

WEISS'S COMMENTARY  
ON THE  
NEW TESTAMENT

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VOLUME ONE

# A COMMENTARY ON THE NEW TESTAMENT

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BY  
PROFESSOR BERNHARD WEISS, D.D.  
OF THE UNIVERSITY OF BERLIN  
AUTHOR OF "THE RELIGION OF THE NEW TESTAMENT,"  
"INTRODUCTION TO THE NEW TESTAMENT," ETC.

TRANSLATED BY  
PROFESSOR GEORGE H. SCHODDE, PH.D.  
AND  
PROFESSOR EPIPHANIUS WILSON, M.A.

WITH AN INTRODUCTION BY  
JAMES S. RIGGS, D.D.  
*Professor of Biblical Criticism in Auburn Theological Seminary*

FOUR VOLUMES

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NEW YORK AND LONDON  
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VOLUME I  
MATTHEW—MARK

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## INTRODUCTION TO THE AMERICAN EDITION

To a friend who happened in one morning while Dr. Weiss was writing upon this book and who remarked, "You seem tireless in your work upon the New Testament," he replied, "The Church has a right to expect much from my years of study and teaching." The expectation of the Church has not been disappointed. Especially are such works as this and his "Religion of the New Testament" large satisfactions of that expectation, in that they, in a way, sum up and embody all the results of many years of painstaking and successful study.

There is no department of New Testament study which Dr. Weiss has not made debtor to him. It is safe to say that no man has in his day exerted a wider influence toward a sound, careful, fruitful study of the Scriptures than he. This is not simply because of his sane, independent, penetrating work, but also because in all this work he has ever been devout, and reverent. His interest in Biblical study has not been merely scientific, as is unfortunately the case with some of his German fellow-students. Scientific methods have been inspired and balanced by sympathetic, vital interest. Intellectual insight has been refined and kept true by spiritual appreciation. It is not strange that he has been asked to take an even larger share in the successive editions of Meyer's Commentary.

One is impressed in working with him, by his earnest desire to get at the truth. All the force of critical acumen, logical reasoning and warm sympathy are brought to bear upon the text before him. He tries to see it not only in its own relations of grammar and thought, but in its relations also to the time and circumstances in which it came to be and to the mind which produced it. He

## *INTRODUCTION TO AMERICAN EDITION*

has studied all round his New Testament as well as through it. We are led to speak of all this because of the form in which the Commentary is here presented. Interpretative paraphrase or a parallel explanatory narrative (as in the Acts) is one of the most difficult forms of explication to carry out successfully. It seems simple because it gives only the results of exegesis. One has no chance to follow the processes of thought which lead to the determination of meanings of given words or to the establishing of connections of thought. All these must be left out of sight and the paraphrase or narrative must be framed so as to embody only the conclusions of study. Hence, only he who has labored over the Scriptures can fully appreciate what here appears.

The close student of the New Testament will mark on every page the insight which has given form to certain statements, or has brought out subtle connections. Behind this smooth, onflowing comment, which, with surprising simplicity so constantly sets forth the meaning of the Scripture, he will see the years of thought and research which have been required in order to produce it. It is not, however, of so much moment that each one who uses this valuable work should be able to appreciate the work which it has cost. The prime consideration is rather that he should have in his hands an interpretation which, while charming in form and method, is highly trustworthy, because it is the outcome of the broadest and best scholarship. This is not to say, of course, that all interpretations will be accepted by all who read. An independent thinker cannot always command universal agreement, but independence is stimulative and where one does not agree with Dr. Weiss, he must be able to give a good reason why he does not. He who has written a critical life of Christ, gone over with careful discussion the problems of New Testament Introduction, worked out with patient, painstaking exegesis a Biblical theology

## *INTRODUCTION TO AMERICAN EDITION*

of the New Testament, and, as a basis for all this work, has examined with minute criticism the text of the Greek itself, as well as written Commentaries on most of the New Testament books, is surely prepared to write such a Commentary as is now offered by translation to English readers. The work makes appeal alike to students and to those, whose time for Biblical study being limited, wish to get at the full meaning of that which is their daily portion of Scripture. For this latter purpose the work is unique.

When it was known to students of the New Testament, that the work of commenting on the Synoptic Gospels for the Expositor's Greek Testament had been given to Dr. Bruce (of Scotland) there was general rejoicing, for it was felt that into the pages of that Commentary would go all the substantial results of his many volumes upon those same Gospels. Such has been the case and the first volume of that excellent Commentary is rich in those results. Here we have the results of the work of a greater scholar, who has spent over fifty years in studying, teaching and writing upon the New Testament. Everything he has touched he has illumined. Through all the battles of the schools he has kept a vigorous faith. While independent he has not been extreme; while scientific he has not forgotten that the Scriptures deal with the profound things of the heart; while progressive, he has not been persuaded simply because something was new. He has brought out of the Scripture treasure-house things new and old, and all that he has found lies embodied in this work of his latter days.

The work is fortunate in having an excellent translation. The translator is to be congratulated that he had a less cumbersome form of German to deal with than appears in some of Dr. Weiss's earlier books.

JAMES S. RIGGS.

AUBURN, NEW YORK, Feb. 20, 1906.



## INTRODUCTION TO THE GERMAN EDITION

THE New Testament is a collection of writings of the Apostolic age which the Church, from an early period read in the public service, in addition to the sacred writings of the Old Testament, and which was regarded, equally with the latter, as the word of God. That the sayings of Jesus were such a word of God was considered a matter of course by the early Christians. But when the oral traditions of these sayings became uncertain and began to die out, those gospel writings began to be read in the public services, for in them the sayings of the Lord have been preserved most faithfully and completely, and in them, at the same time, the mighty deeds of the Lord, which had been done in connection with Jesus and by Jesus, were most reliably attested. In this way our four gospels constituted the fundamental part of the New Testament. To these was soon added the Acts, in which were recorded the doings and the sayings of the Apostles, whom Christ had selected as the preachers of His message of redemption and had safely guided their steps in the propagation of Christianity. The primitive Church possessed in addition to these a prophetic writing, which laid claim to be regarded as of equal value with the prophetic writings of the Old Testament. This was the Revelation of St. John.

When later, in its struggle with false doctrines, the Church needed new weapons, the letters of the Spirit-anointed apostles were collected and made the authoritative word of God in matters of faith and life, and as

such read in the public services. Of this class of writings the Church, toward the close of the second century, possessed thirteen letters of the Apostle Paul and the longer letters of Peter and John. At an early period the Epistle to the Hebrews was grouped with the Pauline Epistles, although the author does not mention his name, and for this reason opinions were divided as to its admission into the canon. The shorter letters of Peter and of John, as also the Epistles of James and of Jude, only gradually secured a fixed canonical position in the New Testament. To this must be added the fact that in different parts of the Church other equally revered writings of Christian antiquity were put into the same rank with the canonical books. The early Church lost the key to the understanding of the Revelation of John, so that it even became a matter of discussion, whether this book should be received as part of the New Testament. But gradually these differences in reference to the books to be included in the New Testament ended in a common agreement and our present twenty-seven books were universally accepted by the Church as canonical. Luther, however, departing from the older order, still places the Epistle to the Hebrews, the letters of James and of Jude and the Apocalypse, at the close of the New Testament, because of the doubts entertained by the early Church, which to him seemed to be not without some justification.

An old tradition says, that the Apostle Matthew collected the Sayings of the Lord in the language of Palestine, which Jesus Himself spoke. This writing, as appears from internal evidence, confirmed by other authorities, seems to have been published about the year 67 A. D., and at an early period was translated into the Greek, for the use of congregations speaking that language. Although our present first gospel is not a translation, but a book originally written in Greek, and

although its contents are not confined to the words and the discourses of the Lord with brief accounts of the circumstances that called them forth, but also contains a complete story of the life of Jesus, yet the primitive Church adhered to the conviction, that substantially they possessed in this gospel the older narrative of Matthew. Modern researches have also confirmed the opinion, that in this first gospel, the original writing, with the exception of some additions from oral tradition, is to be found, with the addition of numerous narratives, the entire historical framework being enlarged from that of our second gospel. This latter gospel, an equally old and trustworthy tradition ascribes to Mark, the son of a Jerusalemite, who is reported to have made a record of what he heard Peter narrate concerning the life of Jesus and of His words. He was the first to attempt an account of Christ's life from the most divergent points of view and to give a consecutive narrative of the Passion. It is true that his gospel is not a purely historical book in our sense of the word. It was written with a tendency. Its purpose was to strengthen the faith in Jesus as the promised Mediator of redemption, by testifying of His words and deeds, in an age when, in consequence of the delay in the speedy reappearance of the Lord, men had begun to take offence at His death on the cross. The same is true, indeed, of the first gospel, which presupposes the destruction of Jerusalem in 70 A. D. This was written by a believing Jew, and was intended to prove to his people, scattered among the Gentile nations of Asia Minor, that the history of Jesus was throughout the fulfilment of Old Testament prophecies. If notwithstanding this Jesus did not bring about the consummation of the redemption promised to Israel, this was not to be considered His fault, but that of the people who, misled by their leaders, had rejected Him,

and thereby caused Jesus to send messengers of salvation to the Gentiles.

One decade later the third gospel was written. The author expressly states, that its purpose was to confirm the certainty of the doctrines in which the man, to whom it is dedicated, had been instructed and which we can readily recognize as Pauline in character. The author of this third gospel has, like the first Evangelist, joined the gospel of Mark with the old Matthew document, and has enriched both from an original tradition, which he probably derived from a later writing current in Judea. In this way it has happened that the first three gospels in our canon to a great extent have the same contents and often make reports in exactly the same manner. Nevertheless as each of them has a special object in view they give these common contents in different forms and connections. As a consequence, the life of Jesus not only appears in each of these narratives in a new light and a varied coloring, but the words of Jesus, also, are differently applied in harmony with the circumstances under which they are reported to have been spoken. We become acquainted with the reference of these not only to the hearers to whom they were addressed, but we also see their importance to men of the Apostolic age. Accordingly, the better we become acquainted with the peculiarities of each gospel, its structure and its tendency, so much the more do the contents which all possess in common, although in different forms of presentation, grow into a richer significance for us, to whom the gospels have been given in order that we may obtain such a clear idea of the life and words of Jesus as will produce in us the fruit of eternal life.

This is true in the highest sense of our fourth gospel. In this book, the Apostle John, who in life stood nearest to his Lord, and, according to trustworthy tradi-

tion, lived to the close of the first century, has transmitted to us a life of his Lord as it formed a living picture in his remembrance and had become the source of his own faith and life. It is not the apostle's purpose to furnish a complete record of this life, for the older gospels, at the time when the fourth was written, were well known in the congregation of Asia Minor, of which John at Ephesus had the supervision. At a time when the impression left by Christ was already becoming impaired through the misconceptions of foreign speculations, it was the purpose of the Evangelist to show that in the historical life of Jesus upon earth the full revelation of God had been made and full salvation thereby given. It is only through this gospel of this last witness that we learn to understand completely the development of the providential purpose in the life of Christ. It was this apostle who first opened up to us the deeper significance of the words of Jesus concerning His person and the object of His work.

In the Acts of the Apostles we learn that the author of the third gospel was the Greek physician Luke, who had repeatedly accompanied the Apostle Paul on his journeys. In this second part of his book he has described how the gospel of the crucified and risen Lord, in accordance with the command of Jesus, had first been proclaimed in Jerusalem and how the first congregation had been founded at that place. He then proceeds to show, in accordance with the spirit of his teacher Paul, that through a series of divine interpositions and directions the preachers of the gospel gradually turned from the unbelieving and stubborn Jews and offered salvation to the Gentiles. In this way his book, in its second part, becomes the history of that apostle, who had received from God the special command to preach the gospel to the Gentiles. Luke continues this development to that point where Paul, through evident-

ly divine providence and deliverance arrives, although yet as a prisoner, in Rome. By his labors during two years he founded the Gentile-Christian congregation in this world-metropolis, afterwards the headquarters of the great Gentile Church on which the future of Christianity was to depend.

