸν Μιθριδατικὸν πόλεμον ἔφη Μάρκος αὐτὸν οὐ πεπαύσθαι ἀλλ' ἀναπεπαύσθαι. By Lightfoot on Philemon 7.

32. εἰς ἔρημον τόπον. They crossed the Lake of Gennesaret (John vi. 1) and proceeded in the direction of Bethsaida-Julias, at its north-eastern corner (Luke ix. 10), just above the entrance of the Jordan into it. Bethsaida-Julias was originally only a village, but was rebuilt and enlarged by Herod Philip not long after the birth of Christ. He raised it to the dignity of a town, and called it *Julias* after Julia the daughter of Augustus, and *Sebaste* in honour of Augustus. Philip occasionally resided there, and there died and was buried in a costly tomb (Jos. *Antiq.* xviii. 4. 6). To the south of it was the green and narrow plain *El-Batihah*, "with abundant grass, and abundant space for the multitudes to have sat down" (Tristram's *Land of Israel*, p. 439).

33. πρὸς...συνέδραμον. The multitudes saw the vessel start from Capernaum, and quickly ran along the coast and round the northern extremity of the Lake, where they met the little company disembarking on the shore. The motive of their coming in such large numbers is stated by St John, vi. 2.

36. ἀπόλυσον. Already earlier in the day the Lord had asked the Apostle Philip, *Whence shall we buy bread that these may eat?* and he, thinking of no other supplies save such as natural means could procure, replied that *two hundred pence* would not suffice to provide sustenance for such a number (John vi. 5—7). Then He left this confession of inability to work in their minds, and it was now in the eventide that the Apostles came to Him with the proposition contained in this verse.

37. λέγουσιν. With one mouth they seem to have reiterated what St Philip had said earlier in the day. See Appendix, p. 221.

δηναρίων διακοσίων. The specifying of this sum is peculiar to St Mark and St John. The word translated *penny* is the *denarius*, a silver coin of the value originally of 10 and afterwards of 16 asses. The *denarius* was first coined in B.C. 269, or 4 years before the first Punic war, and originally was of the value of  $8\frac{1}{2}$ d. of our money, later it =  $7\frac{1}{2}$ d. It was the day-wages of a labourer in Palestine (Matt. xx. 2, 9, 13). "It so happens that in almost every case where the word *denarius* occurs in the N. T. it is connected with the idea of a liberal or large amount; and yet in these passages the English rendering names a sum which is absurdly small." Prof. Lightfoot on the *Revision of the N. T.* p. 166.

38. ἄρτους, thin and crisp cakes which could be broken. Comp. Juv. v. 67,

Quanto porrexit murmure panem  
Vix fractum.

ὑπάγετε, ἴδετε. In the interval between their going and return they learnt that a lad in their company had *five barley loaves*,

and two small fishes, which they could secure for purchase. They were only *barley loaves* (John vi. 9), the food even then, for the most part, of beasts, or of the poor and the unfortunate. Comp. 2 Kings vii. 1. The fact has an important bearing on Judges vii. 13.

39. *συνπόσια συνπόσια*, by companies, lit. *drinking parties*. For the construction see above on *δύο δύο*, verse 7.

*ἐπὶ τῷ ἁλῶρῳ χέρτῳ*. St Mark alone mentions *the green grass*, "still fresh in the spring of the year, before it had faded away in the summer sun." It was the season of the Passover, corresponding to our March or April, hence there was "*much grass in the place*;" comp. John vi. 10.

40. *πρασια πρασια*, lit. *in parterres or garden-beds (areolatim)*. Comp. Hom. *Od.* vii. 127, "Ἐνθα δὲ κοσμηταί πρασια παρὰ νεύατον ἄρχον; xxiv. 247; Theoph. *Hist. Plant.* iv. 4. 3. "As they sat in these orderly groups upon the grass, the gay red and blue and yellow colours of the clothing, which the poorest Orientals wear, called up in the imagination of St Peter a multitude of flower-beds in some well-cultivated garden." Farrar's *Life of Christ*, p. 402. "Our English '*in ranks*' does not reproduce the picture to the eye, giving rather the notion of continuous lines. Wyclif was better, '*by parties*;' perhaps in *groups* would be as near as we could get to it in English." Trench, *Miracles*, p. 265. St Mark here, as elsewhere, doubtless reproduces the description of the scene by St Peter.

*κατὰ ἕκατον*. "Two long rows of 100, a shorter one of 50 persons. The fourth side remained, after the manner of the tables of the ancients, empty and open." Gerlach.

41. *εὐλόγησεν*. The words, though not given, were probably those of the ordinary grace before meat in use in Israel. "He gives thanks to God, as the father surrounded by his household was on the occasion of the Passover wont to do, for His natural gifts and covenant blessings. This action is made almost equally prominent in each of the four Narratives, and after the thanksgiving, He distributed the food, as the father was accustomed to do at the Paschal meal." See note on xiv. 16.

*κατέκλασεν καὶ ἔδωκεν*. The first of these words denotes an *instantaneous*, the second a *continuous* act. The multiplication of the loaves and fishes had a beginning and went on in the hands of Christ between the acts of breaking and distributing the bread. Comp. 2 Kings iv. 42—44.

43. *καὶ ἤραν*. In obedience to our Lord's command (John vi. 12), Who would teach them that wastefulness even of miraculous power was wholly alien to the Divine economy.

*κλασμάτων*, *broken pieces*, [not crumbs, but "portions" broken off for distribution,] *twelve basketfuls, and also of the fishes*. All the Evangelists alike here use *κόφωτοι* for the small common *wicker-baskets*, in which these fragments were collected, at the feeding of the Five Thousand, and the word *σπύριδες*, or large *rope-baskets*, when they describe the feeding of the Four Thousand. These wicker-baskets were the common possession of the Jews, in which to carry their food

in order to avoid pollution with heathens; "Judæis, quorum *cophimus* foenumque supellex," Juv. *Sat.* iii. 14. The same distinction is made by our Lord when He alludes to both miracles (Mark viii. 19, 20; Matt. xvi. 9, 10).

44. πεντακισχῆλιοι. Besides women and children (Matt. xiv. 21), who would not sit down with the men, but sit or stand apart.

#### 45—52. THE WALKING ON THE LAKE.

Matt. xiv. 22—33. Joh. vi. 15—21.

45. καὶ εὐθύς. The impression made upon the people by the miracle just narrated was profound. It was the popular expectation that the Messiah would repeat the miracles of Moses, and this "bread of wonder," of which they had just partaken, recalled to the minds of the multitudes the manna, which the Great Lawgiver had given to their forefathers. They were convinced, therefore, that the Saviour was none other than "the Prophet," of whom Moses had spoken, and in this conviction they would have taken Him by force and made Him a king (John vi. 14, 15). To defeat this intention the Saviour bade His Apostles take ship and cross over to the other side of the Lake.

πρὸς Βηθσαϊδάν, i.e. the western Bethsaida, the town of Philip, Andrew, and Peter, in the neighbourhood of Capernaum (John vi. 17).

46. καὶ ἀποταξάμενος, and after He had taken leave of them (Rev. Vers.). Ἀποτάσσειν, to separate, to set apart. In the N. T. the word occurs only in the middle form, to separate oneself from, to take leave of, valedicere, Vulg. Comp. Luke ix. 61, πρῶτον δὲ ἐπιτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου; Acts xviii. 18, Ὁ δὲ Παῦλος... τοῖς ἀδελφοῖς ἀποταξάμενος. See also 2 Cor. ii. 13. In classical Greek ἀσπάζεσθαι τίνα was thus used. See Lobeck *ad Phryg.* p. 23. For the force of renouncing, renuntiare, comp. Luke xiv. 33, πᾶς... ὅς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν.

47. ἐν μέσῳ τῆς θαλάσσης. With all their efforts and the toil of the entire night they had not in consequence of contrary winds (John vi. 18) accomplished more than five-and-twenty or thirty furlongs, i.e. scarcely more than half of their way, the Lake being forty or forty-five furlongs in breadth, when one of the sudden storms, to which the Lake is subject, rushed down from the western mountains. See above, iv. 37.

48. καὶ ἰδών. "Et tamen non priusquam maturum esset, venit ad eos." Bengel.

βασανίζόμενος. The verb denotes in the active voice (1) to test metals with the touchstone, (2) to rack, torture, (3) to torment as in Matt. viii. 29, of the evil spirit, ἦλθεσ ἄθε πρὸ καιροῦ βασανίσαι ἡμᾶς, and viii. 6, of the centurion's servant, δευῶς βασανίζόμενος. Here it seems to imply that they were tortured, baffled, by the waves, which were boisterous by reason of the strong wind that blew (John vi. 18). Wiclif translates it "travailing in rowing;" Tyndale and Cranmer, "troubled in rowing."

**περὶ τετάρτην.** The proper Jewish reckoning recognised only three watches or periods, for which sentinels or pickets remained on duty. They were entitled (1) *the first, or beginning of the watches*, from sunset to 10 p.m. (Lam. ii. 19), (2) *the middle watch*, from 10 p.m. to 2 a.m. (Judg. vii. 19), and (3) *the morning watch*, from 2 a.m. to sunrise (Ex. xiv. 24; 1 Sam. xi. 11). After the Roman supremacy the number of watches was increased to *four*, sometimes described by their numerical order, as here and in Matt. xiv. 25; sometimes by the terms (1) *even*, closing at 9 p.m.; *midnight*; *cock-crowing*, at 3 a.m.; *morning*, at 6 a.m.

**καὶ ἤθελεν.** He came quite near their vessel on the storm-tost waves, and seemed to wish to lead the way before them to the western shore. Comp. Luke xxiv. 28, 29.

49. **φάντασμα.** An unsubstantial appearance. So they thought on the evening of the world's first Easter Day, when they saw Him after His resurrection. See Luke xxiv. 36, 37.

50. **ἔλάλησε...καὶ λέγει.** λαλεῖν points merely to *sound and utterance*, the general idea of talking; λέγειν to *purport*. We find the two words joined with εἶπεν in Matt. xiii. 3, xxiii. 1; Luke xxiv. 6; John viii. 12. But often as the words occur together in such phrases as this, each is true to its own meaning. Ἐλάλησε will express the fact of opening the mouth to speak, as opposed to the remaining silent (Acts xviii. 9); καὶ λέγει proceeds to declare what the speaker actually said. Trench's *Synonyms*, p. 275. See below, vii. 35.

**Θαρσέετε.** St Mark does not record St Peter's attempt to go to his Lord upon the Lake, which is related only by St Matthew, xiv. 28—30.

51. **λίαν ἐξίσταυτο.** *Stupebant* (Vulg.). Never had the disciples been so impressed by the majesty of Christ as they were now in consequence of this miracle. St Matthew, xiv. 33, tells us that the impression made extended also to those who were with them in the ship, i.e. probably the crew. Not only did they approach Him with an outward unforbidden gesture of worship, "but they avowed, for the first time collectively, what one of them had long since separately declared Him to be, *the Son of God*" (Matt. xiv. 33; comp. John i. 49), Bp Ellicott's *Lectures*, p. 211.

52. **πεπωρομένη.** See note above, iii. 5.

53—56. **MIRACLES OF HEALING IN THE LAND OF GENNESARET.**  
Matt. xiv. 34—36.

53. **καὶ διαπεράσαντες.** The sense may be rendered either (1) *and when they had crossed over, they came to the land unto Gennesaret* (Rev. Vers.), or (ii) *when they had crossed over to the land, they came unto Gennesaret* (Rev. Mar.). This region is only mentioned here and in Matt. xiv. 34. It is the same as the modern *el-Ghaweir*, a fertile crescent-shaped plain, on the north-western shore of the Lake of Gennesaret, about  $2\frac{1}{2}$  miles in length and 1 in width. From its

sheltered situation, and especially from its depression of more than 500 feet below the level of the ocean, its climate is of an almost tropical character. Josephus speaks of it as if it were an earthly paradise, in which every kind of useful plant grew and flourished. *Jos. B. J.* III. 10. 8.

**προσωρμίσθησαν**, and moored to the shore (Rev. Vers.). *Applicuerunt* (Vulg.), *προσωρμίζεσθαι*, Pass. and Midd. to come to anchor near a place. *Comp. Hdt.* vi. 97, *οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσωρμίζεσθαι*; *Arrian, Exped. Alex.* vi. 4, *προσωρμίζόμενος δὲ δπη τόχοι ταῖς θχθαις*. The word only occurs here in the N.T.

**54. ἐπιγρόντες**. The dawn had now broken, and the people on shore at once recognized the Great Healer and craved His help in behalf of their sick and afflicted.

**56\*. ἐν ταῖς ἀγοραῖς**, in the market-places. *Comp.* below vii. 4, *ἀπ' ἀγορᾶς*, e foro reversi; *Matt.* xi. 16, *ἐν ἀγοραῖς καθημένοις*; *xv. 3*, *εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς*.

**παρεκάλουν**. Observe the imperfects *ἐτίθουν*, *παρεκάλουν*, *ἤπτοντο*, *ἐσώζοντο*.

**ἴνα**. In Hellenistic Greek the use of *ἴνα* is extended to obliqua petitione after words of entreaty, command, &c., instead of *ὅπως* or the infinitive. *Goodwin's Greek Moods and Tenses*, p. 78.

**τοῦ κρασπέδου**, *fibriam* (Vulg.), if it were but the hem. At each corner of the robe worn by the Jews there was a tassel, in which while the other threads were white one was conspicuously blue, according to the commandment of the Law, *Numb.* xv. 38, 39. Hence the hem of the garment had a certain sanctity attached to it.

**ἐσώζοντο**. *Comp.* the case of the woman with an issue of blood related above, v. 25—34. Soon after followed the ever-memorable discourse so strikingly in accordance with the present Passover-season in the synagogue of Capernaum respecting "the Bread of Life" (*John* vi. 22—65).

## CHAPTER VII.

**2. ἐσθλοισιν**, the reading adopted by Tischendorf and Tregelles, is more vivid than the *ἐσθλοῦτας* of the Received, while the addition of *ἐμέψαντο* is an instance of "a word supplied from the margin to explain a supposed irregular, obscure, or incomplete construction." *Scrivener*, p. 13.

**3. πυγμῆ**. For this Tischendorf reads *πυκνά* with N.

**8.** The words *βαπτισμοὺς ξεστῶν καὶ ποτηρίων*, καὶ ἄλλα παρόμοια ταῦτα πολλὰ ποιεῖτε, are omitted by Tischendorf and placed in brackets by Tregelles.

**19. καθαρῶν**. The masculine form is found in the important uncials NABL, the four cursives 13, 28, 69, 124, and a large number

\* See Appendix, p. 221.

of others, as well as in the first two editions of Erasmus. In this form it was adopted and understood as referring for its subject to the Divine Speaker by Origen and Gregory.

24. καὶ Σιδῶνος is wanting in B<sup>LA</sup>. It was probably introduced from Matt. xv. 21.

31. διὰ Σιδῶνος. This reading is supported by <sup>MB</sup>DLA, and is adopted by Lachmann, Tischendorf, and Tregelles.

35. ἡπόγησαν is adopted by LTT<sup>r</sup> in place of διηπόγησαν in the Received Version.

1—23. CONTEST WITH THE PHARISEES OF JERUSALEM CONCERNING TRADITIONS OF EATING.

Matt. xv. 1—20.

1. συνάγονται, and there are gathered unto Him (Rev. Vers.). Present tense. A few days only were assigned to the performance of those deeds of mercy described at the close of the last chapter. But the Saviour's labours of love were soon rudely interrupted. Having kept the Feast at Jerusalem the Scribes and Pharisees returned to seek out matter for accusation against Him. The combination of the Pharisees of Galilee and the Pharisees of Judæa had already been concerted and entered upon, and they now watched His every step.

ἐλθόντες. "The Sanhedrin were in constant connection and correspondence with the synagogues of the provinces, and even with those of foreign lands (Acts ix. 2). Some, therefore, appointed by them diligently visited the provinces, and watched especially those teachers whose doctrines declined from the principles of Pharisaism, at the head of which stood that of tradition." Lange *in loc.*

2. κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτους. Thus St Mark explains for his Roman readers, and then proceeds more fully to set forth certain Jewish usages.

3. εἰς μὴ πυγμῆ. Of the various meanings which have been suggested for this word the chief are (i) *diligently* (Rev. Vers.), (ii) *frequently, credo* Vulg., (iii) *with the fist*, i. e. having clenched the hand, "*facto pugno*," (iv) *including the hand as far as the wrist*, Lightfoot. Cf. Rev. Mar. "*up to the elbow*." The word comes from πύξ, πύκω, Lat. *pungo*. We find in the LXX. of Ex. xxi. 18, εἰς μὴ λαϊδορῶνται δύο ἄνδρες, καὶ πατάξωσι τὸν πλῆσιον λίθῳ ἢ πυγμῆ. "When they washed their hands, they washed the fist unto the jointing of the arm. The hands are polluted, and made clean unto the jointing of the arm." Lightfoot, *Hor. Heb. upon St Mark*. When water was poured on 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. The Israelites, who, like other Oriental nations, fed with their fingers, washed

their hands before meals for the sake of cleanliness. But these customary washings were distinct from the ceremonial ablutions; in the former water was poured upon the hands; in the latter the hands were plunged in water. When, therefore, some of the Pharisees remarked that our Lord's disciples ate with "*unwashed hands*," it is not to be understood literally that they did not at all wash their hands, but that they did not wash them ceremonially according to their own practice. And this was expected of them only as the disciples of a religious teacher; for these refinements were not practised by the class of people from which the disciples were chiefly drawn.

**τὴν παράδοσιν.** The Rabbinical rules about ablutions occupy a large portion of one section of the Talmud.

4. ἀπὸ ἀγορᾶς, and after market, a foro, Vulg.; i.e. "when they come from the market-place," scil. ἐλθόντες. Codex D has the addition ἐὰν ἐλθωσιν. Comp. Arrian, *Epict.* iii. 19. 5, ἂν μὴ εἰρωμεν φαγεῖν ἐκ βαλανείου; and Strabo xx. 8, παραπλησίως γὰρ ὥσπερ ἀπὸ νεκροῦ τὸ λουτρὸν ἐν ἔθει ἐστίν, οὕτω καὶ ἀπὸ συνοουσίας.

ἐὰν μὴ βαπτίσωνται, except they wash themselves; nisi baptizentur, Vulg. "The progression would be this: i. before every meal the washing of hands; ii. but, after the return from market, where there was so much danger of coming into contact with unclean men, the bath was used as a washing of the whole man." Lange. For βαπτίσθαι comp. 4 Kings v. 14, καὶ κατέβη Ναυμὰν καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ; Luke xi. 38, ὅτι οὐ πρότον ἐβαπτίσθη; Judith xii. 7, 8, καὶ ἐξεπορεύετο κατὰ ῥύκτα...καὶ ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος; Sirach xxxiv. 30; Heb. ix. 10.

ξεστῶν, *urceorum*, Vulg., pots; this is one of St Mark's Latinisms. It is a corruption of the Latin *sextarius*, a Roman measure both for things liquid and dry.

καὶ κλιῶν is added in several MSS. It means *banqueting-couches*, triclinia, the benches or couches on which the Jews reclined at meals.

5. ἀλλὰ κοιναῖς, but eat their bread with defiled hands (Rev. Vers.). κοινὸς is "common" as opposed to that which is set apart for religious purposes or consecrated; hence it passes into the meaning of "defiled." Cf. Acts x. 15 for the transition sense.

6. καλῶς, well did Isaiah prophesy—well, full well, said in irony. See Isai. xxix. 13.

7. ἐντάγματα. Comp. Col. ii. 22, κατὰ τὰ ἐντάγματα καὶ διδασκαλίας τῶν ἀνθρώπων.

8. καλῶς ἀθετεῖτε, full well do ye reject: Bene irritum facitis præceptum Dei, Vulg.

10. Μωϋσῆς γὰρ εἶπεν. Comp. Matt. xv. 4, ὁ γὰρ Θεὸς ἐνετείλατο. The variation is instructive.

11. ὑμεῖς δὲ λέγετε, But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me, is

*Corban, that is to say, Given [to God]* (Rev. Vers.). Others would give these words an imperative force, *Let that wherewith thou mightest have been profited by me, be Corban.* The scribes held that it was merely necessary to pronounce these words over any possession or property, and towards parents who needed succour the son was exempt from performing a natural duty, nay, bound not to perform, and yet not obliged really to devote the sum to the service of God or of the temple.

13. τῇ παραδόσει ὑμῶν. The Jews distinguished between the "Written Law" and the traditional or "Unwritten Law." The Unwritten Law was said to have been orally delivered by God to Moses, and by him orally transmitted to the Elders. On it was founded the Talmud or "doctrine," which consists of (1) the *Mishna* or "repetition" of the Law, (2) the *Gemara* or "supplement" to it. So extravagant did the veneration for the Traditional Law become, that there was amongst many other sayings this assertion, "The Law is like salt, the Mishna like pepper, the Gemara like balmy spice." Buxtorf, *Synag. Jud.* ch. iii.

14. προσκαλεσάμενος. A graphic touch: *and when He had called to Himself the multitude again.* He appeals to the multitude as worthier than the Pharisees to receive Divine truth.

15. κοινῶσαι, lit. *to make common*, then *to defile.* The Classical word would be βεβηλώω. Comp. Acts xxi. 28, *καὶ κεκοινῶκε τὸν ἅγιον τόπον τούτων;* Heb. ix. 13, *ῥαντάξουσα τοὺς κεκοινωμένους.*

17. οἱ μαθηταί. From St Matthew we learn that the questioner was St Peter (Matt. xv. 15). As in the walking on the water, so here, he modestly suppresses himself in the Gospel which was written under his eye.

τὴν παραβολήν. They regarded the words uttered in the hearing of the mixed multitude, and which deeply offended the Pharisees (Matt. xv. 12), as a parable, or "dark saying." See note above, iv. 2.

19. εἰς τὸν ἀφεδρώνα. A Macedonian word = latrina, cloaca, only here and Matt. xv. 17. "Ἀφεδρῶς occurs in Lev. xii. 5; κατὰ τὴν ἀφεδρῶν αὐτῆς, xv. 19, ἐν τῇ ἀφεδρῶ αὐτῆς. For the English word draught from Joel. draf, dregs, dirt, [comp. A.-S. *drabbe, dréfe*] comp. 2 Kings x. 27, "And they.....brake down the house of Baal, and made it a draught-house unto this day." Shakespeare, *Tim. of Ath.* v. 1. 105.

19\*. καθαρῖζων. According to the punctuation adopted in the Text, this masc. participle applies to ἀφεδρώνα. The ἀφεδρῶν is that which, as the place destined for the purpose of receiving the excretions, purifies the meat. Hence it is put not in the accusative, but in the nominative, as though καὶ ὁ ἀφεδρῶν δέχεται, or something similar had been said previously, so that the ἀφεδρῶν appears as the logical subject. Comp. Soph. *Antig.* 259,

λόγοι δ' ἐν ἀλλήλοισιν ἐβρόθουν κακοί,  
φύλαξ ἐλέγχων φύλακα.

21. **διαλογισμοί.** Thirteen forms of evil are here noticed as proceeding from the heart. The first seven in the plural number, are *predominant actions*; the latter six in the singular, *dispositions*. Comp. the blending of the singular and plural in St Paul's enumeration of the works of the flesh, Gal. v. 19—21.

22. **πλεονεξία, avaritiā, Vulg.;** "avarises," Wyclif. The word denotes more than the mere love of money, it is "the drawing and snatching to himself, on the sinner's part, of the creature in every form and kind, as it lies out of and beyond himself." Hence we find it joined not only with *κλοπαί, thefts*, here, and with *extortion, ἀρπαξίμ*, 1 Cor. v. 10, but also with sins of the flesh as in 1 Cor. v. 11; Eph. v. 3, 5; Col. iii. 5. "Impurity and covetousness may be said to divide between them nearly the whole domain of human selfishness and vice." "Homo extra Deum quaerit pabulum in creatura materiali vel per voluptatem vel per avaritiam." See Canon Lightfoot on Col. iii. 5.

**πονηρία, nequitiae, Vulg.** The word occurs in the singular in Matt. xxii. 18, γινός δὲ ὁ Ἰησοῦς τὴν πονηρίαν ἀνθρώπων, and again in Luke xi. 39; Rom. i. 29; 1 Cor. v. 8; Eph. vi. 12. In the plural it only occurs twice, here and in Acts iii. 26, where we have translated it "iniquities." It denotes the active working of evil, "the cupiditas nocendi," or as Jeremy Taylor explains it, an "aptness to do shrewd turns, to delight in mischief and tragedies; a love to trouble our neighbour and to do him ill offices; crossness, perverseness, and peevishness of action in our intercourse." Trench's *N. T. Synonyms*, p. 36.

**ἀσελγεία.** In classical Greek ἀσελγεία generally signifies insolence or violence towards another, as it is defined in Bekker's *Anecd.* p. 451, ἡ μετ' ἐπηρεασμοῦ καὶ θρασύτητος βία. In the later Greek the prominent idea is sensuality, ἐτοιμότης πρὸς πᾶσαν ἡδονήν: *Etym. Magn.* In our Version it is translated generally *lasciviousness*, as here and 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19; 1 Pet. iv. 3; sometimes (2) "*wantonness*," as in Rom. xiii. 13; 2 Pet. ii. 18. The Vulgate renders it now "*impudicitia*," now "*lascivia*." In Gal. v. 19, it occurs in conjunction with ἀκαθαρσία, on which Bishop Lightfoot remarks, "A man may be ἀκάθαρτος and hide his sin; he does not become ἀσελγής until he shocks public decency."

**ὀφθαλμὸς πονηρός,** "*oculus malignus, invidia et de malis alienis gaudium.*" Bengel.

**ὑπερηφάνια.** As a substantive this word only occurs here in the N. T. The adjective occurs in Luke i. 51, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν; Rom. i. 30, ὕβριστάς, ὑπερηφάνους; 2 Tim. iii. 2, ὑπερήφανοι, βλάσφημοι; see James iv. 16; 1 Pet. v. 5. The true seat of this sin, the German "*Hochmuth*," is within, and consists in comparing oneself secretly *with* others, and lifting oneself *above* others, in being proud *in thought*. Trench's *Synonyms*, p. 98.

**ἀφροσύνη, senselessness, "dementia."** The word only occurs here in the Gospels, and is used three times by St Paul, 2 Cor. xi. 1, 17,

21. Comp. St Luke xi. 40, **ἄφρονες, οὐχ ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν ἐποίησε;** "Causa cur insipientia extremo loco ponatur: quæ etiam reliqua omnia facit incurabiliora. Non in sola voluntate est corruptio humana." Bengel.

#### 24—30. THE SYROPHœNICIAN WOMAN.

Matt. xv. 21—28.

24. **ἐκείθεν δὲ ἀναστὰς.** The malevolence of our Lord's enemies was now assuming hourly a more implacable form. The Pharisaic party in Eastern Galilee were deeply offended (Matt. xv. 12); even those who once would fain have prevented Him from leaving them (Luke iv. 42) were filled with doubts and suspicions; Herod Antipas was inquiring concerning Him (Luke ix. 9), and his inquiries boded nothing but ill. He therefore now leaves for awhile eastern Galilee and makes His way north-west through the mountains of upper Galilee into the border-land of Phœnicia.

**τὰ ὄρια.** His travelling towards these regions was the prophetic and symbolical representation of the future progress of Christianity from the Jews to the Gentiles. So in ancient times Elijah travelled out of his own land into Phœnicia (1 Kings xvii. 10—24).

**Τύρου.** A celebrated commercial city of antiquity, situated in Phœnicia. The Hebrew name "Tzôr" signifies "a rock," and well agrees with the site of *Sû*, the modern town on a rocky peninsula, which was formerly an island, and less than 20 miles distant from Sidon. We first get glimpses of its condition in 2 Sam. v. 11 in connection with Hiram, King of Tyre, who sent cedar-wood and workmen to David and afterwards to Solomon (1 Kings ix. 11—14, x. 22). Ahab married a daughter of Ithobal, King of Tyre (1 Kings xvi. 31), and was instrumental in introducing the idolatrous worship of Baalim and Ashtaroth. The prosperity of Tyre in the time of our Lord was very great. Strabo gives an account of it at this period, and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple. It was perhaps more populous even than Jerusalem.

**Σιδῶνος.** The Greek form of the Phœnician name *Zidon*, an ancient and wealthy city of Phœnicia, situated on the narrow plain between the Lebanon and the sea. Its Hebrew name *Tsidôn* signifies "Fishing" or "Fishery." Its modern name is *Saida*. It is mentioned in the Old Testament as early as Gen. x. 19; Josh. xi. 8; Judg. i. 31, and in ancient times was more influential even than Tyre, though from the time of Solomon it appears to have been subordinate to it.

24. **ἤθελε.** Desiring seclusion and rest after His late labours.

25. **ἀλλ' εὐθύς,** *but straightway:* so speedily did the news of His arrival spread. The fame of His miracles had already penetrated even to these old Phœnician cities; and we have seen (Mark iii. 8) "a great multitude" from Tyre and Sidon coming to Him (comp. also Matt. iv. 24).

26. Ἑλληνίς. St Matthew describes her as γυνή Σαρανά (xv. 22). St Mark describes her as (1) Ἑλληνίς, (2) Συροφοίνισσα τῷ γένει. The first term describes her religion, that she was a Gentile; the second the stock of which she came, "which was even that accursed stock once doomed of God to total excision, but of which some branches had been spared by those first generations of Israel that should have extirpated them root and branch. Everything, therefore, was against this woman, yet she was not hindered by that everything from drawing nigh, and craving the boon that her soul longed after." Trench on the Parables, p. 339. She is called a *Syrophenician*, as distinguished from the *Libyphenicians*, the Phœnicians of Africa, that is, Carthage. Phœnicia belonged at this time to the province of Syria.

27. καὶ ἔλεγεν αὐτῇ. St Mark passes more briefly over the interview than St Matthew. The latter Evangelist points out three stages of this woman's trial; (i) Silence; "*He answered her not a word*" (Matt. xv. 23); (ii) Refusal; "*I am not sent but unto the lost sheep of the house of Israel*" (Matt. xv. 24); (iii) Reproach; "*It is not meet to take the children's bread and cast it to the dogs*" (Matt. xv. 26). But in spite of all she persevered, and finally conquered.

τοῖς κυνάρσις, "*little dogs.*" "*Little whelps*" Wyclif; "*the whelps*" Tyndale, Cranmer. The Jews, "*the children of the kingdom*" (Matt. viii. 12), were wont to designate the heathen as "*dogs,*" the noble characteristics of which animal are seldom brought out in Scripture (comp. Deut. xxiii. 18; Job xxx. 1; 2 Kings viii. 13; Phil. iii. 2; Rev. xxii. 15). Here however the term is somewhat softened. The heathen are compared not to the great wild dogs infesting Eastern towns (1 Kings xiv. 11, xvi. 4; 2 Kings ix. 10), but to the small dogs attached to households. In the East now the Mahometans apply this name to the Christians.

28. Ναί, κύριε· καὶ τὰ κυνάρια. *Yea Lord; even the dogs under the table* (Rev. Vers.). Her "*yea*" is the "*yea*" of admission not of contradiction. She accepts the declaration of Christ, and in that very declaration she affirms is involved the granting of her petition. "*Saidst Thou dogs? It is well; I accept the title and the place; for the dogs have a portion of the meat—not the first, not the children's portion, but a portion still—the crumbs which fall from the table.*" Her words speak to us even now across the centuries, and our Church adopts her words of faith in the "*Prayer of Humble Access*" at the celebration of the Holy Eucharist.

ψυχῶν. The word does not occur in classical Greek. It probably denotes something more than what would accidentally fall from the table. It was the custom during the meal for the guests after thrusting their hands into the common dish to wipe them on the soft white part of the bread, which, having thus used, they threw to the dogs.

30. εὐρεν. Thus the daughter was healed in consequence of the mother's faith and in answer to her prayers. This is an instance of a cure effected at a distance; other instances are, (1) the nobleman's son at Capernaum, whom our Lord healed while Himself at Cana. (John

iv. 46), (2) the centurion's servant (Luke vii. 6). The case also of this lonely woman not suffering the Lord "to go" until He had blessed her (comp. Gen. xxxii. 24—32) is the greatest of the three ascending degrees of faith, "as it manifests itself in the breaking through of hindrances which would keep from Christ. The paralytic broke through the *outward hindrances*, the obstacles of *things merely external* (Mark ii. 4); blind Bartimæus through the *hindrances opposed by his fellow-men* (Mark x. 48); but this woman, more heroically than all, through *apparent hindrances, even from Christ Himself.*" Trench on the *Miracles*, p. 347.

### 31—37. THE HEALING OF ONE DEAF AND DUMB.

Matt. xv. 29—31.

31. *διὰ Σιδῶνος*, through *Sidon*. This is the preferable reading here, and is supported by several MSS. and several ancient versions. See critical Notes above.

*ἦλθεν*. The direction of the journey appears to have been (1) northward towards Lebanon, then (2) from the foot of Lebanon through the deep gorge of the Leontes to the sources of the Jordan, and thence (3) along its eastern bank into the regions of Decapolis, which extended as far north as Damascus, and as far south as the river Jabbok.

32. *μογιάλον* from *μός* and *άλος*. *μογιάλος*, *βραδύγλωσσος*, *ἀγκυλόγλωσσος*, balbutiens, one who could make no intelligible sounds. Comp. LXX. of Isai. xxxv. 6, *τρηνὴ δὲ ἔσται γλῶσσα μογιάλων*. It does not "imply that he was a mute," as some have thought, but that with his deafness was connected a disturbance of the organs of speech, so that he could make no intelligible sounds. Tyndale renders it "one that was deffe and stambred in hys speche."

*παρακαλεῦσιν*. This is one of the few instances where the friends of the sufferer brought the sick man to Christ. We have already met with another instance in the case of the paralytic borne of four (Mark ii. 3—5), and shall meet with another in the case of the blind man of Bethsaida in Mark viii. 22—26.

33. *ἀπολαβόμενος*. Comp. Mark viii. 23. Why? (1) Some think it was to avoid all show and ostentation; (2) others to prevent a publicity which might bring together the Gentiles in crowds; (3) others, far more probably, that apart from the interruptions of the crowd the man might be more recipient of deep and lasting impressions.

*τοὺς δακτύλους αὐτοῦ*. In this man's case there were evidently circumstances which rendered it necessary that his cure should be (1) gradual, and (2) effected by visible signs. And so our Lord (*a*) took him aside from the multitude; (*b*) put His fingers into his ears, (*c*) touched his tongue with the moisture of His mouth (comp. ch. viii. 23; John ix. 6; 2 Kings ii. 21); (*d*) looked up to heaven (comp. Matt. xiv. 19; Mark vi. 41; John xi. 41), and sighed (comp. Mark viii. 12; John xi. 33, 38), and (*e*) spake the one word *Ephphatha* (comp. Mark v. 41).

34. ἀναβλέψας. This upturned look expressive of an act of prayer and an acknowledgment of His oneness with the Father, occurs also (1) in the blessing of the five loaves and two fishes (Matt. xiv. 19; Mark vi. 41); (2) at the raising of Lazarus (John xi. 41); and (3) before the great high-priestly prayer for the Apostles (John xvii. 1).

ἐστενάξεν, *he sighed*. We may well believe "that this poor helpless creature now brought before Him, this living proof of the wreck which sin had brought about, of the malice of the devil in deforming the fair features of God's original creation, wrung the groan from his heart." Trench's *Miracles*, p. 353. ἐστενάξε only occurs here in the Gospels. In the Epistles we find it five times, Rom. viii. 23; 2 Cor. v. 2, 4; Heb. xiii. 17; James v. 9; the sigh of the "Firstborn among many brethren" (Rom. viii. 29), attesting that the Human sympathies of the Saviour were co-extensive with human suffering and sorrow. Comp. John xi. 33.

Ἐφφαθά: "Prima vox, audita surdo." Bengel. The actual Aramaic word used by our Lord, like the "Talitha cumi" of Mark v. 41, treasured up by actual eye and ear witnesses, on whom the actions used and the word spoken made an indelible impression.

35. αἱ ἀκοαί, "non unus in aure meatus." Bengel.

ἐλάλει. "The dumb man, ἀλάλος (Mark vii. 37), restored to human speech, ἐλάλησε (Matt. ix. 33; Luke xi. 14), the Evangelists fitly employing this word, for they are not concerned to report what the man said, but only with the fact that he who before was dumb was now able to employ his organs of speech. Comp. λαλεῖν γλώσσαις, Mark xvi. 17; Acts ii. 4; 1 Cor. xii. 30; Trench's *Synonyms*, p. 274.

36. διεστειλατο αὐτοῖς, that is, the friends of the afflicted man, who had accompanied or followed him into the presence of his Healer. "Silentium iis præcipue injungi solitum, qui curati fuerant." Bengel.

μᾶλλον περισσότερον, *tanto magis plus*, Vulg. Observe the strengthening of the comparative by μᾶλλον which is not joined to the superlative. Comp. 2 Cor. vii. 13, περισσotέρως μᾶλλον ἐχάρημεν; Phil. i. 23, πολλῶ μᾶλλον κρείσσον. Winer's *Grammar*, p. 300.

37. καλῶς πεποίηκεν. "Formula ἀποδοχῆς, Acts x. 33; Phil. iv. 14." Bengel.

## CHAPTER VIII.

1. For παμπόλλου of the Received πάλιν πολλοῦ is the reading of ΝΒDGLMΝΑ, while the ὁ Ἰησοῦς after προσκαλεσάμενος is probably an explanatory interpolation.

24. The expressive reading βλέπω τοὺς ἀθρώπους, ὅτι ὡς δένδρα ὀρῶ περιπατοῦντας, has the preponderance of authorities ΝΑΒC<sup>1</sup>LN and is adopted by the most recent editors.

25. διβλεψεν seems not to have been understood. Hence the various corrections ἤρξατο ἀνάβλεψαι D; ἐρέβλεψεν C<sup>2</sup>; ἐποίησεν αὐτὸν ἀναβλέψαι Rec. Text NBC<sup>1</sup>DLA.

26. μηδὲ εἶπες τιγὶ ἐν τῇ κώμῃ. These words are omitted by Tischendorf and are placed in brackets by Tregelles. Westcott and Hort place them in the margin of their edition. They are omitted by NBL, and on the principles guiding the present text they are not inserted.

28. αὐτῷ λέγοντες omitted in the Rec. are supported by NBC<sup>1</sup>DLA.

29. ἐπηρώτα αὐτοῦς. The λέγει αὐτοῖς of the Rec. appears to be taken from the parallel in Matthew; text NBC<sup>1</sup>DLA.

35. ἀπολέσαι NBCD corr. ΓΔ. Rec. ἀπολέσθ from parallel in Matthew and Luke.

#### CH. VIII. 1—9. THE FEEDING OF THE FOUR THOUSAND.

Matt. xv. 32—38.

1. πολλοῦ ὄχλου ὄντος. The effect of these miraculous cures on the inhabitants of the half-pagan district of Decapolis was very great. So widely was the fame of them spread abroad, that great multitudes brought their sick unto the Lord (Matt. xv. 30), and upwards of four thousand, without counting women and children (Matt. xv. 38), gathered round Him and His Apostles, and continued with Him upwards of three days (Mark viii. 2). *ἡμέραι τρεῖς*, see Appendix, p. 221.

3. ἐκλυθήσονται, *deficient in viâ* (Vulg.). For this force of ἐκλύεσθαι comp. 1 Macc. iii. 17; Gal. vi. 9.

4. καὶ ἀπεκρίθησαν. Though the Apostles are the writers, they do not conceal from us their own shortcomings, or the fact that they had so soon forgotten so great a miracle.

πόθεν δυνήσεται τις. It has been suggested that "it is evermore thus in times of difficulty and distress. All former deliverances are in danger of being forgotten; the mighty interpositions of God's hand in former passages of men's lives fall out of their memories. Each new difficulty appears insurmountable; as one from which there is no extrication; at each recurring necessity it seems as though the wonders of God's grace are exhausted and had come to an end." Comp. (a) Ex. xvii. 1—7, (b) Ex. xvi. 13 with Num. xi. 21, 23. Trench on the Miracles, p. 356. Still it has also been well observed that "many and many a time had the Apostles been with multitudes before, and yet on one occasion only had He fed them. Further, to suggest to Him a repetition of the feeding of the Five Thousand would be a presumption which their ever-deepening reverence forbade, and forbade more than ever as they recalled how persistently He had refused to work a sign, such as this was, at the bidding of others." Farrar's *Life of Christ*, i. p. 480.

**ἐν ἔρημῳ.** This word only occurs in the Gospels here and in the parallel Matt. xv. 33. St Paul, however, speaks of *κινδύνοις ἐν ἔρημῳ*, 2 Cor. xi. 26, and in Heb. xi. 38, some of the heroes of faith are described as *ἐν ἔρημῳ πλανώμενοι*.

7. **ἰχθῦδια.** One of St Mark's diminutives, but it is found in the parallel St Matt. xv. 34.

8. **ἐνὰ σπυρίδας.** Not the small wicker *κοφίνοι* of the former miracle, but large baskets of rope, such as that in which St Paul was lowered from the wall of Damascus (Acts ix. 25). We notice at once the difference between this and the Miracle of the Five Thousand:

- (a) The people had been with the Lord upwards of three days, a point not noted on the other occasion;
- (b) Seven loaves are now distributed and a few fishes, then five loaves and two fishes;
- (c) Five thousand were fed then, four thousand are fed now;
- (d) On this occasion seven large rope-baskets are filled with fragments, on the other twelve small wicker-baskets.
- (e) The more excitable inhabitants of the coast-villages of the North would have taken and made Him a king (John vi. 15); the men of Decapolis and the Eastern shores permit Him to leave them without any demonstration.

#### 10—21. THE LEAVEN OF THE PHARISEES AND OF HEROD.

Matt. xvi. 4—12.

10. **εἰς τὰ μέρη Δαλμανουθῆ.** Comp. Matt. xv. 39, *εἰς τὰ ὄρια Μαγαδάν*. Nothing is known of Dalmanutha. It must clearly have been near to Magdala, which may have been the Greek name of one of the many *Migdols* (i.e. watch-towers) to be found in the Holy Land; possibly the *Migdal-el* of Josh. xix. 38, and its place may now be occupied by a miserable collection of hovels known as *el-Mejdel*, on the western side of the Lake, and at the S.E. corner of the Plain of Gennesaret. "Just before reaching Mejdél, we crossed a little open valley, the Ain-el-Barideh, with a few rich corn-fields and gardens straggling among the ruins of a village, and some large and more ancient foundations by several copious fountains, and probably identical with the Dalmanutha of the New Testament." Tristram's *Land of Israel*, p. 425.

11. **καὶ ἐξήλθον.** Our Lord seems purposely to have avoided sailing to Bethsaida or Capernaum, which lay a little north of Magdala, and which had become the head-quarters of the Pharisees; but they had apparently watched for His arrival, and now "came forth" to meet Him accompanied for the first time by the Sadducees (Matt. xvi. 1), their rivals and enemies.

**ἤρξαντο.** They had made their arrangements for a decisive contest, which began with a demand for a sign.

σημεῖον ἀπὸ τοῦ οὐρανοῦ. The same request had already been twice proffered. (1) After the first cleansing of the Temple (John ii. 18); (2) after the feeding of the Five Thousand (John vi. 30); and (3) again shortly after the walking through the cornfields (Matt. xii. 38). By such a "sign" was meant an outward and visible luminous appearance in the sky or some visible manifestation of the *Shechinah*, the credentials of a prophet. They asked in effect, "Give us bread from heaven, as Moses did, or signs in the sun and moon like Joshua, or call down thunder and hail like Samuel, or rain and fire like Elijah, or make the sun turn back on the dial like Isaiah, or let us hear the *Bath-Kôl*, the 'daughter of the Voice,' that we may believe Thee."

12. ἀναστενάζας, *ingemiscens*, Vulg.: the word only occurs here in N. T. The ἀνά is intensive, *He sighed deeply*, ab imo pectore suspiria ducens. Comp. LXX. of Lam. i. 4, οἱ ἱερεῖς αὐτῆς ἀναστενάζουσιν; 2 Macc. vi. 30, μέλλων δὲ ταῖς πληγαῖς τελευτᾶν, ἀναστενάζας εἶπε; Herod. i. 86, ἀνευεικόμενον τε καὶ ἀναστενάζαντα. Our Lord "sighed deeply" not merely, we may conclude, at their hardened unbelief, but also with the feeling that the decisive crisis of the severance from the ruling powers had come. "For the demand for a sign from heaven was a demand that He should, as the Messiah of their expectation, accredit Himself by a great overmastering miracle; thus it was fundamentally similar to the temptation in the wilderness, which He had repelled and overcome." Lange.