Concerning the occasion and the date of the apostolic letters we have no definite reports. We are entirely dependent for their historical interpretation on the references that are made in these writings themselves. But this interpretation is necessary if we would understand these Epistles, in their connection and in their peculiarity. It is certain, that, in accordance with the purposes of God, the testimony of the apostles concerning the facts of redemption and the way of salvation, has not been handed down to us in dogmatical form of presentation, but in such letters as were called forth by the different needs of the congregations to which they were addressed. They show us in living examples what the preaching of the gospel accomplished in primitive Christianity, and how it was applied by the apostles, amid prayers and labors, for the cultivation of a life of faith, for protection against errors as these appeared, and for cleansing, eliminating from the lives of the converted, the remnants of a former life of sin. The better we in this way learn to understand the apostolic testimony in the light of its historical occasion, so much the better will the purposes of the Holy Scriptures, in so far as these are contained in these letters, be fulfilled in us. For in our own day, although in different forms, the same needs recur which called forth these epistles. These can accordingly work in us the same development and improvement in Christian faith and life which they effected at that time through the power of the Spirit that filled the apostles.

Data for the understanding of the Pauline Epistles

are abundantly furnished by the narrative of the journeys of Paul in the Acts; and on this basis these letters can be assigned their place in his career. According to this source of information we conclude that the oldest of these letters are the two to the Thessalonians, which were written while Paul was still in Corinth, during his great evangelistic tour in Europe. In these Epistles we see the picture of a young congregation of Gentile Christians, who still stood in need of a strengthening of their spiritual life, and who were endangered from within by the calumnies circulated against their teachers by the unbelieving Jews, as well as from without, by the increasing persecution on the part of their heathen neighbors. The fact that these things had produced false hopes of the return of Christ, furnishes the apostle with the occasion in both epistles to enter more fully upon the discussion of the second coming of the Lord, the circumstances of His return and the consummation of salvation to be thus brought about.

Chronologically the next letter is that to the Galatians, which was written soon after the apostle had transferred the headquarters of his activity to Ephesus. This letter, too, is addressed to congregations consisting of former Gentiles, who had been seriously perplexed by the demands of the Jewish Christians, that they should secure for themselves the certainty of salvation by joining the Jews, i.e., through circumcision. The apostle demonstrates at length that the participation in redemption is conditional solely on faith. This naturally includes the assumption that the believers will not abuse their freedom from the law in order to indulge the lusts of the flesh, but will suffer the Spirit which they have received, to work out a new life in them. Attacks made on him personally, including attempts to undermine his authority in the congregation, induced him to show in detail that he had received

his non-legal gospel through immediate revelation; that this had been recognized by the original apostles, and that he had secured open recognition on a certain occasion even at the hands of Peter.

Toward the close of his activity of three years in Ephesus Paul wrote his first Epistle to the Corinthians. The richly endowed congregation to which it was addressed exhibits all the strong and all the weak sides of the Greek people; and the continuance of their close social intercourse with the Gentile neighbors brought it about, that the sins of the effeminate capital and commercial city of Greece became a snare for the believer. Throughout this letter the apostle bases his condemnation of these delinquencies, as also of the internal abuses that had crept into the Corinthian Church, and further, his decisions in such matters of dispute as had been submitted to his judgment, as well as his refutation of the doubts that had originated in the congregation, on the fundamental principles of Christian truth. This is especially the case in his judgment of a dispute concerning the merits of the different teachers who had labored in Corinth, a dispute which had actually split the congregation into several parties. This contest had been made more acute from the fact that recently certain Jewish-Christian teachers had arisen in the congregation, who, because they had been immediate pupils of Jesus, claimed a higher authority than that of Paul, who had become an apostle at a later period. Although the Epistle, which in many particulars is severe in tone, did not fail of its purpose, yet those Christ-pupils shrewdly made use of it for their own purpose, in order to undermine the authority of the apostle by a slighting opinion of his personality, and they in this way prepared the way for a form of heresy, which taught the necessity of a re-establishment of the law in the congregations of the Christians. This fact



called forth the Second Epistle to the Corinthians, in which Paul sets forth the greatness of his Apostolic office and exposes with keen controversial skill the evil-minded agitation of those Christ-pupils.

Paul discusses at considerable length the collection for the saints at Jerusalem, which he was at that time engaged in raising amongst the congregations of Macedonia. He had departed from Ephesus, and, after encountering dangerous persecutions in Asia Minor, and suffering profound anxiety in regard to the effects of his first sharp Epistle, had reached Macedonia, where Titus brought him favorable tidings of the Corinthian congregation. The fact that he goes from there to Corinth, where he remains during the winter months, shows that he had succeeded through his second Epistle in removing the abuses existing in that congregation. It was his purpose, as soon as navigation opened in the spring, to make a journey to Jerusalem, in order to deliver there the collection which he had gathered among his Gentile congregations, and then proceed to Spain. There, in the far west, it was his purpose to seek a new field of labor, since he considered his main task in the Orient as finished. The way to Spain led through Rome. Here a congregation had already been founded, since the news of the gospel, through the constant intercourse between the Jews of Rome and of their mother country, had reached this city at an early time and had won many to the faith. The violent contentions carried on by the Jews who did not accept the new faith with those who accepted Jesus as the Messiah, had caused the Emperor Claudius to expel all the Jews from Rome. In this way it happened that the new congregation, which had gradually been reconstituted there, consisted chiefly of converts from the Gentiles, converted through the ministrations of Paul or of his pupils, who kept themselves strictly separated from the

synagogue. The apostle had long since recognized the great importance which this congregation in the world metropolis would necessarily have in the development of Christianity. He had repeatedly intended to pay a visit to the Roman Christians, and as he now had an opportunity to do so, he writes to them from Corinth, or from its harbor city, announcing his forthcoming visit.

The ancient Church has placed this Epistle, as the most important one, at the head of the collection of Pauline letters. For the apostle, who did not know if God would give him grace to carry out his far-reaching plans, made use of this opportunity to place into the hands of this congregation an exposition of his doctrine of salvation, which for all times was to put an end to the objection raised by the Jewish Christians, such as he had been compelled to combat in Galatia and in Corinth. He shows that the gospel which he has been proclaiming among the Gentiles is only the fulfilment of the promises made to Israel; that his doctrine of justification, which is granted as a gift of grace to the believers, is grounded on the teachings of the Old Testament; and that the new life involving freedom from the law, and based on the bestowal of the Spirit in baptism, brings with it the fulfilment of the divine will which the law as such could never effect. He proves that the present obduracy of Israel was their own fault, yet he does not exclude a sure hope, that at some time, when the fulness of the Gentiles has entered in, God will also find ways to realize His purpose of redemption towards His people also. To these expositions the apostle further adds general exhortations as well as such of a special nature which were called forth by the needs of the congregation in Rome.

The Acts tell us that Paul on the occasion of his visit to Jerusalem was delivered from the fanatical hatred

of the Jews by the Roman authorities and imprisoned in Cæsarea. While a prisoner at this place he received certain information concerning the Phrygian congregations that had been founded by one of his pupils, but to whom he was not personally known. In these congregations confusion had been caused by the followers of Jewish theosophy, who taught that the simple Christian faith was not sufficient for redemption, but that Christians must make themselves worthy of this redemption by centering their hearts on the mysteries of the heavenly world. This induced the apostle to write his letter to the Colossians, in which he shows that in Christ, the only divine Mediator of redemption, the whole mystery of God is revealed, and that it is by the simple fulfilment of all natural duties that Christian life exhibits itself in the best way. The bearer of this letter took with him also a letter written by Paul's own hand to a man at Colossæ named Philemon, which epistle from earliest antiquity has been classed with such other Epistles of Paul as were written to his personal pupils. It contains an intimation that the apostle is sending a slave, who had run away from Philemon, but had been converted by Paul. This short private letter contains in words deeply affectionate the whole solution of the endless slavery question, so important and so difficult of solution to the primitive Christians. But the bearer of this letter was directed to go still farther and to visit the congregations in Western Asia Minor and bring them a letter of the apostle, which in the majority of manuscripts is called the Epistle to the Ephesians. This letter exhorts the Gentile Christians in these regions to preserve peace with the Jewish-Christian congregations side by side with whom they live, and to prove their Christianity by abstaining from all heathen sins and fulfilling all the duties of human life.

We know from the Acts of the Apostles that Paul was compelled while in Cæsarea to appeal to Cæsar, and as a consequence was carried a prisoner to Rome. While imprisoned here he wrote the Epistle to the Philippians. The occasion of this writing was the fact that the Philippians, as they had frequently done before, sent assistance to the apostle in Rome also, in order to make it easier for him to support himself. The apostle knows no better way of expressing his thanks than by giving them assuring information concerning the state of the gospel cause, which they considered seriously endangered through his captivity. He also informs them of his personal welfare. He tells them that it is in their power to increase and to participate in the joy with which he was constantly filled, if only they will heed his admonitions. For which purpose he expounds to them, what genuine Christian joy is. Two years the apostle was kept a prisoner in Rome, but after his release he did not, as far as we know, go to Spain, but returned to his former fields of mission activity. To these he was recalled by manifold dangers that threatened his congregations there. This is evident from the testimony of those letters of his, still extant, which are known as the Pastoral Epistles.

The Epistle to Titus shows that Paul took his journey from Rome by way of Crete, where he left this pupil with orders to adjust a number of local difficulties. He was first of all to counteract certain doctrinal heresies that had sprung up, and for this purpose to give the congregations a firmer organization by the appointment of elders, who were, if possible, to devote themselves also to doctrinal instruction. But up to the time of his recall, which, the apostle informs him, was imminent, Titus was also to devote himself to special pastoral work, for which Paul gives him the necessary directions. First of all the apostle returns to Ephesus,

the headquarters of his work in Western Asia Minor. But he was compelled earlier than he desired to make a journey to Macedonia, and accordingly, as we learn from the first Epistle to Timothy, he left his beloved pupil behind as his substitute. Here he was called upon to controvert the same doctrinal heresies as he had found in Crete, and to regulate many matters in reference to the public services and the organization of the congregations. Until his return, Timothy, whom Paul had warned against unfruitful ascetic practices, was to act in the capacity of the apostle's full representative, especially in reference to the discipline and to the appointment of presbyters. In the meanwhile the apostle had begun to doubt whether he could be able to return as soon as he had expected. As a matter of fact he did not return at all, but was imprisoned anew and taken to Rome. From here Paul writes his second Epistle to Timothy, who had been deeply grieved at the misfortune of his teacher. The apostle most strenuously exhorts him to resume his activity in Ephesus with all zeal, and to secure the co-operation of men who would be able to assist him in the constantly increasing confusion of heresies, which in the future would flourish still more, as in a productive soil. He directs Timothy to come to him in Rome and describes his solitary condition there. But as he does not know if his friend will still find him among the living he leaves for him in this letter his testament, the admonitions of which close with a reference to the joy with which the writer himself looks forward to his approaching death as a martyr.

The ancient Church added to these letters as the fourteenth of the Pauline Epistles, the Epistle to the Hebrews, the author of which does not mention his name but was considered by many to have been Paul. But a well attested tradition declares that the writer was not Paul but one who had been a companion of

Paul for many years, namely Barnabas of Cyprus, a member of the first Christian congregation. The Alexandrian education of the writer as well as his rhetorical and brilliant style show that the apostle was not the author, for the latter among other things calls himself at times a pupil of the original apostles. He writes to the Christians in Palestine at a time when the cultus communion which they had so assiduously cultivated with the non-believing Israelites for the cause of mission work, had become a great danger to the Christians themselves. It was the period when the Jewish insurrection against Rome was in preparation, and the nation was trying, through their own exertions, to secure the deliverance from the Roman yoke which they had expected from the Messiah. The delay in the return of Christ, once so anxiously expected in the near future, as also the increasing violence of their persecution by their own people, had suggested the thought to many Jewish Christians, that they should become reconciled with the former by discarding their faith in the Messiah, which had seemingly turned out to be a disappointment, and should seek a satisfaction for their religious needs in the old sanctuaries, for the preservation of which the last struggle was now about to be made. Over against these ideas the author shows, that with the appearance of Christ as the perfect High-priest and with His sacrifice on Mount Cavalry the Levitical priesthood together with its sacrifices, which had been only types of Christ's sacrifice, had been done away with and the New Covenant, promised by the prophets, established. He depicts this discarding of the faith in the Messiah with powerful words of threatening, as the falling away from the true God, as a sin that can no longer be forgiven, and exhorts his readers to a determined separation from all social or religious fellowship with a nation hardened in their unbelief.

At the head of the seven non-Pauline letters the Eastern Church has placed the Epistle of James, because this so-called brother of the Lord in later times was the highly revered head of the first congregation in Jerusalem and therefore enjoyed the greatest authority there. The letter is addressed to the believers of the Jewish Diaspora and was written at a very early time, when the Christians still lived in the closest religious and social relations with the unbelieving portions of the people. As the gospel had found its adherents chiefly among the lower classes, the wealthy Jews, who from early times had oppressed many of the converts, had at this period come to the conclusion that they might treat them with unbridled contumely. The believers, on their part, made every exertion to convert the unbelievers through conversations and disputes, but their impassioned zeal only rendered the latter more obdurate. The author ascribes this failure to the secret envy with which the believers contemplated the external prosperity of their unbelieving neighbors, and exhorts his readers that it were better they should, through patience in suffering and through active proof of their Christianity, give testimony of their faith, if they were anxious to attain any real success. The region in which the recipients of this letter are to be located is not plainly designated; but the author is so thoroughly informed as to the circumstances of those he addresses, that we suppose them to have dwelt somewhere in the neighborhood of Palestine. But he certainly presupposes that conditions would be substantially identical wherever Jews lived scattered among Gentiles. It is noteworthy that in this Epistle James repeatedly addresses himself directly to the unbelieving Israelites, in the hope that a word from him, whom they also so highly esteemed, would find the way into

their hearts, if ever they should learn of this letter sent to his brethren in the faith.

Rome and the Western Church placed at the head of the so-called Catholic Epistles the first Epistle of Peter, which seems to have been known to James. It is evidently addressed to believing Jews of the Diaspora, probably to those of Asia Minor, and accordingly must have been written before the time when the Church of that region, through the activity of Paul extending from Ephesus, had become preponderatingly formed of Gentile Christians. It is indeed true that in recent times many have claimed that both of these letters belong to a much later period, especially by those who in the Epistle of James detect and condemn a certain misconception of the doctrine of Paul and find in the Epistle of Peter that the author has made use of the Pauline. Other arguments for a late period are based on the fact that the former Epistle was regarded as addressed to all Christians while the congregations to which the latter Epistle was sent were actually Pauline. But this is contradicted by the addresses found in the two Epistles, which the ancient Church never understood in any other sense than we do, while it is a fact that the contents can be intelligently understood only on our presuppositions. The Epistle of Peter at once transports us into the state of affairs prevailing among the Jews of the Diaspora, who while they lived scattered among the heathen, kept themselves distinct from these in the external forms of worship, although to a large extent they gave themselves up to an immoral life. And when these became converts to the gospel they were compelled not only to endure the hatred of their unbelieving fellow-countrymen, who marked them as the followers of a crucified criminal, and slandered them, claiming that they were seeking to shake off the restraint of divine law, but found even



the Gentiles inclined to cast suspicion upon their former companions in sin, whom they now saw leading a strict life, separated from the others and devoted to piety, and charged them with seeking merely to cover over their former evil deeds. For this reason the apostle begins with an exposition of the glorious hope which has been given them through the gospel, and in which tribulation serves only as an occasion for attesting their faith. He shows how their hope must urge them on to holy conversation in godliness and brotherly love, and that only through the gospel of Christ can they become the people of God in the full sense of the word, as it is their calling to be. The calumnies of their heathen neighbors they are to refute by a submission to all human order, in the government, in the family and in the married estate, and thereby prove a blessing to these. But the congregation as such should regard it as an honor to be abused by their neighbors for Christ's sake, and under the fostering care of their elders they should grow into a Christian life that would withstand all the temptations of the Devil, and therein be sure of the gracious strengthening by their God. As the congregations to whom this letter was addressed had not been founded by apostles, but had sprung into existence through the unintentional propaganda carried on through the intercourse of converted Palestinians with those of the Diaspora, the apostle seizes the opportunity of confirming to them the message of redemption that had been preached to them. For this reason the admonitions of the letter are everywhere saturated with the most vigorous attestation of the facts of redemption.

The Epistle of Jude belongs to a much later period. The author is a brother of the James mentioned above. The letter of Jude is directed against those who, claiming to be the real spiritual Christians, thought themselves free from the ordinary demands of Christian

morality, and to these the author, in prophetic sayings such as were current among the Jewish Christians, proclaims their condemnation. What kind of people these were we learn more accurately from the second Epistle of Peter. For with manifest reference to the description given in the Epistle of Jude, they are here described as those who, misinterpreting the liberty of the Christians as taught by the apostle Paul, abused it as an excuse for a fleshly license, which they deemed independent of all the commandments of God. From this it is clear that it was in Paulinian congregations that these errors had arisen. If, however, the readers of this are addressed in the same tone as were those of the first Epistle, it is evident that the letter belongs to a period in which the Jewish Christian congregations of Asia Minor, through the comprehensive success of Paul's missionary activity among the Gentiles, had become leavened by a preponderating Gentile element.

Peter, exactly as he does in the first Epistle, emphasizes Christian hope as the most powerful motive to a virtuous Christian life; and he sees the greatest danger in the false ideas of Christian liberty, as shown by the way in which Christians already had begun to complain of delay in that return of Christ, with which the fulfilment of redemption was to arrive. There was reason to fear, that if the whole generation, within which this return was assuredly expected, were to pass away, then the hope of a return of Christ would be derided as an empty notion. If in this way the last preventive of licentiousness had disappeared, then this false doctrine would of a necessity develop into a formal heresy, which would become of the greatest attractiveness to the congregation. For this reason there is found in conjunction with the earnest admonitions and warnings of the letter instructions showing how

this seeming delay in the return of Christ is to be explained.

Still later, in the last years of the first century, the first Epistle of John was written, probably not long before the Fourth gospel. This letter is addressed to the congregations of Western Asia Minor, of which the apostle had the pastoral oversight. It is true that those teachers of a false liberty already mentioned had been excluded from these congregations, as also certain heretical teachers who substituted for the historical Jesus a fantastic image of a heavenly Christ, in whom John sees the expected Anti-Christ, who is to come immediately before the return of Christ to judgment. But the readers of this letter, too, were in danger of a mistaken conception of the Pauline doctrine of justification, which, in the consciousness of the fulness of grace given through faith, overlooked the fact that this experience of faith must yet be followed by a justification of the new life, the centre of which for the apostle, as for his Master, was everywhere to be found in love. He, accordingly, shows, that without the fulfilment of the law of love, as of the law of faith, no one can be certain that he is in the state of grace; but that rather the failure to develop a practical Christian life demonstrates that all talk of being in the state of grace is purely self-deception or falsehood. The second Epistle of John, which is addressed to a single congregation, must have been written earlier than the first, for it represents this congregation as still engaged in a struggle with the heresy concerning the Anti-Christ. The third is purely a private letter, in which John informs a member of the congregation of the existence of this letter and explains why he did not transmit this letter to the officials of the congregation. At the same time he recommends to him some missionaries who are travelling through those regions.

The Apocalypse of John most accurately characterizes the age that produced it. For the first time the horrible deeds of Nero have made the Roman Empire appear as the real instrument of devilish enmity towards Christ. With the accession of the new Emperor a momentary period of quiet has come; but it is the stillness before the storm, in which the spirit of Anti-Christ is preparing for its last struggle against Christianity. In the seven congregations of Western Asia Minor, to which the apostle, who has but recently come upon this field of labor, has especially dedicated his book, Christian life is already on the decline and even avowed prophets of the false doctrine of Christian liberty are tolerated. In seven visions, which the seer receives on the island of Patmos, is depicted with ever-increasing clearness the blessed final development of the kingdom of God, but in connection therewith also the terrible judgments of God that will precede it, which are intended to call the world to repentance, and the terrible struggles are revealed, which the believer must undergo before an end comes to the Roman Empire and its persecutions. The apostle depicts all these things with the brilliant coloring of Old Testament prophecy and weaves into this prophecy the most impressive exhortations and the most consolatory promises.

## THE GOSPEL ACCORDING TO MATTHEW

I. <sup>1</sup>The book of the <sup>2</sup>generation of Jesus Christ, the son of David, the son of Abraham.

(2) Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; (3) and Judah begat

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<sup>1</sup> Or, *The genealogy of Jesus Christ.*

<sup>2</sup> Or, *birth* as in ver. 18.

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The gospel begins with a genealogy of Jesus, who, <sup>1</sup> because he was the promised Messiah, is called Jesus Christ. It is called the book of His generation, as it shows that according to His human origin, He was, as had been predicted concerning the promised Saviour, a Son of David and a Son of Abraham. The genealogy accordingly starts from Abraham and makes mention first of the three Patriarchs, from whom Judah and his brethren, i. e., the ancestors of the twelve tribes, descended, to whom the Messiah had been promised. Only the first-born continue the generation of the fathers, since together with the full inheritance the possession of the promise passes over to them. But in connection with the <sup>3</sup> sons of Judah it is necessary to recall the fact, that only through a special intervention on the part of God, according to Gen. xxxviii. 27 sqq., Perez had attained to the distinction of first-born and had thereby become an ancestor of the Messiah. But it is also mentioned that his mother's name was Tamar, because she, as also

Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat <sup>1</sup> Ram; (4) and <sup>1</sup> Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; (5) and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; (6) and Jesse begat David the king.

And David begat Solomon of her *that had been the wife of* Uriah; (7) and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat <sup>2</sup> Asa; (8) and <sup>2</sup> Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; (9) and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; (10) and Hezekiah begat

<sup>1</sup> Gr. *Aram*.<sup>2</sup> Gr. *Asaph*.

three other women mentioned later, Rahab, Ruth and Bathsheba (the wife of Uriah), in an extraordinary manner became an ancestral mother of the Messiah. The fact that in the case of several of these a moral stigma was attached to their memory, is not important in connection with this matter, since God's dealings are not conditioned on the merit or worthiness of man. In all cases these women appear to the Evangelist as models  
 4 of Mary, who became the mother of the Messiah only through a special divine miracle. Then follows the series of the first-born, as these are also recorded in Ruth iv. 18-22, down to David; concerning him it is particularly emphasized, that he was the king, since the prediction that the Messiah was to be the Son of David has its significance in the very fact that He, as the successor of David upon His father's throne, would at some future time restore to the people all the divine blessings  
 6 of David's rule. Then follows a series of kings from  
 7 the descendants of David, since the royal rule descended in the order of the first-born, as this series is given also  
 8 in 1 Chron. iii. 10-14. But in the book of which the Evangelist made use, through a very natural confusion of names, the three families, of Ahaziah, Joash and  
 9 Amaziah, must have been omitted before the name of

Manasseh; and Manasseh begat <sup>1</sup> Amon; and <sup>1</sup> Amon begat Josiah; (11) and Josiah begat Jechoniah and his brethren, at the time of the <sup>2</sup> carrying away to Babylon.

(12) And after the <sup>2</sup> carrying away to Babylon, Jechoniah begat <sup>3</sup> Shealtiel; and <sup>3</sup> Shealtiel begat Zerubbabel; (13) and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; (14) and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; (15) and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; (16) and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

(17) So all the generations from Abraham unto David are

<sup>1</sup> Gr. *Amos*.

<sup>2</sup> Or, *removal to Babylon*.

<sup>3</sup> Gr. *Salathiel*.

Uzziah. Since, as we will see, it was not the purpose 11 of the Evangelist to mention the individual names but to give the succession, the list closes with the statement, that Josiah begat Jechoniah, although the latter was not the immediate son of the former, but was his grandson, and son of Jehoiakim. For the first generation after Josiah was represented by Zedekiah, who was carried to Babylon in exile, which banishment Jechoniah and not Jehoiakim shared. Therefore they were called the brothers of Jechoniah, although they were really his uncles. With the exception of Zerubbabel, the son 12 of Salathiel (Ezra iii. 2), none of the descendants of 15 Jechoniah who was begotten after the exile is mentioned in the Old Testament. The series of generations 16 closes with Joseph the son of Jacob, who however is not said to have been the father of Jesus but only the husband of Mary, of whom Jesus, who is called the Christ, was born. This already indicates that Mary became the mother of the Messiah only through a special divine providence, which mystery was not to be made clear until later on. But as she was the legitimate wife of Joseph, her son is rightfully the heir to the throne of David. In conclusion, the Evangelist 17 draws attention to the fact, that from Abraham to

fourteen generations; and from David unto the <sup>1</sup>carrying away to Babylon fourteen generations; and from the <sup>1</sup>carrying away to Babylon unto the Christ fourteen generations.