εἰ δοθήσεται, lit. *if a sign shall be given*, i.e. *there shall no sign be given* unto this generation. A peculiar mode of negation is constituted by the conjunction εἰ in formulæ of swearing, in virtue of an aposiopesis of the apodosis. Comp. Heb. iii. 11, iv. 5, ὁμοσα, εἰ εἰσελεύσονται εἰς τὴν κατάρασιν μου. Arist. Eq. 698 εἰ μή σ' ἐκφάγω... οὐδέποτε βιώσωμαι; Cic. Fam. ix. 1577, morior, si habeo. For LXX. usage see Gen. xiv. 23; Deut. i. 35; 3 Kings i. 51, ii. 8, 4 Kings iii. 14. A sign such as they expected was not given, but "the sign of Jonah the prophet" was vouchsafed (Matt. xvi. 4).

13. καὶ ἀφείλες. "Justa severitas," Bengel. "It was His final rejection on the very spot where He had laboured most, and He was leaving it, to return, indeed, for a passing visit, but never to appear again publicly, or to teach, or work miracles."

14. τῆς ζύμης. Leaven in Scripture, with the single exception of the Parable (Matt. xiii. 33; Luke xiii. 20, 21), is always a symbol of evil (comp. 1 Cor. v. 6, 7, 8; Gal. v. 9), especially insidious evil, as it is for the most part also in the Rabbinical writers. See Lightfoot on Matt. xvi. 6. The strict command to the children of Israel that they should carefully put away every particle of leaven out of their houses during the Passover-week, rests on this view of it as evil.

Ἡρώδου and, as it is in the first Gospel, of the Sadducees. The leaven of the Pharisees was *hypocrisy* (Luke xii. 1), of the Sadducees, *unbelief*, of Herod, *worldliness*; all which working in secrecy and silence, and spreading with terrible certainty, cause that in the end "the whole man is leavened," and his whole nature transformed.

16. *ὅτι ἄρτους*. "Ὅτι is probably not causal but *recitativum*, used to introduce the words of the speaker.

17. *πεπερωμένην*, as on the former occasion, the walking on the sea (Mark vi. 52). "Ex corde induratio manat in visum, auditum et memoriam." Bengel.

19. *πίσους κοφίνους*. Observe how our Lord reproduces in this allusion to the putting forth of His miraculous power not only the precise number but the precise kind of baskets taken up on each occasion. See above, on vi. 43. Wyclif brings out this in his translation: "Whanne I brak fyve looues among fyve þousand, and hou many *coffyns* ful of brokene mete ye token up?...whanne also seene looues among foure thousand, how many *lepis* of brokene mete 3e token up?" See above on vi. 43.

#### 22—26. THE BLIND MAN IN EASTERN BETHSAIDA.

22. *Βηθσαιδάν*. Bethsaida Julias, on the N. E. coast of the Lake.

*τυφλόν*. "St Mark alone records this history of Christ's healing works during the time of His final mountain travels along the Gaulonite range, on the Eastern side of the Jordan and the Sea of Galilee. The remembrance of St Peter preserved for us these special treasures, belonging to a time so preeminently memorable to him and his spiritual development." Lange.

23. *ἐπιλαβόμενος*. "Ipse ducebat. Magna humilitas." Bengel. Even as He did with the other sufferer, whose case came before us in Mark vii. 33. As then, so now, the Lord was pleased to work gradually and with external signs: (i) He leads the man out of the town; (ii) anoints his eyes with the moisture of His mouth; (iii) lays His hands upon him twice (Mark viii. 23, 25); (iv) inquires of the progress of his restoration. St Mark has a peculiar feeling for the gradual, natural, progressive development of the kingdom of God. Lange *in loc*.

24. *βλέπω*, "I see men, for I behold them, as trees, walking" (Rev. Vers.). He had not been born blind. He remembered the appearance of natural objects, and in the haze of his brightening vision he saw certain moving forms about him, "trees he should have accounted them from their height, but men from their motion." 'Ορῶ applies to bodily sight; *βλέπω* to mental vision or consideration. 1 Cor. i. 26; 2 Cor. iv. 18; Rom. vii. 23; Heb. ii. 8, 9, *ὅσῳ ὁρῶμεν* (we do not yet see with our bodily eyes) *αὐτῷ τὰ πάντα ὑποτεταγμένα τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν* (with the eye of faith we contemplate).

25\*. *καὶ διέβλεψεν*. The tenses here are deserving of notice. He laid His hands upon his eyes (a momentary act), and *διέβλεψε*, he looked steadfastly, an instantaneous act, and he was restored, and saw (began and continued to see, impft.) *all things clearly*. For the force of *διέβλεψε* comp. Matt. vii. 5, *καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος*.

\* See Appendix, p. 221.

δηλαυῶς = τηλαυῶς, from τῆλε = *afar off*, and ἀργή, *brightness*. The adjective occurs in the LXX. of Job xxxvii. 20; Ps. xix. 9. Comp. also Diod. i. 50, τηλαυέστερον ὄραν. See Appendix, p. 222.

26. καὶ ἀπέστειλεν. This is one of the few instances of a strictly *progressive* cure recorded in the Gospels. "His friends asked that He would touch him. To this demand for an instant act followed by an instant cure, the Lord opposed His own slow and circumstantial method of procedure." Lange. Comp. the cure of Naaman, 2 Kings v. 10, 11, 14.

μηδέ, *do not even enter into the village*. "Jesus celebritatem fugit, eo imprimis tempore." Bengel. For the clause following in the Textus Receptus see critical note above p. 114. See App., p. 222.

#### 27—IX. 1. CÆSAREA PHILIPPI.

Matt. xvi. 13—28. Luke ix. 18—27.

27. καὶ ἐξῆλθεν. The Redeemer and His Apostles now set out in a northerly direction, and travelled some 25 or 30 miles along the eastern banks of the Jordan and beyond the waters of Merom, seeking the deepest solitude among the mountains, for an important crisis in His Life was at hand. The solitude of the beautiful district, whither the Saviour now journeyed, is illustrated by the fact that it is the only district of Palestine where a recent traveller found *the pelican of the wilderness* (Ps. cii. 6). See Thomson's *Land and the Book*, pp. 260, 261; Caspari's *Introduction*, p. 163, n.

τοὺς κώμας. The little company at length reached the "*villages*," as it is literally, or the "*parts*" or "*regions*" (Matt. xvi. 13) of the remote city of Cæsarea Philippi, near which it is possible He may have passed in His circuit from Sidon a few weeks before. See above, vii. 24, n., Bishop Ellicott's *Lectures*, p. 225.

Καίσαρειας τῆς Φιλιππου lay on the north-east of the reedy and marshy plain of *El Huleh*, close to Dan, the extreme north of the boundaries of ancient Israel. (i) Its earliest name according to some was Baal-Gad (Josh. xi. 17, xii. 7, xiii. 5) or Baal-Hermon (Judg. iii. 3; 1 Chron. v. 23), when it was a Phœnician or Canaanite sanctuary of Baal under the aspect of "Gad," or the god of good fortune. (ii) In later times it was known as Panium or *Paneas*, a name which it derived from a cavern near the town, "abrupt, prodigiously deep, and full of still-water," adopted by the Greeks of the Macedonian kingdom of Antioch, as the nearest likeness that Syria afforded of the beautiful limestone grottoes, which in their own country were inseparably associated with the worship of the sylvan *Pan*, and dedicated to that deity. Hence its modern appellation *Baneas*. (iii) The town retained this name under Herod the Great, who built here a splendid temple, of the whitest marble, which he dedicated to Augustus Cæsar. (iv) It afterwards became part of the territory of Herod Philip, tetrarch of Trachonitis, who enlarged and embellished it, and called it *Cæsarea Philippi*, partly after his own name, and partly after that

of the Emperor Tiberius. *Jos. Ant.* xv. 10. 3; *Bell. Jud.* i. 21. 3. It was called *Cæsarea Philippi* to distinguish it from *Cæsarea Palestina*, or *Cæsarea "on the sea."* Dean Stanley calls it a Syrian Tivoli, and "certainly there is much in the rocks, caverns, cascades, and the natural beauty of the scenery to recall the Roman Tibur. Behind the village, in front of a great natural cavern, a river bursts forth from the earth, the 'upper source' of the Jordan. Inscriptions and niches in the face of the cliffs tell of the old idol worship of Baal and of Pan." Tristram, *Land of Israel*, p. 581.

**ἐρηπώρα.** It was in this desert region that the Apostles on one occasion found Him engaged in solitary prayer (*Luke ix. 18*), a significant action which had preceded several important events in His life, as (a) the Baptism, (b) the election of the Twelve, and (c) the discourse in the synagogue of Capernaum. It was now the precursor of a solemn and momentous question. Hitherto He is not recorded to have asked the Twelve any question respecting Himself, and He would seem to have forborne to press His Apostles for an explicit avowal of faith in His full divinity. But on this occasion He wished to ascertain from them, the special witnesses as they had been of His life and daily words, the results of those labours, which were now drawing in one sense to a close, before He went on to communicate to them other and more painful truths.

**28. οἱ δὲ ἔλεγον.** In this answer we have the explanation, which common rumour, in His own days, offered of His marvellous works. (1) Some, like the guilty Herod, said He was John the Baptist risen from the dead; (2) others that He was Elijah, who, like Enoch, had never died, but was taken up bodily to heaven and had now returned as Malachi predicted (*iv. 5*); (3) others that He was Jeremiah (*Matt. xvi. 14*), who was expected to inaugurate the reign of the Messiah; (4) others again that He was one of the "old prophets" (*Luke ix. 19*). But they did not add that any regarded Him as the Messiah.

**29. Σὺ εἶ ὁ Χριστός.** To the momentous question, *But whom say ye that I am?* St Peter, as the ready spokesman of the rest of the Apostles, made the ever-memorable reply, *Thou art the Christ, the Messiah* (*Matt. xvi. 16*; *Luke ix. 20*), *the Son of the living God* (*Matt. xvi. 16*), but in the Gospel written under his eye the great announcement respecting his own memorable confession, and the promise of peculiar dignity in the Church the Lord was about to establish, find no place.

**31. ἤρξατο.** The question and the answer it called forth were alike preparatory to strange and mournful tidings, which He now began to reveal distinctly to the Apostles respecting Himself, for clear and full before His eyes was the whole history of His coming sufferings, the agents through whom they would be brought about, the form they would take, the place where He would undergo them, and their issue, a mysterious resurrection after three days.

**ἔειπεν.** This word is important. It indicates our Lord's perfect consciousness of a Divine plan ruling His life from first to last. He uses

the same word (a) in His childhood, *ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με*, Luke ii. 49; (b) at the commencement of His ministry, *εὐαγγελισσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ διὰ ἐπὶ τοῦτο ἀπεστάλην*, Luke iv. 43; (c) after His Resurrection, *οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν*, Luke xxiv. 26.

**παθεῖν.** For the special application of *πάσχειν* to the sufferings and death of Christ, comp. Luke xxii. 15, *πρὸ τοῦ με παθεῖν*, 1 Pet. ii. 21, *Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν*. Through the Vulgate "Passion" has passed with this technical sense into English as in "Passion-tide," "Passion-week." Carr on St Matt. xvi. 21.

**ἀποδοκιμασθῆναι.** For the use of this word = *reprobari, repudiari*, comp. Matt. xxi. 42, *Δίθων δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες*; 1 Pet. ii. 4, 7; Heb. xii. 17.

**ἀποκτανθῆναι.** For this late form comp. *ἐκτάθην*, Hom. *Od.* iv. 537; *ἀπεκτώθαι*, Polyb. vii. 7. The word itself is found, besides the parallels, in Matt. xxii. 6; Mark ix. 31; John v. 18, viii. 22; Acts iii. 15; Apoc. ii. 13.

32. **παρρησία**, *openly and without disguise*. Comp. John xi. 14, *τότε εἶπον αὐτοῖς ὁ Ἰησοῦς παρρησία Λάζαρος ἀπέθανε*, "Then said Jesus unto them *plainly*, Lazarus is dead." Before this there had been intimations of the End, but then they had been dark and enigmatical. (a) The Baptist had twice pointed Him out as *the Lamb of God destined to take away the sin of the world* (John i. 29). (b) At the first Passover of His public ministry He Himself had spoken to the Jews of a *Temple to be destroyed and rebuilt in three days* (John ii. 19), and to Nicodemus of a *lifting up of the Son of Man, even as Moses had lifted up the serpent in the wilderness* (John iii. 12—16); (c) He had intimated moreover to the Apostles that a day would come when *the Bridegroom should be taken from them* (Matt. ix. 15), and (d) in the synagogue at Capernaum He had declared that He was about to *give His flesh for the Life of the world* (John vi. 47—51). Now for the first time He dwelt on His awful Future distinctly, and with complete freedom of speech.

**καὶ ὁ Πέτρος.** The selfsame Peter, who a moment before had witnessed so noble and outspoken a confession to his Lord's Divinity.

**προσλαβόμενος**, i.e. *took Him aside* by the hand or by the robe, and began earnestly and lovingly to remonstrate with Him. The idea of a suffering Messiah was abhorrent to him and to all the Twelve.

33. **ὁ δὲ ἐπιστραφεὶς.** Observe the graphic touches of St Mark. The Apostle who had restrained the Evangelist from preserving the record of that which redounded to his highest honour, suppresses the record neither of his own mistaken zeal, nor of the terrible rebuke it called forth.

**ἤταγε.** The very words which He had used to the Tempter in the wilderness (Matt. iv. 10), for in truth the Apostle was adopting the very argument which the great Enemy had adopted there.

**σατανά.** For Peter now took the place of the Tempter in counselling such a course. Comp. Matt. iv. 10.

**οὐ φρονεῖς**—"Thy heart is set not on the things of God, but the things of men." Comp. Rom. viii. 5, τὰ τῆς σαρκὸς φρονούσων; Phil. iii. 19, οἱ τὰ ἐπίγεια φρονούντες; Col. iii. 1, τὰ ἀνω φρονεῖτε. For the use of the word in classical Greek of political partisanship, comp. φρονεῖν τὰ Φιλίππου, Demosth. Hdt. ii. 162; vii. 102; Soph. Ant. 374. The translation "savourest" in the English Version comes from the Latin *sapere*, through the French.

**34. τὸν ὄχλον.** Even in these lonely regions considerable numbers would seem to have followed Him, apparently at some little distance. These He now *called to Him*, and addressed to them, as well as to His Apostles, some of His deepest teaching, making them sharers in this part of His instruction.

**ὅστις θέλει.** For the force of θέλει here, comp. John vii. 17, ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν.

**ἀράτω τὸν σταυρόν.** For the first naming of the Cross by the Saviour, comp. Matt. x. 38, ὃς οὐ λαμβάnei τὸν σταυρόν αὐτοῦ. St Luke (ix. 23) adds καθ' ἡμέραν. There is not a hint as yet that He would suffer, if He suffered at all, save at the hands of the Jews. Yet already He has before His eye the Roman punishment for the malefactor and the slave. Already He is familiar with the idea of the Cross. The word falls from His lips so casually and unconsciously that we forget what it implies, and the insight it gives into what was uppermost in the mind of the Speaker.

**36. τί γὰρ ὠφέλει ἄνθρωπον;** These are the memorable words which Ignatius Loyola was constantly whispering into the ears of Xavier till the latter resolved to become the Apostle of the Indies.

**κερδήσαι.** Comp. Phil. iii. 7, ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. The offer of "gaining the whole world" constituted a special portion of the Temptation. Comp. Matt. iv. 8, ὁ διάβολος...δείκνυσεν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν.

**ζημιωθῆναι.** We have this word used (i) absolutely, as 1 Cor. iii. 15, εἰ τινος τὸ ἔργον κατακαήσεται. *ζημιώθησεται*; (ii) with ἐν and a dative, as 2 Cor. vii. 9, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν; (iii) with an accusative, as Phil. iii. 8, δι' ὃν τὰ πάντα ζημιώθη. For ψυχήν used here by St Matthew and St Mark, St Luke (ix. 25) has εαυτόν.

**37. ἀντάλλαγμα.** For the proverbial expression of the preciousness of physical life, comp. Hom. Il. ix. 401, οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον; and Eur. Or. 1156,

ἀλόγιστον δέ τι  
τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου.

The word itself occurs only in N. T. here and in the parallel place of St Matt., xvi. 26.

CHAP. 9. 1. **ἀμὴν λέγω ὑμῖν.** This well-known formula occurs 13 times in St Mark, 31 times in St Matthew, 7 times in St Luke, 25 times in St John. It always introduces solemn and important announcements.

**τινες ᾤδε τῶν ἐστηκότων.** Of those then standing near the Lord, (a) three, six days afterwards, beheld Him transfigured; (b) all, save one, were witnesses of His resurrection and of the descent of the Holy Ghost at Pentecost; (c) one at last, St John, survived the capture of Jerusalem and the destruction of the Temple, and on each of these occasions, "the Kingdom of God came with power." The full manifestation will be at our Lord's second coming in glory for the universal judgment of mankind.

## CHAPTER IX.

3. Rec. after **λαβὼν** inserts **ὡς χιών.** Om. NBCLΔ.
12. **ὁ δὲ ἔφη** NBCLΔ Syr. Copt. Rec. **ἀποκριθεὶς εἶπεν.**
16. **αὐτοὺς** NBDLΔ for Rec. **τοὺς γραμματεῖς.**
22. **δύνη** for Rec. **δύνασαι** with NBDLΔ.
29. **καὶ νηστεία,** inserted here in Rec., are omitted by Tischendorf on the strength of N<sup>1</sup>B and placed in the margin by Tregelles and by Westcott and Hort.
31. **μετὰ τρεῖς ἡμέρας** NBC<sup>1</sup>DLΔ: Rec. **τῇ τρίτῃ ἡμέρᾳ.**
42. **λίθος μυλικὸς** Rec., **μύλος ὄνικος** NBCLΔ.
- 44—45. **ἔπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννεται** om. NBCLΔ, and so Tischendorf and Westcott and Hort; placed in brackets by Tregelles.
49. After **ἀλωθήσεται** Rec. inserts **καὶ πάντα θυσία ἀλλ' ἀλωθήσεται:** om. NBLΔ.

### 2—13. THE TRANSFIGURATION.

Matt. xvii. 1—13; Luke ix. 28—36.

2. **μετὰ ἡμέρας ἕξ.** St Luke's words **ὥσει ἡμέραι ὀκτώ** (ix. 28) may be considered an inclusive reckoning. The link is intentional between the announcement of the Passion and the foretaste of glory.

**τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην.** The flower and crown of the Apostolic band, the privileged Three, who had already witnessed His power over death in the chamber of Jairus; St Peter who loved Him so much (John xxi. 17), St John whom He loved so

much (John xxi. 20), and St James "who should first attest that death could as little as life separate from His love" (Acts xii. 2). Trench's *Studies in the Gospels*, p. 191.

ἐς ὄρος ἰψηλόν. One of the numerous mountain-ranges in the neighbourhood, probably one of the spurs of the magnificent snow-clad Hermon, the most beautiful and conspicuous mountain in Palestine or Syria. The Sidonians called it Sirion, "*breastplate*," a name suggested by its rounded glittering top, when the sun's rays are reflected by the snow that covers it (Deut. iii. 9; Cant. iv. 8). It was also called Sion, "*the elevated*," and is now known as *Jebel-esh Sheikh*, "*the chief mountain*." "In whatever part of Palestine the Israelite turned his eye northward, Hermon was there terminating the view. From the plain along the coast, from the mountains of Samaria, from the Jordan valley, from the heights of Moab and Gilead, from the plateau of Bashan, that pale-blue, snow-capped cone forms the one feature on the northern horizon."

κατ' ἰδίαν μόνους. St Luke tells us that one object of His own withdrawal was that He might engage in solitary prayer, *προσεύξασθαι*, ix. 28. We may infer, therefore (comparing Luke ix. 37), that *evening* was the time of this solitary retirement. The fact that it was night must have infinitely enhanced the grandeur of the scene.

μετεμορφώθη. The word denotes a "change" (*μετὰ*) of "the abiding form" *μορφή*, in contrast to *μετασχηματίζειν*, which denotes a change of "external appearance." It is used here both by St Matthew and St Mark. St Luke (ix. 29) has instead *ἐγένετο... τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον*. It occurs twice again in the N. T., (i) 2 Cor. iii. 18, *ἡμεῖς δὲ πάντες... μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν*, and (ii) Rom. xii. 2, *καὶ μὴ συσχηματίζεσθε (be not fashioned) τῷ αἵῳι τούτῳ, ἀλλὰ μεταμορφούσθε (be ye transformed) τῇ ἀνυκαίνωσει τοῦ νοῦς*. For its force as involving an "inwardness of change, a change not external, not of accidents, but of essence," see Trench *N. T. Syn.*, p. 252, where he remarks, "if I were to change a Dutch garden into an Italian, this would be *μετασχηματισμός*: but if I were to transform a garden into something wholly different, say a garden into a city, this would be *μεταμόρφωσις*." See also Bishop Lightfoot's note on Phil. ii. 6—8.

ἐμπροσθεν αὐτῶν. From the records of St Luke (ix. 29), we infer that while He was engaged in prayer, *ἐν τῷ προσεύχεσθαι*, the marvellous change came over His Person.

3. καὶ τὸ ἵμάτιον. The Divinity within Him shone through the veiling flesh, till His raiment became exceeding white as the light, *ὡς τὸ φῶς* (Matt. xvii. 2), or, according to the Received Text, as the snow on the peaks above Him, "so as no fuller on earth could white them" (Mark ix. 3). "St Mark borrows one image from the world of nature, another from that of man's art and device; by these he struggles to set forth and reproduce for his readers the transcendent brightness of that light which now arrayed, and from head to foot, the Person of the Lord, breaking forth from within, and overflowing the very garments which He wore; until in their eyes who beheld, He seemed

to clothe Himself with light as with a garment, light being indeed the proper and peculiar garment of Deity (Ps. civ. 2; Hab. iii. 4).” Trench’s *Studies*, pp. 194, 195.

**λευκά λίαν.** The Textus Receptus adds ὡς χιῶν, which words are wanting in the MSS. quoted above, Critical Note p. 122. The words are omitted by Tischendorf and Tregelles. See Appendix, p. 222.

**4. καὶ ὤφθη αὐτοῖς.** The three Apostles had not witnessed the beginning of this marvellous change. They had been weighed down with sleep, ἦσαν βεβαρημένοι ὑπνῷ (Luke ix. 32), lying wrapped like all Orientals in their abbas on the ground, but awakened probably by the supernatural light, they thoroughly roused themselves (διαγρηγορήσαντες), and saw His glory and the two men standing with Him. It was clearly no waking vision or dream.

**\* Ἠλείας σὺν Μωϋσεῖ.** (i) Among all the prophets and saints of the Old Testament these were the two, of whom one had not died (2 Kings. ii. 11), and the other had no sooner tasted of death than his body was withdrawn from under the dominion of death and of him that had the power of death (Deut. xxxiv. 6; Jude 9). Both, therefore, came from the grave, but from the grave conquered. (ii) Again, these two were the acknowledged heads and representatives, the one of the Law, the other of the Prophets (comp. Matt. vii. 12).

**ἦσαν συναλαλοῦντες.** St Luke tells us what was the subject of mysterious converse which the Three were privileged to hear—“the decease, which He was about to accomplish at Jerusalem” (Luke ix. 31). St Peter himself reproduces this remarkable word in his second Epistle, i. 15. “Vocabulum valde grave, quo continetur Passio, Crux, Mors, Resurrectio, Ascensio.” Bengel.

**5. ὁ Πέτρος.** Eager, ardent, impulsive as always. This proposal he made as the mysterious visitants were being parted from Him (Luke ix. 33). It was for him too brief a converse, too transient a glimpse and foretaste of the heavenly glory.

**καλὸν ἔστιν.** “Better, as no doubt he felt, than to be rejected of the Jews, better than to suffer many things of the Elders and Chief Priests and Scribes and be killed” (Matt. xvi. 21). Trench’s *Studies*, p. 202.

**σκηνάς.** Three booths of wattled boughs, like those of the Feast of Tabernacles. It seemed to him that the hour for the long-looked-for reign had come. From the slopes of Hermon he would have had the Laws of the New Kingdom proclaimed, so that all men might recognise the true Messiah attended by the representatives of the Old Dispensation.

**6. οὐ γὰρ ᾔδει, not ὁ λέγει,** “what he said,” as St Luke (ix. 33) has it, but τί ἀποκριθῆ, “what to answer.”

**ἐκφοβοί,** they became (not they were) sore afraid, “agast by drede,” Wyclif. We only find the word once again, in Heb. xii. 21, Μωϋσῆς εἶπεν, “Ἐκφοβός εἰμι καὶ ἐντρομος. It denotes the very extremity of fear.

7. *νεφέλη*. Not dark and murky, but *bright*, *φωτεινή* (Matt. xvii. 5). It overshadowed the lawgiver and the prophet, and perhaps also the Lord. "Light in its utmost intensity performs the effects of darkness, hides as effectually as the darkness would do." Comp. 1 Tim. vi. 16, and the words of Milton, "dark with excess of light," and of Wordsworth, "a glorious privacy of light." Trench's *Studies*, pp. 205, 206.

*ἐγένετο φωνή*. The same Voice which had been heard once before at the Baptism (Matt. iii. 17), and which was to be heard again when He stood on the threshold of His Passion (John xii. 28), attesting His Divinity and Sonship at the beginning, at the middle, and at the close of His ministry. Looking back afterwards on the scene now vouchsafed to him and to the "Sons of Thunder," St Peter speaks of himself and them as "eyewitnesses of His majesty" (2 Peter i. 16), i.e. literally, as men who had been *admitted and initiated into secret and holy mysteries*, and says that the Voice "came from the excellent glory" (2 Peter i. 17), from Him, that is, Who dwelt in the cloud, which was the symbol and the vehicle of the Divine Presence. St John also clearly alludes to the scene in John i. 14 and 1 John i. 1.

8. *περιβλεψάμενοι*. At first (1) they fell prostrate on their faces (Matt. xvii. 6: comp. Ex. iii. 6; 1 Kings xix. 13), then (2) recovering from the shock of the Voice from heaven (Matt. xvii. 6; comp. Ex. xx. 19; Hab. iii. 2, 16; Heb. xii. 19), they (3) suddenly gazed all around them, and *saw no man, save Jesus only*.

9. *ἵνα μὴ δειλῇ*. This implies that they were forbidden to reveal the wonders of the night, and what they had seen, even to their fellow-Apostles. The seal set upon their lips was not to be removed till after the Resurrection.

*ὃ εἶδον. ἃ ἑώρακαν* (St Luke), *τὸ ὄραμα*, "the thing seen" (St Matthew).

10. *συνζητοῦντες*. St Mark alone mentions the perplexity which this language of their Lord occasioned to the Apostles. It was not the question of the resurrection generally, but of *His* resurrection, and the *death*, so abhorrent to their prejudices, that rendered it possible and necessary, which troubled them.

11. *ὅτι λέγουσιν*. *How is it that the Pharisees and the Scribes say that Elijah must first come* (Rev. Mar.)? Rev. Vers. "The scribes say," &c., that is, before the Messiah (Mal. iv. 5).

12. *Ἡλείας ἔλθόν*. According to the punctuation adopted in the text this verse runs, "But he said unto them, Elijah cometh first, and restoreth all things. But how is it written of the Son of Man? For what purpose is He represented as coming? That He may suffer many things and be set at naught."

13. *Ἡλείας ἐλήλυθεν*. That is, in the person of John the Baptist, as is clear from Matt. xvii. 13.

*καὶ ἐποίησαν αὐτῷ*, "because they did *not* recognise Him." *Ὁὐκ ἐπέγνωσαν αὐτόν* (Matt. xvii. 12). A few remarks here will not be out

of place (i) *On the three accounts of the Transfiguration; and (ii) On the meaning and significance of the event itself.*

(i) *The Three Accounts.* (a) All three Evangelists relate the conversation which preceded, and the Miracle which succeeded it. (b) St Matthew alone records the prostration of the disciples through excessive fear, and the Lord's strengthening touch and cheering words, uttered once before on the stormy lake (Matt. xvii. 6, 7, xiv. 27), recalling, as the Hebrew Evangelist, the scene in the Exodus when the face of Moses shone, and the children of Israel were afraid to come nigh him (Ex. xxxiv. 29, 30). (c) St Mark, in describing the effect of the Transfiguration, uses the strongest material imagery, "so as no fuller on earth can whiten," and he alone has the sudden vanishing of the heavenly visitors, and the inquiring look around of the disciples, and their questioning amongst themselves what "*the rising from the dead could mean?*" (d) St Luke alone tells us that our Lord was engaged in prayer at the moment of His glorification (Luke ix. 29), and mentions the slumbrous and wakeful condition of the three witnesses, the subject of mysterious converse between the Lord and His visitors from the other world (Luke ix. 31), and the fact that the Heavenly Voice succeeded their departure (Luke ix. 35). (e) Both St Matthew and St Mark place in immediate connection with the Event the remarkable conversation about Elias, but St Matthew alone applies the Lord's words concerning that great prophet to John the Baptist (Matt. xvii. 13).

(ii) *The meaning and significance of the Event.* This we may believe had respect (a) to the Apostles, and (b) to our Lord Himself.

(a) *As regards the Apostles.* This one full manifestation of His Divine glory, during the period of the Incarnation, was designed to confirm their faith, to comfort them in prospect of their Master's approaching sufferings, to prepare them to see in His Passion the fulfilment alike of the Law and the Prophets, to give them a glimpse of the celestial Majesty of Him whom they had given up all to follow.

(b) *As regards our Lord.* As regards the Redeemer we may conclude that the transaction marked His consecration as the Divine Victim, Who was to accomplish the great "Decease" at Jerusalem, even as the Baptism inaugurated the commencement of His public ministry; it was the solemn attestation of His perfect oneness with His Father in heaven at the very time when He was about to descend into the valley of the shadow of death. It was, as it has well been called, "the summit-level" of the Life Incarnate. From this time forward there is a perceptible change. (a) *Miracles*, which hitherto had abounded in prodigal profusion, well-nigh cease. Those, for whom "signs" could avail, were already won. For the rest, no more could be done. They were like those, amongst whom in His earlier ministry "He could do no mighty work because of their unbelief." (b) *As regards His teaching*, public addresses, before the rule, now become few and rare; His

special revelations of the future to the chosen Twelve become more frequent, and they uniformly circle, unenshrouded in type or figure or dark saying, round the Cross.

14—29. THE HEALING OF THE LUNATIC BOY.

Matt. xvii. 14—21. Luke ix. 37—43.

14. *καὶ ἔλθόντες*. "When they came." This is the preferable reading. The great picture of Raphael has enshrined for ever the contrast between the scene on the Mount of Glorification and that which awaited the Saviour and the three Apostles on the plain below, between the harmonies of heaven and the harsh discords of earth.

*γραμματεῖς*. Thus far north had they penetrated in their active hostility to the Lord. Many of them would be found in the tetrarchy of Philip.

15. *ἰδόντες αὐτόν*. His face would seem, like that of Moses (Ex. xxxiv. 30), to have retained traces of the celestial glory of the Holy Mount, which had not faded into the light of common day, and filled the beholders with awe and wonder.

15. *ἐξθαμβήθησαν*. The word points to an extremity of terror, *stupore percussi sunt, obstupefacti*. It occurs once in classical Greek, Orph. *Arg.* 1217. St Mark alone uses it in the N. T. What is here said of the multitudes is said (i) of our Lord in Gethsemane, *καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν* (xiv. 33), and (ii) of the holy women at the Sepulchre, *καὶ ἐξθαμβήθησαν* (xvi. 5).

17. *τὸν υἱόν μου*, and his "only son," *μονογενῆς* (Luke ix. 38).

*ἔχοντα πνεῦμα ἀλάλου*. "Αλάλος only occurs here and in vii. 37. The LXX. use it in Ps. xxxi. 19, xxxviii. 14; and Plutarch, *Orac. def.* 438 b, has ἀλάλου *καὶ κακοῦ πνεύματος πλήρης*. It denotes dumb in respect to articulate sounds, to which he could give no utterance, though he could suddenly cry out (Luke ix. 39).

18. *δπου ἴάν*. According to St Matthew these crises had a connection with changes of the moon (Matt. xvii. 15).

*ἀφρίζει*. *ἀφρός, spuma*, occurs Luke ix. 39. The verb only occurs here in the N. T. Comp. Soph. *Electr.* 709,

*ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις  
ἠφρίζον.*

*ξηραίνεταί*. We have this word applied to corn-plants, Mark iv. 6, *καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ξηρανθή*; to grass, James i. 11, *ἀνέτειλεν γὰρ ὁ ἥλιος.....καὶ ἐξήρανεν τὸν χόρτον*; to the fountain of the blood, Mark v. 29, *καὶ εὐθὺς ἐξηρανθή ἡ πηγὴ τοῦ αἵματος*; to water, Apoc. xvi. 12, *καὶ ἐξηρανθή τὸ ὕδωρ αὐτοῦ*; to the hand, Mark iii. 1, *ἐξηραμμένην ἔχων τὴν χεῖρα*. Here it may denote either (i) that he pined away, like one, the very springs of whose life were dried up, or (ii) that in the paroxysms of his disorder his limbs became unnaturally stiff and stark. Comp. LXX. 3 Kings xiii. 4. Trench on the Parables, p. 372.

19. **ὡς γὰρ ἐπίστος.** These words, though primarily addressed to the father, apply also to the surrounding multitude, and indeed to the whole Jewish people of which he was a representative, and in a sense to the disciples.

**ὡς πότε.** "Have I abode with you all this time, and have you profited so little by my teaching?" Comp. John xiv. 19.

20. **συνεσπράξαεν,** "*tore him grievously*" (Rev. Vers.) or "*convulsed him*" (Rev. Mar.). The preposition has an intensifying force. The word is also found in Luke ix. 42, but nowhere else. The mere introduction to our Lord brings on one of the sudden and terrible paroxysms to which he was liable.

21. **ἐπηρώτησεν.** "As the Lord on occasion of another difficult and perilous cure (Mark v. 9) began a conversation with the sufferer Himself, seeking thus to inspire him with confidence, to bring back something of calmness to his soul, so does He now with the representative of this sufferer." Trench, *Miracles*, p. 374.

22. **εἴ τι δύνη.** "*If thou canst do anything.*" This is an expression betokening a very infirm faith, which at the beginning had been too weak, but had become more and more weak owing to the failure of the disciples to aid him. See Appendix, p. 222.

**ἡμῖν.** The plural shews how entirely his own life is knit up with his child's.

23. **εἶπεν αὐτῷ.** "And Jesus said unto him, If thou canst! All things are possible to him that believeth." For the use of the Article comp. Matthew xix. 18, *ὁ δὲ Ἰησοῦς εἶπεν, τὸ οὐ φανεύσεις*; Luke ix. 46, *εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.* See Appendix, p. 222.

24. **κράξας.** Many ancient authorities add here *μετὰ δακρύων.*

**πιστεύω.** The faith of the person being impossible, the father's is accepted instead; even as the Syrophenician mother's in the room of her daughter's (Matt. xv. 22).

**τῇ ἀπιστίᾳ.** "Only he who believes, guesses ought of the unbelief of his heart." Trench.

25. **ἰδὼν δέ.** St Mark alone notices this graphic feature.

**ἐγὼ ἐπιτάσσω.** The *ἐγὼ* is very emphatic. "*Ego, antitheton ad discipulos, qui non valuerant.*" Bengel.

**καὶ μηκέτι.** "He shall not take advantage of his long possession, presently to come back (Matt. xii. 45), and reassert his dominion; the cure shall be at once perfect and lasting."

28. **καὶ εἰσελθόντος, κ.τ.λ.** This comes out only in St Mark's Gospel.

**ὅτι ἡμεῖς.** They had not exceeded their commission (Matt. x. 8). They had on former occasions found the devils subject to them (Luke x. 17). Where was the secret of their defeat now?

29. τούτο τὸ γένος. This phrase seems to indicate that as there is a hierarchy of heaven, so there is an inverted hierarchy of hell. Comp. Matt. xii. 45, ἐπὶ ἑτέρα πνεύματα πονηρότερα αὐτοῦ; Eph. vi. 12, τὰς ἀρχάς, τὰς ἐξουσίας, τοὺς κοσμοκράτορας τοῦ σκότους τούτου, where there is probably a climax, mounting up from one degree of spiritual power and malignity to another.

ἐν οὐδενὶ δύναται ἐξελθεῖν, "can come out by nothing." It is a strong expression.

### 30—32. SECOND PREDICTION OF THE PASSION.

Matt. xvii. 22, 23. Luke ix. 43—45.

30. κακέιθεν. From the northern regions, into which our Lord had penetrated, He now turned his steps once more towards Galilee, probably taking the route by Dan across the slopes of Lebanon, thus escaping the publicity of the ordinary high roads, and securing secrecy and seclusion. "It was the last time He was to visit the scene of so great a part of His public life, and He felt, as he journeyed on, that He would no more pass from village to village as openly as in days gone by, for the eyes of His enemies were everywhere upon Him."

παρεπορεύοντο. *Prætergrediebantur*, Vulg. This word occurs five times in the N. T. It is applied to the disciples *passing through* the corn-fields (Mark ii. 23); to their *passing by* along the road from Bethany and noticing the withered fig-tree (Mark xi. 20); to those that *passed by* and reviled our Lord upon the Cross (Matt. xxvii. 39; Mark xv. 29). Here it seems to denote that, avoiding populous places, He and His Apostles sought by-paths among the hills, where He would meet few and be little known.

31. ἔδιδασκεν γάρ. The tense is important. He was engaged in enforcing by reiterated teaching the lesson He had already begun to inculcate respecting His approaching Passion.

καὶ ἔλεγεν. Bidding His hearers, as St Luke informs us, with special solemnity to let His words "sink down into their ears," *Ἔσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν* (ix. 44).

παράδοσθαι. We notice the gradations as compared with the first prediction. That had simply foreshadowed His rejection as the Messiah by the Jews, and had alluded to His death by the indefinite passive ἀποκτανθῆναι. The present speaks of His betrayal into *the hands of men*, and they shall put Him to death (Matt. xvii. 23).

ἀναστήσεται. Again the Resurrection is distinctly predicted.

32. καὶ ἐφοβοῦντο. St Luke also notices this fear to ask what His words really meant (ix. 45), and St Matthew adds that the Apostles were exceeding sorry, *ἐλυπήθησαν σφόδρα* (xvii. 23).

## 33—37. TRUE GREATNESS IN CHRIST'S KINGDOM.

Matt. xvii. 1—5; Luke ix. 46—48.

33. *καὶ ἤλθον*. At Capernaum the half shekel for the Sanctuary at Jerusalem was demanded, as recorded by St Matthew alone (xvii. 24—27).

34. *τίς μείζων*. They called to mind perhaps the preference given on Hermon to Peter and the sons of Zebedee, and now disputed who should be the greatest in the Messianic kingdom, which they fondly believed was about to be speedily set up.

For the use of the comparative here rather than the superlative, see Winer, 303 and 305.

35. *καὶ καθέσας*. Observe the several graphic and pathetic touches in this and the following verse. (i) *He sits down*; (ii) *He calls the Twelve to Him*; (iii) *He takes a little child and places it in the midst of them*; S. Luke (ix. 47) notices how *ἔστρεψεν αὐτὸ παρ' ἐαυτοῦ*; (iv) *He takes it into His arms*, and then He speaks to them.

36. *ἐναγκαλισάμενος*. The action is recorded by St Luke (ii. 28) of the aged Symeon, *καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας*; the verb is only used by St Mark, (a) here, and (b) below, x. 16, of the Saviour blessing little children, *καὶ ἐναγκαλισάμενος αὐτά*. Comp. LXX. Prov. vi. 10; xxiv. 33.

## 38—41. THE QUESTION OF THE APOSTLE JOHN.

Luke ix. 49, 50.

38. *ὁ Ἰωάννης*. The Apostle was probably led to make the communication by the remark of Jesus about receiving *ἐν τῶν τοιοῦτων παιδιῶν ἐπὶ τῷ ὀφθαλμῷ μου*. We may suppose the question arose in his mind how far they were to go in recognising the presence of His name in others besides the disciples. Lange. The occasions on which S. John is recorded to have spoken to our Lord are very few.

*ἐκλύομεν*. The tense does not imply that they succeeded, but that they tried to prevent or forbid him.

*οὐκ ἠκολούθει ἡμῖν*, or as St Luke (ix. 49) has it, *μεθ' ἡμῶν*. "Observe what the Apostle affirms to have been the ground of their rebuke, 'because he followeth not us,' not 'because he followeth not Thee.'" It is the utterance of excited party feeling. "We gather from this passage," observes Meyer, "how mightily the words and influence of Christ had wrought outside the sphere of His permanent dependants, exciting in individuals a degree of spiritual energy that performed miracles on others."

39. *μὴ κωλύετε αὐτόν*. Compare the words of Joshua and the reply of Moses. Num. xi. 28, 29.

40. *ὅς οὐκ ἔστιν*. That in this holy region of tender beginnings they may not break a single blade of His delicate growth, He turns

His kingly watchword, "He that is not for Me is against Me," for them into the disciples' watchword, "He that is not against us, is on our side."

41. ποτίσω. For the use of this verb with the double accusative, comp. 1 Cor. iii. 2, γάλα ὑμᾶς ἐπότισα.

ποτίριον ὕδατος. Which all gave readily in those sultry lands.

42—50. AVOIDANCE OF OFFENCES.

Matt. xviii. 6—9. Luke xvii. 1, 2.

42. ὁς ἄν. From offences to His "little ones," He proceeds to speak of offences generally, of everything that hinders the progress of the spiritual life.

μύλος ὄνικός. Literally, "an ass-mill stone," a mill-stone turned by an ass. These were much larger and heavier than the stones of hand-mills. Comp. Ov. *Fast.* vi. 318, "Et quæ pumiceas versat asella molas." It was not a Jewish punishment, but was not unknown to the Greeks and Romans. Comp. Aristoph. *Equites*, 1360; Juv. *Sat.* viii. 213; Sueton. *Oct.* lxxvii. "Pædagogum ministrosque C. fili...oneratos gravi pondere cervicibus præcipitavit in flumen."

τῶν πιστευόντων εἰς ἐμέ, so St Matthew. πιστεύειν τινι means "to believe anyone," i.e. to accept his statements as true; πιστεύειν εἰς τίνα, "to believe a person," to put one's whole trust in him.

43. σκανδαλίη σε, "cause thee to stumble," lead thee into sin. Special mention is made of the Hand, the Foot, the Eye, those members whereby we do amiss, or walk astray, or gaze on what is sinful.

εἰς τὴν γέενναν. Literally, "the Gehenna." "The Ravine of Hinnom," also called "Topheth" (2 Kings xxiii. 10; Isai. xxx. 33), is described in Josh. xviii. 16, as on the south of Mount Zion. Its total length is a mile and a half. It is a deep, retired glen, shut in by rugged cliffs, with the bleak mountain-sides rising over all. It became notorious in the times of Ahaz and Manasseh as the scene of the barbarous rites of Molech and Chemosh, when the idolatrous inhabitants of Jerusalem cast their sons and daughters into the red-hot arms of a monster idol of brass placed at the opening of the ravine (2 Kings xvi. 3; 2 Chron. xxviii. 3; Jer. vii. 31). To put an end to these abominations the place was polluted by Josiah, who spread over it human bones and other corruptions (2 Kings xxiii. 10, 13, 14), from which time it seems to have become the common cesspool of the city. These inhuman rites and subsequent ceremonial defilements caused the later Jews to regard it with horror and detestation, and they applied the name given to the valley to the place of torment.

48. ὁ σκώληξ, *vermis*, Hom. *Il.* xiii. 654, θυμὸν ἀποπνέων, ὥστε σκώληξ ἐπὶ γαίῃ. *Speciat. genus vermis cadavera corrodentis*, Sir. x. 11; 2 Macc. ix. 9. The words here are cited from Isaiah lxvi. 24.