(18) Now the <sup>2</sup>birth <sup>2</sup>of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy

<sup>1</sup>Or, removal to Babylon.

<sup>2</sup>Or, generation: as in ver. 1.

<sup>3</sup>Some ancient authorities read of the Christ.

David, and including the latter, fourteen generations have succeeded each other; and that again fourteen generations followed to the time of the Babylonian captivity, i.e., from Solomon to the immediate sons of Josiah. In this equality of numbers the Evangelist sees the systematic plan of divine providence in the history of the house of David, which after the same number of generations from the time of Abraham was elevated to the royal throne, as were the generations after Solomon, which preceded the downfall of that throne. In this he saw a prophetic intimation that after the same number of generations the promised restoration of the kingdom of David should be accomplished through the Messiah. But as Jesus is this fourteenth descendant after Jeconiah, the Evangelist discerns in this fact a proof that Jesus, in accordance with the divine counsel, is to be the Messiah. He lacks nothing of those characteristics which should induce His people to recognize in Him the promised Son of David and the Messianic King. But that this is one of the fundamental ideas of this gospel will become clearer at every step. It is, however, intimated at the close of this genealogy that Jesus is not the bodily son of Joseph. That He is, however, the legitimate heir of the royal house of David, is now proved from the history of the birth of Jesus.

- 18 The account begins by mentioning the fact, that already in the time when Mary was the betrothed of Joseph and before they had begun to live together, it became manifest that she was pregnant. Here the



Spirit. (19) And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. (20) But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is <sup>1</sup>conceived in her is of the Holy Spirit. (21) And she shall bring forth a son;

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<sup>1</sup> Gr. *begotten*.

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Evangelist, in order to avoid all misinterpretation, states that she came into this condition as the result of a creative operation of God, which, as proceeding from God, is called Holy Spirit. On the other hand, we are 19 informed of the thoughts that this fact awakened in the mind of Joseph, who, because the betrothal was legally considered as binding, is called her husband, as Mary is later on called his wife. As he, however, was able to explain her pregnancy only as the result of serious moral delinquency, it was not lawful for him as a righteous man to take the fallen one to wife. On the other hand, he did not wish through a letter of divorce-ment publicly to disgrace her whom he had learned to love, and he accordingly decided, by a tacit understanding and without public legal proceedings, to dismiss her. But the angel of the Lord, who explains to Joseph 20 the real cause of Mary's pregnancy and thereby removes the objection to the marriage, addresses him in explicit terms as the son of David, because for this very reason he is to be induced to take Mary to wife, in order that his son thereby might become, in the eyes of the world, the legitimate son of a descendant of David. For such an one He must be, since His name 21 Jesus (i. e., Jehovah is deliverance), which Joseph in accordance with the divine command is to give the child, itself indicates that He is to be the promised Redeemer, who is to bring deliverance and salvation to His people, who had on account of their sins been

and thou shalt call his name JESUS ; for it is he that shall save his people from their sins. (22) Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

(23) <sup>1</sup> Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name <sup>2</sup> Immanuel ;

which is, being interpreted, God with us. (24) And Joseph

<sup>1</sup> Is. vii. 14.

<sup>2</sup> Gr. *Emmanuel*.

condemned. In His capacity as the Messiah, however, He could not have been the bodily son of Joseph, since in accordance with the express statement of Is. vii. 14, the promised Immanuel, in whom God Himself was to come to His people, was to be born of a virgin. In exactly the manner in which the Evangelist shows throughout the whole gospel, that Jesus in all His doings and experiences corresponds throughout to the promises of the Scriptures concerning the Messiah, he states that the angel on this occasion already points to the fact, that through this wonderfully effected pregnancy of Mary the divine covenant that had been proclaimed by the prophet, was being fulfilled, so that in her son the Messiah could be recognized. And when Joseph, in accordance with the divine injunction, takes Mary to wife, this is not done, as the Evangelist expressly states, in order to begin marital life with her at once, but that the son who would be born of her, and who by divine command was to be called Jesus, and thereby was designated as the expected Saviour, might be born in the house of Joseph, the descendant of David, and thereby might become his legal son. Therefore it would be proved from the genealogy given above, that Jesus, although not the bodily son of Joseph, was nevertheless the one who, in accordance with the providential purpose in connection with the house of David, was to re-establish the throne of

arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife ; (25) and knew her not till she had brought forth a son : and he called his name JESUS.

II Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, <sup>1</sup>Wise-men from the east came to Jerusalem, saying, (2) <sup>2</sup>Where is he that is born King of the Jews? for we saw his star in the east, and are come to <sup>3</sup>worship him. (3) And when Herod the king heard it, he

<sup>1</sup> Gr. *Magi*. Compare Esther 1. 13 ; Dan. 2. 12 ; Acts 13. 6, 8.

<sup>2</sup> Or, *Where is the King of the Jews that is born?*

<sup>3</sup> The Greek word denotes an act of reverence whether paid to a creature (see ch. 4. 9 : 18. 26), or to the Creator (see ch. 4. 10).

His father and become the promised Messianic King. As such He is accordingly at once recognized by the Wise Men from the East, whose story is now to be told.

Now, for the first time, the place and the time of the 1  
birth of Jesus are mentioned, as both are of importance for the following events. There appeared in Jerusalem certain Magi, a title given to those who in the countries of the distant Orient devote themselves to the study of nature and of the stars. They are Gentiles, who in regions where was spread abroad the story of the great King of the Jews, that, in accordance with the promises given to them, was to bring to the whole world peace and deliverance, had long ago been searching the stars for the time when this promise was to be fulfilled. God had in this way revealed to them that 2  
the time had come, while they were convinced that in the appearance of a certain star they had seen the star, the rise of which would mark the birth of the promised king. They accordingly journeyed to Jerusalem in order to search there in the city of the king for the new-born royal child, and to do homage to it. It is a matter of prophetic significance to the Evangelist's mind that the birth of the Messiah-child had in this way been made known to these Gentiles, and that they had been at once ready to accept it as such. In a 3

was troubled, and all Jerusalem with him. (4) And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. (5) And they said unto him, In Bethlehem of Judæa : for thus it is written through the prophet,

(6) <sup>1</sup> And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah :  
For out of thee shall come forth a governor,  
Who shall be shepherd of my people Israel.

<sup>1</sup> Mic. v. 2.

most pronounced contrast to this, it is now shown that the reigning king of Israel, when he had heard of the news of the birth of the royal child, for whom the Magi were searching, was troubled, because he feared the overthrow of the throne he had usurped. But the whole population of the capital city also, instead of rejoicing at the birth of the promised child, were terrified, because they feared the destruction of the present rule, with which they were satisfied. The king at once took measures to rid himself of all his fears by  
4 having the child assassinated. For this purpose he called together the high priests, who would naturally be more interested than others in the birth of the child claimed to be the Messiah, and also the scribes, who knew of the predictions concerning the Messiah, to inquire of them where, according to these prophecies, the  
5 Messiah was to be born. In the answer which the Evangelist puts into their mouth, he is able at once also to bring the proof that the birth of Jesus in the Judæan Bethlehem (so called to distinguish it from the other Bethlehem in Zebulon), was the fulfilment of an  
6 Old Testament prophecy. According to his interpretation, the prophet Micah (v. 1.) had said of Judæa, in which Bethlehem was situated, that it was by no means the least among those assigned to the individual leaders of Judæa, because out of it should

(7) Then Herod privily called the <sup>1</sup>Wise-men, and learned of them exactly <sup>2</sup>what time the star appeared. (8) And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and <sup>3</sup>worship him. (9) And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. (10) And when they saw the star, they rejoiced with exceeding great joy. (11) And they came into the house and saw the young child

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<sup>1</sup> Gr. *Magi*. Compare Esther 1. 13; Dan. 2. 12; Acts 13. 6, 8.

<sup>2</sup> Or, *the time of the star that appeared*.

<sup>3</sup> The Greek word denotes an act of reverence whether paid to a creature (see ch. 4.9: 18.26), or to the Creator (see ch. 4.10).

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come the Ruler, who, according to 2 Sam. v. 2, was to feed the people of God, i. e., was to rule them. In this way it happened that these Gentile Magi also learned where the royal child was to be sought for. For, in order that they might not in any way learn of his true motives, Herod called the Magi confidentially to himself to learn of them the probable age of the child. But as he presupposed that the rising of the 7 star would indicate the birth of the child the duration of the star's appearance would show how old the child was. And it was he who directed them to Bethlehem 8 under the pretext, that as soon as he should hear particulars concerning the place where the child was, he would go there to worship it.

And when the Magi, obedient to the command of 9 the king, went to Bethlehem, and, as people of the 10 East love to do, traveled by night, there stood the star, the rising of which had announced to them the birth of the child, directly in front of them; and when they reached their destination, they found it there also. It seemed to them that it constantly preceded them, and that it stood still at this place, from which fact, in the joy of their heart, they were led to believe that they were on the right way to find the child. Without 11 difficulty was discovered the house where the mother

with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. (12) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

(13) Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy him. (14) And he arose and took the young child and his mother by night, and departed into Egypt ; (15) and was there until the death of Herod : that it might be ful-

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- of the Child of Promise abode, and when they there saw Him with Mary, they in accordance with the customs of the Orient, did obeisance by prostrating themselves upon the ground. And as in the Orient no one is allowed to enter into the presence of the king without a present, so they opened their treasures in order to give to the child the gifts that in those regions are common and can everywhere be purchased, gold, 12 frankincense and myrrh. But in order that they might not innocently be made accomplices in the realization of the godless counsels of Herod, by night they received the divine command that they should not return to Herod ; and they evaded pursuit on his part by choosing another way by which they regained their own country. As a matter of fact, however, the deliverance of the Messiah-child had still to be effected, although in a different manner.
- 13 Immediately after the departure of the Magi, Joseph again received a command in a dream through the appearance of an angel, that he, together with his wife and child, should flee across the border of the land into the neighboring country of Egypt, where Herod, 14 who was seeking the life of the child, had no power. 15 In the same night Joseph carried out this command, so that a second prophecy was thereby fulfilled. For as at

filled which was spoken by the Lord through the prophet, saying, <sup>1</sup> Out of Egypt did I call my son.

(16) Then Herod, when he saw that he was mocked of the <sup>2</sup> Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the <sup>2</sup> Wise men.

(17) Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

(18) <sup>3</sup> A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children ;

And she would not be comforted, because they are not.

(19) But when Herod was dead, behold, an angel of the

<sup>1</sup> Hos. xi. 1.

<sup>2</sup> Gr. *Magi*. Compare Esther 1. 13 ; Dan. 2. 12 ; Acts 13. 6, 8.

<sup>3</sup> Jer. xxxi. 15.

one time in Hos. xi. 1, it was said of all Israel, whose entire history was a type and a picture of the Messianic period, that God had called His son out of Egypt, so had it now become necessary to call the Messiah home again out of Egypt. But before this could take place 16 it is narrated that Herod, who considered himself as having been made a fool of by the Magi, in order surely not to miss the Messiah-child, commanded, in his fury, all the children, from two years down, in Bethlehem and its neighborhood to be killed by his brutal servants ; for he had heard from the Magi, that more than a year had elapsed since the star had appeared, so that the child might be one or two years 17 old. In this, too, the Evangelist sees the fulfilment of Jer. xxxi. 15, inasmuch as he takes the lamentation 18 on the part of a mother over her children there described as a typical prophecy, according to which a similar event must take place in the Messianic period. Only after the death of Herod did Joseph, as had been 19 indicated to him already before his flight, receive likewise a command to return to the Land of Promise, because there were none now to seek the child's life, as

Lord appeareth in a dream to Joseph in Egypt, saying, (20) Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. (21) And he arose and took the young child and his mother, and came into the land of Israel. (22) But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, (23) and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, <sup>1</sup> that he should be called a Nazarene.