49. *πυρὶ ἀλιθίσηται*. Salt and fire have properties in common. Salt, like a subtle flame, penetrates all that is corruptible, and separates that which is decaying and foul, whilst it fixes and quickens that which is sound. Fire destroys that which is perishable, and thereby establishes the imperishable in its purest perfection, and leads to new and more beautiful forms of being. Thus both effect a kind of transformation. Now "every one," our Lord saith, "shall be salted with fire;" either (1) by his voluntary entering upon a course of self-denial and renunciation of his sins, and so submitting to the purifying fire of self-transformation; or (2) by his being involuntarily salted with the fire of condemning judgment (Heb. x. 27, xii. 29), as the victims on the altar were salted with salt (Lev. ii. 13; Ezek. xliii. 24). See Lange.

50. *καλὸν τὸ ἄλα*. In its kind and its effect, as preserving from corruption.

*ἀναλον*. "It was the belief of the Jews that salt would by exposure to the air lose its virtue (Matt. v. 13) and become saltless. The same fact is implied in the expressions of Pliny *sal iners*, *sal tabescere*, and Maundrell asserts that he found the surface of a salt rock in this condition." Thomson, *Land and Book*, p. 382, describes "the sweeping out of the spoiled salt, and the casting it into the streets," as actions familiar to all men.

*ἐν τίνι*. 'Εν is clearly instrumental as in Matt. iii. 11, *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ*.

*ἀρτίστετε*. *ἀρτίειν* = (i) *apparare, instruere*, "to arrange, make ready," Hom. *Il.* xii. 86, *Od.* iv. 78; (ii) *condimentis aspergere, condire*. As a culinary word, "to dress savoury meat," "to season." In N. T. it occurs (a) here, (b) Lk. xiv. 34, and (c) Col. iv. 6.

*ἔχετε ἐν ἑαυτοῖς ἄλα*. In the common life of Orientals, salt was a sign of sacred covenant engagements and obligations (Lev. ii. 13; 2 Chron. xiii. 5). *Τό* eat salt together, meant to make peace, and enter into covenant with each other. Hence the connection here between the disciples having salt in themselves and being at peace one with another, which our Lord further enforced during this "brief period of tranquillity and seclusion" by speaking of the duty not only of avoiding all grounds of offence, but also of cultivating a spirit of gentleness and forgiveness (Matt. xviii. 15—20), which He illustrated by the Parable of the *Lost Sheep* (Matt. xviii. 12—14), and the *Debtor who owed Ten Thousand Talents* (Matt. xviii. 21—35).

## CHAPTER X.

6. After *αὐτοῖς* Rec. has *ὁ θεός*, which is omitted by Tischendorf and Tregelles on the authority of NBCLA, and also by Westcott and Hort.

16. *κατελόγει*. Rec. *ἠλόγει*, avoiding the unusual compound, and conforming the order to the parallel in St Matthew. Text *NBCDA*, which is more forcible and complete than the simple verb would have been. See Scrivener, *Introd.* p. 506.

21. After *ἀκολουθεῖ μοι* Rec. inserts *ἄρας τὸν σταυρόν*. The words are omitted by Tischendorf and Tregelles on the authority of *NBCDA*.

29. *ἡ μητέρα ἡ πατέρα*. Such is the order adopted by the most recent editors.

46. *τυφλὸς προσαίτης*. Rec. before *τυφλὸς* inserts *ὁ* and omits *προσαίτης*.

CH. X. 1—12. MARRIAGE LEGISLATION OF THE PHARISEES.

Matt. xix. 3—12.

1. *καὶ ἕκασθεν*. Between the events just recorded and those of which the Evangelist now proceeds to treat, many others had occurred, which he had passed over. The most important of these were

- (a) *The visit of our Lord to Jerusalem at the Feast of Tabernacles* (John vii. 8—10), which was marked by
  - (a) *The rebuke of the "Sons of Thunder" at the churlish conduct of the inhabitants of a Samaritan village on their way to the Holy City* (Luke ix. 51—56);
  - (b) *Solemn discourses during the Feast, and an attempt of the Sanhedrin to apprehend Him* (John vii. 11—52, viii. 12—59);
  - (c) *The opening of the eyes of one born blind* (John ix. 1—41), the revelation of Himself as the Good Shepherd (John x. 1—18);
- (β) *Ministrations in Judæa and Mission of the Seventy* (Luke x.—xiii. 17);
- (γ) *Visit to Jerusalem at the Feast of Dedication* (John x. 22—39);
- (δ) *Tour in Peræa* (Luke xiii. 22—xvii. 10);
- (ε) *The raising of Lazarus* (John xi. 1—46);
- (ς) *Resolve of the Sanhedrin to put Him to death, and His retirement to Ephraim* (John xi. 47—54).

*ἀναστὰς ἔρησατο*. The place, whither He now retired, has been identified with Ophrah, and was situated in the wide desert country north-east of Jerusalem, not far from Bethel, and on the confines of Samaria. Caspari would identify it with a place now called El-Faria, or El-Farah, about 2 hours N.E. of Nablous. *Chron. and Geog. Introd.* p. 185. Here in quiet and seclusion He remained till the approach of the last Passover, and then commenced a farewell journey along the borderline of Samaria and Galilee (Luke xvii. 11) and so by the further side of Jordan towards Judæa (Mark x. 1).

**πάλιν ἰδίδασκεν.** Portions of His teaching at this particular period are recorded by St Luke, and include the Parables of (a) *the Unjust Judge*, and (b) *the Pharisee and the Publican* (Luke xviii. 1—14). On the frontier of the region now traversed occurred in all probability the Healing of the Ten Lepers (Luke xvii. 12—19).

2. **γυναῖκα ἀπολύσαι.** St Mark omits the important words *κατὰ πάσαν αἰτίαν*, "for every cause" given by St Matthew (xix. 3). On this point the rival schools of Hillel and Shammai were divided, the former adopting the more lax, the latter the stricter view: the one holding that *any dislike*, which he felt towards her, would justify a man in putting away his wife; the other, that only notorious unchastity could be a sufficient reason. It has also been suggested that the object of the question may have been to involve Him with the adulterous tetrarch, in whose territory He was.

4. **βιβλίον ἀποστασίου.** See Deut. xxiv. 1. Moses did not command, but only *permitted* it (*ἐπέτρεψεν*), and laid it down that it should not be done hastily and passionately by mere word of mouth, but in a set form, with a written document properly prepared, attested, and executed before a magistrate, in order to give time for reflection and secure proper evidence. Copies of such "bills of divorce" are still preserved, and the formula is given by Lightfoot, *Hor. Heb.* on Matt. v. 31. The same facility of divorce still prevails in Mahometan countries.

5. **πρὸς τὴν σκληροκαρδίαν,** "having respect to, with a view to the hardness of your hearts."

6. **ἀπὸ δὲ ἀρχῆς.** From the law of Moses He appeals to a higher and anterior Law, and the original creation of man.

9. **ὁ οὖν.** In St Matthew xix. 4 the words are the words of God; in St Mark they are the words of Christ. They are words of God as being eternally valid; they are words of Christ, as rules for Christian life re-established by Him, Who "adorned and beautified" the holy estate of matrimony with His presence and first miracle at Cana of Galilee.

10. **εἰς τὴν οἰκίαν.** St Mark alone mentions this part of the conversation as having taken place in the house. He records several confidential household words of our Lord to His disciples, e.g. concerning (a) the power of casting out demons (ix. 28, 29); (b) the great in the kingdom of heaven (ix. 33—37); and (c) here, the Christian law of marriage.

### 13—16. SUFFER LITTLE CHILDREN TO COME UNTO ME.

Matt. xix. 13—15; Luke xviii. 15—17.

13. **καὶ προσέφερον.** These probably were certain parents, who honoured Him and valued His benediction. The "children" in St Mark and St Matthew are "infants" in St Luke xviii. 15.

**ἵνα ἄψηται αὐτῶν.** For the sequence of the subjunctive on the historic tenses as the established usage in Hellenistic Greek, see

Winer p. 360, note 2, and p. 363. St Matthew (xix. 13) adds, that "He should lay his hands upon them and pray for them," *ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς, καὶ προσεύξῃται*, as Jacob did on Ephraim and Manasseh (Gen. xlviii. 14). Hebrew mothers were accustomed in this manner to seek a blessing for their children from the presidents of the synagogues, who were wont to lay their hands upon them. "After the father of the child," says the Talmud, "had laid his hands on his child's head, he led him to the elders one by one, and they also blessed him, and prayed that he might grow up famous in the Law, faithful in marriage, and abundant in good works."

14. *ἤγανάκτησεν*. This feature is peculiar to St Mark. Only lately the Lord had expressed His love towards little children in a very remarkable manner (Mark ix. 36, 37). The verb, which expresses extreme grief and indignation, occurs three times in St Matthew, twice in St Mark, and once in St Luke, but is not found in St John.

*ἄφετε τὰ παιδία*. For this force of the verb comp. Mark i. 34, *καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια*; v. 37, *καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι*; John xi. 44, *λύσατε αὐτὸν, καὶ ἄφετε αὐτὸν ὑπάγειν*. "With holy displeasure Jesus takes the dim faith of these mothers, and the yet dimmer, unconscious faith of the children under His wing." Lange's *Life of Christ*, III, p. 451. Here we have the authorisation of infant baptism. "In parvulis natis et nondum baptizatis agnoscatur Adam; in parvulis natis et baptizatis et ob hoc renatis agnoscatur Christus. Qui Adam non agnoscit in parvulis natis, nec Christum poterit in renatis." St Ang. *Serm.* 174.

*τῶν γὰρ τοιούτων*. He says not of *these*, but of *such as these*: shewing that it is not children only, but the disposition of children which obtains the kingdom, and that to such as have the like innocence and simplicity the reward is promised.

16. *ἐναγκαλισάμενος*. See above, ix. 36. He ever giveth more than men ask or think. He had been asked only to touch the children. He doth more, He taketh them into His arms, layeth His hands upon them, and blesseth them.

*κατελόγα*. Except in Matt. xiv. 19; Luke xxiv. 30; Heb. xi. 20, 21 *εὐλογέω* is found without the augment in N. T. The *κατὰ* in composition is intensive, as in *καταφιλέω*, Matt. xxvi. 49.

#### 17—31. THE RICH YOUNG RULER.

Matt. xix. 16—30; Luke xviii. 18—30.

17. *καὶ ἐκπορευομένου*, and as He was going forth. He was just starting, it would seem, on His last journey towards Bethany.

*προσδραμών*. He ran up to Him, apparently from behind, eager and breathless. Then he knelt before Him, as was usual before a venerated Rabbi.

εἰς. Young (Matt. xix. 22), of great wealth, and an ἀρχων (Luke xviii. 18), or ruler of a local synagogue, like Jairus. Each synagogue had a decemvirate chosen from "men of leisure" (Heb. *Batlanin*), who were free from the necessity of labour and could devote themselves to the duties of the congregation and to study. The first three of this decemvirate were called "Rulers of the Synagogue." See Edersheim, *Jewish Life*, p. 262.

τί ποιήσω; He had probably observed our Lord's gracious reception of little children, and he desired to have part in the Kingdom promised to them. But his question betrays his fundamental error. Not by *doing* but by *being*, was an entrance into it to be obtained.

18. τί με λέγεις ἀγαθόν; Our Lord does not decline the appellation "good." He repels it only in the superficial sense of the questioner, who regarded Him merely as a "good Rabbi." "Non se bonum negat, sed Deum significat." Bede. The young man was ignorant (i) of our Lord's character, (ii) of his own heart.

19. τὰς ἐντολάς οἶδας. The young man is referred to the Commandments of the Second Table only, and they are cited generally from Ex. xx. 12—17. A striking instance of the free mode of quotation from the Old Testament even in such a case as the Ten Commandments.

μη ἀποστερήσης, "do not defraud" (Rev. Vers.). For this sense of ἀποστερέω, comp. 1 Cor. vi. 8, ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε; 1 Cor. vii. 5, μη ἀποστερεῖτε ἀλλήλους. It means *deprive none of what is theirs*, and has been thought to sum up the four Commandments which precede.

τίμα. A positive command. The negative commands are introduced in St Mark and St Luke by *μη* with the subjunctive, in St Matthew by *οὐ* with the future, according to the Hebrew idiom.

20. ταῦτα πάντα ἐφυλαξάμην. Adding, according to St Matthew, τί ἐτι ὕστερό; Compare the testimony of St Paul respecting himself, Phil. iii. 6, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος; Gal. i. 13. We are told that when the Angel of Death came to fetch the R. Chanina, he said, "Go and fetch me the Book of the Law, and see whether there is anything in it which I have not kept." Farrar's *Life of Christ*, ii. 161, n.

21. ἐμβλέψας. This word, which occurs again in verse 27 is applied (a) to the Baptist, where ἐμβλέψας τῷ Ἰησοῦ he said "Behold the Lamb of God" (John i. 36), (b) to the steadfast gaze of the maid-servant on St Peter (Mark xiv. 67), (c) to our Lord's look at the Apostle when he named him Cephas (John i. 42), and (d) when he turned and looked upon him, στραφεὶς ἐμβλέψεν (Luke xxii. 61) just before the cock crew for the second time. It implies a steadfast, earnest look, comp. Xen. *Cyr.* i. 3. 2, ἐμβλέπων αὐτῷ ἔλεγε.

ἠγάπησεν αὐτόν. Lightfoot remarks that the Jewish Rabbis were wont to kiss the head of such pupils as answered well. Some gesture

at least we may believe that our Lord used to shew that the young man pleased Him, both by his question and by his answer. The same has been suggested by Origen, Tom. III. p. 356, ed Lomm, *dilexit eum, vel osculatus est eum*. Bp Wordsworth in loc.

ἔν σε ἰσπερέ. He thus proposed to him one short crucial test of his real condition, and way to clearer self-knowledge. He had fancied himself willing to do whatever could be required: he could now see if he were really so.

πώλησον and δὸς τοῖς πτωχοῖς indicate the single act, ἀκολουθεῖ the continued following of Christ which was his duty.

22. ὁ δὲ στυγνάζας. The word occurs only in one other place. Matt. xvi. 3, *πυρράζει γὰρ στυγνάζων ὁ οὐρανός*, the heaven is red and lowering. The LXX. use the words three times for ΔΨΕΨ = *obstupescere*, ἐπὶ τινα, Ez. xxvii. 35; xxviii. 19; xxii. 10.

λυπούμενος. περιλινπος says St Luke (xvii. 23).

ἦν γὰρ ἔχων κτήματα πολλὰ. And these he preferred to possessions in heaven, and made, as Dante calls it, "the great refusal!" "Yet within a few months," to quote the words of Keble, "hundreds in Jerusalem remembered and obeyed this saying of our Lord, and brought their goods and laid them at the Apostles' feet" (Acts iv. 34). He was lost through the ἀπάτη τοῦ πλοῦτου (Matt. xiii. 22).

23. καὶ περιβλεψάμενος. "Sæpe describitur vultus Christi, affectui conveniens, et affectibus auditorum attemperatus." Bengel. Comp. Mark iii. 5, 34, viii. 33; Luke vi. 10, xxii. 61.

24. τέκνα. By this affectionate title He softens the sadness and sternness of His words.

The words τοὺς πεποιθότας ἐπὶ τοῖς χρήμασι are omitted by Tischendorf and are placed in brackets by Tregelles. They are wanting in the Sinaitic MS.

25. κάμηλον. Attempts have been made to explain away the natural meaning of these words. (a) Κάμηλον, a word which does not occur elsewhere, and which is said to mean "a thick rope," has been read instead of κάμηλον, without any MS. support; (b) others have explained τῆς τρυμαλίας τῆς ράφιδος as the name of a side-gate for foot-passengers, close by the principal gate at Jerusalem, called "the Needle's Eye," but there is no evidence of the existence of such a gate and the various readings τρύπημα ράφιδος (Matt.), τρήμα βελόνης (Luke), are opposed to this view; but (c) it is best to understand the words literally, and similar proverbs are common in the Talmud.

τρυμαλίας, i. q. τρύμα, from τρύω, to perforate, occurs in the LXX. of Judges xv. 11; Jer. xiii. 4, xvi. 16.

ράφιδος was rejected by the Attic purists. The more usual word was βελόνη (Lob. Phryg. p. 90) which occurs in St Luke xviii. 25.

27. ἐμβλέψας. For this heart-searching look see above, v. 21.

28. ἡμεῖς, emphatic, "We have left all and followed Thee," adding, as St Matthew relates, *τί ἄρα ἔσται ἡμῖν*; in reply to which our Lord uttered glorious words respecting the Twelve Thrones to be occupied by the Apostles "in the Regeneration," or "restoration of all things" (Matt. xix. 28).

29. ἡ γυναῖκα. Omitted by NBD, and the best editions. St Peter had not left his wife, 1 Cor. ix. 5.

καὶ ἔνεκεν τοῦ εὐαγγελίου. See above viii. 35, where the phrase *καὶ τοῦ εὐαγγελίου* is similarly inserted by St Mark. See also above, note on i. 21.

30. ἑκατονταπλασίονα. "The Christian gains back again already in this world, in the higher form of real spiritual essence, whatever in the physical and symbolical form of his life he has forfeited: houses enough, in the entertainment afforded him by his spiritual associates who receive him; brothers and sisters, in the highest sense of the term; mothers, who bless and tend the life of his soul; children, of his spirit; lands, of his activity, of his higher enjoyment of nature, of his delights; and all this ever purer, ever richer, as an unfolding of that eternal inheritance, of which it is said, 'All things are yours;' in spite of whatever persecutions of the world which dim the glory of these things." Lange, *Life of Christ*, III. 459.

30. μετὰ διωγμῶν. An important limitation. See 2 Cor. xii. 10; 2 Thess. i. 4; 2 Tim. iii. 11.

31. πολλοὶ δέ. Very signally was the former part of this verse fulfilled temporarily in the case of St Peter himself, finally in that of Judas; while the latter part was wonderfully realised in the instance of St Paul, so that this passage is chosen for the Gospel of the Festival of "the Conversion of St Paul." It was now that, to impress upon His hearers the important lesson that entrance into the kingdom of heaven is not a matter of mercenary calculation, our Lord delivered the memorable Parable of the Labourers in the Vineyard (Matt. xx. 1—16).

### 32—34. THIRD PREDICTION OF THE PASSION.

Matt. xx. 17—19; Luke xviii. 31—34.

32. ἦσαν δέ. Our Lord would seem to have now descended from Ephraim to the high road in order to join the caravans of Galilean pilgrims going up to Jerusalem.

ἦν προάγων. "After the manner of some leader who heartens his soldiers by choosing the place of danger for himself." Trench, *Studies*, p. 216. St Mark gives a special prominence to this critical period in His human history: he describes (a) the prophetic elevation and solemnity of soul which He displayed; (b) His advancing before them as the destined Sufferer, (c) the awe of the disciples as they followed Him.

οἱ δὲ ἀκολουθοῦντες. "They that followed," as though there were two bands of the Apostles, of whom one went foremost, while the others had fallen behind.

ἐφοβοῦντο. "There are few pictures in the Gospel more striking than this of Jesus going forth to His death, and walking alone along the path into the deep valley, while behind Him, in awful reverence, and mingled anticipations of dread and hope—their eyes fixed on Him, as with bowed head He preceded them in all the majesty of sorrow—the disciples walked behind and dared not disturb His meditations." Farrar, *Life*, ii. p. 179.

καὶ παραλαβὼν πάλιν. This was for the third time: the taking of the Twelve apart is noticed by all the Synoptists, the privacy, *κατ' ἰδίαν*, is peculiar to St Matthew.

λέγειν τὰ μέλλοντα, "to describe the things that were about to happen unto Him." For the force of λέγειν with the accusative, = "to describe," "to relate the details of," comp. *ἔλεγον τὴν ἔξοδον αὐτοῦ* in the account of the Transfiguration (Luke ix. 31).

33. ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα. These words have an emphasis of their own and are peculiar to this the third and clearest prediction of the Passion. They are found in all the Synoptists.

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν. This had not been intimated on either of the two previous occasions (a) Mark viii. 31; (b) Mark ix. 30—32.

34. ἐμπαίξουσιν αὐτῷ. For the construction of this verb with the dative, comp. Eur. *Bacchæ*, 867; Herod. iv. 134, and in N. T. Matt. xxvii. 29, ἐνέπαιξαν αὐτῷ; Mark xv. 20; Luke xxiii. 11. Of the details now enumerated, all the synoptists mention *the mockery*, and *the scourging*; St Mark and St Luke *the spitting*; St Matthew alone mentions *the crucifixion*; St Mark and St Luke *the putting to death*. Characteristically St Luke draws attention solely to the share which *the Gentiles* shall have in the Passion.

καὶ μετὰ τρεῖς ἡμέρας. The gradation noticeable in the triple intimation of the Passion is too minute and artless to be ascribed to the weaver of a mythical narrative. Each has a peculiar harmony of its own:—

- (i) The First, in the neighbourhood of Cæsarea Philippi, simply foretells to the Apostles the rejection of their Master by the Jews, and foreshadows His death in general terms;
- (ii) The Second, during the return to Capernaum, describes His betrayal into the hands of men, who would put Him to death;
- (iii) The Third, on the road towards Jerusalem, foretells His delivery into the power of the Sanhedrin, who would condemn Him, and then hand him over to the heathen authorities by whom He would be mocked, spitted on, scourged, crucified, and put to death.
- (iv) Common to all three is the prediction of the Resurrection on the third day.

We have only to estimate the overwhelming difficulties of any attempt to give a consistent and harmonious account of so unparalleled an incident as the prediction by any one of *his own death*, to perceive how utterly impossible it is that such a narrative could have been the result of design or of imagination. But the difficulties are immeasurably increased when the prediction is repeated, and each time under different circumstances, and amidst varying details. To be able to represent the Utterer of such unique, unprecedented, prophecies, as consistent on each occasion with Himself, maintaining the same calmness, balance, and absence of all excitement or exaggeration, heightening the picture each time by the addition of some minute feature always in strict harmony with what had gone before, this is indeed to produce a miracle to which the whole realm of literature, past or present, can produce nothing similar.

### 35—45. THE AMBITIOUS APOSTLES.

Matt. xx. 20—28.

35. Ἰάκωβος καὶ Ἰωάννης, and with them their mother Salome (Matt. xx. 20), to ask the same favour. We learn her name by comparison of Matt. xxvii. 56 with Mark xv. 40.

37. δὲς ἡμῖν. The mention of Thrones (Matt. xix. 28), as in reversion for the Twelve at the coming of their Master in glory, may have suggested the idea to the aspiring Three. This session on the right hand and on the left was a Jewish form of expression for being next to the king in honour.

38. οὐκ οἶδατε. "They had no sort of presentiment what terrible places of honour they would have shortly attained if their wish had been accorded them, namely the place of the two thieves who were crucified with Jesus, at His right hand and at His left." Lange, iv. 7.

τί αἰτεῖσθε. "What ye are asking for yourselves."

πίεν τὸ ποτήριον. This is the first time He employs this figure. Comp. Ps. lxxv. 8; Is. li. 17.

ἡ τὸ βάπτισμα. This expression here is peculiar to St Mark. "Baptizari proprie est aquis submergi, pro pati et mori; et baptismus pro afflictione, pro passione, pro morte ponitur." Maldonatus. St Matthew speaks only of the Chalice of Suffering. In the question as preserved to us by the second Evangelist we have the recurrence of a Key-word, which the Lord had used before, but which no one could have invented for Him, which is all His own. Some months before, expressions had fallen from His lips artlessly and incidentally, indicating an internal, a mysterious soul-conflict: Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ ὡς συνέχομαι ἕως οὗτου τελεσθῆ (Luke xii. 49, 50). Now His thoughts fall without strain or effort into their former groove. An expression, of which we have heard nothing since, recurs, and in the prospect of the selfsame awful future. Could design or imagination have produced this incidental harmony between words uttered in

mysterious soliloquy and the question now put to the ambitious Apostles?

39. *δυνάμεθα*. They knew not at the time what they said, but their words were recorded in heaven. They had yet to learn how serious their words were, and afterwards they were enabled to drink of that Cup, and to be baptized with that Baptism. "If their declaration, 'We can,' be estimated according to its real worth, it cannot be mistaken that our Lord acknowledges in some measure the truth of their declaration. He does not at all announce to them, as to Peter, that in the hour of affliction they would deny Him. He acknowledges that these Sons of Thunder, in their eager attachment to Him, in their fiery enthusiasm and magnanimity, and possessing the germs of the Spirit, could already accomplish something considerable." Lange.

*πίστεθε*. To St James was given strength to be steadfast unto death, and be the first martyr of the Apostolic band (Acts xii. 2); to St John (a) to bear bereavement, first, of his brother, then of the other Apostles; (b) to bear a length of years in loneliness and exile in sea-girt Patmos (Rev. i. 9); and (c) then to die last of the Apostles, as St James first.

40. *δοῦναι*. To give out of caprice, to lavish out of mere favour.

*ἀλλά* never is equivalent to *εἰ μή*. Comp. Winer, 566, 728. Hence, as in the A. V., we must understand here *δοθήσεται*, "but it shall be given."

*οἷς ἠτοίμασται*. To which St Matthew adds *ὑπὸ τοῦ πατρὸς μου*. "It is deeply to be weighed how accurately Christ distinguishes between the sphere of His own rule and that of His Father's."

41. *ἤρξαντο ἀγανακτεῖν*. The sons of Zebedee had been in a better social position than most of their brethren, and this attempt to secure a pre-eminence of honour kindled a storm of jealousy.

42. *οἱ δοκοῦντες ἀρχεῖν*. "Qui censentur imperare; i.e. quos gentes habent et agnoscunt, quorum imperio parent." Beza.

*κατακυριεύουσιν*, "lord it over them" (Rev. Vers.). The preposition is emphatic and gives the force of oppressive, tyrannical rule, where the ruler uses his rights for the diminution of the ruled and the exaltation of himself. The word is found in two other places; (a) in Acts xix. 16, where we read that the man possessed with an evil spirit *κατακυριεύσας ἀμφοτέρων ἰσχυσεν κατ' αὐτῶν*, prevailed against and overcame the seven sons of Sceva; (b) in 1 Pet. v. 3, where the Apostle, recalling possibly this very incident, warns the elders of the Church not to be "lords over God's heritage," *μὴδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ ὡς τέλει γενόμενοι τοῦ ποιμνίου*.

*κατέφουσι αὐτῶν*. This word occurs here only and in the parallel Matt. xx. 25.

45. *καὶ δοῦναι*. This is the first distinct utterance on Christ's part as regards the purport and object of His advent. He declares the

work of salvation is to be also one of redemption. It could be accomplished only by the payment of a price, and that price was His own life. "Seldom," it has been remarked, "has a truth of such profound import been spoken, as it were, so incidentally. It is as if He had revealed a portion of His own thoughts, as He walked in silent solitude in advance of the rest." He draws aside for a moment the veil which hid the "why" and the "wherefore" of His mysterious life. He clearly knows more than He reveals. He walks on calmly self-contained to the end. Can a scene like this have been imagined or invented?

λύτρον occurs only here and in Matt. xx. 28. The three great circles of images which the Scriptures employ when they represent to us the purport of the death of Christ, are (a) *ἱλασμός*, a *sin-offering*, or *propitiation* (1 John ii. 2, iv. 10); (b) *καταλλαγή*, *atonement*, i.e. *at-one-ment*, *reconciliation with an offended friend* (Rom. v. 11, xi. 15; 2 Cor. v. 18, 19); (c) as here, *λύτρον*, *the ransom or price paid for the redemption of a captive from slavery* (Rom. iii. 24; 1 Cor. vi. 20; 1 Pet. i. 19), while the act of redeeming is expressed by *ἀπολύτρωσις*, comp. *ἀποκαταλλάσσειν*, "prorsus reconciliare," as Eph. i. 7, *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ τὴν ἀφεσιν τῶν ἁμαρτιῶν*; 1 Pet. i. 18, *οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε*; Col. i. 14, *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν*. See Trench, *Synonyms*, p. 276.

ἀντὶ πολλῶν. Comp. the words of St Paul, 1 Tim. ii. 6, *ὁ δὸς ἑαυτὸν ἀντὶλυτρον ὑπὲρ πάντων*, shewing that Christ died not only for us, but in our stead. See Trench's *Synonyms*, p. 299.

#### 46—52. PASSING THROUGH JERICHO. BLIND BARTIMÆUS.

Matt. xx. 29—34; Luke xviii. 35—43.

46. καὶ ἔρχονται. Leaving behind them the upland pastures of Perea, the little company travelled along the road which led down to the sunken channel of the Jordan, and the luxuriant "district" of Jericho.

εἰς Ἱεριχῶ. This ancient stronghold of the Canaanites,—taken by Joshua (ii. vi.), founded for the second time under Hiel the Bethelite (1 Kings xvi. 34), visited by Elisha and Elijah before the latter "went up by a whirlwind into heaven" (2 Kings ii. 4—15)—was still in the days of Christ surrounded by towers and castles. Two of them lay in ruins since the time of Pompeius, but "Kypros, the last fortress built by Herod the Great, who had called it after his mother, rose white in the sun on the south of the town... The great palace of Herod, in the far-famed groves of palms, had been plundered and burnt down in the tumults that followed his death, but in its place a still grander structure, built by Archelaus, had arisen amidst still finer gardens, and more copious and delightful streams. A grand theatre and spacious circus, built by Herod, scandalized the Jews, while a great stone aqueduct of eleven arches brought a copious supply of water to the city, and the Roman military road ran through it." Geikie's *Life and Words of Christ*, II. p. 385.

ὄχλον ἰκανοῦ, consisting of the caravan of pilgrims from Galilee and others going up to Jerusalem for the Passover.

ὁ υἱός, "the son of Timæus, Bartimæus, a blind beggar," this is the translation according to the best reading. The patronymic is made into a proper name after the analogy of Bartholomew and others. "This account of him hints that he was a personage well known to Christians in St Mark's time as a monument of the Lord's miracle, as was probably also Simon the Leper; and the designation 'son of Timæus' would distinguish him, not merely from the father, but also from other sons." Lange. As in the case of the Gadarene demoniacs, he was probably better known, and hence his case is more particularly recorded. "All the roads leading to Jerusalem, like the Temple itself, were much frequented at the time of the feasts, by beggars, who reaped a special harvest from the charity of the pilgrims."

47. υἱὲ Δαυίδ. This was the popular designation of the Messiah. He may have heard of the recent resurrection of Lazarus, which took place in his own neighbourhood. Comp. Matt. ix. 27, xxi. 9, xxii. 42.

49. στάς. Stood still in the fulness of His compassionate heart.

φωνήσατε, "call him at once." The reading adds to the graphic features of the narrative.

50. τὸ ἱμάτιον αὐτοῦ. His *abba*, or upper garment.

ἀναπηδήσας, "sprang, or leaped, up." Comp. Hom. *Il.* xi. 379,

Ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἤδδα,

and the *LXX.* of 1 Sam. xx. 34; Prov. xviii. 4.

51. ῥαββουνί. The title only occurs here and in John xx. 16, where Mary Magdalene λέγει αὐτῷ Ἑβραϊστὶ ῥαββουνί, ὃ λέγεται διδάσκαλε. It was peculiar to the Galilæan dialect. See Lightfoot, *Hor. Heb. et Talm.* and Matt. xxiii. 6.

52. εἶπεν αὐτῷ, ἵψαγε. St Matthew alone (xx. 34) mentions that He had compassion and touched his eyes before they were restored to vision. St Luke alone (xviii. 42) records the word of power, Ἀνάβλεψον.

ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ, glorifying God, as Luke adds (xviii. 43), and joining the festal company of His Healer, who all likewise gave praise unto God for the miracle, which they had witnessed. Comp. Acts iii. 8—10. In the account of this Miracle the graphic power of St Mark is signally displayed. He describes (a) the great crowds that accompanied the Saviour, records (b) the full name of the blind man, (c) the words of the people to him, (d) how he cast away his garment, (e) started up, and (f) came to his Healer, (g) how he immediately recovered his sight, and (h) followed in the pilgrim train. After this signal proof of His miraculous power the Lord accepted the hospitality of Zacchæus, a superintendent of customs or tribute at Jericho (Luke xix. 1—10); uttered the Parable of "the Pounds" in order to correct the idea that the kingdom of heaven was about to

appear immediately (Luke xix. 11—27); and at length, six days before the Passover, reached the safe seclusion of the mountain hamlet of Bethany (John xii. 1).

## CHAPTER XI.

1. εἰς Βηθφαγή καὶ εἰς Βηθανίαν. Lachmann and Tischendorf with D and Latt. omit εἰς Βηθφαγή.

3. ἀποστέλλει. Rec. ἀποστελεῖ. Text from the parallel in St Matthew. Text  $\kappa\alpha\beta\delta\lambda\alpha$ [gr]. The present is used of future things, the occurrence of which is undoubted. The insertion of  $\pi\acute{\alpha}\lambda\upsilon$  is on the authority of  $\kappa\beta\delta\lambda\alpha$  Orig. The Revised Version renders it "and straightway he will send (or sendeth) him back (or again) hither."

8. σιβάσας is adopted by the most recent editors on the authority of  $\kappa\beta\delta\eta\kappa\lambda\mu$ .

ἐκ τῶν ἀγρῶν, in place of ἐκ τῶν δένδρων as in Rec., is supported by  $\kappa\beta\lambda\delta\alpha$ .

10. Rec. after βασιλεία repeats ἐν ὀνόματι κυρίου: om.  $\kappa\beta\delta\lambda\upsilon\delta\alpha$ .

23. Rec. after ἔσται αὐτῷ inserts ὁ ἐὼν εἴη. Om.  $\kappa\beta\delta\lambda\delta\alpha$ .

26. εἰ δὲ ὑμεῖς οὐκ κ.τ.λ. This verse is omitted by Tischendorf and Tregelles, with  $\kappa\beta\lambda\delta\alpha$ , as being interpolated from Matt. vi. 15.

## 1—11. THE TRIUMPHAL ENTRY.

Matt. xxi. 1—11; Luke xix. 29—44; John xii. 12—13.

1. καὶ ὅτε. The order of events at this point needs explanation. (1) The Saviour apparently reached Bethany on the evening of Friday, Nisan 8. There (2) in quiet retirement He spent His last earthly Sabbath; and (3) in the evening sat down to a festal meal provided by the sisters of Lazarus at the house of one Simon, who had been a leper (Matt. xxvi. 6; John xii. 1). (4) At this feast He was anointed by Mary (John xii. 3); and (5) during the night a council of the Jews was convened to consider the propriety of putting not Him only but Lazarus also to death (John xii. 10).

ἐγγίζουσιν. The Evangelist, passing over for the present the peaceful scene at the festal meal (Mark xiv. 3—9), translates us at once to Palm Sunday, as to time; and, as to place, to the region between Bethany and the mount of Olives. Observe the present tenses ἐγγίζουσιν, ἀποστέλλει, λέγει.

εἰς Βηθφαγή. On the first day of the Holy Week the Saviour left Bethany and proceeded towards Bethphage=*the house of unripe figs*, a little hamlet on the road between Jericho and Jerusalem. As in a journey towards Jerusalem it is always mentioned before Bethany, it seems to have been to the east of that village.

δύο τῶν μαθητῶν αὐτοῦ. The minuteness of the description that follows suggests that St Peter may have been one of these. If so, he was not improbably accompanied by St John.

πῶλον δεδεμένον. "In the East the ass is in high esteem. Stalier, livelier, swifter than with us, it vies with the horse in favour. Among the Jews it was equally valued as a beast of burden, for work in the field or at the mill, and for riding. In contrast to the horse, which had been introduced by Solomon from Egypt, and was used especially for war, it was the symbol of peace. To the Jew it was peculiarly national, for had not Moses led his wife, seated on an ass, to Egypt; had not the Judges ridden on white asses; and was not the ass of Abraham, the friend of God, noted in Scripture? Every Jew, moreover, expected, from the words of one of the prophets (Zech. ix. 9), that the Messiah would enter Jerusalem riding on an ass. No act could be more perfectly in keeping with the conception of a king of Israel, and no word could express more plainly that the king proclaimed Himself the Messiah." Geikie, II. p. 395.

ἐφ' ἧν οὐδέεις. This agrees with St Matthew's account of the she-ass (Matt. xxi. 2) and her colt with her. The colt would not have been used, so long as it was running with the mother. Unused animals were put to sacred purposes. See Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7.

3. ὁ κύριος. The words suggest that the man may have been a secret disciple. "Secret disciples, such as the five hundred who afterwards gathered to one spot in Galilee, and the hundred and twenty who met after the resurrection (1 Cor. xv. 6; Acts i. 15), were scattered in many places."

3. ἀποστέλλει, "straightway he sendeth him back hither." The present tense adds greatly to the vividness of the narrative as though the scene were taking place before the eyes of the Divine Speaker.

4. ἐπὶ τοῦ ἀμφόδου, "in the open street." *Ἀμφόδου*, (i) a road that leads round a place, a street or lane; (ii) a block of houses surrounded by streets; (iii) the quarter of a town. It occurs in the LXX. of Jer. xvii. 27, xlix. 26. Here it means, "the passage round the house," "the open street." Observe the minuteness of the circumstances specified. The Apostles would find the colt tied; it had never been ridden; it would be found outside, at the door of the house, in the open street; and persons would be near it, and the words which they would speak are predicted, and the answer is prescribed which the Apostles were to make.

7. τὰ ἱμάτια, over both indeed (Matt. xxi. 7), to do Him regal honour, just as the captains "took every man his garment, and put it under Jehu on the top of the stairs, and blew with trumpets, saying, Jehu is king" (2 Kings ix. 13).

ἐπ' αὐτόν. Upon the unused colt, while probably some of the Apostles led it by the bridle.

8. τὰ ἱμάτια, i. e. their "abbas" or "hykes," the loose blanket or cloak worn over the tunic or shirt. So myrtle-twigs and robes had been strewn by their ancestors before Mordecai, when he came forth from the palace of Ahasuerus (*Targ. Esther* viii. 15), so the Persian army had honoured Xerxes when about to cross the Hellespont (*Herod.* vii. 54), and so Robinson tells us the inhabitants of Bethlehem threw their garments under the feet of the horses of the English consul at Damascus, whose aid they were imploring (*Biblical Researches*, ii. 162).

στριβάδας. Στριβάς, from στρίβω, is explained by Hesychius as ἀπὸ μαβδων ἢ χλωρῶν χόρτων στρώσων. It means "layers of leaves."

κόψαντες ἐκ τῶν ἀγρῶν, "which they had cut from the fields," or "gardens." Eastern gardens are not flower gardens, nor private gardens, but the orchards, vineyards and fig-enclosures round a town. The road from Bethany to Jerusalem went through rich plantations of palm trees, and fruit- and olive-gardens.

9. οἱ προάγοντες. From St John xii. 12 we gather that a second stream of people issuing from the Holy City came forth to meet the Saviour, and these joining the others coming from Bethany, turned round and swelled the long procession towards Jerusalem. See Stanley's *Sinai and Palestine*, p. 191.

10. εὐλογημένη βασιλεία. The feelings of the multitudes found expression in the prophetic language of the Psalms, and they heralded the coming of the "Son of David" to establish His Messianic kingdom. See Pa. cxviii. 26.

11. καὶ εἰσῆλθεν. "At a particular turn in the road the whole of the magnificent city, as if rising from an abyss, burst into view. Then it was that the procession paused, and our Lord wept over the devoted capital (*Luke* xix. 41—44), and afterwards resumed his route towards Jerusalem, crossing the bridge over the Kedron, and passing through the gate now St Stephen's into Bezetha, the new town, through narrow streets, "hung with flags and banners for the feast, and crowded on the raised sides, and on every roof, and at every window, with eager faces."

εἰς τὸ ἱερόν. Ἱερόν (= templum) is the whole compass of the sacred enclosure, the *πέμπεος*, including the outer courts, the porches, porticoes, and other buildings subordinated to the temple itself. *Ναός* (*ædes*) from *ναίω*, "habito," as the proper habitation of God (*Acts* vii. 48; xvii. 24), the *οἶκος τοῦ Θεοῦ* (*Matt.* xii. 4) is the Temple itself, the heart and centre of the whole, the Holy, and the Holy of Holies, (comp. *Matt.* xxiii. 35). Irreverent as was the intrusion of the money-changers, the buyers and sellers, they had established themselves in the *ἱερόν*, not in the temple properly so called. See Trench's *Synonymy*, pp. 10, 11.

καὶ περιβλεψάμενος. "The actual procession would not proceed farther than the foot of Mount Moriah, beyond which they might not advance in travelling array, or with dusty feet." Before they reached

the Shushan gate they dispersed, and Jesus entered the courts of the Temple, surveyed the scene of disorder and desecration which they presented, with prolonged and calm and searching glance,

ἔξηλθεν, and the great Palm Sunday was over, many, doubtless, being disappointed who had expected that as He passed on towards the Temple, He would display some unmistakeable "sign," and claim the sceptre, and ascend the throne.

#### 12—14. THE WITHERING OF THE FIG-TREE.

Matt. xxi. 18, 19.

12. ἐπέπνευσεν. A late use for ἐπέπνευσεν. The contraction of  $\alpha\epsilon$  into  $\alpha$  instead of  $\eta$  in  $\piειπν\acute{\alpha}\omega$ ,  $\deltaιψ\acute{\alpha}\omega$ ; &c. occurs, though rarely, in the later Greek Authors.

13. ἔχουσαν φύλλα. It stood alone, a single fig-tree, *by the way-side* (Matt. xxi. 19), and presented an unusual show of leaves for the season.

ὁ γὰρ καιρὸς. That is, the *ordinary* fig-season had not yet arrived. The rich verdure of this tree seemed to shew that it was fruitful, and there was "every probability of finding upon it either the late violet-coloured autumn figs, which often hung upon the trees all through the winter, and even until the new spring leaves had come, or the first-ripe figs (Isai. xxviii. 4; Jer. xxiv. 2; Hos. ix. 10; Nah. iii. 12), of which Orientals are particularly fond." Farrar, *Life*, II. 213. But this tree had nothing but leaves. It was the very type of a fair profession without performance; a very parable of the nation, which, with all its professions, brought forth no "fruit to perfection." Comp. Luke viii. 14.

14. καὶ ἀποκριθεὶς, "arbori fructum neganti." Bengel.

μηκέτι μηδέις...φάγοι. The use of the Optative in the N. T. is somewhat rare. It occurs here in the expression of a wish, *may no man eat fruit from thee henceforward for ever*. Comp. the formula *μη γένοιτο*.

καὶ παραχρῆμα, immediately, adds St Matthew (xxi. 19), "the fig-tree withered away," though the disciples did not notice it till the following morning. Thus our blessed Lord exhibited at once a Parable and a prophecy *in action*.

#### 15—19. THE SECOND CLEANSING OF THE TEMPLE.

Matt. xxi. 12—17; Luke xix. 45—48.

15. ἤρξατο ἐκβάλλων. The nefarious scene, which He had sternly rebuked on the occasion of His first Passover, and which is recorded only by St John (ii. 13—16), was still-being enacted.

τοὺς πωλοῦντας. For the convenience of Jews and proselytes re-

siding at a distance from the Holy City, a kind of market had been established in the outer court, and here sacrificial victims, incense, oil, wine, and other things necessary for the service and the sacrifices, were to be obtained.

**τὰς τραπέζας.** Money would be required (1) to purchase materials for offerings, (2) to present as free offerings to the Temple treasury (Mark xii. 41; Luke xxi. 1), (3) to pay the yearly Temple-tax of half a shekel due from every Jew, however poor. All this could not be received except in a native coin called the Temple Shekel, which was not generally current. Strangers therefore had to change their Roman, Greek, or Eastern money, at the stalls of the money-changers, to obtain the coin required. This trade gave ready means for fraud, which was only too common.

**τῶν κολλυβιστῶν.** *κολλυβιστής*, for which the classical usage was *ἀργυρομοιβός*, comes from *κόλλυβος*, Heb. *Kolbôn*, said to be a Phœnician word, (i) a small coin, (ii) a rate of exchange. Comp. Arist. *Pax*, 1200; Cic. *in Verrem*, Act. ii. 3. 78, "Ex omni pecunia...deductiones fieri solebant: primum pro spectatione et *collybo*."