III And in those days cometh John the Baptist, preaching

<sup>1</sup> Isa. xi. 1 in the Heb. ?

the Evangelist with intentional allusion to Ex. iv. 19, 22 declares. Now then Joseph, who shortly before the birth of Jesus had received directly the divine command to go to Bethlehem, would have remained there. But when he heard that Archelaus was ruling in Judæa, a man in every respect like his father in suspicion and cruelty, he was afraid of him; and in accordance with a divine command returned to the distant regions of Galilee. In this fact too, that he settled in Nazareth and not elsewhere, the Evangelist sees the fulfilment of a prophecy; in so far as the prophetic passage concerning the Branch from the root of David (cf. especially Nezer in Is. xi. 1) was regarded by him as containing a reference to the name Nazarene, which Jesus later bore on account of his home city. That the parents of Jesus had originally lived in Nazareth is quite unknown to the Evangelist, who had become acquainted with only a few details from the traditional accounts of the childhood of Jesus.

- 1 The Evangelist, having narrated those details from the story of the birth and childhood of Jesus which he deemed significant in proof of His Messianic character, and significant also in view of His later fate, at once transfers his readers into those days when the



in the wilderness of Judæa, saying, (2) Repent ye ; for the kingdom of heaven is at hand. (3) For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

(4) Now John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. (5) Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan ; (6) and

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gospel history in the narrow sense of the term begins to develop. At that time John the Baptist begins in 2 the desert with his appeal for repentance, which he 3 based, as did Jesus later on, on a reference to the near approach of the kingdom of God, because he is the one who prepares the way for the Messiah, as was predicted in Is. xv. 3. Therein mention is made of the voice of one, who, with mighty tones demands that the way and the path of the Lord, who comes in His Messiah, be prepared, because the people without a complete change of heart are not capable of receiving the salvation that He brings. He, too, of 4 whom the prophet speaks, in order to show that he himself, who demands of his people a return from their lusts and passions, did not shrink from any self-denial, went about in the coarsest of garments and was satisfied with the meanest food. The only garment that he wore was a cloth made of camel's hair ; and around his loins, after the example of his prototype Elijah, (2 Kings, i. 8,) he wore a leathern girdle. His food consisted of locusts, as these were eaten only by the poorest classes, and of wild tree honey which was found in the desert. But his cry to repentance was effective ; 5 for the populace of the capital city and of all Judea, as 6 also of the entire Jordan valley, went out to him in order to confess their sins and to seal their determina-

they were baptized of him in the river Jordan, confessing their sins. (7) But when he saw many of the Pharisees and Sadducees coming <sup>1</sup> to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? (8) Bring forth therefore fruit worthy of <sup>2</sup> repentance: (9) and think not to say within yourselves, We have Abraham

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<sup>1</sup> Or, for baptism.

<sup>2</sup> Or, your repentance.

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tion in reference to the change of their hearts, symbolically, by permitting themselves to be immersed in the river Jordan. The earliest written records, which, according to tradition, came from the apostle Matthew, sum up everything that was remembered of the preaching of repentance by John in the following  
7 address. Our Evangelist applies it to the two classes among the people, who afterwards turned out to be most hostile to Jesus, yet now came to be baptized without feeling a real need of salvation. He applies the expression, generation of vipers, which John applies to the people as having been thoroughly poisoned by sin, to the wickedness and deceitfulness that was hidden under the external law observance on the part of the Pharisees, and he detects deception and corruption under the worldly uprightness of the Sadducees. His question of surprise closes with the declaration that no one could have shown them the way to escape the wrath of God, which will reveal itself in  
8 the advent of the Messianic era. Therefore they must give proof of their promised repentance by a life  
9 fully in harmony with this profession. Nor are they to rest content with the thought that they, as the children of Abraham, will escape this judgment, which, to their mind, is to extend only to the heathen. For even if the entire nation in its unrepentant state should fall before the judgment of God, God would be powerful enough to create a new Israel out of the

to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. (10) And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. (11) I indeed baptize you <sup>1</sup>in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not <sup>2</sup>worthy to bear: he shall baptize you <sup>1</sup>in the Holy Spirit and *in* fire: (12) whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

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<sup>1</sup> Or, *with*

<sup>2</sup> Gr, *sufficient*.

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stones that lay scattered along the banks of the Jordan, and realize His promises in them. But the judgment is already so near at hand, as the felling of the wood begins when the ax is laid at the foot of the tree. And just as each and every unfruitful tree is hewn down and thrown into the fire, so, too, the children of Abraham will fall before the judgment if they do not repent. He himself is indeed not the one who will carry out this judgment; for it was his work, by immersing in water, to obligate them to the new life, thereby symbolically represented. But He that would come after him, i. e., the Messiah, was to be more powerful than he, so that he was not worthy even to render Him a slave's duties, such as carrying His sandals. The Coming One would be He who showers upon them the redemption gifts of the Messianic period (cf. Joel iii, 1-2), so that they, as it were, would be immersed thereby, as the unrepentant would be immersed by the fire of God's wrath in His judgment. Once more, however, he says, that this judgment is as near at hand, as is the fan on the thrashing floor. As the husbandman thereby separates the grain from the chaff, in order to cleanse the thrashing floor, to bring the former into his garner but to burn the latter, so the Messiah will act in the judgment when the impenitent will be consumed by the unquenchable fire of God's wrath.

(13) Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. (14) But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? (15) But Jesus answering said unto him, Suffer <sup>1</sup>it now: for thus it becometh us to fulfil all

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<sup>1</sup> Or, me.

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Again the Evangelist places us in the times when John was preaching repentance and was baptizing at  
13 the Jordan. Then it was, that Jesus, for the first time, makes His public appearance. For in those days Jesus comes from Galilee, where His parents lived, to the Jordan, even to John, in order to be baptized by him.  
14 The latter, however, tried to hinder Jesus from being baptized, as is expressly stated in the Greek text, not because he already recognized in Him the Mighty One who was to come after him; but, because, in the preparatory conversation with Him, he had made the singular discovery that he had a person before him who had no confession to make, one who knew no sin. For he certainly could not have expected the Messiah to be baptized, because of Him he had just made the statement that He would baptize with the Spirit. But in the presence of the only Sinless One he felt himself so sinful, that he would make confession to Him and  
15 receive from Him the baptism of repentance. Jesus, on the other hand, knows full well that He is that Greater One, and asks that the Baptist would only in this case suffer what seems to be at variance with His higher destiny and dignity. For it is the proper thing for both of them simply to adapt themselves to the divine command which directed that John should baptize all Israel, and that all Israel should submit to baptism. This does not imply that Jesus was unaware in what sense God demanded of Him, who was utterly without sin, to fulfil the command that had been given by Him. If it was a sinful life that every one else

righteousness. Then he suffereth him. (16) And Jesus, when he was baptized, went up straightway from the water : and lo, the heavens were opened <sup>1</sup>unto him, and he saw the Spirit of God descending as a dove, and coming upon him ; (17) and lo, a voice out of the heavens, saying, <sup>2</sup>This is my beloved Son, in whom I am well pleased.

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<sup>1</sup>Some ancient authorities omit *unto him*.

<sup>2</sup>Or, *This is my Son ; my beloved in whom I am well pleased*. See ch. 12. 18.

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was burying in the waters of the Jordan, in order to emerge again to a new life, pleasing to God, He had recognized in the call to baptism the command of God to bring to a conclusion His life hitherto devoted to His inner development and to His family, and from that moment to begin His public career as the Messiah of Israel. And that He saw aright is confirmed by the fact that immediately after His baptism, as from the opened heavens, He sees descending that Spirit of God with whom every messenger of God must be endowed in order to fulfil his mission. Nor did the Spirit, as in 16 the case of the Old Testament prophets, seize Him with stormy violence, but floated down softly like a dove which has found a place upon which to rest its feet (Gen. viii. 9), and alighted upon Him, on whom, according to the promise, the Spirit of the Lord should rest (Is. xi. 1-2), in order to enable Him to do all things 17 that His calling demanded of Him. But not for Him who knew long ago what His mission was, but for the Baptist, who now for the first time recognizes the Messiah in Him in whom the baptism of water is immediately combined with the baptism of the Spirit, this voice from heaven is directed, which declares Him to be the Son of God promised in Ps. ii. 7. But what this means, divine revelation, in accordance with Is. xlii. 1, interprets by stating that He is the unique object of divine love, of a love such as the Father bestows upon His only begotten son, because He is well pleased with Him. Only He, unique among the children of men,

IV Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (2) And when he had fasted forty days and forty nights, he afterward hungered. (3) And the tempter came and said unto him, If thou art the Son of

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undefiled by sin, and so recognized by the Baptist, can be He whom God has chosen as pre-eminent object of His love as well as the carrier-out of the highest mission, that of the Messiah, or Redeemer. The time had not yet arrived when the deepest mystery concerning the Son of Man, according to which His being as well as His calling, had their roots in eternity, could be disclosed to the Baptist.

- 1 As soon as Jesus at His baptism was declared to be the Messiah and was anointed with the Holy Ghost, His temptation took place. For only after the Son of God has tested Himself in temptation, is He capable of fulfilling His mission as the Messiah. Therefore it is by the Spirit Himself which He has received in baptism, that Jesus is led from the lower Jordan districts, which were also deserted, into the more elevated desert, in order there to endure the supreme test of being tempted by
- 2 the Devil himself. As the Evangelist expressly adds forty nights to the forty days, he evidently regards the fasting of Jesus as having consisted in absolute abstinence from food, so that Jesus, whose life during this time had in a miraculous way been preserved, only at the close began to feel natural hunger; and upon this Satan
- 3 bases his first temptation. His purpose is to make Jesus doubt His divine Sonship; for He who has been called to deliver the entire people from all of their sufferings, must Himself certainly be able to satisfy His own wants. If He is not able in a miraculous way to convert the stones, that are everywhere to be found in the desert, into bread, in order thus to satisfy His hunger, He cannot possibly be the Messiah. But Jesus

God, command that these stones become <sup>1</sup> bread. (4) But he answered and said, It is written, <sup>2</sup> Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (5) Then the devil taketh him into the holy city; and he set him on the <sup>3</sup> pinnacle of the temple, (6) and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

<sup>4</sup> He shall give his angels charge concerning thee: and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

(7) Jesus said unto him, Again it is written, <sup>5</sup> Thou shalt not

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<sup>1</sup>Gr. *loaves*

<sup>2</sup>Gr. *wing*.

<sup>3</sup>Dt. viii. 3.

<sup>4</sup>Ps. xci. 11, 12.

<sup>5</sup>Dt. vi. 16.

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can perform miracles whenever God, in the fulfilment of His mission, directs Him to perform them. Therefore 4 He refers the Devil to Deut. viii. 3. If the life of man does not depend upon the natural means of sustenance alone, but upon that which God directs him to do for the maintenance of life, then the Son of God too must wait and see whether God will relieve His needs, and if He does so, leave to Him the manner of accomplishment. It is in fact a fundamental rule of His later Messianic activity, that He can and will help, not when a sense of need merely, or a natural wish suggests his interposition, but only when His God commands Him to interpose with assistance. After that the Devil takes Him into the holy 5 city for the purpose of tempting Him. He finds Himself, pursued by enemies, on the projecting outermost edge of the parapetted gable of the temple roof overlooking the city. This time it is not a doubt of His 6 divine Sonship, but a false over-confidence in Himself into which the Devil tries to seduce Him. Shall He, to save Himself from His foes, venture the spring that will hurl Him to evident destruction? God has in Ps. xci. 11 sqq, promised protection to all of those who trust in Him; and certainly He who is beloved before all others, can trust such a promise absolutely. But it is written in 7 Deut. vi. 16, that man shall not of his own volition test

make trial of the Lord thy God. (8) Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; (9) and he said unto him, All these things will I give thee, if thou wilt fall down and <sup>1</sup> worship me. (10) Then saith Jesus unto him, Get thee hence, Satan: for it is written, <sup>2</sup> Thou shalt worship

<sup>1</sup> See marginal note on ch. 2. 2.

<sup>2</sup> Dt. vi. 13.

God, to see if He will save him in a miraculous manner. But how often is Jesus, in His later Messianic career, compelled to choose between boldly casting Himself into danger and selecting more deliberate ways of extricating Himself. But He is as far from doubting the miraculous help that has been promised to Him, even though He should take the leap without the command of God, as from daring of His own will to challenge the protection of God's wondrous help, when God has not commanded Him to make use of it. Of course there is one sense in which in His Messianic career He no longer stands in need of the miraculous assistance of God and  
8 of His miraculous protection. And now He finds Himself, through the Devil's trickery and power, standing on a high mountain, from which He can see stretched out at His feet all the alluring glories of the world. To Him, as the Messiah, the possession of this world and its  
9 supremacy had been appointed as a final destiny. But He can have this now, at once, if He will submit to the will of the Devil, the ruler of the sinful world, and will consent to submit to him and to the world and establish  
10 an earthly kingdom of the Messiah. Therein the Devil has revealed his innermost purposes, in defeating which Jesus simply replies: Get thee hence, Satan! For all submission to the will of Satan is a transgression of the fundamental law in Deut. vi. 13, in which God demands the exclusive service and worship of mankind. With this decision all the temptations have been overcome



the Lord thy God, and him only shalt thou serve. (11) Then the devil leaveth him ; and behold, angels came and ministered unto him.

(12) Now when he heard that John was delivered up he withdrew into Galilee ; (13) and leaving Nazareth, he came

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and the Devil leaves Him. On the other hand, angels 11 now come to Him and minister to Him. As these now provide that satisfying of His hunger, which He did not seek to gain in His own way, so in the future they will at all times be ready with their wondrous assistance to minister to the Son of Man, who has been tried and proved faithful, when He walks in the ways of God, as He has once for all decided to do.

When Jesus heard that in accordance with the 12 counsels of God John had been delivered over into the hands of his enemies, He recognized that the time had arrived for Him whom the Baptist had pointed out as the one coming after him. He accordingly departed from the neighborhood of the Baptist, in order that by avoiding the scene of John's activity, He might not become involved in his fate, and withdrew to His native home in Galilee. At this time Jesus began His public appearance as the Messiah. Since it appears from the 13 Gospel of Mark, that Jesus made Capernaum the headquarters of His former activity, the Evangelist has understood this to mean, that He had formally transferred His place of residence from Nazareth to Capernaum, although the very word of Jesus (viii. 30), clearly shows, that, strictly speaking, He had no permanent dwelling-place. It is the Evangelist's main purpose to show that in the way in which Jesus chose these northerly districts as the place of His activity, there is the fulfilment of a prophecy. For as Capernaum lies on the Sea of Galilee, where at one time the tribes of Zebulon and Naphtali dwelt, he was able to apply here the passage in Is.

and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali : (14) that it might be fulfilled which was spoken through Isaiah the prophet, saying,

(15) <sup>1</sup>The land of Zebulun and the land of Naphtali,

<sup>2</sup>Toward the sea, beyond the Jordan,

Galilee of the <sup>3</sup>Gentiles.

(16) The people that sat in darkness

Saw a great light,

And to them that sat in the region and shadow of death,

To them did light spring up.

(17) From that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand.

(18) And walking by the sea of Galilee, he saw two brethren,

<sup>1</sup>Is. ix. 1, 12.

<sup>2</sup>Gr. *The way of the sea.*

<sup>3</sup>Gr. *nations* : and so elsewhere.

viii. 23 ; ix. 1, where it is proclaimed to these very regions, that here, in the deepest darkness of evil, the  
 14 light of salvation shall shine. In the eyes of the Evangelist it was especially significant, that in addition the east Jordan country was mentioned, in which, as in Upper Galilee, the popular name already clearly indicates that the population had a strong heathen admixture. For in this he saw, as he did in the story of the Magi, a prophecy of the fact, that the salvation that came from the Jews should be given to the Gentiles  
 17 also. With this appearance in Galilee begins then the real Messianic preaching of Jesus. He founds this on the call to repentance made by the Baptist, and bases this, as it is formulated by our Evangelist, on the claim that the kingdom of God, in its heavenly perfection, is already approaching.

This new epoch in His activity Jesus marks at once by this, that He surrounds Himself with a body of con-  
 18 stant followers. As He, wandering upon the shore of the Sea of Galilee, sees Simon, who afterwards is called Peter, and his brother Andrew, engaged in fishing, He asks them to become His followers. They are to exchange their calling for the higher and yet similar

Simon who is called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers. (19) And he saith unto them, Come ye after me, and I will make you fishers of men. (20) And they straightway left the nets, and followed him. (21) And going on from thence he saw two other brethren, <sup>1</sup>James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets ; and he called them. (22) And they straightway left the boat and their father, and followed him.

(23) And <sup>2</sup>Jesus went about in all Galilee, teaching in their synagogues, and preaching the <sup>3</sup>gospel of the kingdom, and

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<sup>1</sup> Or, *Jacob*.      <sup>2</sup> Some ancient authorities read *he*.

<sup>3</sup> Or, *good tidings* : and so elsewhere.

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one, as they are to learn henceforth to catch the souls of men for the kingdom of God ; and both immediately follow His call. A little further on He sees two 21 other brothers, the sons of Zebedee, James and John, in their boat engaged in mending their nets. In this case He does not first give a reason for His call, as was the case with the first set of brothers. It seems to be practically a self-evident matter. He calls them, and they at once follow Him, although they desert not only their calling, but also their father, who remains in the boat. With these disciples Jesus now begins his travels throughout Galilee, going up and down in that district. The Evangelist describes His activity from two points of view. For He taught in their syna- 23 gogues, proclaiming the glad tidings of the kingdom ; and He healed all kinds of sicknesses that He found among the people. The Evangelist thinks it a matter of importance that the reports of Him were scattered all through the Roman province of Syria, to which Palestine belonged, that is, into purely heathen districts, so that in this case the news concerning Him penetrated the heathen world. In consequence of this the people afflicted with all kinds and manners of diseases were brought to Him, of which the Evangelist mentions a number, because conspicuous examples of

healing all manner of disease and all manner of sickness among the people. (24) And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, <sup>1</sup>possessed with demons, and epileptic, and palsied; and he healed them. (25) And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from beyond the Jordan*.

V And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came

<sup>1</sup> Or, *demoniacs*.

25 these will be mentioned in the later narrative. And because Jesus healed them, a great multitude followed Him, partly to have Him heal their sick, and partly to hear His preaching, coming from all parts of the Holy Land. The region of the ten cities, the so-called Decapolis, lay on the other side of the Sea of Galilee, where we find Jesus repeatedly sojourning later on. These descriptions at the same time form the introduction to the Sermon on the Mount, in which the Evangelist for the first time illustrates the teaching activity of Jesus, by adding, after his manner, to the written original traditional forms in which they were handed down by Matthew, sentences and proverbial sayings that by their contents belong to this period.

1 It happened on one occasion that Jesus, when He saw that a multitude followed Him, went up a hill, since He did not find enough of room along the narrow lake front, where He was accustomed to go back and forth for the people to lie down around Him and listen to Him. On the west shore of the Sea of Galilee, however, the land rises in terraces, and on one of these it was easy to find sufficient room. When Jesus sat down, as He was accustomed to do, to begin His teaching, His disciples came to Him and formed a circle of hearers about Him. We need not in this connection think only of the group of disciples who had been called to be His regular com-

unto him: (2) and he opened his mouth and taught them saying,

(3) Blessed are the poor in spirit: for theirs is the kingdom of heaven.

(4) <sup>1</sup> Blessed are they that mourn: for they shall be comforted.

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<sup>1</sup> Some ancient authorities transpose ver. 4 and 5.

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panions, as the Evangelist seems to do. At an early period there was already a larger group of the adherents of Jesus, who followed Him with greater or less frequency, in order to hear Him, and to these the sermon in its oldest form is addressed. But as soon as 2 Jesus opened His mouth, it overflowed with beatitudes. It is just this sermon that purposes to give expression to His position as contrasted with the Old Testament law, and to show that He had something entirely different to bring than new legal enactments. It is His purpose to bring the kingdom of Heaven, and not only the kingdom perfected in the future life. But it will be impossible to secure beyond the grave anything that we do not already possess here in spiritual gifts, through which Jesus establishes the full supremacy of God, and thereby the highest salvation, in the hearts of men. 3 Therefore Christ does not call the rich blessed, who have an abundance and are not desirous of more in the department of the spiritual life, because He could bring such people nothing. He calls the poor blessed, who know that there are higher possessions than man's wisdom and man's skill, and that they cannot attain and have these possessions through themselves. For only those who feel the need of the kingdom of God and its blessings can gain possession of these. Of 4 course men must feel this poverty and this need, and must mourn that they do not possess those things that they need for blessedness in time and in eternity. But to this sorrow Jesus promises the comfort that all

(5) Blessed are the meek : for they shall inherit the earth.

(6) Blessed are they that hunger and thirst after righteousness : for they shall be filled.

(7) Blessed are the merciful : for they shall obtain mercy.

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- their needs shall be satisfied, and that, too, here on earth in the kingdom, the near presence of which He
- 5 proclaims. There is indeed yet another perfect kingdom in the world above. The meek sufferers are already promised, in Ps. xxxvii. 11, that they shall possess the land. Yet none but he who knows his own poverty and is painfully conscious thereof, will escape being embittered by the persecutions of others, or tempted to take vengeance. Thereby he indeed gives up the idea of asserting his rights here upon earth in order to attain supremacy ; but above, when the promises to Israel, of which the passage in the Psalm speaks, are completely fulfilled in the perfect Kingdom of God above, then he shall obtain justice.
- 6 And now Jesus makes mention of that possession, which is the rarest and the highest of all, and in which we all are lacking, namely, righteousness, i. e., the state of being pleasing to God, without which there is no salvation, either in this world or in the next. But blessed are those who anxiously seek after those possessions which in their eyes are more necessary than eating and drinking ; for they will be satisfied here in the kingdom which Jesus brings. In this kingdom He Himself produces in us the moral condition which is pleasing to God, which we cannot, with all our endeavors, gain through
- 7 the service of the law. It is indeed true that here upon earth our righteousness can never become perfect ; and when once the state of perfection comes, and the judgment is to be rendered as to who shall take part in it, then it will still be necessary for the mercy of God to cover over our imperfections. But then the feeling of

(8) Blessed are the pure in heart : for they shall see God.

(9) Blessed are the peacemakers : for they shall be called sons of God.

(10) Blessed are they that have been persecuted for right-

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our own hunger and thirst, which alone awakens in us the sympathy with the needs of others, will have worked in us that mercy which, in accordance with the eternal order of God's righteousness, is to be repaid with mercy in the judgment. And when then the kingdom 8 in its perfection is bestowed upon us, not on account of our righteousness, but as an act of pure divine mercy, what is it that awaits us there? We shall see God, as He is; we shall live in eternal, blessed communion with Him. And who has a right to expect this? Already Ps. xxiv. 3-4, declares, that only those who are pure of heart can approach to God. But that state of being pleasing to God, which is wrought out in this kingdom of God on earth, does not consist in any outward observance, but in daily purification of the heart from the sinful character that by nature adheres to it. Only he 9 whose heart is purified of the fundamental evil of mankind, namely, selfishness, can keep peace and establish peace, while selfishness makes arrogant and causes divisions. Unselfishness has nothing to expect from mankind here upon earth; but above, when God shall in love clasp to His Father's heart those adherents of His kingdom who have been proved faithful, then these will be known and recognized as the children of God.

Jesus again emphasizes this fundamental promise; for there is yet one test by which we may learn whether righteousness or the state of being pleasing to God is regarded as the highest good. Not only when we seek completely to attain it; but also, if we, for the sake of that which we already possess, would rather

eousness' sake : for theirs is the kingdom of heaven. (11) Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. (12) Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets that were before you.

(13) Ye are the salt of the earth : but if the salt have lost its savor, wherewith shall it be salted ? it is thenceforth good for

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suffer persecution than give it up, then we show that we are worthy of the kingdom of God, in which this righteousness is realized, and can partake of it both  
11 here and beyond the grave. With this Jesus turns to His disciples around Him, who have already a part in the kingdom of God, that He brings. For here upon earth righteousness cannot indeed gain the victory. Here the abuse and persecution of those who confess Him as the bearer and source of all righteousness, will not cease ; but they will be blessed if these evil reports  
12 concerning them have no foundation in truth. They are to rejoice and to be glad ; for their reward is to be great in heaven, when that for which they have been striving here, notwithstanding all their weakness, and on account of which they willingly bore suffering and persecution, will be gloriously realized. For the prophets, to whom the heavenly reward is doubtless sure, suffered the same persecution as they do.