**τὰς περιστεράς.** Required for poor women coming for purification (Lev. xii. 6, 8; Luke ii. 24) from all parts of the country, and for other offerings. The sale of doves appears to have been in great measure in the hands of the priests themselves, and one of the high priests especially is said to have gained great profits from his dovecots on Mount Olivet.

16. **σκέυος.** He would not allow laden porters and others to desecrate the honour due to His Father's house by crossing the Temple courts as though they were public streets, "quasi per plateam." Bengel. This particular is peculiar to St Mark.

17. **πᾶσιν τοῖς ἔθνεσιν**, "for all the nations" (Rev. Vers.).

**σπήλαιον ληστῶν**, "a den of robbers." The distinction is to be borne in mind between *ληστής*, *latro*, "the brigand or violent spoiler," from *λῆς* or *λεία*, as our "robber," from "Raub," booty, who acts by violence and openly (2 Cor. xi. 26; Hos. vii. 1; Jer. vii. 11), and *κλέπτης*, *fur*, the "thief," or secret purloiner, who compasses his purpose by fraud and in secret (Matt. xxiv. 43; John xii. 6). "*Fures insidianter et occulta fraude decipiunt; latrones audacter aliena diripiunt*," Jerome *in Osee* 7. 1, quoted in Trench's *Syn.*, p. 153.

18. **ἀρχιερεῖς.** This title, it is to be remembered, was applied to (i) the high-priest properly so called; (ii) to all who had held the high-priesthood (the office under Roman sway no longer lasting for life, and becoming little more than annual); (iii) the heads of the twenty-four courses (1 Chron. xxiv., Luke i. 9).

19. **ἔξεπορεύετο.** Crossing the ridge of Olivet, He sought once more the retirement of Bethany.

## THE WITHERED FIG-TREE.

Matt. xxi. 20—22.

20. πρωτ. The early morning of Tuesday in Holy Week.

ξηραμμένην. From S. Matthew (xxi. 19) it would appear that "some beginnings of the threatened withering began to shew themselves, almost as soon as the word of the Lord was spoken; a shuddering fear may have run through all the leaves of the tree, which was thus stricken at its heart." Trench.

21. καὶ ἀναμνησθεὶς ὁ Πιέτρος. Who doubtless related the incident with all its attendant circumstances to St Mark. 22. See App., p. 222.

23. ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ. Language like this was familiar in the schools of the Jews. They used to set out those teachers among them, that were more eminent for the profoundness of their learning, or the splendour of their virtues, by such expressions as these, "He is a *rooter up* or *remover of mountains*." "They called Rabbah Bar Nachmani, *A rooter up of mountains*, because he had a piercing judgment." Lightfoot, *Hor. Heb.*

καὶ μὴ διακριθῆ. διακρίνειν (a) in the active voice means to *discriminate*, *distinguish*, *discern*, as Matt. xvi. 3, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκете διακρίνειν; Acts xv. 9, καὶ οὐδὲν διέκρινε μεταξύ ἡμῶν τε καὶ αὐτῶν; 1 Cor. xi. 29, μὴ διακρίνων τὸ σῶμα; (b) in the passive and middle voice, it means to *go to law*, to *dispute*, as Acts xi. 2, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς; Jas. ii. 4, οὐ διεκρίθητε ἐν ἑαυτοῖς; (c) to *dispute with oneself*, to *doubt*, *waver*; as here; Acts x. 20, πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος; Rom. iv. 20, εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη. 24. See Appendix, p. 222.

25\*. ὅταν στήκετε. The posture of prayer among the Jews seems to have been most often *standing*; comp. the instance of Hannah (1 Sam. i. 26), and of the Pharisee (Luke xviii. 11). When the prayer was offered with especial solemnity and humiliation, this was naturally expressed by (a) *kneeling*; comp. the instance of Solomon (1 Kings viii. 54), and Daniel (vi. 10); or (b) *prostration*, as Joshua (vii. 6), and Elijah (1 Kings xviii. 42). For construction of ὅταν cf. iii. 11.

ἀφίετε. In this place, where our Lord connects the strong assurance of the marvellous power of faith with the cursing of the fig-tree, He passes on most naturally to declare how such a faith could not be sundered from forgiving love, that it should never be used in the service of hate or fanaticism.

τὰ παραπτώματα. παράπτωμα, which literally denotes a *falling beside*, a *falling from the right way*, is used sometimes for an *error*, a *mistake in judgment*, as in Ps. xviii. 13, 14, where it is contrasted with the ἁμαρτία μεγάλη, and Polybius, ix. 10. 6, sometimes for a *mortal sin* as in Ezek. xviii. 26, and comp. Heb. vi. 6 with x. 26. It is rendered in our Version (1) *fault* in Gal. vi. 1; Jas. v. 16; (2) *offence*

\* See Appendix, p. 223.

in Rom. iv. 25, v. 15, 17, 18, 20; (3) *fall* in Rom. xi. 11, 12; (4) *trespass*, here, and in Matt. vi. 14, 15; 2 Cor. v. 19; Eph. ii. 1; Col. ii. 13; (5) *sins* in Eph. ii. 5; Col. ii. 13.

### 27—33. QUESTION RESPECTING JOHN THE BAPTIST.

Matt. xxi. 23—27; Luke xx. 1—8.

27. **περιπατούντος.** This again is in keeping with St Mark's vivid style of delineation.

**οἱ πρεσβύτεροι.** The ancient senators or representatives of the people. With the chief priests and scribes they constituted on this occasion a formal deputation from the Sanhedrin. We find the earliest notice of *the elders* acting in concert as a political body in the time of the Exodus (Ex. xix. 7; Deut. xxxi. 9). Their authority, which extended to all matters of the common weal, they exercised under (a) the Judges (Judg. ii. 7; 1 Sam. iv. 3); under (b) the Kings (1 Sam. xxx. 26; 1 Chron. xxi. 16; 2 Sam. xvii. 4); during (c) the Captivity (Jer. xxix. 1; Ezek. viii. 1); after (d) the Return (Ezra v. 5, vi. 7, 14, x. 8, 14); under (e) the Maccabees (1 Macc. xii. 6; 2 Macc. i. 10); in (f) the time of our Lord, when they denoted a distinct body in the Sanhedrin, amongst whom they obtained their seat by election, or nomination from the executive authority.

28. **ἐν ποίᾳ ἐξουσίᾳ;** They evidently wished to bring Him to account for His act of the day before, and for His assumption to teach as a Rabbi, without any license from the Schools, which was contrary to the established rule. The same question had been put to Him three years before and by the same persons (John ii. 18).

29. **ἐπερωτήσω.** They doubtless hoped that He would have claimed Divine authority, and then they would have had matter for accusation against Him, but He answered their question by another.

30. **τὸ βάπτισμα τοῦ Ἰωάννου.** John was the most recent upholder of the validity of the prophetic order in Israel, and he had distinctly testified to the Messianic authority of our Lord (John i. 29—34, 36); from whom did *he* receive *his* commission to baptize? Was it from heaven, or a mere human assumption of his own?

31. **ἔδν εἶπωμεν.** Observe the impressive abruptness here, which is more significant than the full expression of St Matthew (xxi. 26), and of St Luke (xx. 6). *If we shall say, From heaven; He will say, Why then did ye not believe Him? But should we say, From men—they dared not face the alternative, they feared the people, and were driven to a feeble evasion.* Rev. Mar. "*But shall we say,*" &c.

33. **οὐδὲ ἐγὼ λέγω.** The counter-question of Jesus was the consequence of the question of these men. "Him that inquires," saith one of old, "we are bound to instruct; but him that tempts, we may defeat with a stroke of reasoning."

## CHAPTER XII.

4. After *κακείνον* Rec. inserts *λιθοβολήσαντες* from parallel in St Matthew. Om. *ΝΒDLA*; *καὶ ἠτίμασαν* for *ἀπέστειλαν ἠτιμωμένον* is the reading of *ΝBDL*, and is adopted by Tischendorf and Tregelles, Westcott and Hort.

17. For *καὶ ἐθαύμασαν* of the Rec. Lachmann and Tregelles read *ἐθαύμαζον*, Tischendorf *ἐξεθαυμάζον* with *ΝB*, and so also Westcott and Hort.

22. *ἔλαβον αὐτήν* of Rec. is omitted by Tischendorf and Tregelles: om. *ΝΒCLM<sup>1</sup>Δ*. *καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα* is supported by *ΝBCLΔ*. The text was evidently the original, and has been variously emended from the context.

27. The *θεός* of the Rec. is wanting with *ζώντων* in *ΝABCD*.

28. *πάντων* is the strongest supported reading instead of *πασῶν*. *πρώτη πάντων* coalesce into one word = "first-of-all of the commandments."

29. Here there are many variations. Text *ΝBLΔ*.

31. Tischendorf and Tregelles, Westcott and Hort read simply *δευτέρα αὕτη* with *ΝBL*.

## 1—12. PARABLE OF THE WICKED HUSBANDMEN.

Matt. xxi. 33—46; Luke xx. 9—19.

1. *ἐν παραβολαῖς*. St Matthew presents us here with a group of three parables, (i) *the Two Sons* (xxi. 28—32), (ii) *the Wicked Husbandmen* (33—46), (iii) *the Marriage of the King's Son* (xxii. 1—14). St Mark and St Luke relate only the second of the three.

*ἀμπελώνα*. Our Lord seems to take up the words of the prophet Isaiah (v. 1—7) and to build His teaching the more willingly on the old foundations, as He was accused of destroying the Law. Comp. Deut. xxxii. 32; Ps. lxxx. 8—16; Ezek. xv. 1—6; Hos. x. 1. By the Vineyard we are to understand the Kingdom of God, as successively realized in its idea (1) by the Jew, and (2) by the Gentile. Trench's *Parables*, p. 193.

*ἐφύτευσεν*. The householder not merely possessed, he "planted" the vineyard. So God *planted* His spiritual vineyard (a) under Moses (Deut. xxxii. 12—14; Ex. xv. 17), (b) under Joshua, when the Jews were established in the land of Canaan.

*φραγμόν*. Not a hedge of thorns, but a stone wall to keep out wild boars (Ps. lxxx. 13), jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3). The word only occurs (a) here, (b) in the parallel Matt.

xxi. 33, (c) in Luke xiv. 23, "go ye into the highways and *hedges*," and (d) Eph. ii. 14, "the middle *wall of partition*." "Enclosures of loose stone, like the walls of fields in Derbyshire or Westmoreland, everywhere catch the eye on the bare slopes of Hebron, of Bethlehem, and of Olivet." Stanley, *Sinai and Palestine*, p. 421.

**ἰπολήνιον**, a *pit for the winepress*. The word only occurs here in the N. T. The winepress (*torcular*) *ληνός* (Matt. xxi. 33) = the Latin *lacus*, whence Wyclif's translation, "dalf a lake;" consisted of two parts, (1) the press (*gath*) or trough above, in which the grapes were placed, and there trodden by the feet of several persons amidst singing and other expressions of joy (Judg. ix. 27; Isaiah xvi. 10; Jer. xxv. 30); (2) a smaller trough (*yekeb*), into which the expressed juice flowed through a hole or spout (Neh. xiii. 15; Isaiah lxiii. 2; Lam. i. 15). Here the smaller trough, which was often hollowed ("digged") out of the earth or native rock and then lined with masonry, is put for the whole apparatus, and is called a *wine-fat*. This word occurs also in Isaiah lxiii. 3; Hos. ix. 2, marg.; compare *press-fat*, Hag. ii. 16; and *fat*, Joel ii. 24, iii. 13. *Fat* from A. S. *fæt* = a vessel, vat, according to the modern spelling.

**πύργον**, i.e. "a tower of the watchman," rendered "*cottage*" in Isaiah i. 8, xxiv. 20. Here the watchers and vinedressers lived (Isaiah v. 2), and frequently, with slings, scared away wild animals and robbers. At the corner of each enclosure "rises its square grey towers, at first sight hardly distinguishable from the ruins of ancient churches or fortresses, which lie equally scattered over the hills of Judæa." Stanley, p. 421. **ἔξιδεο**, see Appendix, p. 223.

**γεωργοῖς**. By these the spiritual leaders and teachers of the Jewish nation (Mal. ii. 7; Ezek. xxxiv. 2) are intended. Their land, secluded and yet central, was hedged round on the east by the river Jordan, on the south by the desert of Idumæa, on the west by the sea, on the north by Libanus and Anti-Libanus, while they themselves were separated by the Law, "*the middle wall of partition*" (Eph. ii. 14), from the Gentiles and idolatrous nations around.

**καὶ ἀπεδήμησεν**, "*went into another country*." The same word is used by all the Synoptists, but St Luke adds, *χρόνους ἰκανούς*, "for a long time."

2. **δούλον**. So St Luke xx. 10; *τοὺς δούλους*, Matt. xxi. 34; the prophets and other eminent messengers of God raised up at particular periods for particular purposes. "Servi sunt ministri extraordinarii, majores; agricolæ, ordinarii." Bengel.

**ἀπὸ τῶν καρπῶν**. The householder's share. The rent not being paid in money, but in a stipulated portion of the produce, according to the well-known *metayer* system once prevalent over great part of Europe. The prophets were sent to the people from time to time to require of them "the repentance and the inward longing after true inward righteousness, which the Law was unable to bring about."

3. **ἔδαραν.** Δέρειν=(i) "to flay," Hom. *Il.* i. 459; xxiii. 167, then (ii) from the effect of scourging, "to beat," Aristoph. *Ραπσ.* 618. For the N. T. usage, comp. John xviii. 23, *τί με δέρεις*; Acts v. 40, *καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δέραντες, παρήγγειλαν*; xvi. 37, as comp. with xvi. 22, where the prætors bid the lictors scourge (*βαθίζειν*) Paul, and when he refers to it afterwards he says, *δέραντες ἡμᾶς δημοσίᾳ.*

4. **ἐκεφαλῶσαν.** Here the ordinary reading is *ἐκεφαλῶσαν*. Tisch. (ed. 8) and Westcott and Hort adopt the very probable reading of NBL *ἐκεφαλῶσαν*, from *κεφάλιον*, dim. of *κεφαλή*, Plut. ii. 641 B, him they wounded in the head. See Appendix, p. 223.

5. **οὓς μὲν δέροντες.** Thus Jezebel "*slew the prophets of the Lord*" (1 Kings xviii. 13); Micaiah was thrown into a dungeon by Ahab (1 Kings xxii. 24—27); Elijah was threatened with death by Jezebel (1 Kings xix. 2); Elisha by Jehoram (2 Kings vi. 31); Zechariah was stoned at the commandment of Joash (2 Chron. xxiv. 21; comp. xxxvi. 16); Jeremiah was stoned by the exiles in Egypt; Isaiah, according to Jewish tradition, was sawn asunder (Heb. xi. 37, 38; 2 Chron. xxxvi. 15, 16). See Appendix, p. 223.

6. **ἀγαπητόν.** Note here the description of this last of the ambassadors of the householder. Not only was he his son, but his only one (*ἕνα*), his well-beloved, "a sone most dereworþ." Wyclif.

7. **δεῦτε ἀποκτείνωμεν.** Comp. Gen. xxxvii. 20; and especially John xi. 47—53, where "the servants" conspiring against "the Heir of all things" actually assign as their motive that "if they let Him alone, "they will lose both their place and nation."

8. **καὶ ἐξέβαλον αὐτόν.** The order is reversed in the first and third Gospels, which remind us of Naboth, whom they "carried forth out of the city, and stoned him with stones that he died" (1 Kings xxi. 13), and of Him, Who *suffered without the gate* (Heb. xiii. 12, 13; John xix. 17). The second Evangelist represents them as first killing the son, and then flinging forth the body and denying the ordinary rites of sepulture.

9. **ἐλεύσεται.** According to St Matthew, this was the answer of the Pharisees themselves, either, before they were aware, pronouncing sentence against themselves, or pretending in the hardness of their hearts not to see the drift of the Parable. The answer was followed by "a deep God forbid" from several voices (Luke xx. 16).

10. **οὐδὲ τὴν γραφήν.** "*Did ye never read even this Scripture?*" referring them to Psalm cxviii. 22, 23, a Psalm which the Jews applied to the Messiah, and which is actually twice applied to Him by St Peter, in Acts iv. 11; 1 Pet. ii. 7. St Luke (xx. 17) tells us that our Lord fastened His eyes upon His wondering hearers, while He directed their attention to this ancient prophecy respecting Himself in the very Psalm, whence had been taken the loud Hosannas of Palm Sunday (Mark xi. 9).

**εἰς κεφαλὴν γωνίας.** The image of the vineyard is for a moment abandoned for that of a building. The "head of the corner" was a large and massive stone so formed as when placed at a corner to bind together the two outer walls of an edifice. Comp. for the application of the expression to Christ, Eph. ii. 20, and consult Isaiah xxviii. 16; Dan. ii. 44. The penalties of rejecting Him are more fully brought out in Matt. xxi. 43, 44; Luke xx. 18. **ἐγένετο αὐτῇ,** see App., p. 223.

**12. ἐξήτουν.** All three Evangelists take note of the exasperation of our Lord's hearers at words which they now clearly perceived were directed against themselves. The chief priests and Pharisees sought to arrest Him on the spot at once (Luke xx. 19), but they were afraid of the multitudes, who regarded Him if not with the same deep feelings as on Palm Sunday, yet still as a prophet (Matt. xxi. 46), so they left Him and went their way (Mark xii. 12). One more Parable followed, that of the "Marriage of the King's Son" (Matt. xxii. 1—14), and once more the rulers of the nation were solemnly warned of the danger they were incurring. "Thus within a few hours of crucifixion, and conscious of the fact; in the intervals of mortal contest with the whole forces of the past and present, the wandering Galilæan Teacher, meek and lowly in spirit, so that the poorest and the youngest instinctively sought Him; full of Divine pity, so that the most sunken and hopeless penitent felt He was their friend; indifferent to the supports of influence, wealth, or numbers; alone and poor, the very embodiment of weakness, as regarded all visible help, still bore Himself with a serene dignity more than human. In the name of God He transfers the spiritual glory of Israel to His own followers; throws down the barriers of caste and nationality; extends the new dominion, of which He is Head, to all races, and through all ages, here, and hereafter; predicts the Divine wrath on His enemies in this world, as the enemies of God, and announces the decision of the final judgment as turning on the attitude of men towards Himself and His message." Geikie's *Life and Words of Christ*, II. pp. 414, 415; Liddon's *Dampton Lectures*, pp. 113—118, Sixth Edition.

### 13—17. THE QUESTION OF THE TRIBUTE MONEY.

Matt. xxii. 15—22; Luke xx. 20—26.

**13. καὶ ἀποστέλλουσιν.** Having failed themselves, the Jewish authorities resolved to send some of the Pharisees in company with the Herodians, to try to force Him to commit Himself by the answers He might give to their treacherous questions. A series of distinct attacks was now made upon our Lord. (a) The Pharisees took the lead with theirs, which was, indeed, the most cunningly devised; (b) the Sadducees followed; and (c) came the Scribes of the Pharisees' party.

**τῶν Ἡρωδιανῶν.** See note on ch. iii. 6. As before, so now, the Jewish royalists united themselves with the ultra-orthodox Pharisaic party. The Herodians came in person. The Pharisees sent some of their younger scholars (Matt. xxii. 16) to approach Him with the

pretended simplicity of a guileless spirit, and a desire to solve a perplexing question (Luke xx. 20).

14. *οὐδαμην*. This was said in a spirit of hypocritical flattery, as though they were ready to pay Him honour as the Messiah. We find Nicodemus saying the same thing in a spirit of sincerity (John iii. 2).

*καὶ οὐ μέλει σοι*. This was a cunning temptation to lift Himself above all respect for the Roman authorities.

*ἔξεστιν κήνσον*. The snare was no longer laid in the sphere of ecclesiastical questions, but in the more dangerous area of political duty. The tribute-money alluded to was a capitation tax levied by the Roman government, and keenly resented by Judas the Gaulonite (Acts v. 37) and his followers. If our Lord held the payment unlawful, He would compromise Himself with the Romans; if He sanctioned it, He would embroil Himself with the national party.

15. *εἰδὼς αὐτῶν τὴν ὑπόκρισιν*. "Jesus Verum se eis ostendit, ut dixerant." Bengel.

*φέρειτέ μοι*. "They would not be likely to carry with them the hated Roman coinage with its heathen symbols, though they might have been at once able to produce from their girdles the Temple shekel. But they would only have to step outside the Court of the Gentiles, and obtain from the money-changers' tables a current Roman coin." Farrar, *Life*, II. p. 231.

*δηνάριον*. For the value of which see above, vi. 37.

*δηνάριον*, or as St Matthew (xxii. 19) expresses it, *τὸ νόμισμα τοῦ κήνσου*, the current coin of the census; he does not veil under a Greek equivalent the hateful foreign word (*censum*).

16. *τίνος ἢ εἰκῶν*; "The little silver coin, bearing on its surface the head encircled with a wreath of laurel, and bound round with the sacred fillet—the well-known features, the most beautiful and the most wicked, even in outward expression, of all the Roman emperors, with the superscription running round, in the stately language of imperial Rome, *Tiberius Cæsar, Divi Augusti filius Augustus, Imperator*." The image of the Emperor would be regarded by the stricter Jews as idolatrous, and to spare their feelings, the Romans had allowed a special coinage to be struck for Judæa, without any likeness upon it, and only the name of the Emperor, and such Jewish emblems as palms, lilies, grapes, and censers.

16. *ἐπιγραφῆς*. "Inscription" or "legend," comp. Luke xxiii. 38, *ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος*; Apoc. xxi. 12, *καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ἐνὸματα ἐπιγεγραμμένα*.

17. *ἀπόδοτε*, "*pay back*," as being due. *ἀποδίδωμι, resolvo, exsolvo, quod debeo* (quia debitum quasi onus me premit) quo dando exsolvor, hinc *ἀπό*. Comp. Matt. v. 26, *οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην*; xx. 8, *κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν*; Luke vii. 42, *μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις*

ἐχαρίσαστο; Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφειλάς. It was not a question of a *voluntary gift*, but of a *legal due*. The head of the Emperor on the coin, the legend round it, and its circulation in the country, were undeniable proofs of the right of the actually existing government to levy the tax. "Ubicunque numisma alicujus regis obtinet, illic incolæ regem istum pro domino agnoscunt;" Maimonides. Remembrance of this precept "would have spared the Jewish war, the destruction of Jerusalem, and the downfall of their nation." Lange.

τὰ τοῦ θεοῦ τῷ θεῷ. He would remind them that besides the claims of the ruling powers, they had also the claim upon them of their Spiritual King, and obedience to Cæsar must ever be conditioned by obedience to God.

θαύμαζον. See notes on various readings. The tense is more impressive than the *θαύμασαν* of the Textus Receptus. Neither the orthodox Pharisee nor the aristocratic royalist had expected such an answer from the Galilæan Teacher.

#### 18—27. THE QUESTION OF THE SADDUCEES RESPECTING THE RESURRECTION.

Matt. xxii. 23—33; Luke xx. 27—39.

18. Σαδδουκαῖοι, "there came Sadducees;" the absence of the article before Σαδδουκαῖοι implies that they did not come as a class. Hitherto the Sadducees, "few, rich, and dignified," had stood aloof, and affected to ignore the disciples of the despised "Prophet of Nazareth."

19. Μωϋσῆς ἔγραψεν. The Law concerning the Levirate marriage is found in Deuteronomy xxv. 5. It was ordained for the preservation of families, that if a man died without male issue, his brother should marry his widow, and that the firstborn son should be held in the registers to be the son of the dead brother.

20. ἑπτὰ ἀδελφοὶ ἦσαν. It was probably a fictitious case, for the Jews were averse to the fulfilling of the enactment at all.

23. ἐν τῇ ἀναστάσει. Their difficulty originated entirely in a carnal notion that the connections of this life must be continued in another.

24. μὴ εἰδότες, "because ye do not know," μὴ stating the ground or reason of the mistake. Our Lord traces their error to ignorance (i) of the Scriptures, and (ii) of the power of God. He deals with the latter phase of ignorance first.

25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν. Had they known the power of God they could not have imagined that it was limited by death, or that the life of "the children of the resurrection" was a mere repetition of man's present mortal existence. Compare the argument of St Paul in 1 Cor. xv. 39—44, based on the endless variety of the creative power of God.

ὡς ἄγγελοι, "as angels in the heavens." The Sadducees denied not only the Resurrection, but the existence also of angels and spirits (Acts xxiii. 8). In His reply, therefore, our Lord embraces the whole area of their unbelief. He refers to the angels in heaven as persons, whose personal existence was a fact. Moreover in these words we have one of the few revelations which He was pleased to make as to the state after death. They imply that, as St Paul teaches, at the Resurrection "*we shall be changed*" (1 Cor. xv. 51), and the "*spiritual body*" will not be liable to the passions of the "*natural body*."

26. ἐν τῇ βίβλῳ Μωϋσέως. They had brought forward the name of *Moses* to perplex Him, He now appeals to the same great name in order to confute them. He does not reprove them for attaching a higher importance to the Pentateuch than to the Prophets, but for not tracing the Divine Mind on the important subject of the Resurrection even there.

ἐπὶ τοῦ βάλτου, "in the place concerning the bush" (Rev. Vers.), i.e. in the section of the Book of Exodus (iii. 6) called "*the Bush*." Similarly "*the lament of David over Saul and Jonathan*" in 2 Sam. i. 17—27 was called "*the Bow*;" and Ezekiel i. 15—28 "*the Chariot*." Compare also Rom. xi. 2; "in *Elias*," the section concerning *Elias*. In the Koran the chapters are named after the matter they contain, and so also the Homeric poems.

27. θεὸς νεκρῶν. Our Lord thus taught them that the words implied far more than that God was the God, in Whom Abraham and the patriarchs trusted and worshipped.

ἀλλὰ ζώντων. Jehovah could not have called Himself the God of persons who do not exist, and over whom death had completely triumphed. The patriarchs, therefore, though their bodies were dead, must themselves have been still living in the separate state, and awaiting the resurrection. St Matthew xxii. 33 alone tells us of the effect of this answer; καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. They were astonished beyond measure. "The imperfect well expresses the smile of amazement passing through the crowd from one to another." Carr *in loc.*

#### 28—34. THE QUESTION OF THE SCRIBE. THE GREATEST COMMANDMENT.

Matt. xxii. 34—40; Luke xx. 40.

28. εἰς τῶν γραμματέων. From Matt. xxii. 34, 35 it appears that he was a Pharisee, and a Master of the Law.

ποία ἐστὶν ἐντολὴ πρώτη πάντων; "what commandment is the first of all?" (Rev. Vers.). ποία, lit. "what sort," seems here to be = τίς. What is the first commandment and principal of all things? The force of the superlative in N. T. is sometimes increased by the addition of πάντων. Lucian, *μία πάντων ἢ γε ἀληθῆς φιλοσοφία*. This question, on which the schools of Hillel and Shammai were disagreed, the Lawyer put, tempting our Lord (Matt. xxii. 35),

hoping that He would commit Himself as an enemy of the Traditions. The Rabbinical schools taught that there were important distinctions between the Commandments, some being great and others small, some hard and weighty, others easy and of less importance. Great commands were the observance of the Sabbath, circumcision, minute rites of sacrifice and offering, the rules respecting fringes and phylacteries. Indeed, all the separate commandments of the ceremonial and moral Law had been carefully weighed and classified, and it had been concluded that there were "248 affirmative precepts, being as many as the members in the human body, and 365 negative precepts, being as many as the arteries and veins, or the days of the year; the total being 613, which was also the number of the letters in the Decalogue."

29. ἀπεκρίθη ὁ Ἰησοῦς. Pointing, it may be to the scribe's *tephillah*, תְּפִלָּה, the little leather box containing in one of its four divisions the *Shema* (Deut. vi. 4), which every pious Israelite repeated twice a day.

πρώτη ἐστίν. The Saviour quotes the introduction to the ten Commandments (Deut. vi. 4, 5) as the first command, not as forming one of the commandments, but as containing the principle of all.

31. δευτέρα αὐτή, "the second is this." The Lord had named only one commandment as great to the rich young ruler (Luke x. 27). To the Scribe He names two, as forming together "the great and first commandment." Besides quoting Deut. vi. 4, 5, He refers him to Lev. xix. 18.

33. τῶν ὀλοκαυτωμάτων. The Scribe gathers up in his reply some of the great utterances of the Prophets, which prove the superiority of love to God and man over all mere ceremonial observances. See 1 Sam. xv. 22; Psalm li.; Hosea vi. 6; Micah vi. 6—8.

34. νουνεχῶς, "wisely, discreetly," from νους and ἔχω: Pol. i. 83. 3, νουνεχῶς καὶ φρονίμως, v. 88. 2, νουνεχῶς καὶ πραγματικῶς. The word only occurs here in the N. T.

ὁ μακρὰν εἶ. The perception of Divine truth which his answer had shewed revealed that he wanted but little to become a disciple of Christ. "Si non procul es, intra; alias præstiterit, procul fuisse."

καὶ οὐδεὶς οὐκέτι. No other attempt was henceforth made to entangle the Redeemer by replies to subtle questions; "all alike kept aloof from one, from Whom chief priests and Rabbis equally went away humbled." Some, however, would refer to this occasion the question respecting the woman taken in adultery (John viii. 1—11).

### 35—37. OUR LORD'S COUNTER-QUESTION.

Matt. xxii. 41—46; Luke xx. 41—44.

35. καὶ ἀποκριθεὶς ὁ Ἰησοῦς, turning, apparently to a number of the Pharisees (Matt. xxii. 41) who had collected together, to converse probably over the day's discomfiture. The great counter-question is

brought forward by St Matthew in all its historic importance as the decisive concluding interrogation addressed to the Pharisees. St Mark points out by the words "*Jesus answered*" that the statement contained a reply to some question already put.

36. *αὐτὸς Δαυεὶδ ἔπεν.* The Pharisees are referred to the *cx<sup>th</sup>* Psalm, which the Rabbis regarded as distinctly Messianic. "*The Lord (Jehovah) said unto my Lord (Adoni), Sit thou on My right hand till I make thy foes a footstool for thy feet.*" In this lofty and mysterious Psalm, David, speaking by the Holy Ghost, was carried out of and beyond himself, and saw in prophetic vision that his Son would also be his Lord. The Psalm is more frequently cited by the New Testament writers than any other single portion of the ancient Scriptures (Acts ii. 34, 35; 1 Cor. xv. 25; Heb. i. 13, v. 6, vii. 17, 21). "In later Jewish writings nearly every verse of it is quoted as referring to the Messiah." *Perowne on the Psalms*, II. 291.

*κάθου* for *κάθησο*. We find the same form in Luke xx. 42; Acts ii. 34; Jas. ii. 3. See Winer, p. 98.

37. *πόθεν υἱός.* Abraham had never called Isaac or Jacob or any of his descendants *his lord*. Why then had David done so? There could be but one answer: "Because that Son would be David's Son as regarded human birth, his Lord as regarded His Divine Nature." This answer, however, the Pharisees declined to make, not through ignorance, but through unbelief in our Lord's Messianic claims.

*ὁ πολὺς ὄχλος*, either "*the common people*," or "*the great multitude*." The incident thus alluded to by St Mark and by him alone seems to imply that they listened to Him gladly, not merely in the general sense, but with special reference to His Divine dignity as the Messiah.

### 38—40. ADMONITION TO BEWARE OF THE SCRIBES.

Matt. xxiii. 1—39. Luke xx. 45—47.

38. *καὶ ἐν τῇ διδαχῇ.* The terrible denunciations of the moral and religious shortcomings of the leaders of the nation, which now fall from our Lord's lips, are given far more fully by St Matthew, xxiii. 1—39. It was only the Jewish Christians, for whom that Evangelist wrote, who could at once, and at that time, understand and enter into the terrible declension of Pharisaic Judaism. To the Gentile Christians of Rome, for whom St Mark wrote, "the great woe-speech" would be to a certain extent unintelligible. Hence the picture of the Scribes is here shortly given in their three principal features; (1) ambition, (2) avarice, and (3) hypocritical external piety. See Appendix, p. 223.

*ἐν στολαῖς.* *Στολή* fr. *στέλλω*, *instruo*, pf. 2 *ἔστολα*, (i) *apparatus*, (ii) *apparatus vestium*, a long sweeping robe. It is used in this sense by the Tragedians, by Xenophon, and Plato. In the N. T. we find the word applied to the young man at the sepulchre Mark xvi. 5, *καθήμενον ἐν τοῖς δεξιῶις περιβεβλημένον στολὴν λευκὴν*; to the prodigal son, Luke xv. 22, *ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην*; to the souls of the martyrs, Apoc. vi. 11, *καὶ ἔδωθη αὐτοῖς ἕκαστῳ στολὴ λευκή*. The

Scribes came out to pray in long sweeping robes, wearing phylacteries of extra size, and exaggerated tassels, hung at the corners of their *talliths*. Many such were doubtless to be seen at Jerusalem at this very time, who had come up to celebrate the Feast of the Passover. See note on p. 64.

**ἄσπασμούς.** The sounding title of "Rabbi," "Rabbi." See App., p. 223.

39. **καὶ πρωτοκαθεδρίας,** *chief seats in the synagogues, πρωτοκαθεδρίαί,* the seats of honour or "stalls" for the elders of the synagogue, were placed in front of the ark containing the Law, in the uppermost part, where they sat with their faces to the people, *πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.* See Eidersheim's *Temple and Synagogue Service*, p. 263. In the synagogue at Alexandria there were seventy-one golden chairs, according to the number of the members of the Great Sanhedrim.

**πρωτοκλισίας,** "*chief places at feasts*" (Rev. Vers.). The highest place on the divan, as amongst the Romans. Where a party consisted of more than three persons, it was the custom to arrange three of the couches on which they reclined round a table, so that the whole formed three sides of a square, leaving the bottom of it open for the approach of the attendants. These couches were then respectively designated *lectus medius, summus* and *imus*. The middle place in the *triclinium* was considered the most dignified. At a large feast there would be many such *triclinia*.

40. **οἱ κατασθίοντες.** This word is applied to (i) the birds devouring the seed sown, *τὰ πέτευνα κατέφαγεν αὐτά* (Matt. xiii. 4); then metaphorically to (ii) the prodigal son devouring his father's substance, *ὁ καταφαγὼν σου τὸν βλον μετὰ τῶν πορνῶν* Luke xv. 30; to (iii) the Galatians biting and devouring one another, *εἰ δὲ ἀλλήλους δάκνετε καὶ κατασθίετε* (Gal. v. 15); to (iv) a devouring fire, *πῦρ ἐκπορεύεται...καὶ κατασθίει τοὺς ἐχθροὺς αὐτῶν* (Apoc. xi. 5). See Appendix, p. 223.

**κρίμα,** (i) judgment, a judicial sentence as Rom. ii. 2, *τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀληθείαν,* (ii) the result of such sentence, punishment, as 1 Cor. xi. 32, *κρινόμενοι δὲ ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.*

#### 41—44. THE WIDOW'S MITE.

Luke xxi. 1—4.

41. **καὶ καθίσας.** In perfect calm and quiet of spirit after all the fierce opposition of this "day of Questions."

**κανάναντι τοῦ γαζοφυλακίου.** This treasury, according to the Rabbis, consisted of thirteen brazen chests, called "trumpets," because the mouths through which the money was cast into the chest were wide at the top and narrow below. They stood in the outer "Court of the Women." "Nine chests were for the appointed temple-tribute, and for the sacrifice-tribute, that is, money-gifts instead of the sacrifices; four chests for freewill-offerings, for wood, incense, temple-decoration, and burnt-offerings." Lightfoot, *Hor. Heb.*

**θεώρει.** Notice the imperfect; "*watched*," "*continued watching*" the scene.

**πῶς ὁ ὄχλος.** "Before the Passover, freewill offerings in addition to the temple-tax were generally presented." Lange.

**χαλκόν,** "*money*," lit. "*brass*." See above vi. 8; Matt. x. 9. **χαλκός** occurs twice in its literal sense in N. T. (1) 1 Cor. xiii. 1, **γέγονα χαλκός ἡχώων**; Apoc. xviii. 12, **καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου.**

**42. μία χήρα πτωχή.** One of the helpless class which He had just described as *devoured* by the extortion of the Scribes and Pharisees. In three words St Mark presents to us a picture of her desolation: she was alone, she was a widow, and she was poor.

**λεπτά δύο.** From *λέπω*, to strip off the rind or husk, to peel, or bark, as Hom. *Il.* i. 236, *περὶ γὰρ ῥὰ ἐ χαλκός ἐλεψεν φύλλα τε καὶ φλοῖον*, comes the adjective *λεπτός*, *stripped*, *husked*, and *λεπτόν*, τὸ (sub. νόμισμα), a very small copper coin, the *prutah*, or smallest Jewish coin, two of which made one Roman *quadrans*. We find the word again in Luke xii. 59, *οὐ μὴ ἐξέλθῃς ἐκείθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτόν ἀποδώσῃ.*

**ὄ ἐστιν κοδράντης.** *Κοδράντης*, Lat. *quadrans*, the fourth part of an *as*, and the smallest Roman coin. The word occurs again in Matt. v. 26, *ἕως ἂν ἀποδώσῃ τὸν ἔσχατον κοδράντην.* This poor widow gave two *λεπτά*, though, as Bengel remarks, she might have kept back one. She gave all.

**43. καὶ προσκαλεσάμενος.** Another of the graphic touches in this incident peculiar to St Mark. He (i) was *sitting* over against the treasury; (ii) He was *watching* the people casting in their contributions; (iii) He now *called to Him* His disciples, and (iv) points out to them the full meaning of her act of self-denial.

**44. ἐκ τοῦ περισσεύοντος.** "*Of their abundance, or superfluity*" (Rev. Vers.). St Luke contrasts it with *ὕστερημα*, St Mark with *ὕστερησις*. Comp. Matt. xiv. 20; *τὸ περισσεύον τῶν κλασμάτων*; Luke xii. 15, *οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.*

**αὕτη δέ.** "*Specimen iudicii olim exercendi, pro statu cordium.*" Bengel. It is not said that the gifts of the others were worthless. Many possessed, no doubt, no worth (Matt. vi. 1); others, a greater, or a less. The greatest value, however, attached itself to her gift, because of the self-denial which it implied.

## CHAPTER XIII.

8. The most recent editors omit in this verse *καὶ παραχάλ* with NBDL, the Latin, Coptic and Æthiopic Versions.

14. After τῆς ἐρημώσεως Rec. inserts τὸ ῥηθὲν ὑπὸ Δαυὶλ τοῦ προφήτου. The clause is omitted by NBDL, and appears to have been inserted from the parallel in St Matthew.

25. ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες. Rec. inserts τοῦ οὐρανοῦ before ἔσονται, Text NABCU, and reads ἐκπίπτοντες for πίπτοντες, which is supported by NBDL.

33. καὶ προσεύχεσθε inserted after ἀγρυπνεῖτε in Rec. is omitted by Lachmann and Tischendorf on the authority of BD\* and placed in brackets by Tregelles. It is also omitted by Westcott and Hort. It is a usual addition: see St Matt. xxvi. 41. Still "here even NLD side against B with AC and all other authorities, including the Egyptian and most Latin, as well as the Syriac versions." Scrivener's *Introd.* p. 473.

## XIII. 1—13. PROPHECIES OF THE DESTRUCTION OF JERUSALEM.

Matt. xxiv. 1—13: Luke xxi. 5—19.

1. καὶ ἐκπορευομένου. After this incident in the "court of the women," and apparently while the Saviour was still there, it came to pass, that two of the Apostles, Andrew and Philip, brought to Him the "inquiring Greeks," who had desired to see Him (John xii. 20—22). No sooner did He behold these "inquirers from the West," than He broke forth into words of mysterious joy (John xii. 24—26), and presentiments of His coming Passion (John xii. 27, 28); after which was heard the last of the Three Heavenly Voices, attesting the true dignity of His mission (John xii. 28). And so with the clear prevision that He was about to be "*lifted up*," upon His Cross, and if "*lifted up*," would "*draw all men unto Him*" (John xii. 32), He prepared to leave the Temple, which He was never to enter again. His public work was over. His last counsels, His final warnings, had been delivered. Leaving the Temple, He passed with His disciples down the eastern steps towards the valley of the Kidron. As they were passing on,

εἰς τῶν μαθητῶν αὐτοῦ invited His attention to the marvellous structure they were quitting, to the enormous size of its marble blocks, the grandeur of its buildings, and the gorgeous gifts with which, though still unfinished, it had been endowed (Luke xxi. 5).

ποταπός. We find ποταπός applied (i) to things in Luke i. 29, ποταπός εἶη ὁ ἀσπασμος οὗτος; 1 John iii. 1, ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ; (ii) to persons in Matt. viii. 27, ποταπός ἐστι

οὗτος; 2 Pet. iii. 11, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς. Josephus tells us that while some of the stones were forty-five feet, most were thirty-seven and a half feet long, twelve feet high, and eighteen broad. *Jos. Bell. Jud.* v. 6. 6; *Ant.* xv. 11. 3.

2. οὐ μὴ ἀφεθῆ. Though now they seem fixed in their places for eternity. And even as He said, less than forty years afterwards, "Zion was ploughed as a field, and Jerusalem became heaps, and the mountain of the House as the high places of the forest" (*Micah* iii. 12). Titus himself was amazed at the massive buildings of Jerusalem, and traced in his triumph the hand of God (*Jos. Bell. Jud.* vi. 9. 1). At his departure after the capture of the city, he left the tenth legion under the command of Terentius Rufus to carry out the work of demolition, and Josephus tells us (*Bell. Jud.* vii. 1. 1) that the whole inclosing walls and precincts of the Temple were "so thoroughly levelled and dug up that no one visiting the city would believe it had ever been inhabited." For a striking description of the destruction of the city, see Milman's *History of the Jews*, II. p. 16. The completeness of the ruin of the Temple becomes more apparent when compared with the magnificent remains of the temples at Karnak and Luxor, Baalbec and Athens.

3. εἰς τὸ ὄρος τῶν ἐλαιῶν. Nothing more appears to have been said now, and crossing the valley of the Kidron, the little company ascended the steep footpath that leads over the mount of Olives in the direction of Bethany. When they had reached the summit, He sat down (*Matt.* xxiv. 3; *Mark* xiii. 3).

Πέτρος καὶ Ἰ. καὶ Ἀ. For these Apostles at the bedside of the daughter of Jairus, see above, v. 37.

4. τί τὸ σημεῖον. The question is given more fully by St Matthew, xxiv. 3. It embraced three points: (i) the time of the destruction of the Temple; the sign (ii) of His Coming, and (iii) of the end of the world.

6. πολλοὶ ἐλεύσονται. Five tokens are here given, to which the Lord directs the attention of His disciples: (i) the rise of false prophets; (ii) wars and rumours of wars; (iii) the rising of nation against nation; (iv) earthquakes; (v) famines. For the teaching of false prophets at the siege of Jerusalem, see Milman, *History of the Jews*, II. p. 371.

7. μὴ θροεῖσθε. *θροεῖν* in Classical Greek means "to cry aloud," hence "to speak, to declare." Comp. Aesch. *Agam.* 103, *κύριός εἰμι θροεῖν*: *Prom. Vinc.* 608, *θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ*. The later use of the word connects it in the middle voice with womanish shrieks of fear, and in the passive with being terrified by a shout. Besides the parallel passage to this, *Matt.* xxiv. 6, it is only found in the N. T. in 2 *Thess.* ii. 2, *ἐρωτώμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ὑμῶν, . . . εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήδε θροεῖσθαι*.

**δε γενέσθαι.** For *δε* as expressing divine necessity, see above, viii. 31.

**9. ὄδινον.** This word only occurs in four places in the N. T. (a) Here, and the parallel Matt. xxiv. 8; (b) in Acts ii. 24, *ὃν ὁ Θεὸς ἀπέστησεν λύσας τὰς ὄδιννας* (the pangs) of death; (c) 1 Thess. v. 3, *τότε ἀφηνείδιος αὐτοῖς ἐφίσταται θάνατος, ὡσπερ ἡ ὄδιν τῇ ἐν γαστρὶ ἐχούσῃ*. The occurrence of the expression here is remarkable, and recalls other places of Scripture, where it is said that *πᾶσα ἡ κτίσις συστενάζει καὶ συναδίνει ἄχρι τοῦ νῦν* (Rom. viii. 22), waiting for its *παλιγγενεσία* (Matt. xix. 28) or New Birth.