Not without a purpose did Jesus point to the prophets as models for the way in which suffering for righteousness sake gives the heavenly reward. For the calling which those men at one time had was none other than that which the disciples had among the  
13 children of men. They are the salt of the earth. As it is the salt that first makes food palatable, thus men shall be made pleasing to God through their testimony of Jesus, as they themselves have become so through Jesus. It is true that even salt can lose its savor and



nothing, but to be cast out and trodden under foot of men. (14) Ye are the light of the world. A city set on a hill cannot be hid. (15) Neither do *men* light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house. (16) Even so let your light shine before men ;

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become stale and tasteless. But as it is itself the only means to add condiment to all food, there is nothing that can restore to it its power of salting, if it has once lost this. It is then good for nothing but to be treated like that for which there is no use at all. In this way the disciple of Jesus, if he from fear of persecution casts aside his confession of Jesus, which makes him a disciple, will become utterly useless. He has lost his mission in the world. Disciples are the light of the 14 world, and it is their mission to enlighten the world, by imparting to it the truth that saves. Naturally this makes their position critical and dangerous in the midst of a sinful world. As a city that is built upon a hill cannot be hidden, so they, who are called to be the witnesses of the truth, cannot prevent the world from knowing them as such, and because the world hates the truth, from turning their hatred upon those who proclaim it. They cannot do this, nor should they. For men do not light a lamp in order to place 15 it under a bushel that is in the house, where it will not be seen, but they place it on the stand, so that it can fulfil its purpose of giving light to those who live in the house. In the same way the disciple of Jesus cannot fulfil his mission upon earth, if he, out of fear of persecution, keeps to himself the truth that has been entrusted to himself, and in the possession of the truth withdraws from the world. It is true that all testi- 16 mony of the truth avails nothing, if our works, which it has achieved in us, do not testify of this truth. If we would gain the world for the truth the world must

that they may see your good works, and glorify your Father who is in heaven.

(17) Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. (18) For verily I say unto you, Till heaven and earth pass away, one jot or one

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see these works, not in order to glorify us, but Him who has awakened this truth in us, by making us His children in the kingdom of God which Jesus has founded. Then and only then will the world accept these truths and suffer itself to be enlightened.

In the Beatitudes Jesus had spoken of the righteousness which it was His purpose to realize in the kingdom of God. This almost sounded as though He contemplated establishing a new righteousness, although Deut. vi. 25 clearly states that righteousness consists in the fulfilment of the divine law. For this reason Jesus was compelled to state His position unequivocally in contrast with the revelation of the will of God in the Old Testament. On this matter it is His purpose to state, in unmistakable terms, that He had not come to destroy the commands of God, as these  
17 are declared in the law or in the prophets. As in general it is not His mission to destroy, but to fulfil, so too He has come only in the first place to fulfil those commands, and further to effect their fulfilment in others; for only therein can this righteousness consist, which it is His purpose to realize already in the  
18 kingdom of God in time. Just as surely as heaven and earth will not disappear before the end of all things, so surely too will the revelation of God's will abide down to the smallest and the most minute elements, as long as the world stands. For the law of God, in accordance with its nature, cannot cease in its validity, until all that which it commands has been fulfilled. Then indeed it can be said, that it will cease in its demands,

tittle shall in no wise pass away from the law, till all things be accomplished. (19) Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven : but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. (20) For I say unto you, that except your righteous-

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but only because it continues as a fulfilled law. If, 19 therefore, any one begins through his conduct to make even the smallest of these commands of none effect, and teaches men to do this, such a person can occupy only a very modest position in the kingdom of God that is being realized already here upon earth. For he who does not understand how to appreciate the single elements in conjunction with the whole, and accordingly begins to destroy, instead of building up, such a person shows a state of immature spirituality, which can gain in him only a small significance. On the other hand, he who fulfils the law and teaches men to do so, understands the past, and for that reason the present too, in which he for this reason will attain to a greater importance. But how can Jesus ascribe to the doing and the teaching of the Law such great importance for the individual that He even makes the significance of the individual for the kingdom of God dependent on this? The Scribes surely taught the law most 20 zealously, and it surely was the aim of the Pharisees to fulfil it. Indeed, if the righteousness, that is, the fulfilment of the law on the part of His disciples, would not be of a much better kind than that taught by the Scribes and the Pharisees, then they not only would not be in the kingdom of God, but they never *could* enter, because the righteousness that is realized in this kingdom is of an altogether different kind. Therefore Jesus shows, in the first place, in three groups of two commandments, how this righteousness is altogether different from that of the Scribes.

ness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

(21) Ye have heard that it was said to them of old time, <sup>1</sup>Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (22) but I say unto you, that every one who is angry with his brother <sup>2</sup>shall be in danger of the judgment; and whosoever shall say to his brother, <sup>3</sup>Raca, shall be in danger of the council; and whosoever shall say,

<sup>1</sup> Ex. xx, 13; Dt. v. 17.

<sup>2</sup> Many ancient authorities insert *without cause*.

<sup>3</sup> An expression of contempt.

- 21 This "But I say unto you," Jesus does not set up against the words of the unchangeable law of God; for the commandment to do no murder shall surely remain also in the kingdom of God that He is about to establish. But if the Scribes from olden times in their interpretation of the law in the synagogue did not know how to add to this command anything else than that the murderer should be brought for trial before the local court, they thereby encouraged the delusion that the will of God was directed only against the actual crime of murder. It is true that the legal code of the old covenant, according to which human judges were to pronounce their judgments, would punish only actual sin; but in God's eyes anger, from which murder proceeds, is the real sinful thing, and is for this
- 22 reason to be punished just as much as murder is. Jesus uses the example of human processes of law, in which heavier crimes are always brought before higher courts, to show that even the slightest insulting word, in which anger finds expression, is to be punished even more than anger; and the insult that is prompted by hatred, and which condemns the neighbor as godless, is still more blamable than the former. But as there was no court in Israel higher than the local and the supreme court (the Sanhedrin), this expression of wrath could be assigned only to the judgment of God, which is higher than any human tribunal, and which

<sup>1</sup>Thou fool, shall be in danger <sup>2</sup>of the <sup>3</sup>hell of fire. (23) If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, (24) leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (25) Agree with thine adversary quickly, while thou art with him in the way ; lest haply the adversary deliver thee to the judge, and the judge <sup>4</sup>deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

(27) Ye have heard that it was said, <sup>5</sup>Thou shalt not commit adultery : (28) but I say unto you, that every one that

<sup>1</sup> Or, *Moreh*, a Hebrew expression of condemnation.

<sup>2</sup> Gr. *unto* or *into*.

<sup>3</sup> Gr. *Gehenna* of fire.

<sup>4</sup> Some ancient authorities omit *deliver thee*.

<sup>5</sup> Ex. xx. 14 ; Dt. v. 18.

condemns only to hell, where the fire of divine wrath is never quenched. If, however, the state of anger and 23 all of its expressions are punishable to the immeasurable degree, then there is nothing more pressing for us to do, if we are conscious of the fact that we have in any way aroused the wrath of our brother, than to go to him and be reconciled to him, even if we are compelled, in order to do this, to neglect the most sacred duty. It is the best thing for us also. For if we neg- 25 lect to come to an understanding with him in a peaceable manner, even though it be at the last moment, before he proceeds to law against us, then the strict letter of the law must take its course, and that will result in serious harm to us. The fact that the sentence which the Evangelist here employs originally had a deeper meaning, will be seen when we meet it in the relations in which it was used (cf. Luke xii. 58-59).

In the same way Jesus judges with reference to 27 adultery. The Scribes of that time applied this com- 28 mandment only to actual cases, as these only can fall under the jurisdiction and punishment of a human judge. But the fact, that that which is sinful in the

looketh on a woman to lust after her hath committed adultery with her already in his heart. (29) And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into <sup>1</sup> hell. (30) And if thy right hand causeth thee to stumble, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not thy whole body go into <sup>1</sup> hell. (31) It was said also, <sup>2</sup> Whosoever shall put away his wife, let

<sup>1</sup> Gr. *Gehenna*.<sup>2</sup> Dt. xxiv. 1, 8.

- eyes of God is the desire, is a conclusion from **Ex. xx. 17**; and for this reason, in the eyes of Jesus, the lustful look of the husband, which is cast upon another woman, is already adultery with the latter, since by this act he has already in his heart broken faith with his own wife. Let it not be said that the eye is to be blamed, in that the eye was irresistibly drawn aside by
- 29 the beauty of a strange woman. It is our duty to give up even the most beloved and valued object, even at the cost of great suffering, if this object leads us to sin. The greatest earthly loss is less than the loss of eternal salvation, when judgment comes and condemns us to hell if it finds us guilty. Concerning these statements, too, it must be said that only the original relations in which they were used will exclude all misinterpretation, such as the idea that they are literally meant (cf. xviii. 8-9).
- 31 But Jesus declares that there is still another kind of adultery. In Israel it was not contrary to the law to dismiss a wife, and we shall hear from the lips of Jesus why this was the case (cf. xix. 8). The law, however, had made provision that this should not take place without due formality, but should be made legal by delivering to the wife a letter of divorcement (Deut. xxiv. 1). But if we should conclude from this that divorce was in harmony with the will of God, then we should be misinterpreting His will. In Jesus' eyes

him give her a writing of divorcement: (32) but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

(33) Again, ye have heard that it was said to them of old time, <sup>1</sup>Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: (34) but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; (35) nor by the earth, for it is the footstool of his feet; nor <sup>2</sup>by

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Lev. xix. 12; Num. xxx. 2; Dt. xxiii. 21.

<sup>2</sup>Or, toward.

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marriage is indissoluble (cf. xix. 6). Accordingly, he who dismisses his wife and thereby gives her the liberty to 32 marry another man, causes her to commit adultery, since her first marriage is still valid in the sight of God. Only in case she has before this already committed adultery with another, then *she* has broken the marriage bond, and she was not led to this by being dismissed by her husband. But whoever marries a woman who has been dismissed, himself commits adultery, since in God's eyes she is still the wife of her former husband.

Jesus selects a second group of three commandments as an example of His interpretation of the law. Here He proceeds from the form in which the Scribes of those times were accustomed to summon up the prohibition of a false oath and of the violation of an oath. In this matter Jesus does not introduce any changes. 33 The legal code of Israel, the purpose of which was to regulate the sinful life of the people, could demand nothing else than that a statement, if confirmed by an oath, must be true; and that whenever an oath had been taken it must be kept. But if the will of God is 34 fulfilled in the kingdom of God, then there should be no oaths at all. For we should not then hide ourselves behind all kinds of flimsy excuses with which the Scribes of those days undermined the sacred character

Jerusalem, for it is the city of the great King. (36) Neither shalt thou swear by thy head, for thou canst not make one hair white or black. (37) <sup>1</sup>But let your speech be, Yea, yea ; Nay, nay : and whatsoever is more than these is of <sup>2</sup>the evil one.

(38) Ye have heard that it was said, An eye for an eye, and

<sup>1</sup>Some ancient authorities read *But your speech shall be.*

<sup>2</sup>Or, *evil* : as in ver. 39 ; vi. 13.

of the oath, by attributing to different formulas of the oath different degrees of obligation. For all formulas  
 35 of the oath in the end amount to the same oath. If we swear by the heavens, then we call as witness Him who sits enthroned there ; if by the earth, Him whose footstool the earth is ; if by Jerusalem, then the great King, who has selected this city to be His place of abode.  
 36 If we swear by our heads, we certainly know that we cannot in youth make a single hair white, as old age does this, nor in old age make a single hair black, as it was in youth. But if we cannot make the least change in our heads, then such an oath can have only this meaning, to call down upon the head the punishment of God in case of a false oath or of perjury.  
 37 In the kingdom of God the simplest form of assurance should suffice, because every form going beyond this proceeds from sin ; namely, is a result of the prevailing untruthfulness and infidelity, and is also the product of mistrust. Wherever the will of God has really gained control, there all need of an oath has fallen away ; and this is to be the case in the kingdom of God as founded by Jesus.

Naturally, in the life of the people saturated with sin the oath will continue as a matter of necessity, and this is the case also with the code for punishment.  
 38 For the legal order in Israel as a state, the divine law of the old covenant could establish a norm only, according to which retaliation was permitted, if the



a tooth for a tooth : (39) but I say unto you, <sup>1</sup> Resist not <sup>2</sup> him that is evil : but whosoever smiteth thee on thy right cheek, turn to him the other also. (40) And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. (41) And whosoever shall <sup>3</sup> compel thee to go one mile,

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<sup>1</sup> Ex. xxi. 24 ; Lev. xxiv. 20 ; Dt. xix. 21.    <sup>2</sup> Or, evil.    <sup>3</sup> Gr. *impress*.