**ταῦτα.** For the fulfilment of these prophecies comp. Jos. *Ant.* xix. 1; Tac. *Ann.* xii. 38, xv. 22, xvi. 13; Sen. *Ep.* xci. Tacitus describing the epoch (*Hist.* i. 2) calls it "opimum casibus, atrox præliis, discors seditionibus, ipsâ etiam pace sævum." These "signs" then ushered in the epoch of the destruction of Jerusalem, but realized on a larger scale they are to herald the End of all things; comp. 1 Thess. v. 3; 2 Thess. ii. 2.

**βλέπετε δὲ ὑμεῖς.** The pronoun here has great emphasis. *But take ye heed* (ye on your part, in the midst of these sorrows and troubles that surround you) *to yourselves*. For this construction of *βλέπετε* comp. Gal. vi. 1; 2 John 8.

**εἰς συνέδρια.** Of the actual hearers of the Lord some were destined to find this true within little more than fifty days. Thus, in Acts iv. 3, we find all the Apostles brought before the Sanhedrin, and again in Acts v. 18, 27. Similarly, St Paul was brought before the same council, Acts xxiii. 1.

**εἰς συναγωγὰς δαρήσεσθε.** Comp. 2 Cor. xi. 24, *ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἑλαβον, τρεῖς ἑραβδίσθην*. It was part of the duties of the Chazzan, or minister in each synagogue, to maintain order, and scourge the condemned. See Appendix, p. 224.

**ἐπὶ ἡγεμόνων καὶ βασιλέων.** Thus St Paul stood before *Felix* (Acts xxiv. 10—22), before *Festus* (Acts xxv. 1—12), before *Agrippa* (Acts xxvi. 1—23), before *Nero* (2 Tim. iv. 16). Our Lord also, we may believe, alluded to the general persecutions of the Christians in later times, and especially to that of the emperor Nero, in which St Peter and St Paul suffered martyrdom.

**10. τὸ εὐαγγέλιον.** And even so while many of His hearers were yet alive, the Gospel was proclaimed throughout the Roman Empire, from Arabia to Damascus, from Jerusalem to Illyricum, in Italy and in Spain. Comp. Rom. xv. 19, 24, 28; Col. i. 6, 23.

**11. μὴ προμεριμνᾶτε,** "be not anxious beforehand" (Rev. Vers.), be not distracted beforehand with anxiety. The word only occurs here in the N. T. See Clem. Alex. *Strom.* iv. 9. 72. For the meaning of "take no thought" in the Authorised Version see Wright's *Bible Word Book* p. 483; and Davies, *Bible English*, pp. 99, 100.

**8 ἐὰν δοθῇ.** Comp. Matt. x. 19, 20, where the words occur as a portion of our Lord's charge to His Twelve Apostles.

13. ὁ δὲ ὑπομένειν. (a) In Classical Greek ὑπομένειν suggested the thought of constancy in danger. Comp. Dem. *Phil.* i. 3, ὑπεμείνατε ὑπὲρ τῶν δικαίων τὸν πρὸς ἐκείνους πόλεμον, Thuc. i. 8; Plat. *Gorg.* 507 b. (b) In Josephus it is used to express the brave endurance of the Maccabean heroes (Jos. *Ant.* xii. 6, 7). (c) In the New Testament the verb occurs twice in St Matthew, once in St Mark, eight times in St Paul's Epistles, twice in St James, and is twice used by St Peter in the striking passage 1 Pet. ii. 20, τῶν γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομένετε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομένετε, τοῦτο χάρις παρὰ Θεοῦ. In St Luke alone does the noun ὑπομονή occur (xxi. 19), in St John neither verb nor noun. As used in the N. T. it always has a background of *manliness*. It means not merely *the endurance*, the "sustinentiam," or even the "patientiam," but the *perseverantiam*, the "brave patience," with which the Christian contends against the various hindrances, persecutions, and temptations, that befall him in his conflict with the inward and outward world. See Bp Ellicott on 1 Thess. i. 3; Trench's *Synonyms*, p. 189.

14—23. IMMEDIATE TOKENS OF THE DOWNFALL OF JERUSALEM.

Matt. xxiv. 15—25. Luke xxi. 20—24.

14. τὸ βδέλυγμα τῆς ἐρημώσεως, "the abomination that maketh desolate."

(i) The verb βδελύσσομαι, from which βδέλυγμα comes, means "to feel disgust for," "to detest." Comp. Arist. *Acharn.* 586; Rom. ii. 22, ὁ βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς;

(ii) In the LXX. it is specially applied to (a) idols, and (b) things pertaining to idols. Thus in 3 Kings xi. 5, 33 Astarte is called βδέλυγμα Σιδωνίων. Again Ahab is said, 3 Kings xx. 26, ἐβδέλυχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων, and Ahaz (4 Kings xvi. 3) to have made his son to pass through the fire κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὧν ἐξῆρε Κύριος ἀπὸ προσώπου τῶν νιῶν Ἰσραὴλ.

(iii) Thus the word passes into the New Testament, where it occurs six times. (a) here; (b) in the parallel, Matt. xxiv. 15; (c) Luke xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ and Apoc. xvii. 4, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων. See also Apoc. xvii. 5, xxi. 27.

iv. The key to the interpretation seems to be supplied by St Luke, who says (xxi. 20), "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," and thus shews that it is to be explained in some connection with the Roman legions.

v. Hence (a) Some would understand it to denote the vile abominations practised by the Romans on the place where the Temple stood. (b) Others, the Eagles, the standards of the Roman army, which were held in abomination by the Jews, both on account of

the representations of the Emperor which they bore, and because the soldiers were known to offer sacrifice to them. The Roman Eagles, therefore, rising over the site of the Temple, "where they ought not," and "compassing" the city (Luke xxi. 20), was the sign that the Holy Place had fallen under the dominion of the idolaters. (c) Others again would refer the words not only to the Roman Eagles, but to the outrages of lust and murder perpetrated by the "Zealots," which drove every worshipper in horror from the sacred Courts. See *Jos. Bell. Jud.* iv. 3. 7. But even this was in consequence of the compassing of the city by the Roman Legions. ἐστηκότα, see Appendix, p. 224.

ἐρημώσας. The verb ἐρημώω *desolo, devasto*, only occurs in the passive voice in the N. T. as Matt. xii. 25, πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται; and Apoc. xviii. 19, ἡ πόλις ἡ μεγάλη.....μὴ ὦρα ἡσημώθη. The noun ἐρημώσις, *devastatio*, only occurs here and in the parallel Luke xxi. 20. It is found occasionally in the LXX. as a rendering of עָרְוָה, עָרְוָה. Comp. Arrian *Expedit.* i. 9. 13.

ὁ ἀναγινώσκων. This is parenthetical.

φευγέτωσαν εἰς τὰ ὄρη. Compare the flight of Lot from the doomed "cities of the plain" to "the mountains," Gen. xix. 17. In accordance with these warnings the Christian Jews fled from Jerusalem to the Peræan town of Pella, a distance of about 100 miles. "Somewhere on the slopes of Gilead, near the scene of Jacob's first view of the land of his descendants, and of the capital of the exiled David, was Pella (identified with *Tabathat Fakkil*), so called by the Macedonian Greeks from the springing fountain, which likened it to the birthplace of their own Alexander.....From these heights Abner in his flight from the Philistines, and David in his flight from Absalom, and the Israelites on their way to Babylon, and the Christian Jews of Pella, caught the last glimpse of their familiar mountains." Stanley's *Sinai and Palestine*, p. 330.

15. μὴ δὲ εἰσελθάτω. The houses of Palestine, as we have seen in the case of the "paralytic borne of four," ch. ii. 3—12, were furnished with a flight of steps outside, by which the housetop could be reached without actually entering the house. The Christians were thus warned by our Lord to flee along the flat roofs to the city wall, and so make their escape.

16. τὸ ἱμάτιον, "his outer garment," which the labourer would throw off while at work in the field. Comp. Virgil, *Georg.* i. 299, "Nudus ara, sere nudus."

18. ἵνα μὴ γένηται χειμῶνος. With its rains and storms and swollen torrents, "neither," as St Matthew adds (xxiv. 20), "on the Sabbath day." We may well believe that the Christians made both these petitions theirs. At any rate we know what did take place. (a) The compassing of the city by the Roman armies spoken of by St Luke (xxi. 20) took place at the commencement of October, A.D. 66,

when the weather was yet mild and favourable for travelling. (b) The final siege, if any Christian Jews lingered on till then, took place in the still more open months of April or May. See Lewin's *Fasti Sacri*, p. 344 and p. 358. The Jewish custom, which forbade travelling on the Sabbath beyond a distance of 2000 ells, would make the Christian Jews' travelling on that day infinitely more difficult, even though they might themselves be possibly free from any scruple. "They would, in addition to other embarrassments, expose themselves to the severest persecutions of fanaticism." Lange.

19. αἱ ἡμέραι ἐκεῖναι, "for those days shall be tribulation, such as there hath not been the like" (Rev. Vers.). The unexampled atrocities of the siege of Jerusalem are fully described by Josephus. He declares that "the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so terrible as theirs were," "nor did any age ever produce a generation more fruitful in wickedness from the beginning of the world." The horrors of war and sedition, of famine and pestilence, were such as exceeded all example or conception. The city was densely crowded by the multitudes which had come up to the Passover. Pestilence ensued, and famine followed. The commonest instincts of humanity were forgotten. Acts of violence and cruelty were perpetrated without compunction or remorse, and barbarities enacted which cannot be described. Mothers snatched the food from the mouths of their husbands and children, and one actually killed, roasted, and devoured her infant son. (Comp. Lev. xxvi. 29; Deut. xxviii. 56, 57.) Dead bodies filled the houses and streets of the city, while cruel assassins rifled and mangled with the exultation of fiends. The besieged devoured even the filth of the streets, and so excessive was the stench that it was necessary to hurl 600,000 corpses over the wall, while 97,000 captives were taken during the war, and more than 1,100,000 perished in the siege. See Josephus, *Bell. Jud.* vi. 9. 3; Tacitus, *Hist.* v. 13; Milman's *Hist. of the Jews*, II. 16; Merivale's *History of the Romans*, VI. 59.

καὶ οὐ μὴ γένηται, "and never shall be," comp. the triple negative in Matt. xxiv. 21, οὐδ' οὐ μὴ γένηται.

20. ἐκόλωσεν. This word only occurs here and in the parallel, Matt. xxiv. 22. κολοῦναι, (i) "to mutilate," "to dock," Aristotle, (ii) "to abridge," "shorten." It occurs in the LXX. Version of 2 Sam. iv. 12, where we read that David "commanded his young men, and they cut off (κολοβοῦσι) the hands and the feet" of the murderers of Ishbosheth.

οὐκ ἂν ἐσώθη πᾶσα σὰρξ. In this formula οὐ coalesces with ἐσώθη so that οὐκ ἐσώθη = ἀπώλετο.

ἐκόλωσεν, "He shortened." Aorist. An event still future is by the divine prescience regarded as already past. The subsequent history of events is the best commentary on the words. Had the horrors within and without which accompanied the siege of Jerusalem been prolonged, the utter desolation of the country would have been the result. But in mercy they were shortened, (1) by the swift and energetic measures of

the invading armies, and (2) by the infatuation of the besieged. On his part Titus encircled the city with a wall five miles in extent, and fortified it with thirteen strong garrisons in the almost incredibly short space of three days, and Josephus makes special mention of his eagerness to bring the siege to an end. On the other hand, the leaders of the factions within slew the men who would have taught them how the siege might be prolonged, burnt the corn which would have enabled them to hold out against the enemy, and abandoned the towers, which were in reality impregnable. Thus the city, which in the time of Zedekiah (4 Kings xxv. 1—4; Jer. xxxix. 1, 2) had resisted the forces of Nebuchadnezzar for sixteen months, was taken by the Romans in less than five.

22. **ψευδοχριστοί.** Josephus tells us that false prophets and impostors prevailed on multitudes to follow them into the desert, promising there to display signs and wonders (comp. Acts xxi. 38); and even at the last, when the Temple was in flames, numbers of all ages flocked thither from the city upon the proclamation of a false prophet, and of six thousand assembled there on this occasion, not one escaped the fire or sword. But such imposture is to be still more signally realized with "*signs and lying wonders*" before the final coming of Christ (2 Thess. ii. 1—12).

**πρὸς τὸ ἀποπλανᾶν,** *that they may lead astray, if possible, the elect* (Rev. Vers.). The words of St Mark are the best commentary on the form of words adopted by St Matthew xxiv. 24, ὥστε πλανῆσαι, "with the view of deceiving." The verb ἀποπλανᾶω, *a vero in errorem abduco*, only occurs once more in 1 Tim. vi. 10, ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως.

23. **ὑμεῖς δὲ βλέπετε.** "*But take ye heed.*" Repeated and emphatic exhortation to watchfulness.

#### 24—31. THE SECOND COMING OF CHRIST.

Matt. xxiv. 29—33. Luke xxi. 25—33.

24. **ἐν ἐκείναις ταῖς ἡμέραις.** He, to Whom "*a thousand years are as one day, and one day as a thousand years*" (2 Pet. iii. 8), to Whom there is no past or future but one eternal Present, passes from one chapter to another in the history of the world with the ease of One, Who seeth all things clearly revealed.

**ὁ ἥλιος.** Two of those then listening to the Lord have themselves described the signs in the physical world which are to usher in the End; (a) St Peter, in his second Epistle, iii. 1—13, and (b) St John, in Apoc. xx. xxi. For the use of similar figurative language in the prophets comp. Isaiah xiii. 10; Ezek. xxxii. 7, 8; Joel ii. 28—32, as cited in Acts ii. 19, 20.

25. **ἔσονται πίπτοντες.** For the formation of periphrastic tenses by the participle and εἶμι, comp. Matt. xix. 22, ἦν γὰρ ἔχων κτήματα πολλά; Mark xv. 43, ἦν προσδεχόμενος; Luke xxi. 17, ἔσεσθε μισούμενοι; xxi. 24, Ἱερουσαλὴμ ἔσται παταυμένη.

26. τὸν υἱὸν τοῦ ἀνθρώπου. Even when speaking of the "glorious majesty" of His Second Advent, He calls Himself by the name which links Him to the Humanity He came to save. For the title see note on ch. ii. 10, and compare John v. 22, 27, "the Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment also, because *he is the Son of man.*"

ἐν νεφέλαις, "in clouds." And so the angels distinctly stated to the Apostles at the Ascension (Acts i. 11); and Daniel foresaw Him *coming with the clouds of heaven* (Dan. vii. 13, 14).

27. ἐπισυνάξει. Comp. Matt. xxiii. 37, 'Ιερουσαλήμ, 'Ιερουσαλήμ... ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου; and 2 Thess. ii. 1, ἐρωτώμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν.

28. ἀπὸ δὲ τῆς συκῆς. They had already been taught one lesson from the withered fig-tree, they are now bidden to learn another from the tree *when her branch is yet tender.*

τὴν παραβολήν, "*her parable*" (Rev. Vers.).

ἀπαλδὸς γένηται, "*is now become tender*" (Rev. Vers.). The word only occurs here and in the parallel, Matt. xxiv. 32.

29. ἕγγύς ἐστιν, "*that He is nigh,*" viz. the Judge spoken of in verse 26.

ἐπὶ θύραις "at the doors." There is no *even* in the Greek. Comp. James v. 3, ἰδοὺ ὁ κρῖτης πρὸ τῶν θυρῶν ἔστηκεν. "There is something solemn in the brevity of the phrase, without the nominative expressed." Bp Wordsworth.

30. ἡ γενεὰ αὕτη. *Genea* denotes (i) *birth, age*, as Homer's νεώτατος γενεῆ, πρεσβύτατος γενεῆ; (ii) *birth, race, descent*; (iii) *a generation of men living at the same time, δύο γενεαὶ μερόπων ἀνθρώπων* Hom. Il. i. 250; (iv) *the entire race of men*, Luke i. 48. He, Who surveys all things as an Eternal Present, "turns the thoughts of His disciples to two horizons, one near and one far off:"—

(i) *In reference to the destruction of Jerusalem*, He declares that the generation of the literal Israel then living would not pass away before the judgments here predicted would fall upon Jerusalem, just as God had made their forefathers wander in the wilderness "until all the generation was consumed" that had come out of Egypt "and done evil in the sight of the Lord" (Num. xxxii. 13);

(ii) *In reference to His own Second Coming*, and the world at large, He affirms that the race of men, and especially *the generation of them that sought the Lord* (Ps. xxiv. 6), the faithful seed of Abraham, should not pass away until all these things should be fulfilled.

31. οἱ δὲ λόγοι μου. Never did the Speaker seem to stand more utterly alone than when He uttered this majestic utterance. Never did it seem more improbable that it should be fulfilled. But as we look across the centuries we see how it has been realized. His words have

passed into laws, they have passed into doctrines, they have passed into proverbs, they have passed into consolations, but they have never "passed away." What human teacher ever dared to claim an eternity for his words?

### 32—37. FINAL EXHORTATION TO WATCHFULNESS.

Matt. xxiv. 36—42; Luke xxi. 34—36.

32. οὐδὲ ὁ υἱός. As our Lord is said to have "increased in wisdom" as well as "in stature" (Luke ii. 52), to have *prayed* to the Father (Matt. xiv. 23, xxvi. 39, 42—44, &c.); to have *received commandment* from the Father (John xiv. 31), even so it is here said by Himself that His knowledge is limited. But we may believe (i) that it is only as the *Son of Man*, that anything could be unknown to Him, Who said "I and my Father are one;" and (ii) that as the Eternal Word, the one Messenger of Divine Revelation, He did not know of that day and that hour *so as to reveal them to man*. "In Patre Filius scit, though it is no part of His office to reveal it a Patre." St Augustine, quoted by Bp Wordsworth.

33. ἀγρυπνεῖτε, (i) *to be sleepless*, (ii) *to be vigilant*. It occurs four times in the N.T.; (a) here, (b) in the parallel, Luke xxi. 36; (c) Eph. vi. 18, διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι.....καὶ εἰς τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερησέτε; (d) Heb. xiii. 17, κειθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὡς λόγον ἀποδώσαντες.

34. ἀπόδημος, one who is absent from his people, who goes on foreign travel, sojourning in a strange country. The verb ἀποδημοῦν occurs in xii. 1, καὶ ἀπεδήμησεν. "Which gon fer in pilgrimage," Wyclif. Even so our Lord left His Church, gave authority to His servants the Apostles, and to those who should come after them, and to every man his work, and is now waiting for the consummation of all things. See Appendix, p. 224.

35. ἡ ὄψις. On the night watches see above, ch. vi. 48. In the Temple the priest, whose duty it was to superintend the night sentinels of the Levitical guard, might at any moment knock at the door and demand entrance. "He came suddenly and unexpectedly, no one knew when. The Rabbis use almost the very words in which Scripture describes the unexpected coming of the Master, when they say, Sometimes he came at the cock-crowing, sometimes a little earlier, sometimes a little later. He came and knocked, and they opened to him." Mishnah, *Tamid*, i. 1, 2, quoted in Edersheim's *The Temple and its Services*, p. 120. γρηγορεῖτε οὖν, see Appendix, p. 224.

36. μὴ ἐλθὼν ἐξαίφνης. "During the night the 'captain of the Temple' made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire—a punishment, as we know, actually awarded." Edersheim, p. 120.

37. **γρηγοράτε.** Observe in this chapter the emphasis given to Christ's exhortation, "*Watch!*" The Apostle, under whose eye St Mark wrote his Gospel, would seem to wish us to notice in spite of what frequent warnings he himself failed to watch and fell. St Matthew tells us how the Lord sought to impress these lessons of watchfulness and faithfulness still more deeply by the Parables of the "*Ten Virgins*" (Matt. xxv. 1—13), and the "*Talents*" (Matt. xxv. 14—30), and closed all with a picture of the Awful Day, when the Son of Man should separate all nations one from another as the shepherd divideth his sheep from the goats (Matt. xxv. 31—46). So ended the great discourse on the Mount of Olives, and the sun set, and the Wednesday of Holy Week had already begun before the little company entered the hamlet of Bethany.

## CHAPTER XIV.

10. **ἵνα αὐτὸν παραδοῖ** is to be preferred to **ἵνα παραδῶ αὐτόν** and is adopted by Tischendorf and Tregelles.

19. Rec. inserts **οἱ δὲ** before **ἤρξαντο**; om. NBL; **εἰς κατὰ εἰς** is supported by NBLΔ for **εἰς καθ' εἰς** of Rec.: **καὶ ἄλλος μὴ τι ἐργώ**; is omitted in the most recent editions on the authority of NBCLPA.

24. **καινῆς** before **διαθήκης** is omitted by NBCDL. It seems to have come from St Paul's words in 1 Cor. xi. 25.

27. **ἐν τῇ νυκτι ταύτῃ** inserted by Rec. after **σκανδαλισθήσεσθε** is wanting in NBC<sup>1</sup>D.

35. As in the first Gospel so here the remarkable difference between **προσελθών** and **προελθών** is found. But the latter reading is strongly supported by NBFKMN.

51. The omission of **οἱ ρεανίσκοι** after **κρατοῦσιν αὐτόν** is justified by the reading of NBC<sup>1</sup>DLA. The words probably arose from **τὸν ρεανίσκον** in margin as a gloss on **αὐτόν**.

68. Rec. for **οὔτε** twice reads **οὐκ** and **οὐδέ**: text NBDL.

70. After **Γαλιλαῖος εἰ** Rec. inserts **καὶ ἡ λαλιά σου ὁμοιάζει**. The insertion seems to be from the parallel in St Matthew; om. NBCDL.

## 1, 2. THE SANHEDRIN IN COUNCIL.

Matt. xxvi. 1—5; Luke xxii. 1, 2.

1. **τὸ ἄζυμα.** St Matthew says simply **τὸ πάσχα** (xxvi. 2); St Luke (xxii. 1) **ἡ ἑορτὴ τῶν ἀζύμων**. The word **ἄζυμος** occurs twice in classical writers; Plato, *Tim.* 74 D, **ἄζυμος σάρξ**; Athen. III. 74, **ἄρον ἄζυμον**.

We have ἀροὶ ἀζύμων Exod. xxix. 2; ἡ ἑορτὴ τῶν ἀζύμων, Exod. xxiii. 15; Lev. xxiii. 6; αἱ ἡμέραι τῶν ἀζύμων, Acts xii. 3, xx. 6. The verb is applied to Christians generally 1 Cor. v. 7, 8. The "Feast of unleavened bread" commenced on the 15th and lasted for seven days, deriving its name from the *Mazoth*, or unleavened cakes, which was the only bread allowed during that week (Exod. xii. 34, 39; Deut. xvi. 3). From their close connection they are generally treated as one, both in the Old and in the New Testament, and Josephus, on one occasion, even describes it as "a feast for eight days." Jos. *Antiq.* ii. 15. 1; Edersheim, p. 177.

**μερὰ δύο ἡμέρας.** From St Matthew's account we gather that it was as they entered Bethany that our Lord Himself reminded the Apostles (Matt. xxvi. 1, 2) that after two days the Passover would be celebrated, and *the Son of Man be delivered up to be crucified*. He thus indicated the precise time when "the Hour" so often spoken of before should come, and again speaks of its accompanying circumstances of unutterable degradation and infamy—ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.

**καὶ ἐξήτουν οἱ ἀρχιερεῖς.** While the Saviour was in quiet retirement at Bethany the rulers of the nation were holding a formal consultation in the court of the palace of Caiaphas (Matt. xxvi. 3) how they could put Him to death. Disappointed as they had been in ensnaring Him into matter for a capital charge, they saw that their influence was lost unless they were willing to take extreme measures, and the events of the Triumphal Entry had convinced them of the hold He had gained over many of the nation, especially the bold and hardy mountaineers of Galilee. The only place where He appeared in public after the nights had been spent at Bethany was the Temple, but to seize Him there would in the present excited state of popular feeling certainly lead to a tumult, and a tumult to the interposition of Pilate, who during the Passover kept a double garrison in the tower of Antonia, and himself had come up to Jerusalem.

**ἐν δόλω.** The idea of entrapping Him by subtle question had proved a failure (xii. 18—27), and no less the plan of bringing Him into discredit with the Roman government (xii. 13—17), while the feelings of the people rendered any appeal to force impossible.

2. **μὴ ἐν τῇ ἑορτῇ,** not during the feast, including τὸ πάσχα and the seven days τῶν ἀζύμων.

**θόρυβος.** For details of terrible tumults at the Passover when hundreds of thousands crowded the city like a vast army see Jos. *Ant.* xvii. 9. 3, and xvii. 10. 2.

**μήποτε ἔσται,** "lest haply there shall be" (Rev. Vers.).

3—8. **THE FEAST IN SIMON'S HOUSE. THE ANOINTING BY MARY.**  
Matt. xxvi. 6—13; John xii. 1—8.

3. **καὶ οὗτος αὐτοῦ ἐν Βηθανίᾳ.** Meanwhile circumstances had occurred which in their result presented to the Jewish authorities a

mode of apprehending Him which they had never anticipated. To relate these the Evangelist goes back to the evening before the Triumphal Entry, and places us

ἐν τῇ οἰκίᾳ Σίμωνος, who had been a leper, and possibly had been restored by our Lord Himself. He was probably a near friend or relation of Lazarus. Some suppose he was his brother, others that he was the husband of Mary.

κατακειμένου αὐτοῦ. We learn from St John that the grateful villagers had made Him a feast, at which Martha served, while Lazarus reclined at the table as one of the guests (John xii. 2). "The mention of Lazarus as one of those present hardly falls in with the idea that he and his sisters were the hosts." Westcott's note *in loc.*

γυνή. St John alone (xii. 2) mentions her name.

ἀλάβαστρον. λίτραν μύρου νάρδου πιστικῆς πολυτίμου, John xii. 3. At Alabastron in Egypt, Ptol. iv. 5 § 39, there was a manufactory of small vases for holding perfumes, which were made from a stone found in the neighbouring mountains. The Greeks gave to these vases the name of the city from which they came, calling them *alabastrons*. This name was eventually extended to the stone of which they were formed. Plin. N. H. xiii. 3, "Unguenta optime servantur in *alabastris*." In classical writers we find both ὁ and ἡ ἀλάβαστρον, and at length the term *alabaster* was applied without distinction to all perfume vessels, of whatever materials they consisted.

πιστικῆς may mean (i) genuine nard (πίστις), or (ii) liquid (πίνω), or (iii) "Pistic nard," Pistic being regarded as a local adjective, though no place is known from which such an adjective could have come. *Pure* or *genuine* is the best rendering, as opposed to the *pseudo-nardus*, for the spikenard was often adulterated. Pliny, *Nat. Hist.* xii. 26. It was drawn from an Indian plant, brought down in considerable quantities into the plains of India from such mountains as Shalma, Kedar Kanta, and others, at the foot of which flow the Ganges and Jumna rivers.

πολυτελοῦς. It was the costliest anointing oil of antiquity, and was sold throughout the Roman empire, where it fetched a price that put it beyond any but the wealthy. Mary had bought a vase or flask of it containing 12 ounces (John xii. 3). Of the costliness of the ointment we may form some idea by remembering that it was among the gifts sent by Cambyses to the Ethiopians (Herod. iii. 20), and that Horace promises Virgil a whole *cadus* (= 36 quarts nearly) of wine, for a small onyx box of spikenard (*Carm.* iv. xii. 16, 17),

"Nardo vina merebere;

"Nardi parvus onyx eliciet cadum."

συντρίψασα. She broke the narrow neck of the cruse, and poured the perfume first on the *head*, and then on the *feet* of Jesus (a point mentioned only by St John, xii. 3), drying them with the hair of her head, though it was a disgrace to a Jewish woman to unbind the hair in public. She did not wish to keep or hold back anything.

She offered up all, gave away all, and her "all" was a tribute worthy of a king. "To anoint the feet of the greatest monarch was long unknown; and in all the pomps and greatnesses of the Roman prodigality, it was not used till Otho taught it to Nero," Jeremy Taylor's *Life of Christ*, III. 13. For other instances of *συντριβω* in N. T. comp. Matt. xii. 20, *κλάμων συντριμμένον οὐ κατεάξει*; Mark v. 4, *καὶ τὰς πέδας συντριβῆσαι*; John xix. 36, *Ὅστούν οὐ συντριβήσεται αὐτοῦ*; Rom. xvi. 20, *ὁ δὲ Θεὸς συντριβῆαι τὸν Σατανᾶν ὑπὸ τοῖς πόδας ὑμῶν ἐν τάχει*.

4. *ἦσαν δὲ τινες*. Thus St Mark quite indefinitely, while St Matthew (xxvi. 8) has *οἱ μαθηταί*. St John (xii. 4) expressly tells us the murmuring began with Judas Iscariot, and his spirit infected some of the others, simple Galilæans, little accustomed to such luxury.

5. *ἐπάνω*. To Judas it was intolerable there should be such an utter waste of good money. The *denarius* was the ordinary wage for a day's work (comp. Luke x. 35). In weight of silver it was less than a shilling, in purchasing power it was more. Three hundred denarii in one point of view would thus have been worth about £15, in another upwards of £30.

*ἐνεβριμῶντο αὐτῇ*. The word is explained above, i. 43. The tense here is very striking. St Matthew (xxvi. 8) has *ἠγανάκτησαν*. The imperfect, as employed by St Mark, presents the accurate historic picture, marking the commencement and continuance of the murmuring as it went round the table. At first it had been a smothered indignation, *πρὸς ἑαυτοῖς* (v. 4), now it was more openly expressed.

6. *καλὸν ἔργον*, a noble and beautiful work, indicating a deep sense of what was due to Him, who was still a King, though on the point of suffering.

8. *προέλαβεν*. "Prævenit ungere Corpus Meum in sepulturam." Vulg. The word denotes (i) *to take beforehand*; (ii) *to take before another*; (iii) *to outstrip, to get the start of*. It occurs in three places: (a) here; (b) 1 Cor. xi. 21, *ἕκαστος γὰρ τὸ ἴδιον δέιπνον προλαμβάνει ἐν τῷ φαγεῖν*; (c) Gal. vi. 1, *ἐὰν καὶ προλημψῆθῆ ἄνθρωπος ἐν τινι παραπτώματι*.

*εἰς τὸν ἐνταφιασμόν*. The noun (Lat. *pollinctura*) occurs nowhere else in the N. T. save here and in the parallel St John xii. 7. The verb *ἐνταφιάσαι* occurs in Matt. xxvi. 12, and in John xix. 40, *καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν*. The words must have fallen with a strange sound on the ears of the Apostles and other guests at the village feast. In spite of all the Master had said, they were expecting that the kingdom of God would immediately appear, and doubtless anticipated much as about to happen. But He knew what the fragrance of the perfume meant (John xii. 3). Mary may have lately used a like costly unguent in preparing the body of her brother for the tomb. And now for Him too a tomb is ready. No one grudges the gifts of affection at the grave. And such was hers, a noble and beautiful work.

9. ἀμὴν δὲ λέγω ὑμῖν. But the thought of His entombment does not touch His courage or His confidence in His future, or His inexpressible calm. He looks beyond all to the hour of victory.

Ἰσπου ἐάν κηρυχθῆ. He passes on Mary's act of affectionate adoration and heroic faith a higher commendation than on any other act recorded in the New Testament. He declares that wherever the Gospel shall be preached throughout the whole world, it should be spoken of as a memorial of her. "The striking originality of the saying, common to two Gospels, though not quite in the same order, and the large claim which it makes, are evidence of its origin from Him who spake as never man spake." Comp. Sanday, *Fourth Gospel*, p. 194.

εἰς μνημόσυνον αὐτῆς. This word only occurs in N. T. here and the parallel Matt. xxvi. 3, and in Acts x. 4, where the angel says to Cornelius, αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ Θεοῦ. In the LXX. the word is used to describe the *minchah*, a flour offering which was burnt upon the altar: ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον. Lev. ii. 2.

#### 10, 11. THE COMPACT OF JUDAS WITH THE CHIEF PRIESTS.

Matt. xxvi. 14—16. Luke xxii. 3—6.

10. καὶ Ἰούδας Ἰσκαριώθ. The words *εἰς τὸν ἐνταφιασμόν* must have fallen like the death-knell of all his Messianic hopes on the ears of Judas Iscariot, "the only southern Jew among the Twelve," and this, added to the consciousness that his Master had read the secret of his life (John xii. 6), filled his soul with feelings of bitterest mortification and hostility. Three causes, if we may conjecture anything on a subject so full of mystery, would seem to have brought about his present state of mind, and precipitated the course which he now took: (1) *avarice*; (2) *disappointment of his carnal hopes*; (3) *a withering of internal religion*.

- (i) *Avarice*. We may believe that his practical and administrative talents caused him to be made the almoner of the Apostles. This constituted at once his opportunity and his trial. He proved unfaithful to his trust, and used the common purse of the brotherhood for his own ends (John xii. 6). The germs of avarice probably unfolded themselves very gradually, and in spite of many warnings from his Lord (Matt. vi. 19—34, xiii. 22, 23; Mark x. 25; Luke xvi. 11; John vi. 70), but they gathered strength, and as he became entrusted with larger sums, he fell more deeply.
- (ii) *Disappointment of his carnal hopes*. Like all his brother Apostles, he had cherished gross and carnal views of the Messianic glory, his heart was set on the realization of a visible kingdom, with high places, pomp, and power. If some of the brotherhood were to sit on thrones (Matt. xix. 28), might he

not obtain some post, profitable if not splendid? But the issue of the Triumphal Entry, and the repeated allusions of his Master to His death and His burying, sounded the knell of all these temporal and earthly aspirations.

- (iii) *A withering of internal religion.* He had been for three years close to Goodness Incarnate, but the good seed within him had become choked with the thorns of greed and carnal longings. "The mildew of his soul had spread apace," and the discovery of his secret sin, and its rebuke by our Lord at Bethany, turned his attachment to his Master more and more into *aversion*. The presence of Goodness so close to him ceasing to attract had begun to *repel*, and now in his hour of temptation, while he was angry at being suspected and rebuked, and possibly jealous of the favour shewn to others of the brotherhood, arose the question, prompted by none other than the Evil One (Luke xxii. 3), *Why should he lose everything? Might he not see what was to be gained by taking the other side?* (Matt. xxvi. 15).

**ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς.** Full of such thoughts, in the darkness of the night he repaired from Bethany to Jerusalem, and being admitted into the council of the chief priests asked what they would give (Matt. xxvi. 15) him for betraying his Master into their hands.

**II. ἐχάρησαν.** They shuddered not at the suggested deed of darkness. His proposal filled them with joy.

**ἀργύριον δοῦναι.** 'Αργύριον in N. T. = (i) *silver*, as Acts iii. 6, 'Αργύριον καὶ χρυσίου οὐχ ὑπάρχει μοι; 1 Pet. i. 18, οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ; (ii) *money*, as here, Matt. xxv. 18, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ; Luke ix. 3, μήτε ἄρτον, μήτε ἀργύριον; Acts viii. 20, τὸ ἀργυρίον σου σὺν σοὶ εἴη εἰς ἀπωλείαν; (iii) *a silver shekel*, coined by the Jews after B.C. 141 = an Attic τετράδραχμος or an Alexandrine διδραχμον; as Matt. xxvi. 15, ἔστησαν αὐτῷ τριάκοντα ἀργύρια; xxvii. 3, ἔστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι. Thirty shekels, the price of a slave (Exod. xxi. 32), were equivalent to 120 denarii = 120 x 7½d. = about £3. 13s. of our money. At this time the ordinary wages for a day's labour was one denarius; so that the whole sum amounted to about four months' wages of a day labourer. It is to be remembered that many a murder has been committed without the prospect of a larger reward, and the sum, which seems to us so small, may have been earnest money.

**ἐξήτει.** How much he expected when he went over to them we cannot tell. But by going at all he had placed himself in their hands. He had made his venture, and was obliged to take what they offered.

**εὐκαιρῶς** only occurs once more 2 Tim. iv. 2, ἐπίσθητι εὐκαιρῶς ἀκαίρως. Comp. Xen. Ages. viii. 3, ἀλλὰ μὴν καὶ τῇ μεγαλογνωμοσύνῃ γε ὡς εὐκαιρῶς ἐχρήτη οὐ παραλειπτέων. St Matthew and St Luke use the expression ἐξήτει εὐκαιρίαν. Judas might have hoped to obtain such an opportunity after the conclusion of the Passover, and the dispersion of the Galilean pilgrims to their homes. Then the hostility of the populace might be avoided.

## 12—16. PREPARATIONS FOR THE LAST SUPPER.

Matt. xxvi. 17—19; Luke xxii. 7—13.

Wednesday in Passion Week, i.e. from the sunset of that day to the sunset of Thursday, would seem to have been spent by our Lord in deep seclusion at Bethany, preparing Himself for the awfulness of the coming struggle, and is hidden by a veil of holy silence. That night He slept at Bethany for the last time on earth. "On the Thursday morning He awoke never to sleep again."

12. *καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων.* That is the 14th of Nisan, which commenced after sunset on the 13th. It was also called the *παρασκευή*, "the preparation" of the Passover.

*ὅτε τὸ πάσχα ἔθουν.* *πάσχα* here denotes the *paschal victim*, as in Luke xxii. 7, *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*, John xviii. 28, *ἵνα μὴ μανθῶσιν, ἀλλὰ φάγωσι τὸ πάσχα*, 1 Cor. v. 7, *τὸ πάσχα ἡμῶν ἐτύθη Χριστός.* The name of "the Passover," in Hebrew *Pesach*, and in Aramaean and Greek *Pascha*, is derived from a root which means "to leap over," and figuratively "to save," "to shew mercy." "It thus points back to the historical origin of the Festival. "And when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. xii. 13).

13. *δύο τῶν μαθητῶν αὐτοῦ.* The Apostles Peter and John (Luke xxii. 8).

*καὶ ἀπαντήσῃ ὑμῖν.* Observe the minuteness of the directions and of the predictions as to the events which would happen. It is the same mysterious minuteness which distinguishes the preparations for the Triumphal Entry.

*ἄνθρωπος.* It was generally the task of women to carry water. Amongst the thousands at Jerusalem they would notice this *man* carrying an earthen jar of water drawn from one of the fountains. We need not conclude, because it was a slave's employment to do this (Deut. xxix. 11; Josh. ix. 21), that he was a slave. The Apostles were to follow him to whatever house he entered.

*κεράμιον* only occurs here in the N. T. and the parallel Luke xxii. 10. Comp. Xen. *Anab.* vi. 1. 17, *κεράμιον οἴνου*; Jos. *Ant.* viii. 13. 2, *κεράμιον ἐλαίου.*

14. *εἶπατε τῷ οἰκοδεσπότῃ.* The words addressed to him (*ὁ διδάσκαλος λέγει*), and the confidential nature of the communication, make it probable that the owner of the house was a believing follower. "Discipulus, sed non ex duodecim," Bengel. Some have conjectured it was Joseph of Arimathæa, others John Mark; but the Gospels and tradition alike are silent. "Universal hospitality prevailed in this matter, and the only recompence that could be given was the skin of the paschal lamb, and the earthen dishes used at the meal." Geikie, ii. 462.

*τὸ κατάλυμά μου,* "My guest-chamber" (Rev. Vers.). *κατάλυμα*, from *καταλύειν*, *deversari*, to lodge, comp. Luke ix. 12, *ἵνα πορευθέντες εἰς τὰς*

κύκλω κώμας και ἀγρούς καταλύσῃσι, xix. 7, παρά ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι, only occurs (a) here, (b) the parallel Luke xxii. 11, and (c) Luke ii. 7, και ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον... και ἀνέκλωεν αὐτὸν ἐν φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

15. ἀνάγειον also occurs in the forms ἀνώγειον, Xen. *Anab.* v. 4. 29, ἀνώγειον, and ἀνωγειών. See Lob. *ad Phryg.*, p. 297. The guest-chamber was on the upper floor.

μέγα. Even its size is indicated.

ἐστρωμένον, strewed with couches, as the custom of reclining at meals required. We may conclude also from the word *ἔτοιμον* that the searching for and putting away of every particle of leaven (1 Cor. v. 7), so important a preliminary to the Passover, and performed in perfect silence and with a lighted candle, had been already carried out.

16. και ἡτοίμασαν. This preparation would include the provision of the unleavened cakes, of the bitter herbs, the four or five cups of red wine mixed with water, of everything, in short, necessary for the meal.

τὸ πάσχα. At this point it may be well to try to realize the manner in which the Passover was celebrated amongst the Jews in the time of our Lord.

- (i) With the Passover, by Divine ordinance, there had always been eaten two or three flat cakes of unleavened bread (Exod. xii. 18), and the rites of the feast by immemorial usage had been regulated according to the succession of four cups of red wine always mixed with water (Ps. xvi. 5, xxiii. 5, cxvi. 13). These were placed before the master of the house where the Paschal Feast was celebrated, or the most eminent guest, who was called the Celebrant, the President, or Proclaimer of the Feast.
- (ii) After those assembled had reclined, he took one of the Four Cups, known as the "Cup of Consecration," in his right hand, and pronounced the benediction over the wine and the feast, saying, "*Blessed be Thou, Jehovah, our God, Thou King of the universe, Who hast created the fruit of the vine.*" He then tasted the Cup and passed it round.
- (iii) Water was then brought in, and he washed, followed by the rest, the hands being dipped in water.
- (iv) The table was then set out with the bitter herbs, such as lettuce, endive, succory, and horehound, the sauce called *Charoseth*, and the Passover lamb.
- (v) The Celebrant then once more blessed God for the fruits of the earth, and taking a portion of the bitter herbs, dipped in the *charoseth*, and ate a piece of it of "the size of an olive," and his example was followed by the rest.
- (vi) The *Haggadah* or "shewing forth" (1 Cor. xi. 26) now commenced, and the Celebrant declared the circumstances of the

- delivery from Egypt, as commanded by the law (Exod. xii. 27, xiii. 8).
- (vii) Then the second Cup of wine was filled, and a child or proselyte inquired, "*What mean ye by this service?*" (Exod. xii. 26), to which reply was made according to a prescribed formula or liturgy. The first part of the "Hallel," Psalms cxiii., cxiv., was then sung, and the second Cup was solemnly drunk.
- (viii) The Celebrant now washed his hands again, and taking two of the unleavened cakes, broke one of them, and pronounced the thanksgiving in these words, "*Blessed be Thou, O Lord our God, Thou King of the universe, Who bringest forth fruit out of the earth.*" Then he distributed a portion to each, and all wrapping some bitter herbs round their portion dipped it in the *charoseth* and ate it.
- (ix) The flesh of the lamb was now eaten, and the Master of the house, lifting up his hands, gave thanks over the third Cup of wine, known as the "Cup of Blessing," and handed it round to each person.
- (x) After thanking for the food of which they had partaken and for their redemption from Egypt, a fourth Cup, known as the "Cup of Joy," was filled and drunk, and the remainder of the Hallel (Pss. cxv.—cxviii.) was sung. See Buxtorf, *de Cœna Domini*; Lightfoot, *Temple Service*; Edersheim, pp. 206—209.

17—21. COMMENCEMENT OF THE SUPPER. REVELATION OF THE TRAITOR.

Matt. xxvi. 20—25; Luke xxii. 14—23; John xiii. 1—35.

17. καὶ ὄφθαλμοὶ γενομένης. "It was probably while the sun was beginning to decline in the horizon that Jesus and the disciples descended once more over the Mount of Olives into the Holy City. Before them lay Jerusalem in her festive attire. White tents dotted the sward, gay with the bright flowers of early spring, or peered out from the gardens and the darker foliage of the olive-plantations. From the gorgeous Temple buildings, dazzling in their snow-white marble and gold, on which the slanting rays of the sun were reflected, rose the smoke of the altar of burnt offering... The streets must have been thronged with strangers, and the flat roofs covered with eager gazers, who either feasted their eyes with a first sight of the Sacred City for which they had so often longed, or else once more rejoiced in view of the well-remembered localities. It was the last day-view which the Lord had of the Holy City—till His resurrection!" Edersheim's *The Temple and its Services*, pp. 194, 195.

μετὰ τῶν δώδεκα. Judas must have stolen back to Bethany before daylight, and another day of hypocrisy had been spent under the penetrating glance of Him Who could read the hearts of men.

18. καὶ ἀνακαμμένων αὐτῶν. The Jews had long since exchanged the original practice of standing at the Passover first for sitting, and

then for reclining. Grouping together the four narratives, which, as they approach the Passion, expand into the fulness of a diary, we infer that (i) when the little company had taken their places on the *triclinia*, the Saviour as Celebrant or Proclaimer of the Feast, remarking that with desire He had desired to eat this Passover before He suffered, took the first cup and divided it amongst them (Luke xxii. 15—18.) (ii) Then followed the unseemly dispute touching priority (Luke xxii. 24—30), to correct which and to teach them in the most striking manner possible a lesson of humility, He washed His disciples' feet, covered with dust from their walk along the road from Bethany (John xiii. 1—11). Then the meal was resumed and He reclined once more at the table (John xiii. 12), the beloved disciple lying on His right, with his head close to the Redeemer's breast.

εἰς ἐξ ὑμῶν. He had already said, after washing their feet, *καὶ ὑμεῖς καθαροὶ ἐστέ, δὲν οὐχὶ πάντες*, John xiii. 10, and before in the synagogue of Capernaum He had hinted, John vi. 70, *ἐξ ὑμῶν εἰς διάβολός ἐστιν*. But at this moment the consciousness of the traitor's presence so wrought upon Him (John xiii. 21) that He broke forth into words of yet plainer prediction.

ὁ ἐσθίων μετ' ἐμοῦ, "even he that eateth with Me."

19. ἤρξαντο λυπεῖσθαι. The very thought of treason was to their honest and faithful hearts insupportable, and excited great surprise and deepest sorrow.

εἰς κατὰ εἰς. For this peculiar combination comp. John viii. 9, *ἐξήρχοντο εἰς καθ' εἰς*; Rom. xii. 5, *οἱ πολλοὶ ἐν σώμα ἕσμεν ἐν χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη*. The preposition serves merely as an adverb of distribution. Greek writers use *καθ' ἕνα* 1 Cor. xiv. 31; Eph. v. 33, giving to the preposition its proper government. Winer, p. 312. Meyer comments on this broken construction as suitable to the graphic tendency of the Evangelist.

μήτι ἐγώ. None of them said "Is it he?" So utterly unconscious were they of the treachery that lurked in their midst.

20. ὁ δὲ εἶπεν αὐτοῖς. The intimation was made privately to St John, to whom St Peter had made a sign that he should ask who could be so base (John xiii. 24).

ὁ ἄμβραπτόμενος, or as St John (xiii. 26) expresses it, *Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ*. "He it is for whom I shall dip the sop, and give it to him." The sop was the *charoseth*, a sauce consisting of a mixture of vinegar, figs, dates, almonds, and spice, provided at the Passover. To this day at the summit of Gerizim the Samaritans on the occasion of the Passover hand to the stranger a little olive-shaped morsel of unleavened bread enclosing a green fragment of wild endive or some other bitter herb, which may resemble, except that it is not dipped in the dish, the very 'sop' which Judas received at the hands of Christ." Farrar, *Life*, II. p. 290.

**τὸ τρύβλιον.** For the accent see Passow s. v. The word only occurs here and in the parallel, Matt. xxvi. 23. Comp. Aristoph. *Acharn.* 278; *Av.* 77; *Jos. Ant.* III. 8. 10.

**21. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκέλευα.** The intimation just given was uttered privately for the ear of St John alone, and through him was possibly made known to St Peter; but the incident was of so ordinary a character, that it would fail to attract any notice whatever, and could only be a sign to the Apostle of Love. Then aloud, as we may believe, the Holy One uttered His final warning to the Traitor, and pronounced words of immeasurable woe on him by whom He was about to be betrayed.

**καλὸν αὐτῷ.** The omission of any verb in the first part of the sentence and of *ἄν* in the second give to it greater emphasis. In later Greek the omission of *ἄν* became more common. Comp. John ix. 33, *εἰ μὴ ἦν οὗτος παρὰ Θεοῦ οὐκ ἠδύνατο ποιεῖν οὐδέν*, and in Latin, *Juv. x. 123,*

“*Antoni gladius potuit contemnere si sic  
Omnia dixisset.*”

**εἰ οὐκ ἐγεννήθη.** *Οὐ* here so entirely coalesces with *ἐγεννήθη* as to form together with it a single verbal notion, and to remain influenced by it. See Winer, p. 599 foll., and comp. Luke xi. 8, *εἰ καὶ οὐ δώσει*, where *οὐ δώσει* = “will refuse;” 1 Cor. xi. 6, *εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω.*

**ὁ ἄνθρωπος ἐκεῖνος,** on whom this last appeal had no effect. “*Rabbi, is it I?*” he inquired (Matt. xxvi. 25), steeling himself to utter the shameless question. *Σὺ εἶπας,* replied the Lord, a formula of assent both in Hebrew and Greek, “and gave him the sop,” and at that moment, *τότε* John xiii. 27, “*Satan entered into him,*” and with the words “That thou doest, do more quickly, carry it out at once,” sounding in his ears (John xiii. 27), he arose and went forth, and “it was night” (John xiii. 30).

#### 22—25. INSTITUTION OF THE HOLY EUCHARIST.

Matt. xxvi. 26—29; Luke xxii. 19—20.

**22. καὶ ἐσθιόντων αὐτῶν.** On the departure of the Traitor the Saviour, as though relieved of a heavy load, broke forth into words of mysterious triumph (John xiii. 31—35), and then, as the meal went on, proceeded to institute the Holy Eucharist.

**λαβὼν ἄρτον,** that is one of the unleavened cakes that had been placed before Him as the Celebrant or Proclaimer of the Feast.

**εὐλογήσας,** using probably the accustomed formula, see above, verse 16.

**λάβετε.** The best editions omit *φάγετε*.

**τοῦτό ἐστιν τὸ σῶμά μου.** St Luke adds *τὸ ὑπὲρ ὑμῶν διδόμενον*, “which is being, or on the point of being, given for you;” St Paul

(1 Cor. xi. 24), τὸ ὑπὲρ ἡμῶν [κλόμενον is omitted by LTT<sup>r</sup>], while both add τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, "as a memorial of Me," not of the historical Passover deliverance.

23. ποτήριον, probably the third Cup, and known as the "Cup of Blessing." See above, verse 16.

24. τῆς διαθήκης. διαθήκη denotes (i) "a covenant," "contract," (ii) "a will." The first sense is that which is preferable here, as in the majority of passages, where the word occurs in the N. T., which contrast the new Covenant ratified in the blood of Christ with the old or Mosaic Covenant: comp. Luke i. 72, μνησθῆναι διαθήκης ἁγίας αὐτοῦ; Acts iii. 25, τῆς διαθήκης ἧς ὁ Θεὸς διέθετο πρὸς τοὺς πατέρας ἡμῶν; Rom. xi. 27, ἡ παρ' ἐμοῦ διαθήκη; Heb. viii. 8, διαθήκην καινῆν; ix. 4, τὴν κιβωτὸν τῆς διαθήκης. The idea of shedding of blood would naturally connect itself in the minds of the Apostles with the ratification of a covenant. A covenant thus ratified initiated the marvelous history of the Jewish race (Gen. xv. 18); sprinkling of blood confirmed the covenant in the wilderness, and is specially called τὸ αἷμα τῆς διαθήκης (Ex. xxiv. 8). Now a new Covenant (see Jer. xxxi. 31—33) confirmed by the blood of the Divine Speaker, "Himself the Victim, and Himself the Priest," is destined to initiate a still more divine and glorious history.

καινῆς is omitted here before διαθήκης by Tischendorf and Tregelles. It is omitted by Tischendorf in Matt. xxvi. 28 on the authority of NBLZ, but it is not omitted by Tregelles. Here it is omitted by both editors.

τὸ ἐκχυνόμενον, which is being, or on the point of being, shed for many, to which St Matthew alone adds εἰς ἄφεσιν ἁμαρτιῶν, while St Paul (1 Cor. xi. 25) gives τοῦτο ποιεῖτε, ὅσάκις ἐδὼν πληρῆτε, εἰς τὴν ἐμὴν ἀνάμνησιν. "As the first Old Testament Passover was celebrated before the realisation of the exemption and deliverance of the Israelites in the Egyptian night of terror; so was also the New Testament Passover celebrated in the certainty of actual preservation and deliverance before the external fact, the death and resurrection of Christ." Lange.

25. οὐκέτι οὐ μὴ. The intensive οὐ μὴ of that which in no wise will or shall happen is generally joined with the conjunctive aorist, sometimes with the conjunctive present, sometimes also with the indicative future. See Winer, 634—637. Goodwin Synt. p. 184. Ellicott on Gal. iv. 30.

## 26—31. THE FLIGHT OF THE APOSTLES FORETOLD AND THE DENIALS OF ST PETER.

Matt. xxvi. 31—35; Luke xxii. 31—34; John xiii. 36—38 (?).

26. καὶ ὑμνήσαντες. In all probability the concluding portion of the Hallel. See above, note on verse 16.

27. *παράξω*. The words are taken from Zech. xiii. 7. The Good Shepherd quotes the allusion to Himself in His truest character (John x. 4).

28. *μετά τὸ ἐγεροθῆναι με*. The Angel afterwards referred to these very words at the open Sepulchre on the world's first Easter-Day (Mark xvi. 6, 7).

29. *ὁ δὲ Πέτρος*. Ardent and impulsive as ever, the Apostle could not endure the thought of such desertion. His protestations of fidelity are more fully given in Matt. xxvi. 33 and John xiii. 37.

30. *σύ*. The insertion of the pronoun here by TTr on the authority of all the most important MSS. except NCDA makes the verse very emphatic, *thou to-day, even this night, before the cock crow twice, shalt deny Me thrice* (Rev. Vers.). Before the dawn of the morrow should streak the eastern sky, and in the darkness the cock should twice have crowed, he who had declared he would *never* be offended, would *thrice* deny that he had ever known his Lord. St Mark, as usual, records two points which enhance the force of the warning and the guilt of Peter, viz. (a) that the cock should crow *twice*, and (b) that after such warning he repeated his protestation with greater vehemence.

30. *πρὶν ἢ δὲς ἀλέκτορα φωνῆσαι*. "The habit of the cocks in the East of crowing during the night at particular times has been noticed by many travellers, ... but the regularity with which they keep what may be called the watches has not been perhaps sufficiently noticed. I will, however, confine myself to one, and that is between eleven and twelve o'clock. I have often heard the cocks of Smyrna crowing in full chorus at that time, and with scarcely the variation of a minute. The second cock-crowing is between one and two o'clock. Therefore when our Lord says, 'In this night, before the cock crow twice,' the allusion was clearly to these seasons." Arundell, *Discoveries in Asia Minor*, quoted in Tristram's *Nat. Hist. of Palestine*, p. 222. The first crowing which St Peter would hear, would probably be at one or two, the second about five A.M. The trial of our Lord in the house of Caiaphas could hardly have taken place before one or two A.M.

31. *ἐκπερισσῶς ἐλάλει*. "He went on, or persisted in, repeating exceeding vehemently." "The ἐλάλει gives Peter's continued and excessive iteration; the following *ἐλεγον* expresses merely the one or at all events less frequent saying of the same by the rest." Alford.

*ἐάν με δεῖ*. Literally, "If I shall be obliged, if I must."

*συναποθάνειν σοι*. The compound verb occurs twice again in N. T.; (i) 2 Cor. vii. 3, *εἰς τὸ συναποθάνειν καὶ συνζῆν*; (ii) 2 Tim. ii. 11, *εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν*. The *σύν* denotes the closest possible conjunction. But contrast this verse with 37, *οὐκ ἔσχυσας μίαν ὥραν γρηγορῆσαι*, to which St Matthew (xxvi. 40) expressively adds *μετ' ἐμοῦ*. He who declared he was ready to die by the side of (*σύν*) Christ, could not even watch one hour in His company (*μετά*).

οὐ μή σε ἀπαρηγόσωμαι. Tischendorf reads the conjunctive ἀπαρηγόσωμαι, which "is at least as well supported as the future." Winer, p. 635.

### 32—42. THE AGONY IN THE GARDEN OF GETHSEMANE.

Matt. xxvi. 36—46; Luke xxii. 40—46.

32. καὶ ἔρχονται. After the incident just recorded the Lord engaged in earnest conversation with His Apostles, not as at the ordinary Passover on the great events of the Exodus, but on His own approaching departure to the Father and the coming of the Comforter (John xiv. 1—31); of Himself as the true Vine and His disciples as the branches (John xv. 1—6); of the trials which the Apostles must expect and the assured aid of the Comforter (John xvi.); and at the close lifting up His eyes to heaven solemnly committed them to the care of the Eternal Father, and dedicated to Him His completed work (John xvii.). Then the concluding part of the Hallel (Pss. cxv.—cxviii.) was sung, i.e. chanted, and the little company went forth into the darkness towards the mount of Olives. They would pass through one of the city gates, "open that night as it was Passover," down the steep side of the Kidron (John xviii. 1), and coming by the bridge, they went onwards towards

Γεθσημανεὶ, "the Oil-Press." It was a garden (John xviii. 1) or an olive orchard on the slope of Olivet, and doubtless contained a press to crush the olives, which grew in profusion all around. Thither St John tells us our Lord was often wont to resort (xviii. 2), and Judas "knew the place." Though at a sufficient distance from public thoroughfares to secure privacy, it was yet apparently easy of access. For a description of the traditional site see Stanley's *Sinai and Palestine*, p. 455.

33. καὶ παραλαμβάνει, the three most trusted and long-trying of the Apostolic body, who had been before the privileged witnesses of the raising of the daughter of Jairus and of the Transfiguration.

ἐκθαμβεῖσθαι, "to be greatly amazed" (Rev. Vers.), "to drede," Wyclif. We have already met with this word in ch. ix. 15, where it was applied to the amazement of the people when they saw the Lord after the Transfiguration, and we shall meet with it again in ch. xvi. 5, 6, where it is applied to the holy women at the Sepulchre. St Mark alone applies the word to our Lord's sensations at this crisis of His life, indicating amazement at the intuition of the abyss of evil, by which He was for a season to be overwhelmed.

καὶ ἀδημονεῖν, "and to be sore troubled," Rev. Version. Ἀδημονεῖν only occurs (1) here, (2) in the parallel Matt. xxvi. 37, and (3) in Phil. ii. 26, ἐπειδὴ (Eraphroditus) ἐπιποθῶν ἦν πάντα ὑμᾶς καὶ ἀδημονῶν. Buttmann, *Lex.* p. 29 *fol.*, suggests that the root idea is that of being "away from home," and so "perplexed," "beside oneself." Others would connect it with ἀδην, ἀδήμων, so that it would denote either

(α) "satiety," "weariness," loathing of work; comp. Hom. *Il.* xi. 88,

ἐπεὶ τ' ἐκορέσσαντο χεῖρας

τάρμων δένδρα μακρὰ ἕδος τέ μιν ἔκετο θυμῶν,

or (β) mental pain, "distress," "agony of mind," comp. the instance given by Buttmann from Dem. *de F. L.*, p. 402. The awfulness of the word is indicated by the synonyms given in the old lexicons, ἀγορεύειν, ἀγωνιᾶν, ἀμηχανεῖν.

34. **περίλυτος**. We met with this word before (vi. 26), where Herod is said to have been *περίλυτος* at the request of the daughter of Herodias for the Baptist's head; St Luke also uses the word (xviii. 23, 24) to describe how the rich young ruler was *περίλυτος*, when he was bidden to sacrifice his wealth. It points here to a depth of anguish and sorrow, and we may believe that he, who at the first temptation had left the Saviour *ἄχρι καιροῦ* (Luke iv. 13), had now returned, and whereas before he had brought "to bear against the Lord all things pleasant and flattering, if so he might by aid of those entice or seduce Him from His obedience, so now he thought with other engines to overcome His constancy, and tried Him with all painful things, as before with all pleasurable, hoping to terrify, if it might be, from His allegiance to the truth, Him whom manifestly he could not allure." Trench's *Studies*, pp. 55, 56, and above, i. 12.

**καὶ γρηγορεῖτε**. St Matthew adds *μετ' ἐμοῦ*. "Perfect man, of a reasonable soul and human flesh subsisting," He yearned, in this awful hour, for human sympathy. It is almost the only personal request He is ever recorded to have made. It was but "a cup of cold water" that He craved. But it was denied Him! Very Man, He leaned upon the men He loved, and they failed Him!

35. **προελθὼν μικρὸν, ὡσεὶ λίθου βολήν** (Luke xxii. 41), perhaps out of the moonlight into the shadow of the garden.

36. **Ἄββα**. St Mark alone has preserved for us this word. St Peter could not fail to have treasured up the words of murmured anguish, which, "about a stone's throw" apart, he may have caught before he was overpowered with slumber. It is used only twice more in the New Testament, and both times by St Paul, Rom. viii. 16, *ἐλάβετε πνεῦμα υιοθεσίας, ἐν ᾧ κράζομεν Ἄββα ὁ πατήρ*, and Gal. iv. 6, *ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον Ἄββα ὁ πατήρ*. In Syriac it is said to have been pronounced with a double *b* when applied to a spiritual father, with a single *b* when used in its natural sense. With the double letter at all events it has passed into the European languages, as an ecclesiastical term, 'abbas,' 'abbot.' See Bp Lightfoot on Gal. iv. 6.

**ὁ πατήρ** is added by St Mark to explain the word for some of his readers. See, however, Appendix, p. 224.

**παρένεγκε**. Besides the parallel Luke xxii. 42 the word is only found in Heb. xiii. 9, *διδαχαῖς ποικίλαις καὶ ξένοις μὴ παραφέροσθε*, and Jude 12, *νεφέλαι ἀνδροῖ ὑπὸ ἀνέμων παραφέρομεναι*. It denotes (1) simply "to remove food or cups from the table," Herod. i. 119; Xen. *Cyr.* i. 3.6;

(ii) "to lead away from the right path," "carry about," Plat. *Phædr.* 265 B; Plutarch, *Timol.* vi.; (iii) "suffer to pass," "remove" *τι ἀπό τινος*. For the previous use of *ποτήριον* see above, x. 38.

37. *Σίμων*. The name of the old life before his call.

*οὐκ ἰσχυσας*. *Ἰσχύειν* seems always to retain a sense of *physical power*, comp. Matt. ix. 12, *οἱ ἰσχύοντες*; viii. 28, *ὥστε μὴ ἰσχύαν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης*; Luke xvi. 3, *σκάπτειν οὐκ ἰσχύω*, "I have not physical strength enough to dig." It is not a mere synonym of *δύναμαι*. In St Matthew and St Luke the address is in the plural.

38. *ἡ δὲ σὰρξ ἀσθενής*. It is not of course implied that His own "will" was at variance with that of His Father; but, very Man, He had a *human will*, and knew the mystery of the opposition of the strongest, and at the same time the most innocent, instincts of humanity. The fuller account of the "Agony" is found in St Luke xxii. 43, 44.

40. *καταβαρυνόμενοι*. This word occurs nowhere else in the N. T. It denotes that the Apostles were *utterly* tired, and their eyes weighed *down* with weariness.

*καὶ οὐκ ᾔδασαν*. A graphic touch peculiar to the second Evangelist. No one could have attested it save one of the three Apostles. Hence it is not mentioned by St Matthew, but doubtless came to St Mark directly from St Peter.

41. *τὸ τρίτον*. The Temptation of the Garden divides itself, like that of the Wilderness, into three acts, following close on one another,

*καθεύδετε τὸ λοιπόν*, for ever if ye will. The words are spoken in a kind of gentle irony and sorrowful expostulation. The Golden Hour for watching and prayer was over.

*ἀπέχεα*. Their wakefulness was no longer needed. "Suas jam peractas habet sopor vices: nunc alia res est." Bengel.

*ἦλθεν ἡ ὥρα*. The short quick sentences are very noticeable.

*παραδίδονται*. These words appear to indicate the approach of the band generally, *ἰδοὺ ὁ παραδιδούς* the approach of the traitor himself.

#### 43—52. THE BETRAYAL.

Matt. xxvi. 47—56; Luke xxii. 47—53; John xviii. 3—11.

43. *καὶ εὐθύς*. While He yet spake, the garden was filled with armed men, and flashed with the light of numerous lanterns and torches, though the Paschal moon was at the full, for "in the rocky ravine of the Kidron there would fall great deep shadows from the declivity of the mountains and projecting rocks, and there were caverns and grottoes in which a fugitive might retreat." Lange, *Life of Christ*, iv. 292.

**παραγίναται Ἰούδας.** During the two hours that had elapsed since he had gone forth from the Upper Room he had not been idle. He had reported to the ruling powers that the favourable moment had come, and had doubtless mentioned "the Garden" whither his Master was wont to resort. He now returned, but not alone, for

**ὄχλος.** This consisted partly (*a*) of the regular Levitical guards of the Temple, the apparitors of the Sanhedrin, and partly (*b*) of the detachment from the Roman cohort quartered in the Tower of Antonia under the "chiliarch" or tribune in command of the garrison (John xviii. 3, 12). The high-priest, we may believe, had communicated with Pilate, and represented that the force was needed for the arrest of a false Messiah, dangerous to the Roman power.

**ξίλων,** "clubs," "staves." So Hdt. ii. 63; iv. 180; Polyb. vi. 36. 3. In this sense it only occurs here in the N. T. and the parallels Matt. xxvi. 47; Luke xxii. 52.

**44. σύστημα,** "signum," Vulg. "a token." A sign agreed upon, like *σύμβολον*, "ex composito datum." See Sturz *de Dial. Alex. et Maced.* p. 198. It is more expressive than the *σημείον* of St Matthew (xxvi. 48). The LXX. use it in Isai. v. 26 in the sense of an "ensign" or "banner," *τογαροὺν ἀρεῖ σύστημα ἐν τοῖς ἔθνεσι*; also xlix. 22; lxii. 10. Judas had never imagined that our Lord would Himself come forth to meet His enemies (John xviii. 2—5). He had anticipated the necessity of giving a signal whereby they might know Him. He had pressed forward and was in front of the rest (Luke xxii. 47). The word translated "a tokene," Wyclif, only occurs here.

**45. ῥαββί.** St Matthew has *χαῖρε, ραββί*, combining the Greek salutation "hail," "be glad," with the Jewish word of respect.

**κατεφίλησεν.** "Kissed Him fervently or repeatedly," *kissed Him much* (Rev. Vers.) = *deosculari* or *exosculari* in Latin. The word is used to express (i) the kissing of our Lord by the woman who was a sinner (Luke vii. 38, *καὶ κατεφίλει τοὺς πόδας αὐτοῦ*); (ii) the kissing of the prodigal son by his father (Luke xv. 20, *ἐπέπεσεν ἐπὶ τὸν πρᾶχλον αὐτοῦ καὶ κατεφίλησεν αὐτόν*); and (iii) the kissing of St Paul by the Christians on the sea-shore of Miletus (Acts xx. 37, *ἐπικεσάντες ἐπὶ τὸν πρᾶχλον τοῦ Παύλου κατεφίλων αὐτόν*).

**46. ἐπέβαλον τὰς χεῖρας.** For the technical sense of this phrase, "to arrest," comp. Acts iv. 3, *ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν*.

**47. εἰς δὲ τις.** This we know from St John was Simon Peter (John xviii. 10), displaying his characteristic impetuosity to the end. Some think the Apostle's name was omitted by the Synoptists lest the publication of it in his lifetime should expose him to the revenge of the unbelieving Jews.

**τὸν δοῦλον τοῦ ἀρχιερέως.** In none of the Synoptic Gospels do we find mention of his name either. This we are told by St John was Malchus. St John was an acquaintance of the high-priest's, and

probably a frequenter of his house; hence he knew the name of his servant.

**ᾠτάριον.** For other parts of the body expressed by diminutives comp. τὸ ὀμμάτιον—τὰ ῥινία—σαρκίον. Lobeck on *Phryg.* p. 211. St Luke and St John tell us it was τὸ ᾠτάριον τὸ δεξιόν. Perhaps it was not completely severed, for St Luke, who alone also records the healing, says that our Lord simply touched it and healed him.

**48. αἰτοῖς,** the chief priests and elders and officers of the Temple guard, who had been apparently watching His capture, Luke xxii. 52.

**ληστήν,** see note above, ch. xi. 17.

**49. ἀλλ' ἵνα πληρωθῶσιν,** but [this is done] that the Scriptures may be fulfilled (Rev. Vers.). See Winer, p. 398. In St Matthew (xxvi. 56) these are the words of Christ Himself.

**50. ἔφυγον πάντες.** Even the impetuous Peter who had made so many promises; even the disciple whom He loved. Its brevity lends a striking force to this clause.

**51. εἰς τις.** This forms an episode as characteristic of St Mark as that of the two disciples journeying to Emmaus is of St Luke. Some have conjectured he was the owner of the garden of Gethsemane; others Lazarus (see Professor Plumptre's Article on "Lazarus" in Smith's *Bible Dict.*); others Joses, the brother of the Lord; others, a youth of the family where Jesus had eaten the Passover. It is far more probable that it was St Mark himself, the son of Mary, the friend of St Peter. The minuteness of the details given points to him. Only one well acquainted with the scene from personal knowledge, probably as an eyewitness, would have introduced into his account of it so slight and seemingly so trivial an incident as this.

**συνηκολούθει.** He had probably been roused from sleep, or was preparing to retire to rest in a house somewhere in the valley of the Kidron.

**σινδόνα.** He had nothing to cover him except his *σινδών* or upper garment, but in spite of this in his excitement he ventured to press on amongst the crowd. The *σινδών*, or light wrapper, was not used by the lower or even middle classes. "Locuples igitur erat," remarks Bengel. The word is used for רִיב in Judg. xiv. 12, where Samson promises to the expounders of his riddle *τριάκοντα σινδόνας καὶ τριάκοντα στόλας ἱματίων*; and in Prov. xxxi. 24 of the virtuous woman *σινδόνας ἐποίησε καὶ ἀπέδοτο περιζώματα τοῖς Χανααῖοις.* Comp. Thuc. ii. 49; Herod. ii. 95, *ἦν μὲν ἐν ἱματίῳ ἐνελεξάμενος εὐδην ἢ σινδόνι.* In the N. T. it is applied in Matt. xxvii. 59, Mark xv. 46, and Luke xxiii. 53, to the *fine linen*, which Joseph of Arimathæa bought for the Body of Jesus.

**περιβεβλημένος.** Observe the *περι* here in composition followed by *ἐπί*, "having a linen cloth cast about him, over his naked body," as in Rev. Version.

**52. γυμνὸς ἔφυγεν.** "Pudorem vicit timor, in magno periculo." Bengel.

## 53—65. THE JEWISH TRIAL.

Matt. xxvi. 57—68 ; Luke xxii. 63—65 (?)

53. *καὶ ἀπήγαγον.* The technical word for carrying off to prison. Comp. Acts xii. 19, *ἐκέλευσεν ἀπαχθῆναι*, "to be led away to execution."

*πρὸς τὸν ἀρχιερέα.* From the Garden our Lord seems to have been brought to the palace of Annas the father-in-law of Caiaphas (John xviii. 13). This was either at the suggestion of some of the ruling powers, or in accordance with previous arrangement, that his "snake-like" astuteness as president of the Sanhedrin might help his less crafty son-in-law. The palace seems to have been jointly occupied by both as a common official residence, and thither, though it was deep midnight, the chief priests, elders, and scribes repaired. After a brief questioning (John xviii. 19—23) He was taken before Caiaphas in another part of the high priest's palace, where the first irregular trial took place at night.

54. *καὶ ὁ Πέτρος.* Before the palace or within its outer porch appears to have been a large open square court, in which public business was transacted. Into it Peter and John ventured to follow (John xviii. 15). The latter, as being acquainted with the high-priest, easily obtained admittance; Peter, at first rejected by the portress, was suffered to enter at the request of his brother Apostle.

*καὶ θερμαίνόμενος.* The night was chilly, and in the centre of the court the servants of the high-priest had made a fire of charcoal, and there Peter, now admitted, was warming himself at the open hearth. The word which is twice applied to St Peter on this occasion in St Mark, and three times in St John, only occurs elsewhere in N. T. in James ii. 16, *θερμαίνεσθε καὶ χορτάζεσθε.*

55. *οὐ δὲ ἀρχιερεῖς.* St Mark passes over the details of the examination before Annas and the first commencement of insult and violence, recorded only by St John (xviii. 19—24). He places us in the mansion of Caiaphas, whither our Lord was conducted across the court-yard, and where a more formal assembly of the council of the nation had met together.

*ἐξήτουν μαρτυρίαν.* The imperfect marks their persistent efforts. By the Law they were bound to secure the agreement of two witnesses on some specific charge. Before Annas an attempt had been made to entangle the Accused with insidious questions. A more formal character must now be given to the proceedings.

56. *ἔσται.* The Law required that at least two witnesses must agree. See Deut. xvii. 6, xix. 15. But now some who came forward had nothing relevant to say, and others contradicted themselves.

58. *τὸν ναὸν τοῦτο.* The statements now made are given with more detail by St Mark than any other of the Evangelists. He alone tells us they said that they had heard our Lord declare, "He would

destroy the Temple *made with hands* and in three days build another *made without hands.*" In the opposition *made with hands* and *made without hands* we have proof of the falseness of the accusation.

59. οὐδὲ οὕτως. The utterance of words tending to bring the Temple into contempt was regarded as so grave an offence that it afterwards formed a capital charge against the first martyr, Stephen (Acts vi. 13). But dangerous as was the charge, it broke down. The statements of the witnesses did not tally, and their testimony was therefore worthless. Their memories had travelled over three years to the occasion of the first Passover at Jerusalem and the first cleansing of the Temple. But they perverted the real facts of the case (John ii. 18—22). St Mark alone notices the disagreement of their testimony. "The differences between the recorded words of our Lord and the reports of the witnesses are striking: '*I can destroy*' (Matt. xxvi. 61); '*I will destroy*' (Mark xiv. 58); as compared with '*Destroy...and I will raise*' (John ii. 19)." Westcott's *Introduction*, p. 326 n.

60. καὶ ἀναστράς. The impressive silence, which our Lord preserved, while false witnesses were being sought against Him (Matt. xxvi. 62), was galling to the pride of Caiaphas, who saw that nothing remained but to force Him, if possible, to criminate Himself. Standing up, therefore, *in the midst* (a graphic touch which we owe to St Mark alone), he adjured Him in the most solemn manner possible (Matt. xxvi. 63) to declare whether He was "the Malcha Meshicha"—the King Messiah, the Son of the Blessed. For οὐκ ἀποκρίνη, and ὁ υἱὸς τοῦ εὐλογητοῦ, see Appendix, p. 225.

62. ὁ δὲ Ἰησοῦς εἶπεν. Thus adjured, the Lord broke the silence He had hitherto maintained. His answer to such a question must be liable to no misinterpretation. Peter in an ecstatic moment had declared He was the King Messiah, "*the Son of the living God*" (Matt. xvi. 16), and He had not refused the awful Name. Thousands also of Galilaean pilgrims had saluted Him with Hosannas in this character through the streets of Jerusalem. But as yet He had not openly declared Himself. The supreme moment, however, had at length arrived, and He now replied, "I AM—the Messiah, the Son of God, the Son of Man—and hereafter ye shall see Me sitting on the right hand of power, and coming in the clouds of heaven." Comp. Dan. vii. 13; Ps. ii. 4, cx. 1.

63. ὁ δὲ ἀρχιερεὺς. Caiaphas had now gained his end. The Accused had spoken. He had criminated Himself. All was uproar and confusion. The high-priest rent his linen robes. This was not lawful for him to do in cases of mourning (Lev. x. 6, xxi. 10), but was allowable in cases of blasphemy (see 2 Kings xviii. 37). It was to be performed standing, and so that the rent was to be from the neck straight downwards. The use of the plural "his clothes," by St Mark, seems to intimate that he tore all his clothes, except that which was next his body.

64. οἱ δὲ πάντες. Worse than false prophet, worse than false Messiah, He had declared Himself to be the "*Son of God*," and that in the presence of the high-priest and the great Council. He had in-

curred the capital penalty. But though they thus passed sentence, they could not execute it. The right had been taken from them ever since Judæa became a Roman province. The sentence, therefore, needed confirmation, and the matter must be referred to the Roman governor.

**ἐνοχον.** See above, chap. iii. 29.

65. **καὶ ἤρξαντο.** It was now early morning, and till further steps could be taken our Lord was left in charge of soldiers of the guard and the servants and apparitors of the high-priest.

**ἐμπτύαν.** In those rough ages a prisoner under sentence of death was ever delivered over to the mockery of his guards. It was so now with the Holy One of God. Spitting was regarded by the Jews as an expression of the greatest contempt (Num. xii. 14; Deut. xxv. 9). Seneca records that it was inflicted at Athens on Aristides the Just, but it was only with the utmost difficulty any one could be found willing to do it. But those who were excommunicated were specially liable to this expression of contempt (Isaiah l. 6).

**κολαφίζειν,** "to strike with the clenched fist," from *κόλαφος*, the fist. The word is twice used by St Paul, 1 Cor. iv. 11, *κολαφιζόμεθα καὶ ἀτατοούμεν*, 2 Cor. xii. 7, *ἐδόθη μοι... ἄγγελος Σατανᾶ, ἵνα με κολαφίξῃ*; once by St Peter, 1 Pet. ii. 20, *ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε*. Comp. Ter. *Adel.* ii. 2. 36, "*Omnes dentes libessit mihi, præterea colaphis tuber est totum caput.*" The word used in Attic Greek is *κονδυλίζειν*, from *κόνδυλος*.

**ῥαπίσματοςιν,** (i) a stroke with a rod (*ῥαπίς*), a cudgel, (ii) a slap on the face with the flat of the hand. Comp. Isai. l. 6, *ἔδωκα τὰς σιαγόνας μου εἰς ῥαπίσματα*.

**ἔλαβον.** The meaning apparently is "they received Him with," "took Him in hand with blows of their hands." Meyer understands the expression as equivalent to "took Him into custody with such blows." But this seems hardly tenable.

#### 66—72. THE DENIAL OF OUR LORD BY ST PETER.

Matt. xxvi. 69—75; Luke xxii. 54—62; John xviii. 15—18, 25—27.

66. **καὶ ὄντος τοῦ Πέτρου.** During the sad scene enacted in the hall of trial above, an almost sadder moral tragedy had been enacted in the court below.

**κάτω.** The house was probably built round the *αὐλή*, and the rooms looked down into it. "On the north-east corner of Mount Zion was the palace of the High Priest. Being built on the slope of the hill there was under the principal apartments a lower story, with a porch in front, so that we can understand how on that eventful night Peter was *beneath* in the palace." Eidersheim's *Temple Service*, p. 12.

**ἐν τῇ αὐλῇ.** In oriental houses the street door opens into an entrance

hall or passage (πυλών); beyond this is a central court (αδλή) open to the sky and surrounded by pillars.

67. **θερμαινόμενον.** This seems to have been shortly after his entrance, as related above. The maid who approached probably was the portress who had admitted him.

**ἐμβλέψασα,** with fixed and earnest gaze, see above, viii. 25.

68. **οὔτε οἶδα, soil. αὐτόν.** Two separate answers are united. The particles simply connect, and the repetition marks the urgency of the denial.

**εἰς τὸ προαύλιον, vestibulum,** a word only found here, equivalent to τὸν πυλῶνα in St Matthew. Anxious probably for a favourable opportunity of retiring altogether, the Apostle now moved towards the darkness of the porch. Here the second denial took place (Matt. xxvi. 71, 72), and for the first time **ὀλέκτωρ ἐφώνησεν.**

69. **καὶ ἡ παιδίσκη.** Recognised at the porch, Peter seems to have returned once more towards the fire, and was conversing in his rough Galilæan dialect with the soldiers and servants when, after the lapse of an hour, another maid approached.

**τοῖς παρεστώσιν,** amongst whom was a kinsman of Malchus (John xviii. 26).

70. **ἤρνεϊτο,** "he persisted in denying it." This denial was probably addressed to those round the fire. But escape was hopeless.

**καὶ μετὰ μικρόν, διαστάσης ὡσεὶ ὥρας μιᾶς,** Luke xxii. 59.

**Γαλιλαῖος εἶ.** The Galilæan burr was rough and indistinct. Hence the Galilæans were not allowed to read aloud in the Jewish synagogues. They were unable to pronounce the gutturals distinctly, and they lisped, pronouncing *sh* like *th*.

71. **ἀναθεματίζεν.** Comp. Acts xxiii. 12, *οἱ Ἰουδαῖοι ἀναθεμάτισαν ἑαυτοὺς*, "bound themselves under a curse;" see also xxiii. 14, 21. **Ἀνάθεμα** is "an accursed thing," **ἀναθεματίζεν,** to "devote to destruction," "to curse." Assailed by the bystanders just mentioned and by the kinsman of Malchus (John xviii. 26), the Apostle now fell deeper still. With oaths and curses he denied that he had ever known the Man of whom they spoke, and at that moment, for the second time, the cock crew, and at the same moment the Lord, either (a) on His way from the apartments of Annas across the court-yard to the palace of Caiaphas, or (b) thrust back into the court after His condemnation, **turned and looked upon Peter** (Luke xxii. 61).

72. **καὶ ἀνεμνήσθη.** That glance of sorrow went straight to the Apostle's heart; all that his Lord had said, all His repeated warnings rushed back to his remembrance, and lit up the darkness of his soul. He could contain himself no longer, and

**ἐπιβαλὼν,** "when he thought thereon." The force of the word has been variously understood. (i) Some would supply **τοῖς ὀφθαλμοῖς τῷ Ἰησοῦ,** but this cannot be, and is opposed to Luke xxii. 61;

(ii) the Vulgate renders it "cepit flere," "he began to weep," in which it is supported by the Syriac version, and a quotation from Diog. Laërt. vi. 2. 4, ἐπέβαλε τερετίσειν (cantilare cepit) is added by Kuinoel; (iii) others would render it "he continued weeping," addens flevit: comp. ἐπιβαλὼν ἐρωτᾶν, Theoph. Char. 8, ἐπιβαλὼν φησι, Diod. Sic. 345 B, but nothing has been said before about his *beginning* to weep; (iv) others understand it to mean "quumve foras projecisset," when he had flung himself forth he wept, suggested by the ἐξελθὼν ἔξω of Matt. xxvi. 75 and Luke xxii. 62, but though we can say ἐπιβάλλειν τινὶ or ἐπὶ τι, "to rush upon," the word can hardly stand *alone* in this sense; (v) others would supply τὸ ἱμάτιον τῆ κεφαλῆ, "drawing his mantle over his head," but for such an ellipsis there is no precedent; (vi) lastly we come to the meaning given above, "when he [had] thought thereon," = the Latin attendere and supplying τῆ ἀλεκτροφωνία or τῷ ῥήματι. Before it is said of him that he ἀνεμνήσθη recalled the saying of the Master, now he thought over it, cast it over in his mind, going back point by point over the sad incident.

ἐκλαίειν, he not only wept, but "continued weeping." The word denotes loud and bitter wailing, in opposition to δακρύνειν, or "weeping silently." Comp. John xi. 35.

## CHAPTER XV.

28. Tischendorf omits the whole of this verse. Tregelles incloses it in brackets. It is wanting in NABCDX. It was probably noted in the margin here from the parallel in St Luke and so came into the text. St Mark, it has been observed, very rarely produces prophetic testimony.

29. οἰκοδομῶν τρισὶν ἡμέραις is the reading of the best MSS.

34. λεμᾶ NCLD; Rec. λαμᾶ; λαμᾶ BD; σαβαχθανεί is the reading adopted by Tischendorf and Tregelles.

40. Ἰωσήτος N<sup>3</sup>BD(gr)L; Rec. Ἰωσή from parallel in St Matthew.

45. τὸ πτώμα. Tischendorf and Tregelles adopt this with NBDL; Rec. σώμα.

### 1—15. THE EXAMINATION BEFORE PILATE.

Matt. xxvii. 1, 11—14; Luke xxiii. 2—5, 13—24; John xviii. 29—xix. 16.

1. καὶ εὐθὺς. As the day dawned, a second and more formal meeting of the Sanhedrin was convened in one of the halls or courts near at hand. A legal Sanhedrin it could hardly be called, for there are scarcely any traces of such legal assemblies during the Roman period. In theory the action of this august court was humane, and

the proceedings were conducted with the greatest care. A greater anxiety was manifested to clear the arraigned than to secure his condemnation, especially in matters of life and death. It was enacted (i) that a majority of at least two must be secured before condemnation; (ii) that while a verdict of *acquittal* could be given on the same day, one of *guilty* must be reserved for the following day; (iii) that no criminal trial could be carried through in the night; (iv) that the judges who condemned a criminal to death must fast all day; (v) that the sentence itself could be revised; and that (vi) if even on the way to execution the criminal reflected that he had something fresh to adduce in his favour, he might be led back and have the validity of his statement examined. See Ginsburg's Article on *The Sanhedrim* in Kitto's *Biblical Cyclopædia*, III. 767. But the influence of the Sadducees, who were now in the ascendancy, and were Draconian in their severity, had changed all this, and it was resolved to endorse the sentence already pronounced, and deliver over the Great Accused to the secular arm.

**ἀπήνεγκαν.** Either (i) to one of the two gorgeous palaces which the first Herod had erected, or (ii) to a palace near the tower of Antonia, for hither the governor had come up from Cæsarea "on the sea" to keep order during the feast.

**Παλάτῳ.** The Roman governor roused thus early that eventful morning to preside in a case, which has handed down his name through the centuries in connection with the greatest crime committed since the world began, was Pontius Pilate. (i) *His name* Pontius is thought to indicate that he was connected, either by descent or adoption, with the gens of the *Pontii*, first conspicuous in Roman history in the person of C. Pontius Telesinus, the great Samnite general. His cognomen *Pilateus* has been interpreted as (a) "armed with the *pilum* or javelin," as (b) an abbreviation of *pileatus*, from *pileus*, the cap or badge of manumitted slaves, indicating that he was either a *libertus* ("freed-man"), or descended from one. He succeeded Valerius Gratus A.D. 26, and brought with him his wife Procla or Claudia Procula. (ii) *His office* was that of *procurator* under the governor (*proprætor*) of Syria, but within his own province he had the power of a *legatus*. His headquarters were at Cæsarea (Acts xxiii. 23); he had assessors to assist him in council (Acts xxv. 12); wore the military dress; was attended by a cohort as a body-guard (Matt. xxvii. 27); and at the great festivals came up to Jerusalem to keep order. When presiding as judge he would sit on a *Bema* or portable tribunal erected on a tessellated pavement, called in Hebrew *Gabbatha* (John xix. 13), and was invested with the power of life and death (Matt. xxvii. 26). (iii) *In character* he was not insensible to the claims of mercy and justice, but he was weak and vacillating, and incapable of compromising his own safety in obedience to the dictates of his conscience. As a *governor* he had shewn himself cruel and unscrupulous (Luke xiii. 1, 2), and cared little for the religious susceptibilities of a people whom he despised and could not understand.

2. **ἐτηρώτησεν.** This was a private investigation within the *præ-*

*torium*, after the Jews, carefully suppressing the religious grounds on which they had condemned our Lord, had advanced against Him a triple accusation of (i) seditious agitation, (ii) prohibition of the payment of the tribute money, and (iii) the assumption of the suspicious title of "King of the Jews." This was a political charge, and one which Pilate could not overlook. Having no *questor* to conduct the examination, he was obliged to hear the case in person.

**σὺ λέγεις.** St Mark does not mention here what we know from St John, (a) the inquiry of our Lord of Pilate why he asked the question, and (b) His explanation of the real nature of His kingdom (John xviii. 37, 38). He brings out our Lord's acknowledgment of His regal dignity, though Pilate could not understand His meaning.

3. **κατηγόρουν**, impft., "persisted in accusing." After the first examination Pilate came forth to the Jewish deputation, standing before the entrance of the palace, and declared his conviction of the innocence of the Accused (John xviii. 38; Luke xxiii. 4). This was the signal for a furious clamour on the part of the chief priests and members of the Sanhedrin, and they accused our Lord of many things, of (1) "stirring up the people," and (2) "teaching falsely throughout all Judæa, beginning from Galilee even to Jerusalem" (Luke xxiii. 5).

4. **πάλιν ἐπηρώτα.** These renewed accusations led to further questions from Pilate, but our Lord preserved a complete silence. This increased the procurator's astonishment, but he thought he had found an escape from his dilemma, when he heard the word "*Galilee*." Galilee was within the province of Herod Antipas, and he sent the case to his tribunal (Luke xxiii. 6—12). But Herod also affirmed that the Accused had done nothing worthy of punishment, and Pilate, finding the case thrown back upon his hands, now resolved to try another experiment for escaping from the responsibility of a direct decision.

6. **κατὰ δὲ ἑορτήν.** "Now at festival time." There is no article here or in Matt. xxvii. 15, or Luke xxiii. 17.

7. **Βαραββᾶς.** (i) according to some, Bar-Abbas, "son of a father," or (ii) Bar-Rabbas, "son of a Rabbi." The reading *Ἰησοῦν Βαραββᾶν* in Matt. xxvii. 16, is rightly rejected by the best editors.

**μετὰ τῶν στασιαστῶν.** The word is only found here. The verb *στασιάζειν* occurs in 2 Macc. iv. 30; Jos. *Ant.* xiv. 2. 1. The circumstance that Barabbas was one of a set of murderers is peculiar to St Mark. He had headed apparently one of the numerous insurrections against the Roman power, which were constantly harassing the procurators, and giving untold trouble to the legionary troops quartered at Cæsarea and other places. In this particular insurrection blood had been shed, and apparently some Roman soldiers had been killed.

9. **ὃ δὲ Πιλάτος.** The proposition of the people that he should act according to his usual custom concurred with Pilate's own wishes

and hopes, and he resolved deliberately to give the populace their choice.

10. *ἐγίνωσκεν*, imperfect, "He was aware," "He perceived," and his perception was concurrent with the action going on.

*διὰ φόβον*. He could not doubt who were the ringleaders in the tumultuous scene now being enacted, or what was the motive that had prompted them to bring the Accused before his tribunal—nothing more or less than envy of the influence He had gained and the favour He had won throughout the land. He hoped, therefore, by appealing directly to the people to procure our Lord's release.

11. *ἀνέσεισαν*. The expression only occurs again in Luke xxiii. 5. It denotes (i) to shake to and fro, to brandish; (ii) to make threatening gestures; (iii) to stir up or instigate (Rev. Vers.). "It was probably at this juncture that he received the message from his wife imploring him to have nothing to do with "that just person" (Matt. xxvii. 19) standing before him. His feelings, therefore, of awe were intensified, and his resolve to effect the release increased. But the chief priests stirred up the people, and urged them to choose Barabbas, the patriot leader, the zealot for their country, the champion against oppression.

12. *τί θέλετε ποιήσω ὃν λέγετε*. This classical construction *ποιεῖν τι τινά*, in place of *τι τινί*, only occurs here and in Matt. xxvii. 22. This question seems to have been put in disdain and anger; disdain at their fickleness, anger at the failure of his efforts to stem the torrent.

*ὃν λέγετε*. He may have hoped that the sound of the title might have not been in vain on the ears of those who had lately cried, "Blessed is the king that cometh in the name of the Lord," "Blessed is the kingdom of our father David" (Luke xix. 38; Mark xi. 10). But he was bitterly deceived.

14. *ὁ δὲ Πιλάτος*. Still the procurator did not at once yield, though already at Cæsarea he had had proof of the invincible tenacity of a Jewish mob, whom not even the prospect of instant death could deter (Jos. *Antiq.* xviii. 3. 1). He resolved to make another direct appeal to the excited crowd. "Why should he crucify Him?" "What evil had He done?"

*οἱ δὲ περισσῶς*. The cry was kept up unbroken, *Away with this man, Crucify Him! Crucify Him!* In vain Pilate expostulated. In vain he washed his hands openly before them all (Matt. xxvii. 24) in token of his conviction of the perfect innocence of the Accused. His wavering in the early stage of the trial was bringing on its terrible consequences.

15. *βουλόμενος*. One hope, however, the procurator still seems to have retained. Irresolution indeed had gone too far, and he could not retrace his steps. He thought he must content the people, and therefore released Barabbas unto them. But he imagined there was room for a compromise. Clamorous as was the crowd, perhaps they

would be satisfied with a punishment only less terrible than the Cross, and so he gave the order that He, Whom he had pronounced perfectly innocent, should be scourged.

τὸ ἱκανὸν ποιῆσαι, "volens populo satisfacere," Vulg. = "to satisfy," "to appease:" comp. Luke xxii. 38, ὁ δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἔστω; 2 Cor. ii. 6, ἱκανὸν τῷ τοιαύτῳ ἢ ἐπιτιμία αὐτῇ; Acts xvii. 9, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος. For the Latinism here used by St Mark comp. Polyb. *Exec. Leg.* p. 1325, εἰὰν τὸ ἱκανὸν ποιῆ τῇ συγκλητῶν κατὰ τὴν ἐξ ἀρχῆς ἐξουσίαν; Diogenes L. *Bio.* iv. 50, τὸ ἱκανὸν σοι ποιῆσω, εἰὰν παρακλήτους πεμπῆς; Appian, *Punic.* p. 68, εἰ τὸ ἱκανὸν ποιῆσῃτε Ῥωμαίοις.

φραγελλώσας, flagellare, flagellis cædere. The word only occurs here and in Matt. xxvii. 26. Generally the scourging before crucifixion was inflicted by lictors (Livy, xxxiii. 36; Jos. *Bell. Jud.* ii. 14. 9; v. 11. 1). But Pilate, as sub-governor, had no lictors at his disposal, and therefore the punishment was inflicted by soldiers. Lange, iv. 356 n. The Roman scourging was horribly severe. Drops of lead and small sharp-pointed bones were often plaited into the scourges, and the sufferers not unfrequently died under the infliction. Compare the *horribile flagellum* of Hor. *Sat.* i. iii. 119; and "flagrum pecuinis ossibus catenatum," Apul. *Met.* viii. That the soldiers could not have performed their duty with forbearance on this occasion, is plain from the wanton malice, with which they added mockery to the scourging.

ἵνα σταυρωθῇ. Even as He Himself had again and again predicted would be the case. See above, chap. viii. 34. The spectacle of so much suffering so meekly borne did not suffice. "If thou let this man go," they cried, "thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar" (John xix. 12). This crafty well-chosen cry roused all Pilate's fears. He could only too well divine the consequences if they accused him of sparing a prisoner who had been accused of treason before the gloomy suspicious Tiberius ("atrocissimè exercebat leges majestatis," Suet. *Vit. Tib.* c. 58; Tac. *Ann.* iii. 38). His fears for his own personal safety turned the scale. After one more effort therefore (John xix. 13—15), he gave the word, the irrevocable word, "Let Him be crucified" (John xix. 16), and the long struggle was over. St John, it is to be observed, mentions the scourging as one of Pilate's final attempts to release Jesus. St Mark, like St Matthew, looks upon it as the first act in the awful tragedy of the Crucifixion. Both views are equally true. The scourging should have moved the people; it only led them to greater obduracy; it proved, as St Mark brings out, the opening scene in the Crucifixion. See Wilson on the *Evidential Argument from the Crucifixion*.

16—24. THE MOCKERY OF THE SOLDIERS. THE WAY TO THE CROSS.

Matt. xxvii. 27—32; John xix. 1—3.

16. οἱ δὲ στρατιῶται. The body-guard of the procurator.

ἔσω τῆς αἰλῆς, within the court, which is the *prætorium* (Rev. Vers.), or *palace* (Rev. Mar.).

**πρατώριον** denoted (i) the tent of the commander in a Roman camp; (ii) the residence of a governor: comp. Acts xxiii. 35, *κελεύσας ἐν τῷ πρατωρίῳ Ἡρώδου φυλάσσεισθαι αὐτόν*; comp. Cic. *Verr.* ii. 5. 12. 30, "illa domus prætoriana, quæ regis Hieronis fuit; (iii) the official country house of a Roman commander; (iv) the barracks of the prætorian guard at Rome; (v) the prætorian guard itself, Phil. i. 13, *ὥστε τοὺς δέσμοις μου φανεροὺς ἐν Χριστῷ γένεσθαι ἐν ὄλῳ τῷ πρατωρίῳ*. Bp Lightfoot remarks that the word "palace" might have been adopted in all the passages in the Gospel and Acts, as adequately expressing the meaning. *Revision of the New Test.*, p. 49.

**ὅλην τὴν σπεῖραν**. "The whole cohort" (Rev. Mar.). In the palace-court, which formed a kind of barracks or guard-room, they gathered the "whole maniple." Josephus, *B. J.* v. 5. 8, tells us that during the chief festivals a maniple, *σπεῖρα*, was always kept ready at hand to crush any disturbance that might arise. Here the word is applied to the detachment brought by Judas to apprehend our Lord (John xviii. 3), comp. also Acts x. 1, xxi. 31, xxvii. 1. A maniple was the third part of a Roman cohort, and its nominal strength was 200 men. *Κουστωδία ξ' ἐστὶ στρατιωτῶν ἢ δὲ σπεῖρα σ' (200)*. Theophylact, quoted in Wetstein.

17. **ἐνδιδύσκουσιν αὐτὸν πορφύραν**. Instead of the white robe, with which Herod had mocked Him, they threw around Him a scarlet *sagum*, or soldier's cloak. St Matthew, xxvii. 28, calls it *χλαμύδα κοκκίνην*; St John, xix. 2, *ἱμάτιον πορφυροῦν*. It was probably a war-cloak, such as princes, generals, and soldiers wore, dyed with purple; "probably a cast-off robe of state out of the prætorian wardrobe,"—a burlesque of the long and fine purple robe worn only by the Emperor. Lange, iv. 357.

**περιτιθέασιν**. In mimicry of the laurel wreath worn at times by the Cæsars.

**ἀκάνθινον στέφανον**. Formed probably of the thorny *nâbk*, a tree which is found in all the warmer parts of Palestine, but which absolutely overruns a great part of the Jordan valley, making it one impenetrable thicket. See Tristram's *Nat. Hist. of the Bible*, p. 428; and *Land of Israel*, p. 429.

19. **ἔτυκτον**, "smote Him again and again."

**ἐπέτυον**. See note above, ch. xiv. 65.

21. **ἀγγαρεύουσιν**. The condemned were usually obliged to carry either the entire cross, or the cross-beams fastened together like the letter V, with their arms bound to the projecting ends. Hence the term *furcifer*, "cross-bearer." "Patibulum ferat per urbem, deinde affigatur cruci." This had a reference to our Lord being typified by Isaac bearing the wood of the burnt offering, Gen. xxii. 6. But exhausted by all He had undergone, our Lord sank under the weight laid upon Him, and the soldiers had not proceeded far from the city gate, when they met a man whom they could "compel" (Rev. Vers.) or "impress" (Rev. Mar.) into their service. *Ἀγγαρεύειν* is a Persian

word. At regular stages throughout Persia (Hdt. viii. 98; Xen. *Cyrop.* viii. 6, 17) mounted couriers were kept ready to carry the royal despatches. Hence the verb (*angariare* Vulg.) denotes (1) *to despatch as a mounted courier*; (2) *to impress, force to do some service*. It occurs also in Matt. v. 41, "Whosoever shall compel thee to go a mile, go with him twain." ὅστις σε ἀγγαρεύσει μίλιον ἔν. Compare also Joseph. *Ant.* xiii. 2. 3.

**Σίμωνα Κυρηναῖον.** The man thus impressed was passing by, and coming from the country (Luke xxiii. 26). His name was Simon, a Hellenistic Jew, of Cyrene, in northern Africa, the inhabitants of which district had a synagogue at Jerusalem (Acts ii. 10, vi. 9).

**τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου.** St Mark alone adds this. Like "Bartimæus, the son of Timæus," these words testify to his originality. From the way they are mentioned it is clear that these two persons must have been well known to the early Christians, possibly as residents at Rome, where St Mark was writing. In Rom. xvi. 13 we find the Apostle St Paul saying, ἀσπάσασθε **Ρούφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.** He here mentions the mother of Rufus as being also his mother, i.e. bound to him by many proofs of maternal kindness. Hence it is possible that the wife of Simon of Cyrene may at some time or other, "at Antioch, or Corinth, and afterwards at Rome, have come within the inner circle of St Paul's friends." Origen conjectures that Simon himself may have owed his conversion to St Mark, and thus the Cross which he was compelled to bear after Jesus, was taken to his heart. St Polycarp (*ad Phil.* 9) mentions a Rufus as an eminent Martyr.

**ἵνα ᾄρῃ τὸν σταυρὸν αὐτοῦ.** The cause of execution was generally inscribed on a white tablet, called in Latin *titulus* ("qui causam pœne indicaret," Sueton. *Calig.* 32). It was borne either suspended from the neck, or carried before the sufferer. The latter was probably the mode adopted in our Lord's case. And Simon may have borne both title and Cross. St Mark does not mention our Lord's words on the way to the women (Luke xxiii. 28—31).

**22. φέρουσιν,** "ferunt non modo ducunt," Bengel. Other passages, where the word occurs in this Gospel, as i. 32, ii. 3, vii. 32, imply infirmity or dependence in the person brought. Hence it has been with reason inferred that our Lord was sinking under the weight of the cross.

**ἐπὶ τὸν Γολγοθᾶν τόπον.** St Mark gives the explanation of the Hebrew word "Golgotha." St Luke omits it altogether. It was a bare hill or rising ground on the north or north-west of the city, having the form on its rounded summit of a *skull*, whence its name. It was (a) apparently a well-known spot; (b) outside the gate (comp. Heb. xiii. 12); but (c) near the city (John xix. 20); (d) on a thoroughfare leading into the country (Luke xxiii. 26); and (e) contained a "garden" or "orchard" (John xix. 41). From the Vulgate rendering of Luke xxiii. 33, "Et postquam venerunt in locum, qui vocatur *Calvaria*" (= a bare skull, "pe place of *Caluarie*," Wyclif), the word

*Calvary* has been introduced into the English Version, obscuring the meaning of the Evangelist. There is nothing in the name to suggest the idea that the remains of malefactors who had been executed were strewn about, for the Jews always buried them.

23. ἔδιδουν, literally, *they offered Him* (Rev. Vers.).

ἐσμπυρισμένον οἶνον. This was "the sour wine," or *posca* ordinarily drunk by the Roman soldiers: "Vinum atque acetum milites nostros solere accipere: uno die vinum, alio die acetum." Ulpian, *C. de Ero-gent. militum*, quoted by Wetstein. It was a merciful custom of the Jews to give those condemned to crucifixion, with a view to producing stupefaction, a strong aromatic wine. Lightfoot tells us (*Hor. Heb.* ii. 366) it was the special task of wealthy ladies at Jerusalem to provide this potion. The custom was founded on a Rabbinic gloss on Proverbs xxxi. 6, "Give *strong drink* to him that is perishing, and *wine* to those whose soul is in bitterness."

οὐκ ἔλαβεν. The two malefactors, who were led forth with Him, probably partook of it, but He would take nothing to cloud His faculties.

24. σταυροῦσιν αὐτόν. There were four kinds of crosses, (i) the *crux simplex*, a single stake driven through the chest or longitudinally through the body; (ii) the *crux decussata* (x); (iii) the *crux immissa* (†); and (iv) the *crux commissa* (T). From the mention of the title placed over the Saviour's Head, it is probable that His cross was of the third kind, and that He was laid upon it either while it was on the ground, or lifted and fastened to it as it stood upright, His arms stretched out along the two cross-beams, and His body resting on a little projection, *sedile*, a foot or two above the earth. That His feet were nailed as well as His hands is apparent from Luke xxiv. 39, 40.

καὶ διαμερίζονται, i.e. the soldiers, a party of four with a centurion (Acts xii. 4), for each sufferer, detailed, according to the Roman custom, *ad excubias*, to mount guard, and see that the bodies were not taken away.

βάλλοντες κλῆρον. The dice doubtless were ready at hand, and one of their helmets would serve to throw them.

τίς τί ἄρη. The clothes of the crucified fell to the soldiers who guarded them, as part of their perquisites. The outer garment, or *tallith*, they divided into fourth parts, probably loosening the seams. The inner garment, like the robes of the priests, *was without seam, woven from the top throughout* (John xix. 23), of linen or perhaps of wool. It would have been destroyed by rending, so for it they cast lots, unconsciously fulfilling the words spoken long ago by the Psalmist, *They parted my raiment among them, and for my vesture they did cast lots* (Ps. xxii. 18).

#### 25—38. THE DEATH.

Matt. xxiii. 45—50; Luke xxiii. 44—46; John xix. 28—30.

25. ὥρα τρίτη. 9 A.M. There is no entirely satisfactory solution

of the discrepancy between this statement and the words of St John xix. 14, where he says that it was about the sixth hour when Pilate delivered Jesus to be crucified. It has been thought that (1) St Mark may mean the division of the day beginning with the third hour and extending to noonday; that (ii) "the third hour" refers to the time when the Jews cried out, "Crucify Him;" that (iii) "third" is an error for "sixth," i.e. Γ for Σ: "multi episemum Graecum Σ putaverunt esse Γ," Jerome; that (iv) St John writing his Gospel at a later period and in a different part of the world may have followed a different mode of reckoning time. "How easily such difficulties may arise can be seen by the curious fact that *noon*, which means the ninth hour (*nona hora*) or three o'clock, is now used for twelve o'clock."

"On an average," says Edersheim, "the first hour of the day corresponded nearly to our 6 A.M. The Romans reckoned the hours from midnight; hence at the sixth hour of Roman calculation, Pilate brings Jesus out to the Jews, while at the third hour of the Jewish, and hence the ninth of the Roman and of our calculation, He was led forth to be crucified." *Temple Service*, p. 174.

26. ἡ ἐπιγραφή. The cause of execution was generally, as we have seen, inscribed on a white tablet, *titulus*, smeared with *gypsum*. It had been borne before Him on His way to the Cross, or suspended round His neck. It was now nailed on the projecting top of the cross over His head.

ὁ βασιλεὺς τῶν Ἰουδαίων. Slight variations mark the account of the inscription in the four Evangelists: St Matthew and St Mark agree in giving ὁ βασιλεὺς τῶν Ἰουδαίων; St Luke (xxiii. 38) gives ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος; St John (xix. 19). Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

27. δύο ληστές, "two robbers," (Rev. Vers.) or "bandits." St Luke (xxiii. 33) calls them *κακούργους* "malefactors." See note above, xi. 17. It is more than probable that they belonged to the band of Barabbas and "had been engaged in one of those fierce and fanatical outbreaks against the Roman domination which on a large scale or a small so fast succeeded one another in the latter days of the Jewish commonwealth." This explains the fact that we read of no mockery of *them*, of no gibes levelled against *them*. They were the popular heroes. They realized the popular idea of the Messiah. See Trench's *Studies*, p. 294.

28. For the omission of this verse see critical note above.

29. οὐά. An exclamation of exultant derision corresponding to the Latin *Vah!* It only occurs in this place in N.T. Dio *Nerva*, πάντων δὲ τῶν ἀνθρώπων, καὶ αὐτῶν τῶν βουλευτῶν ὅτι μάλιστα συμβῶντας ὀλυμπονικά οὐά; Ter. *Adelp.* iii. 2. 17, *Vah* qualem me putas esse?

ὁ καταλύων. St Luke alone mentions the taunts of the soldiers, ὄξος προσφέροντες αὐτῷ, and saying, "If Thou be the King of the Jews, save Thyself" (xxiii. 37).

31. *καὶ οἱ ἀρχιερεῖς*, whose high dignity and sacred office should have taught them better than to descend to the low passions of the mob.

*ἐμπαίζοντες*. The ordinary bystanders *blasphemed*, *ἐβλασφήμουν* (v. 29), the members of the Sanhedrin *mocked*, for they thought they had achieved a complete victory.

32. *καὶ οἱ συνεσταυρωμένοι*. At first both the robbers joined in reproaching Him. One of them however went further than this, and was guilty of blaspheming Him (Luke xxiii. 39), but, as the weary hours passed away, the other, separating himself from the sympathies of all who stood around the Cross, turned in unexampled penitence and faith to Him that hung so close to him, and whose only "token of royalty was the crown of thorns that still clung to His bleeding brows," and in reply to his humble request to be remembered when He should come in His kingdom, heard the gracious words, "*To-day shalt thou be with me in paradise*" (Luke xxiii. 43). Thus even from "the Tree" the Lord began to reign, and when "lifted up," to "draw" men, even as He had said, unto Himself (John xii. 32).

33. *καὶ γενομένης ὥρας ἑκτῆς*, i.e. 12 o'clock. The most mysterious period of the Passion was rapidly drawing near, when the Lord of life was about to yield up His spirit and taste of death. At this hour nature herself began to evince her sympathy with Him Whom man rejected.

*σκότος*. It is impossible to explain the origin of this darkness. The Passover moon was then at the full, so that it could not have been an eclipse. Probably it was some supernatural derangement of the terrestrial atmosphere. The Pharisees had often asked for a "sign from heaven." Now one was granted them.

*ὥς ὥρας ἐνάτης*, i.e. till 3 o'clock. A veil hides from us the incidents of these three hours, and all the details of what our Lord, shrouded in the supernatural gloom, underwent "for us men and for our salvation."

34. *τῇ ἐνάτῃ ὥρᾳ*, the hour of the offering of the evening sacrifice: comp. Acts iii. 1, *Πέτρος καὶ Ἰωάννης ἀνέβανον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην*. The Emperor Augustus set the Jews free from attendance in courts of law about the ninth hour. *Jos. Ant.* xvi. 6. 2; Edersheim, *Temple Service*, p. 131.

*ἐβόησεν*. He now gives utterance to the words of the first verse of the xxxiii<sup>rd</sup> Psalm, in which, in the bitterness of his soul, David had complained of the desertion of his God.

*ἔλωτ ἔλωτ*. This is the only one of the "Seven Sayings from the Cross," which has been recorded by St Mark, and he gives the original Aramaic and its explanation. Observe that of these sayings (i) the first three all referred to others, to (a) His murderer, (b) the penitent malefactor, (c) His earthly mother; (ii) the next three referred to His own mysterious and awful conflict, (a) His loneliness, (b) His sense

of thirst, (c) His work now all but ended; (iii) with the seventh He commends His soul into His Father's hands.

**σαβαθανεί.** Sh'baktani occurs in the Chaldee paraphrase as an Aramaic form for the Hebrew 'azobtani.

**ὁ θεός μου ὁ θεός μου.** St Matthew gives the rare vocative form *θεέ*. It is remarkable that St Mark gives the Aramaic form more exactly than St Matthew. But it is characteristic of St Mark on solemn occasions to cite the very words spoken by our Lord.

**ἐγκατέλιπες,** "quid dereliquisti me?" Vulg.: this touching word, expressive of uttermost desertion, is used by St Paul in his last extant Epistle to describe his complete desertion at his trial, 2 Tim. iv. 10, *Δημῶς γὰρ με ἐγκατέλιπεν*; iv. 16, *πάντες με ἐγκατέλιπον*, "omnes me dereliquerunt." Vulg.

**35. Ἠλείαν φωνεῖ.** They either only caught the first syllable, or misapprehended words, or, as some think, spoke in wilful mockery, and declared he called not on Eli, God, but on Elias, whose appearance was universally expected. See note above, ix. 11.

**36. ἕξους.** The *posca*, the ordinary drink of the Roman soldiers. Burning thirst is the most painful aggravation of death by crucifixion and the reed, or hyssop-stalk (John xix. 29), and the sponge were provided ready to quench the agonising thirst of the sufferers.

**καλάμῳ,** a hyssop-reed; *ἰσώσῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι*, John xix. 29.

**ἐπότιζεν αὐτόν,** "offered it to Him to drink." For the construction comp. 1 Cor. iii. 2, *γάλα ὑμῶς ἐπότισα*, and above ix. 41, *πότιση ὑμῶς ποτήριον ὕδατος*.

**ἄφετε.** According to St Mark, the man himself cries *ἄφετε*, and the word may mean, "Let me alone;" according to St Matthew, the others cry out thus to him as he offers the drink, saying *ἄφες ἴδωμεν*; according to St John, several filled the sponge with the sour wine. Combining the statements together, we have a natural and accurate picture of the excitement caused by the loud cry; "two divisions may have been calling out one to another, and that, in two different senses—the one mocking, the other speaking more earnestly." Lange. Comp. for the construction Matt. vii. 4, *ἄφες, ἐκβάλω τὸ κάρφος*; 1 Cor. iv. 21, *τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς*. Probably *ἄφετε* coalesces with the following verb ("let us see,") as in modern Greek, where *ἄς* a shortened form of *ἄφες* with the subjunctive is regularly used to express the 1 and 3 persons of the imperative, as *ἄς γράψωμεν let us write*. Grimm, Wilkii Clavis, s.v. quotes *ἄφες ἴδω, ἄ. δειξώμεν* from Epictetus *Diss.* iii. 12, l. 9. Winer, p. 356, n.

**37. φωνὴν μεγάλην,** uttering probably the sixth word from the cross *τετέλεσται*, John xix. 30. The Evangelists all dwell on the loudness of the cry, as if it had been the triumphant note of a conqueror.

ἐξέπνευσεν, saying, as St Luke records, *πάτερ, εἰς χεῖρας σου παρατίθεμαι τὸ πνεῦμα μου* (xxiii. 46), and then all was over. The Lord of life hung lifeless upon the Cross. "There may be something intentional in the fact that in describing the death of Christ the Evangelists do not use the neuter verb 'He died,' but the phrases, 'He gave up the ghost' (Mark xv. 37; Luke xxiii. 46; John xix. 30); 'He yielded up the ghost' (Matt. xxvii. 50); as though they would imply with St Augustine that He gave up His life, 'quia voluit, quando voluit, quomodo voluit.' Comp. John x. 18." Farrar, *Life*, II. p. 418 n.

38. τὸ καταπέτασμα, the beautiful thick, costly veil of purple and gold, inwrought with figures of Cherubim, 20 feet long and 30 broad, which separated the Holy Place from the Most Holy.

ἐσχίσθη. For the full symbolism of this see Heb. ix. 3, x. 19. For the earthquake which now shook the city, see Matt. xxvii. 51. Such an event must have made a profound impression, and perhaps was the first step towards the change of feeling which afterwards led a great number of "the priests to become obedient to the faith" (Acts vi. 7).

εἰς δύο. St Luke (xxiii. 45) has preserved the more classical idiom *ἐσχίσθη μέσον*. For the construction in the text comp. Eph. ii. 15, *ἵνα τοῖς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον*; Apoc. xvi. 19, *καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη*.

### 39—41. THE CONFESSION OF THE CENTURION.

Matt. xxvii. 51—54; Luke xxiii. 45, 47—49.

39. ὁ κεντυρίων, in charge of the quaternion of soldiers. See above v. 24. St Matthew (xxvii. 54) calls him ὁ ἑκατόνταρχος, as also St Luke xxiii. 47. St Mark after his manner uses the actual Latin word, St Matthew the Greek equivalent. His station in all probability was at Cæsarea. It is interesting therefore to remember that the centurion Cornelius was also stationed here. For the care taken in the selection of centurions, see Polybius vi. 24. 9, *βούλονται δὲ εἶναι τοὺς ταξίαρχους οὐχ οὕτω θρασεῖς καὶ φιλοκινδύνους ὡς ἡγεμονικοῦς καὶ στασίμους καὶ βαθεῖς μᾶλλον ταῖς ψυχαῖς*. On the favourable mention of centurions in the New Testament see Blunt's *Undesigned Coincidences*, p. 252.

ὅτι οὕτως ἐξέπνευσεν. The whole demeanour of the Divine Sufferer.

ὡς ἦν θεοῦ. In an ecstasy of awe and wonder *ἐδόξασε τὸν Θεόν* (Luke xxiii. 47); he exclaimed *ὅπως ὁ ἄνθρωπος οὗτος δίκαιος ἦν*, nay he went further, and declared *this man was the or a son of God*. It is possible that on bringing the Lord back after the scourging, which he superintended, the centurion may have heard the mysterious declaration of the Jews, that by their Law the Holy One ought to die, because He made Himself the Son of God (John xix. 7). The words made a great impression on Pilate then (John xix. 8). But now the centurion had seen *the end*. And what an end? All that

he had dimly believed of heroes and demigods is transfigured. This man was more. He was *the Son of God*. Together with the centurion at Capernaum (Matt. viii.) and Cornelius at Cæsarea (Acts x.) he forms in the Gospel and Apostolic histories a triumvirate of believing Gentile soldiers. The words, *I, if I be lifted up, will draw all men unto me*, had been already fulfilled in the instance of the penitent malefactor. They are now true of this Roman officer. The "Lion of the tribe of Judah" was "reigning from the Tree."

40. ἦσαν δὲ καὶ γυναῖκες, forerunners of the noble army of Holy Women, who were, in the ages to come, throughout the length and breadth of Christendom, to minister at many a death-bed out of love for Him Who died "*the Death*."

Μαρία ἡ Μαγδαληνή, out of whom had gone forth seven demons (Luke viii, 2). This is the first time she is mentioned by St Mark.

Μαρία ἡ Ἰακώβου. The "Mary of Clopas" (John xix. 25) who stood by the cross, and "Mary of James the Less" (comp. Matt. xxvii. 56), are the same person; she was the sister of the Blessed Virgin, and had married Clopas or Alphæus.

τοῦ μικροῦ. James the Little, so called to distinguish him from the Apostle St James, the son of Zebedee. Some think he was so called (a) because he was younger than the other James; or (b) on account of his low stature; or (c) because, when elevated to the bishopric of Jerusalem (Gal. ii. 12), he took the name in humility, to distinguish him from his namesake, now famous in consequence of his martyrdom (Acts xii. 2).

Ἰωσήτος. See above, iii. 31.

Σαλώμη. See above, x. 35.

41. ἠκολούθουν. The imperfect points back to a period of long and loving service during our Lord's ministry in Galilee.

ἄλλαι πολλαί. We have thus two groups indicated; (i) those who formed His habitual attendants, and (ii) those who followed Him on His last journey to Jerusalem. St Luke adds to these groups *πάντες οἱ γνωστοὶ αὐτῷ* (xxiii. 49).

#### 42—47. THE BURIAL.

Matt. xxvii. 57—66; Luke xxiii. 50—56; John xix. 38—42.

42. παρασκευή, i.e. for the Sabbath, which St Mark, writing for other readers than Jews, explains as "*the day before the Sabbath*."

43. ὁ ἀπὸ Ἀρμαθαίας, i.e. either of Rama in Benjamin (Matt. ii. 18) or Ramathaim in Ephraim (1 Sam. i. 1). Probably the latter. The place is called in the LXX. "Armathaim," and by Josephus "Armathia." Joseph was a man of wealth (Matt. xxvii. 57), a member of the Sanhedrin (Luke xxiii. 50), and a secret disciple of Jesus (John xix. 38), who had not consented to the resolution of the rest to put Him to death (Luke xxiii. 51).

**εὐσχήμων.** Comp. Acts xiii. 50, *γυναίκας τὰς εὐσχήμονας*: xvii. 12, *γυναϊκῶν τῶν εὐσχημόνων*: 1 Cor. vii. 35, *πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως*. The word appears to be used here in the later sense of "noble," "honourable," that is, in station. "A councillor of honourable estate." (Rev. Vers.)

**βουλευτής,** a member of the Sanhedrin. See Luke xxiii. 50, *Ἰωσήφ βουλευτῆς ὑπάρχων*.

**ἦν προσδεχόμενος,** like Simeon (Luke ii. 25) and Anna (Luke ii. 38).

**τολμήσας.** This is characteristic of St Mark's narrative. It seems like a sudden and unannounced application, as though the thought occurred to him, and with it he plucked up courage, and immediately went to execute his purpose. In the "Acts of Pilate" ch. xii. the Sanhedrin is represented as imprisoning him for this bold venture of faith.

**εἰσῆλθεν.** He is no longer a secret disciple. He casts away all fear. The Cross transfigures cowards into heroes. "It was no light matter Joseph had undertaken; for to take part in a burial, at any time, would defile him for seven days, and make everything unclean which he touched (Num. xix. 11; Hagg. ii. 13); and to do so now involved his seclusion through the whole Passover week—with all its holy observances and rejoicings." Geikie, II. 576.

**καὶ ἤρτισατο.** It was not the Roman custom to remove the bodies of the crucified from the cross. Instead of shortening their agonies the Roman law left them to die a lingering death, and suffered their bodies to moulder under the action of sun and rain (comp. Cic. *Tusc. Quæst.* i. 43, "Theodori nihil interest humine *an* sublime putrescat"), or be devoured by wild beasts (comp. Hor. *Epist.* xvi. 48, "Non hominem occidi: non pasces in cruce corvos"). The more merciful Jewish Law, however, did not allow such barbarities, and the Roman rulers had made an express exception in their favour. In accordance, therefore, with the request of the Jewish authorities, the legs of the malefactors had been broken to put them out of their misery (John xix. 31), but our Lord was found to be *dead already* (John xix. 33), and the soldier had pierced His side with a spear, the point of which was a handbreadth in width, thus causing a wound which would of itself have been sufficient to cause death, whereupon there had issued forth blood and water (John xix. 34). Thus the Holy Body was now ready for its entombment.

**44. ὁ δὲ Πιλάτος ἐθαύμασεν.** Death by crucifixion did not generally supervene even for three days, and thirty-six hours is said to be the earliest period when it would be thus brought about. Pilate, therefore, marvelled at the request of Joseph, and required the evidence of the centurion to assure himself of the fact.

**45. ἐδωρήσατο.** This word only occurs in two other places in N. T. and both times in the writings of St Peter; 2 Pet. i. 3, *πάντα ἡμῶν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβείαν δωρημένῃς*:

and i. 4, τὰ τίμια καὶ μέγιστα ἡμῶν ἐπαγγέλματα δεδωρηται. It occurs in the LXX of Lev. vii. 5, καὶ τὰ κρέα θυσιᾶς αἰνέσεως σωτηρίου αὐτῶ ἐσται, καὶ ἐν ἡμέρᾳ δωρεῖται βρωθήσεται. It means more than simply to give, and denotes to give freely, the Latin largiri. The word appears to be used designedly by St Mark, implying that Pilate, who from his character might have been expected to extort money from the wealthy "counsellor," freely gave up the Body at his request, placing it at his disposal by a written order, or a verbal command to the centurion.

τὸ πτώμα, see above, vi. 29.

46. σινδόνα, "fine linen." See above, xiv. 51. Here it denotes probably the βυσσίνη σινδών, in strips of which, being of very fine texture, the Egyptian embalmers wrapped the mummies. Herod. ii. 86, λούσαντες τὸν νεκρὸν, κατελίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνης βυσσίνης τελαμῶσι. The microscope has decided that the mummy clothes are linen.

καθελών. Repairing to Golgotha, he was joined by Nicodemus, formerly a secret disciple like himself, but whom the Cross had emboldened to come forward and bring a mixture of myrrh and aloes, about an hundred pound weight (John xix. 39), to do honour to the life. Thus assisted, Joseph took down the Holy Body from the Cross. καθαιρεῖν is the technical word for doing this. See above, ἰδωμεν εἰ ἔρχεται Ἰλλίας καθελὲν αὐτόν; Acts xiii. 29.

ἐνελησεν. Only occurs here in the N. T. Comp. LXX 1 Sam. xxi. 9, καὶ εἶπεν ὁ ἱερεὺς, ἰδοὺ, ἡ βομφαλα Γολιάθ τοῦ ἀλλοφύλου...καὶ αὕτη ἐνελημένη ἦν ἐν ἱματίῳ: see the quotation above from Herod. ii. 86.

ἐν μνημεῖῳ, a new Tomb, wherein as yet no man had ever been laid, and which he had hewn out of the limestone rock in a garden he possessed hard by Golgotha (John xix. 41). He was anxious probably himself to be buried there in the near precincts of the Holy City. Here now they laid the Holy Body in a niche in the rock, and

προσεκύλισεν λίθον, of large size (λίθον μέγαν, Matt. xxvii. 60), to the horizontal entrance, while

47. Μαρία ἡ Μαγδαληνή and Mary the mother of Joses (see note above, v. 40) and the other women (Luke xxiii. 55) "beheld," i.e. observed carefully, the place where He was laid, and where, surrounded by all the mystery of death,

"Still He slept, from Head to Feet  
Shrouded in the winding-sheet,  
Lying in the rock alone,  
Hidden by the sealed stone."

θεωρῶν. This verb occurs but twice in St Matthew, six times in St Mark, seven times in St Luke, twenty-three times in St John.

## CHAPTER XVI.

2. τῆ μιᾷ τῶν σαββάτων NLD, and Tischendorf.

4. ἀνακεκύλισται NBL; Rec. ἀποκεκύλισται, apparently a repetition from above.

8. After ἐξελθούσαι Rec. inserts ταχύ; om. NABCD.

γάρ is the reading for δὲ of Rec. in NBD.

9—20. It has been questioned whether these verses were written by St Mark as an original part of the Gospel, or were added by a later hand. The whole subject would require a volume for its adequate discussion. It will be only necessary here to state the chief points.

(i) It has been urged, then, respecting them:—

(a) That everything pictorial, all minute details, all formulas of rapid transition, everything, in fact, which is so characteristic of the Evangelist, suddenly cease;

(b) That brief notices of occurrences more fully described in other Gospels take the place of the graphic narrative which is so striking a feature of the rest of the book;

(c) That no less than 21 words and expressions occur which are never elsewhere used by St Mark<sup>1</sup>;

(d) That the Uncial MS. N omits the passage, while the Gospel ends ἐφοβούντο γάρ;

(e) That B omits the passage;

(f) That L gives two endings of the Gospel, but does not indicate a preference for one over the other;

(g) That 30 cursive MSS. mark the verses as doubtful;

(h) That *k* of the Vetus Latina gives the same ending as the first of L, that the same is done in Syr. H (mg.); that two old Ethiopic MSS. give nearly the same ending; that some old Armenian MSS. omit the passage altogether, while others give the verses with a new heading after a break;

(i) That the weight of Patristic testimony is against the verses, for Eusebius, Jerome, Gregory of Nyssa, Victor of Antioch, Hesychius of Jerusalem, Severus of Antioch, and Euthymius, all testify to a doubt thrown upon them.

(k) That the identification of St Mary Magdalene, ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια, though she has been mentioned already in the Chapter, seems to point to an independent narrative.

(ii) On the other side it is urged:—

(a) That all extant MSS., except those specified, contain the verses;

(b) That in nearly 24 Cursives, it is expressly stated that though the verses were wanting in some MSS., still they were to be found in the best;

<sup>1</sup> As, for instance, πορεύομαι, θεόμα, ἀπιστέω, μετὰ ταῦτα, ὁ Κύριος used of Jesus Christ, πρώτη σαββάτου, etc. etc.

- (c) That they are found in every known Lectionary appointed to be read at the season of Easter, and on Ascension Day<sup>1</sup>;
- (d) That they are found in Vet. Lat. Vulg. Syrr. C, P, H, J, Memph, Theb, Gothic (to v. 12), and some Ethiopic Versions;
- (e) That they are supported by Irenæus, Hippolytus, Chrysostom, Jerome, Ambrose, Augustine, and Victor of Antioch;
- (f) That the "supposed discrepancies of the style and phraseology" of the verses from that of St Mark break down under examination, while of the peculiar words there is scarcely one of real importance, unless we are to expect in a Gospel consisting of 628 verses a dull uniformity both in reference to vocabulary and idiom without any variety or change;
- (g) That it is absolutely inconceivable that St Mark should have ended his Gospel so abruptly as with the words *ἐφοβοῦντο γάρ*;
- (h) That the amount of various readings in the text of these verses is very small, and this constitutes an argument in favour of their genuineness.

(iii) The conclusion, therefore, appears to be that the passage is both genuine and authentic, and the most probable solutions of the special features of the verses are:—Either

- (a) That the Evangelist being prevented at the time from closing his narrative as fully as he had intended, possibly in consequence of the death of St Peter, or the outbreak of the terrible persecution under Nero, *himself* added in another land and under more peaceful circumstances the conclusion which we now possess; Or
- (b) That it was added *by some other hand* shortly, if not immediately afterwards, but, at any rate, before the publication of the Gospel itself, and this in part accounts for its having been so early and widely accepted and transmitted as it has been.

See Scrivener's *Introduction*, pp. 507—12; Hammond's *Textual Criticism of the New Testament*, pp. 116—123; Dean Burgon's *Treatise on "the Last Twelve Verses;"* Bp Ellicott's *Lectures on the Gospel History*, pp. 26 n., 383 n.

#### CH. XVI. 1—8. THE RESURRECTION.

Matt. xxviii. 1—8; Luke xxiv. 1—12.

1. *καὶ διαγενομένου τοῦ σαββάτου.* Friday night, Saturday, and Saturday night passed away, three days according to the Jewish reckoning (comp. (a) 1 Sam. xxx. 12, 13; 2 Chron. x. 5, 12; (b) Matt. xii. 40; John ii. 19; Matt. xxvii. 63), and He, Who had truly died, lay also truly buried.

*ἠγόρασαν ἀρώματα,* that they might complete the embalming of

<sup>1</sup> See Dean Burgon's *Last Twelve Verses*, p. 75.

the Body, which had necessarily been done in haste, *as the Sabbath drew on* (Luke xxiii. 54).

2. **λίαν πρωτ**, while it was yet dark (John xx. 1), before the dawn streaked the eastern sky.

3. **καὶ ἔλεγον**. Unaware of the deputation of the Jewish rulers, which had gone to Pilate, and secured the sealing of the Stone and the setting of the watch over the Tomb (Matt. xxvii. 62—66), their only anxiety was, *Who shall roll away the stone from the door of the sepulchre?*

4. **καὶ ἀναβλέψασαι**. This *looking up* is an accurate and graphic detail.

**ἦν γὰρ μέγας σφόδρα**. About this fact there could be no doubt. The stone which had closed the entrance was "*very great*," and even at a distance on looking up to the height, on which the rock-tomb lay, they could see it was not in its place, but had changed its position.

5. **καὶ εἰσελθούσαι**, except Mary of Magdala, who, seeing in the rolling away of the stone the confirmation of her worst fears, fled away to the Apostles Peter and John; and there they saw

**νεανίσκον**, or as some of them may have specified, *two* (Luke xxiv. 4), sitting on the right hand. (Comp. Luke i. 11.)

**στολήν λευκὴν**, *ἐν ἐσθῆτι ἀστραπούσῃ*, Luke xxiv. 4.

**ἐξεθαμβήθησαν**. On the force of this word see above, ix. 15.

6. **ἠγέρθη**. When exactly He arose no man knew, for no man saw. But that it was true did not admit of doubt. When the Apostles Peter and John visited the tomb an hour or so afterwards (John xx. 3—10), they went in undismayed, but it was empty. The Holy Body was gone! There were no traces of violence. All was order and calm. The linen bandages lay carefully unrolled by themselves. The face-cloth that had covered the Face lay not with them. It was folded up in a place in the empty niche by itself. But He was not there. He had risen even as He had said.

7. **ἀλλὰ ὑπάγετε**. Practical action must take the place of vague astonishment. There was a message to be borne.

**καὶ τῷ Πέτρῳ**. No wonder it is in the Gospel of St Mark we find this wondrous touch. Who afterwards would have been so likely, as the Apostle himself, to treasure up this word, the pledge of possible forgiveness, after the dreadful hours He must have spent during Friday night, Saturday, and Saturday night? What story would he have so often told to his son in the faith either in Eastern Babylon or the capital of the West?

**προάγε ὑμᾶς**. As a true Shepherd before His sheep. It is the same word (a) He Himself used on the evening of the Betrayal, *μετὰ δὲ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν* (Matt. xxvi. 32; Mark xiv. 28); which (b) is applied to the Star *going before* the Magi

at His nativity, *καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς*; and (c) to His own going before His Apostles on the road towards Jerusalem, where He was to suffer, *καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς* (Mark x. 32).

8. **τρόμος.** This expressive word occurs nowhere else in the four Gospels. St Paul uses it four times, 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5; Phil. ii. 12.

**ἔκστασις.** See above, ch. v. 42. "*τρόμος tremor corporis, ἔκστασις stupor animi.*" Bengel.

**οὐδενὶ οὐδὲν εἶπον.** That is, on their way to the Holy City they did not open their lips to any *passers by they chanced to meet*. Joy opened them freely enough afterwards to the Apostles (Matt. xxviii. 8).

#### 9—11. THE APPEARANCE TO MARY MAGDALENE.

Matt. xxviii. 9, 10. John xx. 11—18.

9. **ἔφάνη πρῶτον.** As yet, it will be observed, no human eye had seen the risen Conqueror of Death. The holy women had seen the stone rolled away, and the empty tomb, and had heard the words of the Angels, and announced all that had occurred to the Eleven, but their words appeared to them as "*idle tales*" (Luke xxiv. 11). The Apostles Peter and John also, when they visited the Sepulchre, beheld proofs that it was indeed empty, but "*Him they saw not.*" The first person to whom the Saviour shewed Himself after His resurrection was Mary of Magdala. After recounting to the Apostles Peter and John the rolling away of the stone, she seems to have returned to the sepulchre; there she beheld the two angels in white apparel, whom the other women had seen (John xx. 12), and while she was in vain solacing her anguish at the removal of her Lord, He stood before her, and one word sufficed to assure her that it was He, her Healer, and her Lord.

**Μαρία τῇ Μαγδαληνῇ.** That He should have been pleased to manifest Himself first after His resurrection not to the whole Apostolic company, but to a woman, and that woman not His earthly Mother, but Mary of Magdala, clearly made a strong impression on the early Church.

10. **τοῖς μετ' αὐτοῦ γενομένοις,** the eleven are the rest.

11. **ἔθεάθη.** This word occurs nowhere else in St Mark save here and in verse 14.

**ἠπίστησαν.** So incredible to them did the whole story appear.

#### 12, 13. THE APPEARANCE TO TWO OF THEM.

Luke xxiv. 13—35.

12. **μετὰ δὲ ταῦτα.** The Evangelist now proceeds to relate the appearance to the two disciples journeying towards Emmaus, which is more fully described by St Luke (xxiv. 13—35).

δυσὶν ἐξ αὐτῶν. The name of one was Cleopas=Cleopatros, not the Clopas of John xix. 25, and another whose name is not known. Some have conjectured it was Nathanael, others the Evangelist St Luke.

ἐφανερώθη. This word is applied to our Lord's "manifestations" of Himself after His resurrection (a) by St Mark twice, here and xvi. 14; (b) by St John three times, xxi. 1, 14; (c) by St Paul to our "manifestation" in our real character at the Last Judgment, 2 Cor. v. 10 (comp. 1 Cor. iv. 5); (d) by the same Apostle to the "manifestation" of Christ at His second coming, Col. iii. 4. The word points here to a change in the Person of our Lord after His resurrection. He is the same and yet not the same. (a) *The same*. There are the well-known intonations of His voice, and the marks in His hands and feet (John xx. 20, 25); and He eats before His Apostles, converses with them, blesses them. And yet He is (b) *not the same*. His risen Body is no longer subject to the laws of time and space. He comes we know not whence. He goes we know not whither. Now He stands in the midst of the Apostles (John xx. 19); now He vanishes out of their sight (Luke xxiv. 31). He knows now of no *continued* sojourn on earth. He "*appears from time to time*" (Acts i. 3); He "*manifests*" Himself to chosen witnesses, as seemeth Him good.

ἐν ἑτέρῃ μορφῇ. It is plain from St Luke xxiv. 16 that He was not at the time recognised. This appearance would seem to have been vouchsafed early in the afternoon of the day of the Resurrection.

πορευομένοις. From Jerusalem in the direction of the village of Emmaus. St Luke says it was *sixty stadia* (A.V. "threescore furlongs"), or about  $7\frac{1}{2}$  miles from Jerusalem. From the earliest period it was identified by Christian writers with the Emmaus on the border of the plain of Philistia, afterwards called Nicopolis (1 Macc. iii. 40), situated some 20 miles from Jerusalem. Afterwards it was identified with the little village of *el-Kubeibeh*, about 3 miles west of the ancient Mizpeh, and 9 miles from Jerusalem. The true site has yet to be settled.

13. τοῖς δεκάτοις. No sooner did they recognise our Lord in the breaking of the bread (Luke xxiv. 35), and He had vanished out of their sight (Luke xxiv. 31), than they returned in haste to Jerusalem, ascended to the Upper Room, found ten of the Apostles met together (Luke xxiv. 33), and whereas they thought they alone were the bearers of joyful tidings, they were themselves greeted with joyful tidings, "*The Lord has risen indeed, and appeared unto Simon*" (Luke xxiv. 34; 1 Cor. xv. 5). When this appearance was vouchsafed to St Peter we are not told. It certainly occurred after the return from the sepulchre, but whether *before* or *after* the journey to Emmaus cannot be determined.

οὐδὲ ἑκείνους ἐπίστευσαν. The Ten, as we have just now seen, announced that the Lord had appeared to Simon, and this they at the time believed. When the two disciples arrive, they announce that He

had appeared to *them* also. Unable to comprehend this new mode of existence on the part of their risen Lord, that He could be now here and now there, they were filled with doubts. They had refused to believe the evidence of Mary Magdalene (Mark xvi. 11), and even now hesitation possessed them, and they could not give credence to the word of the two disciples. The Evangelists multiply proofs of the slowness of the Apostles to accept a truth so strange and unprecedented as their Lord's resurrection, and that not to a continuous sojourn, as in the case of Lazarus, but to a form of life which was *manifested* only from time to time, and was invested with new powers, new properties, new attributes. The Resurrection, it is to be remembered, was unlike (a) any of the recorded miracles of raising from the dead, (b) any of the legends of Greece or Rome. It was "not a restoration to the old life, to its wants, to its inevitable close, but the revelation of a new life, foreshadowing new powers of action and a new mode of being." See Westcott's *Gospel of the Resurrection*, pp. 154—160.

#### 14—18. THE APPEARANCE TO THE ELEVEN.

Luke xxiv. 36—43; John xx. 19—25.

14. ὕστερον. That is on the evening of the day of the Resurrection, when the two disciples returning from Emmaus had recounted their tale of joy, and the others had told them of the appearance to St Peter.

ἀνακαμένους αὐτοῖς. On this occasion, when they were terrified at His sudden appearing (Luke xxiv. 37), and thought they were looking at a spectre or phantom, He calmed their fears by (a) bidding them take note of His Hands and His Feet, by (b) eating in their presence of broiled fish (Luke xxiv. 41—43), and by (c) reiterating His salutation, "*Peace be unto you*" (John xx. 21).

καὶ ὠνεῖδισεν. Their new-born joy still struggled with bewilderment and unbelief (Luke xxiv. 41), and one of their number, St Thomas, was absent altogether, having apparently thrown away all hope.

σκληροκαρδῖαν. Compare His words (a) after the feeding of the Five and Four Thousand, and (b) to the disciples journeying towards Emmaus, Luke xxiv. 25. "*Fides et cor molle, conjuncta.*" Bengel.

τοῖς θεασαμένοις. Of the five appearances after the Resurrection vouchsafed on the world's first Easter-Day four had already taken place before this interview. (i) To Mary Magdalene, (ii) to the other ministering women, (iii) to the two journeying to Emmaus, (iv) to St Peter.

15. καὶ εἶπεν αὐτοῖς. St John informs us that on this occasion the Risen Saviour breathed on the Apostles, and gave them a foretaste of the bestowal of the Holy Ghost, with power to remit sin and retain sin. St Mark tells us of very important words, which He went

on to utter, anticipating the final charge recorded by St Matthew (Matt. xxviii. 16—20).

**πορευθέντες.** Or, as it is expressed in St Matthew's Gospel, "*make disciples of all nations*" (xxviii. 19), and comp. Luke xxiv. 47; Acts i. 8. Contrast these injunctions with those to the Twelve during His earthly ministry, Matt. x. 5, 6, "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.*"

**πᾶσῃ τῇ κτίσει,** i.e. to the whole world of men, not Jews only or Samaritans, but Gentiles of all nations. Comp. Rom. viii. 21, 22. "Sicut maledictio ita benedictio patet. Creatio per Filium, fundamentum redemptionis et regni." Bengel.

16. **καὶ βαπτισθεῖς.** "Quisquis credit, baptismum suscepit." Bengel.

**κατακριθήσεται.** He who wilfully rejects the Gospel message, when duly offered him, shall have no share in its saving mercies, but shall be left to the condemnation due to him for his sins.

17. **παρακολουθήσει,** lit. *shall proceed along with*: comp. Luke i. 3, *ἔδραξε κάμολι παρακολουθηκῶτι ἀνωθεν πᾶσιν ἀκριβῶς.* Justin Martyr, *Dial. cum Tryph.* § 12, p. 228 B, possibly with reference to this passage, writes *ἐκ τῶν ἔργων καὶ ἐκ τῆς παρακολουθοῦσης δυνάμεως.*

**δαιμόνια ἐκβαλοῦσιν.** As is afterwards recorded to have been done by Philip the deacon in Samaria (Acts viii. 7), by St Paul at Philippi (Acts xvi. 18) and Ephesus (Acts xix. 15, 16).

**γλώσσαις καινὰς,** as all the Apostles did on the day of Pentecost, and the Gentile friends of Cornelius (Acts x. 46), and the twelve disciples at Ephesus (Acts xix. 6), and many afterwards in the Church of Corinth (1 Cor. xii. 10). A short time after the Apostles' age the gift appears to have been withdrawn, *Iren. c. Hær. v. 6. 1.*

18. **ᾠφεις ἀρούσιν.** And so we read of St Paul shaking off the viper at Malta (Acts xxviii. 5). Comp. Luke x. 19.

**κἂν θανάσιμόν τι πίνωσιν.** As is related of St John that he drank the cup of hemlock which was intended to cause his death, and suffered no harm from it, and of Barsabas surnamed Justus (Eusebius, *Ecl. Hist.* iii. 39).

**ἐπὶ ἀρρώστων.** As St Peter did on the lame man at the Beautiful Gate of the Temple (Acts iii. 7), and St Paul on Publius in the island of Malta (Acts xxviii. 8), "Gifts of healing" are mentioned both by this last Apostle (1 Cor. xii. 9) and by St James (v. 14, 15) as remaining in the Church.

**καλῶς ἔξουσιν.** The form occurs six times in this Gospel, i. 22, 32, 34, ii. 17, vi. 55.

## 19, 20. THE ASCENSION.

Luke xxiv. 44—53. Acts i. 3—12.

19. ὁ μὲν οὖν κύριος. Irenæus twice quotes the clause thus introduced, *Contr. Hæres.* III. cap. 10. The word Κύριος has a special solemnity of its own and appears to refer back to i. 3, ἐτοιμάσατε τὴν ὁδὸν Κυρίου; ii. 28, Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου; xi. 3, ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

μετὰ τὸ λαλῆσαι αὐτοῖς. This does not mean immediately after our Lord had uttered the last words, but after He had on different occasions during the "Great Forty Days" spoken unto them of "the things pertaining to the kingdom of God" (Acts i. 3). The original word here rendered "had spoken unto them" has a much wider signification. It signifies to teach, to instruct by preaching and other oral communication. Compare its use in Mark xiii. 11; John ix. 29, "We know that God spake unto Moses," i.e. held communications with Moses; John xv. 22, "If I had not come," says our Lord, "and spoken unto them," i.e. preached to them. So that here it denotes after our Lord had during the forty days fully instructed His Apostles by His oral teaching in all things appertaining to His kingdom and the planting of His Church.

ἀνελήμφθη. This word only occurs here in the Gospels. It is applied three times in the Acts (i. 2, 11, 22) to the Ascension, and is so applied also by St Paul in 1 Tim. iii. 16, ἀνελήμφθη ἐν δόξῃ.

εἰς τὸν οὐρανόν. What St Mark records thus concisely in his short practical Gospel for the busy, active, Christians of Rome, St Luke has related at much greater length. From him we learn how one day the Lord bade His Apostles accompany Him along the road from Jerusalem towards Bethany and the Mount of Olives; how, full of hopes of a temporal kingdom, they questioned Him as to the time of its establishment; how their inquiries were solemnly silenced (Acts i. 7); and how then after He had bestowed upon them His last abiding blessing, while His Hands were yet uplifted in benediction (Luke xxiv. 50, 51), "He began to be parted from them, and a cloud received Him out of their sight."

καὶ ἐκάθισεν. The Session at the right Hand of God, recorded only by St Mark, forms a striking and appropriate conclusion to his Gospel, and "conveys to the mind a comprehensive idea of Christ's Majesty and Rule." Our Lord was "taken up," and bore our redeemed humanity into the very presence of God, into "the place of all places in the universe of things, in situation most eminent, in quality most holy, in dignity most excellent, in glory most illustrious, the inmost sanctuary of God's temple above" (Barrow's *Sermon on the Ascension*). There, having led "captivity captive, and received gifts for men" (Ps. lxxviii. 18; Eph. iv. 8), He sat down on the right Hand of God, by which expression we are to understand that in the heaven of heavens He now occupies the place of greatest honour, of

most exalted majesty, and of most perfect bliss, and that God hath conferred upon Him all preeminence of dignity, power, favour, and felicity. See Pearson *on the Creed*, Art. vi.

20. *ἐκείνοι δὲ ἐξελθόντες*. This does not mean that the Apostles went forth immediately. They were commanded not to “depart from Jerusalem,” but to “tarry” there until at Pentecost they should be endued with power from on high (Luke xxiv. 49; Acts i. 4). But when the day of Pentecost had come, and the Comforter had been bestowed, they went forth on their career of conquest.

*πανταχοῦ*. St Mark himself when he wrote his Gospel had witnessed the spread of the Church from Babylon in the distant East to the City of the Seven Hills in the West.

*συνεργούντος*. St Mark alone of the Evangelists employs this word. It is used by St Paul, Rom. viii. 28, *τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν*; 1 Cor. xvi. 16, *πᾶντὶ τῷ συνεργούντι καὶ κοπιῶντι*; 2 Cor. vi. 1, *συνεργούντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς*; and by St James, ii. 22, *ἡ πίστις συνήργει τοῖς ἔργοις*.

*βεβαιούντος*. This word again occurs nowhere else in the Gospels, but it is found five times in St Paul's Epistles, see Rom. xv. 8; 1 Cor. i. 8; 2 Cor. i. 21; Col. ii. 6, 7. It is also twice found in the Epistle to the Hebrews, ii. 3; xiii. 9. For illustrations of the confirmation of the Apostolic commission comp. (i) Acts iv. 29, 30; (ii) Acts v. 12; (iii) Acts xiv. 3.

*διὰ τῶν ἐπακολουθούτων σημείων*—“*by the signs which followed.*” The word denotes to follow close upon, to follow in the track of another. St Paul uses it in 1 Tim. v. 10, speaking of the condition of a widow indeed, *εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησῃ*; and in 1 Tim. v. 24, “some men's sins are open beforehand...” *τισὶ δὲ καὶ ἐπακολουθοῦσιν*. St Peter uses the word in one place, 1 Pet. ii. 21, *Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν, ὑμῶν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ*. The word is very expressive here, and denotes that the “signs” followed close upon, and were the immediate result of, the continued operation of Him, Who, clad in majesty ineffable, sitteth at the right hand of God, and hath promised to be with His Church “*even unto the end of the world*” (Matt. xxviii. 20). The Evangelist does not conceive of Christ's Session as a state of inactive rest. (i) As the High Priest of His Church He pleads with the Father the merits of His wondrous sacrifice (Rom. vii. 34; Heb. iv. 14, vii. 25; 1 John ii. 1, 2). (ii) As the Prophet, He teaches, inspires, and guides His Church into all truth (Deut. xviii. 15; Luke xxiv. 19). (iii) As King of kings and Lord of lords, He sways the destinies of the universe, and employs the agency of heaven and earth for the government and defence of His people, till He shall have *subdued all things unto Himself* (Phil. iii. 21), and the *last enemy*, even death, shall be destroyed (1 Cor. xv. 26), and the victory, for which all Creation waits, shall be finally and completely won (Rom. viii. 19—23). With this revelation of the Great Con-

queror, the true *divus Cæsar*, seated at the right hand of God—of which glorious reality the divine honours paid to the emperors at the very time he was writing from Rome were the dark shadow—the second Evangelist brings his Gospel to a close. He has portrayed the Son of Man and the Son of God as He wrought on earth, in all the fulness of His living Energy, “*going about doing good*” (Acts x. 38); He leaves us to realize, and realizing to believe in, His continued operation in the very heaven of heavens, in behalf of His Church and the Humanity He came to save:—

“The golden censer in His hand,  
He offers hearts from every land,  
Tied to His own by gentlest band  
Of silent love:  
Above Him winged blessings stand  
In act to move.”

Keble's *Christian Year*. *Ascension Day*.

## APPENDIX.

### CHAPTER I.

27. διδαχὴ καινὴ κατ' ἐξουσίαν. *A teaching new in respect to power, or a new doctrine with power!* Tischendorf adopts this reading on the authority of NBLA. Never before had the words of any human teacher been corroborated by the exhibition of such wondrous power. For the construction comp. Acts xix. 20, οὕτω κατὰ κράτος τοῦ Κυρίου ὁ λόγος ἤβαινε καὶ ἰσχυεν; Rom. vii. 13, καθ' ὑπερβολὴν ἁμαρτωλός; Eph. iv. 16, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους.

καὶ τοῖς πνεύμασι. *He commandeth even the unclean spirits, and they obey Him.* Comp. the parallel in Luke iv. 36. According to another punctuation κατ' ἐξουσίαν is connected with the latter sentence.

34. οὐκ ἤφιεν. For ἤφιεν comp. ch. xi. 16, καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. It is the imperfect, formed from a present ἀφίω, with the augment prefixed to the preposition. See Winer-Moulton, p. 97. Comp. also ἀφίωμεν, Luke xi. 4.

### CHAPTER II.

18. ὅτι here, according to the reading adopted by Tischendorf, introduces a question. The reading in the Rec. Text is τί ὅτι; For a similar use of ὅτι comp. ix. 11, ὅτι λέγουσιν οἱ γραμματεῖς; and ix. 28, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; For τί ὅτι comp. Luke ii. 49; Acts v. 4, 9.

20. ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day.* This reading is to be preferred to the ordinary ἐν ἐκείναις ταῖς ἡμέραις. τότε is the more general statement of time, ἐν ἐ. τῇ ἡμέρᾳ is the special definition of time subordinate to it, *in the day.* "Εκείνος has demonstrative force and consequently a tragic emphasis, 'on that *atra dies!*'" Meyer *in loc.*

21. τὸ πλήρωμα αὐτοῦ, *that which should fill it up taketh [from it], the new from the old.* Comp. John xv. 2, πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό.

χέρων, not, "the rent is made worse," but *a worse rent is made.*

## CHAPTER III.

16. *καὶ ἐπέθηκεν*. Instead of Simon's appointment to be an Apostle, St Mark relates only his receiving a new name, and leaves his nomination to be understood of itself.

17. *καὶ Ἰάκωβον*. The Accusative in this and the following verse must be referred back to *ἐποίησεν*, as though the clause *καὶ ἐπέθηκεν...* Πέτρον had not intervened.

20. *μήτε ἄρτον φαγεῖν*. Tischendorf inserts *μήτε* here with  $\aleph$ CD, &c., and in his note on Luke xii. 26 he says, "Mihi non dubium videtur quin fatiscante Græcitate etiam *οὐτε* pro *οὐδέ* sit dictum." The meaning obviously is *they were not able even to eat*, and *μήτε* must be taken as = *not even*. "This is a meaning which it bears in modern Greek, at least in the language of common life." Winer-Moulton, p. 614 n.

## CHAPTER IV.

8. *εἰς τριάκοντα*. In the Textus Receptus we have here a three-fold repetition of *ἐν*, as though one grain, which had been sown, bore thirty grains, another sixty, and so on. Comp. Eccclus. xxxi. (xxxiv.) 23 f.; Xen. *Hell.* vii. 4, 27. Tischendorf with BCLΔ reads *εἰς* three times, and this is to be regarded as the original. *Εἰς τριάκοντα* would thus be rendered, *up to thirty*, and *up to sixty*, or as in the English Rev. Ver. *thirtyfold*, and *sixtyfold*, and *a hundredfold*. St Luke says simply *καὶ φὺν ἐποίησε καρπὸν ἑκατονταπλασίονα* (viii. 8); St Matthew, *καὶ ἐίδου καρπὸν, ὃ μὲν ἑκάτον, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα* (xiii. 8).

12. *ἵνα*, not *itā ut*, but simply *that*. "*Ἰνα* here, as always, is a pure *particle of design*." Meyer.

14—20. Ewald remarks of this section, "the following interpretation of the parable is so vivid, rich, and peculiar, that there is good reason for finding in it words of Christ Himself."

15. *οὗτοι δέ...* Observe the difference here between the local *ἔπου* and the temporal *ἔσαν*, coupled by the simple conjunctive *καὶ*, and *there are they* (who are sown) *by the wayside, where the word is sown, and when they have heard, straightway cometh Satan*.

*ἐν αὐτοῖς*, *in them*. Text. Rec. has *ἐν ταῖς καρδίαις αὐτῶν*.

16. *ὁμοίως*, *in like manner*, "after an analogous figurative reference." Meyer.

*σπαρόμενοι*. Observe this peculiar plural here and in ver. 18, and contrast with *σπαρέντες* in ver. 20, and *these in like manner are they that are sown*.

18. *καὶ ἄλλοι*. This is the true reading here, instead of *οὗτοι*, and is supported by  $\aleph$ BC<sup>a</sup>DLΔ. *And others are they*. This marks a considerable difference.

ἀκούσαντες with ΝΒC<sup>1</sup>DCA is to be preferred to ἀκούοντες. *These are they that have heard the word.* The Divine Speaker looks back from the result to the outset of their course.

19. εἰσπορευόμεναι, entering "into the place whither the word that is heard has penetrated, into the heart." Meyer. For the word comp. ch. vii. 15, 18.

20. καὶ ἐκεῖνοι. οὗτοι is a mechanical repetition. ἐκεῖνοι with ΝΒC<sup>1</sup>Δ is the better reading. *And those are they*—the word points to an entirely distinct class.

σπαρέντες. Not σπειρόμενοι as in vv. 16, 18. The tense seems to imply complete or effectual action.

παράδεχονται. Rev. Ver. "accept." The word implies "welcome reception." Comp. Acts xvi. 21, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχσθαι; 1 Tim. v. 19, κατὰ πρεσβυτέρον κατηγορίαν μὴ παραδέχου. St Luke viii. 15 has κατέχουσιν, "they keep, retain it."

ἐν τριάκοντα. Here instead of the threefold repetition of the ἐν of the Received we read with Tischendorf ἐν, the preposition. The meaning is, it bore *in*, at the rate of, thirty, and sixty, and a hundred, or as it is rendered in the Rev. Ver. *thirtyfold, and sixtyfold, and a hundredfold*. "The very repetition of the striking closing words of the parable, in which only the preposition is changed, betokens the set purpose of solemn emphasis." Meyer.

22. οὐ γὰρ ἔστιν. The concealed is in its very nature destined to be revealed in its time. So also is the mystery of the Messiah's kingdom.

ἐὰν μὴ. This is the hardest and best authenticated reading. The ὄ of the Text. Rec. is to be omitted. *For there is nothing hid, save that it should be manifested*, so surely and certainly will the revelation take place.

οὐδὲ ἐγένετο. Note the change of tense from ἔστω in the first member of the sentence. *Neither was anything made secret*; i.e. absolutely. T: is to be mentally supplied.

ἀπόκρυφον is stronger than κρυπτόν, Latin *absconditus*. Comp. Luke viii. 17; Col. ii. 3.

ἀλλὰ is to be distinguished from ἐὰν μὴ. But it was made secret with the design that it should come to the light, "Id fit successive in hoc sæculo, et fiet plene, quum lux omnia illustrabit," 1 Cor. iv. 5, Bengel.

29. ὅταν δὲ παραδοῖ. This is one of the peculiar forms of this verb which requires notice. We have a subjunctive present and aorist, 3 sing. -δοῖ, 1 Cor. xv. 24, and -δοῖ here, and below ch. viii. 37, τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; and xiv. 10, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. Δίδωμι borrows several forms from verbs in ων, and though Tischendorf would regard it as an optative, it is very probable that δοῖ is to be regarded as a subjunctive form. Winer-Moulton, p. 95.

31. *ὅν* = *though it be less than all the seeds that are upon the earth, yet (καί) when it is sown.* Observe the twofold *ὅταν σπαρῆ*, vv. 31, 32. In the first the emphasis is on *ὅταν*, in the second on *σπαρῆ*. "Exacte definit tempus illud, quum granum desinit esse parvum et incipit fieri magnum." Bengel.

## CHAPTER V.

43. *ἵνα μηδὲς γνοῖ τοῦτο.* From *ἔγνω*, 2 aor. of *γινώσκω*, we have the form *γνοῖ* in the best texts here, and below ix. 30, *οὐκ ἠθέλην ἵνα τις γνοῖ*. It is probably a subjunctive like *δοῖ*. See note above, iv. 29.

## CHAPTER VI.

2. *καὶ δυνάμεις... γίνονται;* This forms a separate question of astonishment. *And whence such powers as are wrought by His hands?* The miracles they had heard of as wrought in Capernaum and elsewhere are now brought into association with His teaching.

5. The construction is anacoluthic, as though *παρήγγειλεν αὐτοῖς πορεύεσθαι* had preceded.

9. *καί, Μὴ ἐνδύσῃθε.* The construction changes again, from the oblique to the direct. It is a lively mode of expression, making the command more emphatic, "and, *said He*, put not on two coats," Rev. Ver. Comp. Luke v. 14; Acts xxiii. 22.

37. *δώσωμεν.* This reading is adopted by Tischendorf on the authority of N(B)D. The other readings are *δῶμεν* and *δώσομεν.* *Are we to go and buy two hundred pennyworths of bread, and give them to eat?*

56. *κάν τοῦ κρασπέδου.* Comp. above v. 28; and Acts v. 15, *κάν ἡ σκιά ἐρχομένου Πέτρου*; 2 Cor. xi. 16, *κάν ὡς ἄφρονα δέξασθέ με.*

*ὅσοι ἂν*, *as many as*, all whosoever, in the several cases. Comp. above *ὅπου ἂν εἰσπορεύετο.*

## CHAPTER VII.

19. An ancient and very probable interpretation marks a question after *ἐκπορεύεται*. Then the next words refer to the Divine Speaker. "[This He said], *making all meats clean.*" The masculine participle, according to this punctuation, has the Divine Speaker for its subject. See Winer-Moulton, 778 n.

## CHAPTER VIII.

2. Observe the nominative *ἡμέραι τρεῖς*, and comp. Matt. xv. 32. *Because they continue with Me now three days.* The Text. Recept. has *ἡμέρας.*

25. *ἐνέβλεπεν, intueri.* The imperfect denotes the visual activity as (1) now *beginning*, and (2) henceforth *continuing*. For the force of *ἐμβλέπειν* see note on ch. x. 21.

**δηλαυῶς** is the reading adopted by Tischendorf instead of *τηλαυῶς*. The latter, as is remarked on p. 118, is derived from *τῆλε*=*afar off* and *αὐγή*, *brightness*. This adverb is formed from *δηλος*=*manifest*. It indicates the clearness, with which objects were presented to his eyes.

26. **μηδέ**. *μηδὲ*=*not even, do not even enter into the village*. The blind man had come with our Lord from the village, and in front of it, outside, the healing had taken place. Now He sends him away to his house, and forbids his entering even the village, though so near at hand, and though he had just been in it. As to the prohibition in general see v. 43.

## CHAPTER IX.

3. **λευκὰ λίαν**. Meyer would retain here the words *ὡς χιών*, remarking that "had the expression been interpolated, it would not have been *ὡς χιών*, but *ὡς τὸ φῶς*, which could have been supplied from Matt. xvii. 2." The words *ὡσεὶ χιών* are found in Matt. xxviii. 3.

22. **δύνη**. The original uncontracted form of the 2 pers. sing. of *δύναμαι* is *δύνασαι*, see Matt. v. 36, viii. 2, and above ch. i. 40, *Ἐὰν θέλῃς δύνασαι με καθαρίσαι*. This was the usual form in Classical Greek. The contracted form *δύνη* was used by poets alone of earlier writers, but is found in later prose, as Polyb. 11. 5; *Ælian, Var. Hist.* 2. 32. For other instances in N. T. comp. Luke xvi. 2, *οὐ γὰρ δύνη ἐτι οἰκονομεῖν*; Rev. ii. 2, *καὶ οὐ δύνη βαστάσαι κακοῦς*. Winer-Moulton, p. 90.

23. **τὸ εἰ δύνη;** Tischendorf takes this interrogatively, and regards *πάντα δυνατὰ τ. πιστ.* as answering it. *As for this if thou canst? askest thou that? or What meanest thou by this if thou canst?* "Tune dubitans *si potes aiebas? Nihil non in ejus, qui confidat, gratiam fieri potest.*" Griesbach.

## CHAPTER XI.

22. **ἔχετε πίστιν Θεοῦ**, *Have faith in God*. The present imperative brings out the continuity of the action="keep, retain under all circumstances." The genitive Θεοῦ is the genitive of the object. Comp. Acts iii. 16, *καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ*; Rom. iii. 22, *διὰ πίστεως Ἰησοῦ Χριστοῦ*; Gal. ii. 16, *διὰ πίστεως Ἰησοῦ Χριστοῦ*; iii. 22; James ii. 1.

24. **διδ τοῦτο**, because the confidence hath so great effect.

**πάντα ὅσα προσεύχεσθε**, *all things whatsoever ye pray and ask for*, R. V. The reading *προσεύχεσθε* is to be adopted here, instead of the *προσευχόμενοι* of the Textus Receptus, with  $\aleph\beta\text{CD}\Lambda$ . The participle was an emendation because it was thought necessary to make ὅσα dependent on *αἰτήσθε*. Comp. Matt. xxi. 22, *πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ*, *all things, whatsoever ye shall ask in prayer*.

**λάβετε**, instead of the present **λαμβάνετε**, with NBCLA. The aorist was not understood, and was changed partly into the present, partly into the future **λήψεσθε**. *Believe, our Lord says, that ye receive them at the very moment of your asking them, and ye shall have them.* "The real *de facto* bestowal is still future, *ἔσται ὑμῶν*." Meyer.

25. Here we have a very important addition made by St Mark. "Your faith," our Lord seems to say to His disciples, "must not work as ye have seen Me do, condemning the unfruitful fig-tree. There is another requisite for *your* being heard. Ye must forgive in order to obtain forgiveness."

## CHAPTER XII.

1. **ἔξεδετο**, adopted by Tischendorf with A(B)CKL, is the 3 pers. sing. aor. 2 in place of the more usual **ἔξέδοτο**. For other peculiar forms of **δίδωμι** see above iv. 29.

4. **ἐκεφαλῶσαν**. **Κεφαλαιῶ** literally denotes *to comprehend in one sum, or under one head*. Comp. Thuc. vi. 91, viii. 53, and in mid. Plat. Rep. 576 B, and again in the Epistle of Barnabas (c. v.), where it is said of the Son of God that He came in flesh, *ὡς τὸ τέλειον τῶν ἁμαρτιῶν κεφαλαιῶση τοῖς διώξασιν ἐν θανάτῳ τοῦς προφήτας αὐτοῦ*. But the proper meaning of the word is evidently altogether unsuitable in this passage.

5. **καὶ πολλοὺς ἄλλους**. Here we have to supply a finite verb, *they ill-treated*. "This is the *dominant* idea in what is previously narrated, and in it the subsequent elements **δέροντες** and **ἀποκτείνοντες** are subordinated." Meyer, Winer, p. 728.

11. **ἐγένετο αὐτῇ**. *This was from the Lord*. The feminine here is to be noticed. The clause is quoted exactly from the LXX. Version (comp. Matt. xxi. 42), which may have used the feminine here in reference to **κεφαλῆ γυναικας**. See Winer-Moulton, p. 298.

38. **βλέπετε ἀπό**. Comp. above viii. 15, **βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων**.

**τῶν θελόντων**, *which desire*, i. e. lay claim to as a privilege. "*Velle sæpe rem per se indifferentem malam facit*," Bengel.

**ἀσπασμούς**. Note the change of construction from the infinitive **περιπατεῖν** to the accusative. It depends on **θελόντων**, *they claim to walk, and they claim salutations*. See Winer-Moulton, p. 722, E. T.

40. **οἱ κατεσθίοντες**. This is usually not separated from what precedes. But it is more in keeping with the vehement emotion of the discourse to begin a new sentence with **οἱ κατεσθίοντες**, *they which devour widows' houses...these shall receive greater condemnation!*

**καὶ προφάσει**. **καὶ** is the simple copula = *and* withal for a pretence.

## CHAPTER XIII.

9. **καὶ εἰς συναγωγάς.** Some would connect these words with *εἰς συνέδρια* and govern them by *παραδώσουσιν*. But it is better to connect them with *δαρῆσεσθε*, *εἰς* being used, instead of *ἐν*, with a pregnant meaning, = "ye shall be brought into synagogues and there scourged," for the scourging took place *in* the synagogues. See Matthew x. 17; Acts xxii. 19.

14. **ἔστηκότα.** This is the reading adopted by Tischendorf and Tregelles with NBL instead of the *ἑστῶς* of the Receptus, which occurs in St Matthew xxiv. 15. It is a *constructio ad sensum*. The masculine line seems to have been introduced by a reference, frequent in the Fathers, to the statue (*τὸν ἀνδριάντα*) of the conqueror. Meyer *in not. crit.*

34. **ὡς ἄνθρωπος.** Comp. Matthew xxv. 14, *ὡς περ γὰρ ἄνθρωπος*, *It is as when a man*. We should naturally have expected after ver. 34, *so do I also bid you: watch!* Instead of this, after *ἵνα γρηγορή*, follows with striking and vivid effect, *γρηγορεῖτε οὖν*, as though no *ὡς* had preceded.

**ἀπόδημος.** Not exactly equivalent to *ἀποδημῶν* (Matt. xxv. 14), but "one who is absent from his people," who "has gone on foreign travel," sojourning in a strange country. The words form one notion. Comp. *ἄνθρωπος ὀδίτης* Hom. *Il.* xvi. 263; *Od.* xiii. 123; *ἄνθρωπος ἔμπορος* Matt. xiii. 45. The verb *ἀποδημοῦν* occurs in xii. 1, *καὶ ἀπεδήμησεν*. "Which gon fer in pilgrimage," Wyclif. Even so our Lord left His Church, gave authority to His servants the Apostles, and to those who should come after them, and to every man his work, and is now waiting for the consummation of all things.

**τὴν ἐξουσίαν,** *the authority*, i. e. the control over the household. This he gave to all in common, and moreover to every one in particular the special business which he had to execute.

**καὶ τῷ θυρωρῷ ἐνετείλατο.** *ἐνετείλατο* is not to be taken as a pluperfect, but as an aorist, *commanded also the porter to watch*.

35. **γρηγορεῖτε οὖν.** A striking and vivid command, instead of *even so do I bid you*. The Apostles are compared to the *θυρωρός*. As he was commanded to be watchful, so must they be also. Observe the force of the *present imperative* = "be ye, therefore, always in a state of watchfulness."

## CHAPTER XIV.

36. **ὁ πατήρ** according to some is added by St Mark to explain the word for some of his readers. Meyer, however, considers an addition by way of interpreting quite out of place in the fervent address of prayer. He holds that the word *Abba* assumed among the Greek-speaking Christians the nature of a *proper name*, and that the fervour of the feeling of childship added the *appellative* address *ὁ πατήρ*,—a

juxtaposition, which gradually became so hallowed by usage that here the Evangelist places it in the very mouth of our Lord. Observe the punctuation adopted in the Text. It is not 'Αββᾶ, ὁ πατήρ but 'Αββᾶ ὁ πατήρ; comp. Rom. viii. 15, Gal. iv. 6 quoted above.

60. οὐκ ἀποκρίνη. Ordinarily two questions are assumed here. *Answerest Thou nothing? what is it which these witness against Thee?* In the Text one question only is supposed: *Answerest Thou nothing as to that which these witness against Thee?* τί is thus taken for ὅ,τι. Comp. above v. 36, ἀλλ' οὐ τί (ὅ,τι) ἐγὼ θέλω, ἀλλὰ τί σύ.

61. ὁ υἱὸς τοῦ εὐλογητοῦ. 'Ο εὐλογητός, κατ' ἐξοχήν, ܩܕܝܫܘܬܐ, God. The expression is used absolutely only here in the N. T.=the *Sanctus Benedictus* of the Rabbins. Comp. Rom. ix. 5, ὁ ὢν ἐπὶ πάντων Θεός, εὐλογητός εἰς τοὺς αἰῶνας ἀμήν. The expression, observes Meyer, makes us feel the *blasphemy*, which would be involved in the affirmation. But it is this affirmation the high priest clearly *wishes* the accused to make, and Jesus makes it, but with what a majestic addition in His deep humiliation!

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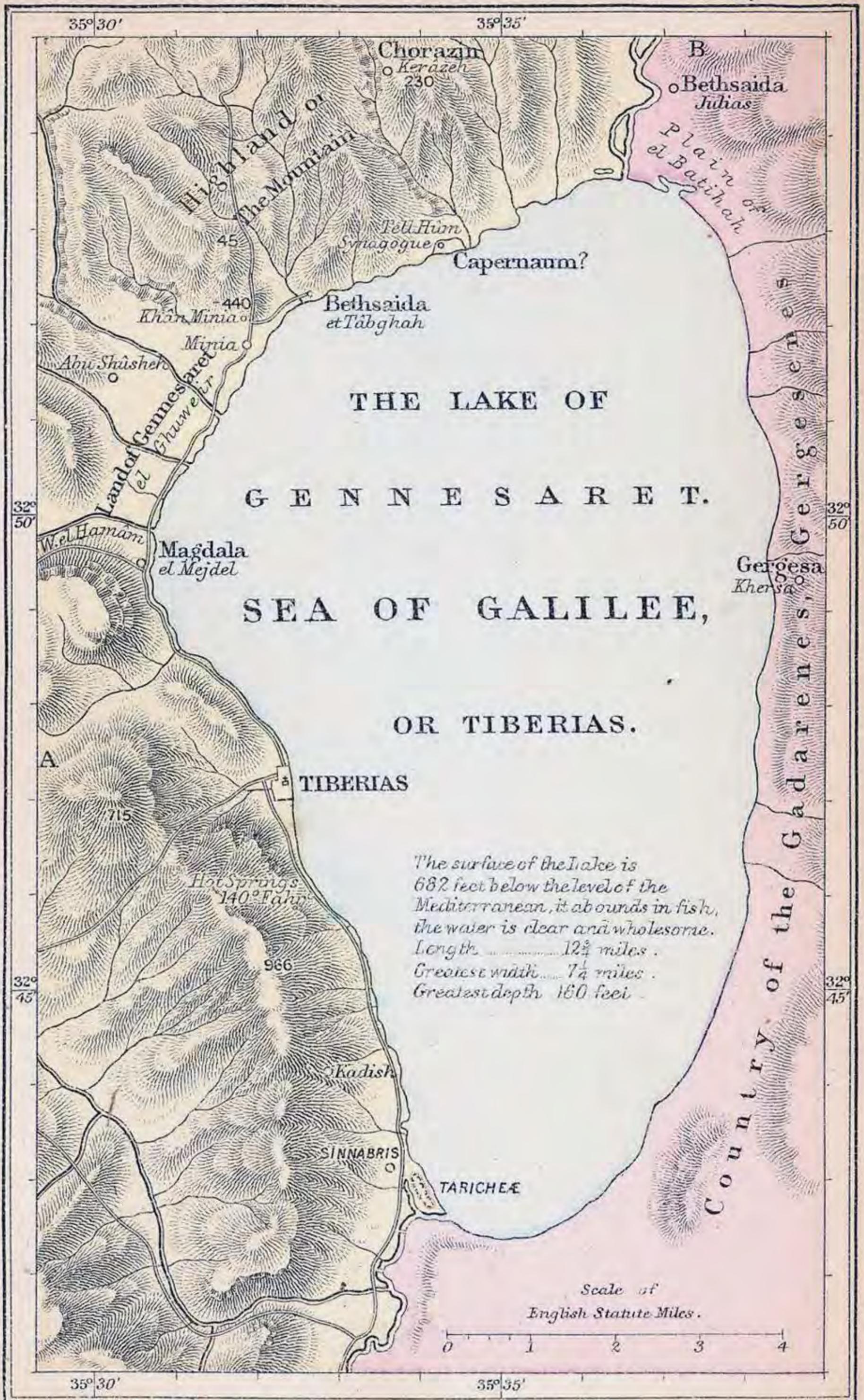
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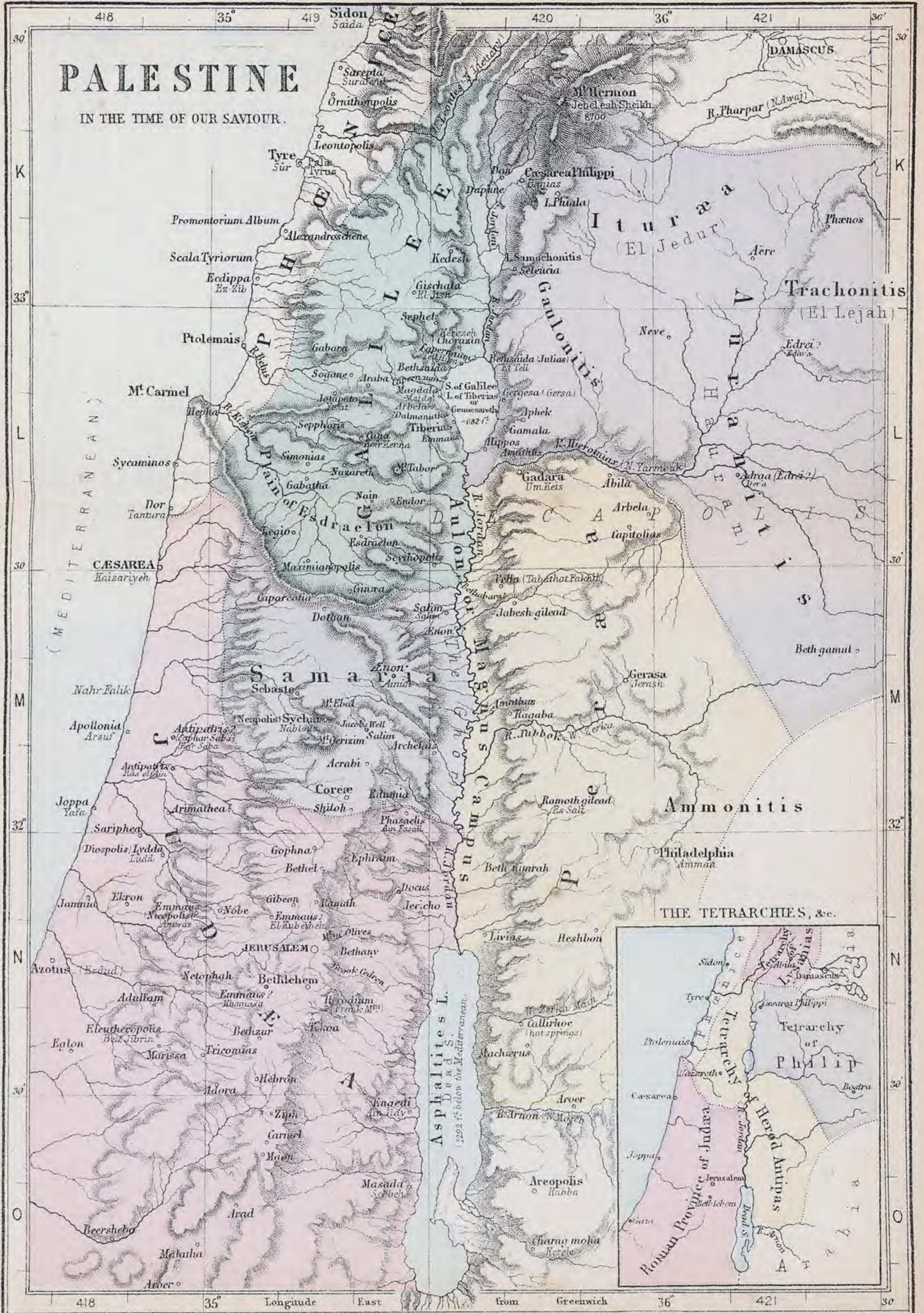
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# PALESTINE

IN THE TIME OF OUR SAVIOUR.



(MEDITERRANEAN)



Roman Miles.

English Miles.