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measure of punishment did not go beyond the guilt incurred (Ex. xxi. 24). But in the free ethical intercourse of men with each other, the will of God demands something entirely different from strict retaliation. He demands that we resign our claim to seek redress as such, because this is the expression of that meekness (cf. v. 5) to which the victory has been promised in the kingdom of God, and also of that sacrificing love, which overcomes evil with good. Not for the purpose of setting up literal paragraphs of a law, but to illustrate this condition of the mind, Jesus selects several drastic examples taken from common life. Certainly I have the right to defend myself against the 39 evil person who wants to abuse me by actual attack, and to repay his blow by a blow. But the meekness, which is willing to suffer even more (cf. Lam. iii. 30), disarms the opponent and causes him to come to himself again, while retaliation will only cause a repetition of his abuse. That it is this that is here meant, Jesus shows by the fact that He does not resort to more powerful trials of this sentiment, but steadily descends to smaller. If your opponent, while on the way 40 to the court, seeks to gain an advantage from you, then self-sacrificing love suggests that you give him more than he asks, in order to avoid the trial. In this way, you can win his heart, and you do not even forfeit any of your rights, because the implication is that you are not compelled to take this course. Even that 41 opponent who violates only in form, by trying to force you to render him a service, shall be made to see

go with him two. (42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(43) Ye have heard that it was said, <sup>1</sup>Thou shalt love thy neighbor, and hate thine enemy : (44) but I say unto you,

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<sup>1</sup> Lev. xix. 18.

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that love voluntarily does more than arrogance demands of it. Every moral problem here suggested is  
42 solved by the concluding word. For love does not ask whether we are in duty obligated to give or to lend, but it gives to him who asks, and does not turn away him who would borrow. Naturally all of this means without interest, which was forbidden in Israel (Ex. xxii. 25).

Jesus concludes His interpretation of the law with a statement that in this shape is not found in the Old  
43 Testament at all. The law of love, in Lev. xix. 18, which referred exclusively to the people of Israel, was explained by the prevailing theology of the scribes to mean that it commanded the people to hate the heathen enemy of the nation ; but yet it cannot be maintained, that in doing this they had acted contrary to the sense of the divine law in the Old Covenant. In this law the most stringent separation between Israel and the Gentiles was a principle of necessity, so that the people might not be constantly misled into heathenish idolatry and immorality, to which they were only too much inclined. Jesus does not even consider it necessary to explain that in the kingdom of God, in which the barriers between the nations fall away, that barrier too, which under the conditions of the kingdom of God in its preparatory stage in Israel had been put into the way of the law of love, must also fall away. A much deeper opposition opened up between the disciples of Jesus and those  
44 enemies who abused and persecuted them (cf. v. 11). But this opposition too, was to be bridged over by love, and of love there is but *one* proof ; he who can pray for his ene-

Love your enemies, and pray for them that persecute you ; (45) that ye may be sons of your Father who is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. (46) For if ye love them that love you, what reward have ye ? do not even the <sup>1</sup> publicans the same ? (47) And if ye salute your brethren only, what do ye more *than others* ? do not even the Gentiles the same ? (48)

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<sup>1</sup> That is, collectors or renters of Roman taxes.

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mies can do everything for them. In this consideration, however, Jesus cannot confine Himself to a new commandment. He must show how this can be fulfilled and must be fulfilled. Love cannot be secured by force. But if the disciples in the kingdom of God have experienced the highest revelation of the love of God by having become His children, then they of themselves will seek to become like unto their Father, just as every real child aims to be like its father. Jesus does not say that they *shall* do this, He only shows how they *can* become so. 45 By loving their enemies they can become like their Father. For His all comprehensive love also extends over His enemies. Not *also* in this, but *solely* in this the godlike nature of love shows itself. For merely to re- 46 turn the love which others have shown toward us is no more than a natural act. A moral act, which can expect a reward, such a deed is not. Even the publicans who everywhere were regarded as the most degraded class among the people, did this much. Jesus illustrates this in the case of the simplest and most natural manifestation of love. He does not speak of the word of greeting, 47 which was merely the expression of politeness, but the word of blessing. If the disciples greeted only their fellow disciples, they thereby do nothing to distinguish them from others. Even the most degraded among the people, who have learned to live with their heathen neighbors after the manner of heathen, will not refuse to return such a good wish to their neighbors ; and the disciples surely should do better than they. For this reason 48

Ye therefore shall be perfect, as your heavenly Father is perfect.

VI Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father who is in heaven.

(2) When therefore thou doest alms, sound not a trumpet

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they must imitate that all-comprehensive love of God, which constitutes the perfection of His being. Here it is clearly shown what Jesus means by His interpretation of the law. The fundamental commandment of the Old Testament law reads : " Be ye holy for I am holy " (Lev. xi. 44). Certainly, this law is to remain in force. For the holiness of the Lord, which was revealed in the Old Testament, remains the same in the New Covenant also, and so the duty of imitating it is demanded by the Old Testament law. But in the New Testament, God has revealed His highest perfection as Love, by causing all the members of His kingdom to become His children. Now this fundamental law reads, that we should be perfect as He is perfect ; and not as a commandment is it enjoined upon the children of God, but as an expression of the childlike spirit, that they are bound to become like their Father in heaven, because they desire to be like Him.

Jesus turns from the false interpretation of the law on the part of the Scribes, to the manner in which the Pharisees were accustomed to fulfil the law. Their chief fault was that they did their good deeds in the presence of men, for the purpose of being admired and imitated as models of piety. But God will reward only those deeds which are done for the purpose of fulfilling His will, and none that are performed for any other purpose. Jesus applies this rule to the principal forms of virtue as practiced among the Pharisees of that day in their almsgiving, praying and fasting (cf. Tobit xii, 8).

2 He gives a vivid picture of the ostentation and parade

before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. (3) But when thou doest alms, let not thy left hand know what thy right hand doeth : (4) that thine alms may be in secret : and thy Father who seeth in secret shall recompense thee.

(5) And when ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. (6) But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret,

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of those hypocrites in their bestowal of alms in the synagogues and on the streets. Their conduct shows that it was not their purpose to do a good deed, but to be praised by men on account of their good actions. If then they receive their full reward in such honors, they cannot expect to be rewarded by God for these deeds. So little parade should men make of their good deeds, 3 that they should not even permit him, who stands as near to us as the right hand is to the left, to know of them. Our deeds will not on that account remain hidden. Our all-seeing Father, who sees even that which is hidden to human eyes, will reward us. In a form that seemingly through the repetition of the same words has received a monumental character, the same thought is applied also to the two other practices of piety. These 5 hypocrites stand, when praying, in the synagogues and on the street corners, where men congregate in largest numbers, when they are surprised by the hour of prayer, so that everybody can see how promptly they observe it. The real praying man goes into his closet, where 6 nobody sees him, and in addition locks the doors, so that nobody will surprise him at prayer. He wants to be alone with his God but not to make a parade with his prayer.

and thy Father who seeth in secret shall recompense thee. (7) And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. (8) Be not therefore like unto them: for <sup>1</sup>your Father knoweth what things ye have need of, before ye ask him. (9) After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. (10) Thy king-

<sup>1</sup> Some ancient authorities read *God your Father*.

- 7 It is true that there is another way of abusing prayer, namely by those who, like the heathen, attempt to force a hearing by an endless and at last thoughtless repetition of the same formulas of prayer, just as though  
 8 God could be softened by endless talk. But God knows full well what we need. We do not pray in order to make known to Him what our wishes are, but to make it possible for us that the prayer should  
 9 be heard. For this reason the Evangelist inserts here the model prayer, which Jesus on one occasion gave to His disciples, in order to show them how in a few short sentences men can pray for everything they need. They are to call upon the Father, who, according to His love, is ready to give them everything, because He, as the All-powerful One in heaven, can give them all things. Not as though this childlike spirit should in any way diminish the reverence for the name of God, with which we, on the basis of His revelation, address  
 10 Him. On the contrary, the hallowing of His name is the primary condition of that for which the disciples at all times and above all things must pray, namely the coming of the kingdom of God, the realization of which was the recognized purpose and goal of the Master. But whatever earthly blessings the disciple expects from the coming of this kingdom, of this thing he must always be mindful in his prayer, that the highest purpose which is sought thereby is the fulfilment of the will of God, as completely as it is fulfilled by the angels in

dom come. Thy will be done, as in heaven, so on earth. (11) Give us this day <sup>1</sup>our daily bread. (12) And forgive us our debts, as we also have forgiven our debtors. (13) And bring us not into temptation, but deliver us from <sup>2</sup>the evil one.<sup>3</sup> (14) For if ye forgive men their trespasses, your heavenly Father will also forgive you. (15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

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<sup>1</sup>Gr. *our bread for the coming day.* Or, *our needful bread.*

<sup>2</sup>Or, *evil.*

<sup>3</sup>Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

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heaven alone. This does not forbid the disciple to pray 11 also for those things that he needs for his earthly life. He not only is allowed but is bidden to do so; yet, naturally, as a matter of secondary importance, and then only by asking for the most simple food which is necessary for the support of the present day. Whether God will give him anything beyond this, rests in God's hands. But the life that has been sustained for the 12 disciple by the granting of this prayer, will do him no good, if it is constantly burdened down by the consciousness of sin. Therefore the disciple is to pray for the forgiveness of his sins as much as he does for his daily bread. But this petition is the prerogative of the children of God, who have become like their heavenly Father, and the disciple dare not take it upon his lips unless he is conscious that he too has forgiven the trespasses of those who have wronged him. A necessary re- 13 sult of this petition, is the further request to be preserved from further sin. Conscious of his weakness, the disciple constantly prays for protection from those situations in life that lead him to sin. But because he knows that God, on account of His omniscience, cannot at all times grant this petition because without temptation the disciple is not proved, he adds the petition of being delivered from the power of evil that threatens us in such temptation. The doxologies with which the Church has from olden times sealed the Lord's Prayer, by

(16) Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. (17) But thou, when thou fastest, anoint thy head, and wash thy face ; (18) that thou be not seen of men to fast, but of thy Father who is in secret : and thy Father, who seeth in secret, shall recompense thee.

(19) Lay not up for yourselves treasures upon the earth,

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ascribing to Him, to whom the kingdom belongs, also the power to glorify Himself through the realization of it, do not constitute a part of the oldest text. The reference to the condition in the fifth petition is explained by the Evangelist in a statement of Jesus, which shows that unless we have ourselves forgiven others, we cannot receive forgiveness from God. But only in the sense in which it is employed (cf. xviii. 18, 35) does this statement receive an interpretation free from the misunderstanding that we, through our forgiveness of others, can earn the divine forgiveness.

- 16 Finally, Christ illustrates the fundamental thought of this section by speaking of fasting. He describes how the hypocrites go about with a solemn air, so that men can see that they are practising the sorrow of repentance. Their countenance, covered with ashes and disfigured by a neglected beard, is scarcely to be recognized ; and yet it is their chief purpose to be recognized as those who are keeping the fast. He who would fast in truth, is to appear in the presence of men as though he were going to a joyous feast, so that only God will know that he is engaged in fasting. But it also belongs to the true practice of righteousness, that we not only fulfil the will of God in general, but that this fulfilment be our highest purpose and the object of our constant endeavor. Opposed to this is that which constitutes the chief object of the natural man,
- 19 namely the gathering of earthly treasures. Jesus shows



where moth and rust consume, and where thieves <sup>1</sup>break through and steal: (20) but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not <sup>1</sup>break through nor steal: (21) for where thy treasure is, there will thy heart be also. (22) The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. (23) But if thine eye

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<sup>1</sup> Gr. *dig through*.

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the folly of this by pointing to the fact that these treasures are only for the moment. The costly garments, of which the Oriental is so proud, are eaten by the moths; all other things by the worms, by rust, or by decay. These treasures thus rapidly disappear, and what may be left is taken by the thieves, when they dig through the wall and steal it. Only the treasures of heaven cannot be lost. These cannot be gathered 20 excepting by the constant practice of righteousness; for he who here has striven for the kingdom of God, in which this righteousness is realized, can be certain that he will in eternity take part in the perfected kingdom of God, where all such striving has attained its object. He who strives for earthly treasures has 21 his heart fixed on these things; but he whose mind is directed to the realization of righteousness in his heart longs for that heavenly completion of the kingdom of God, and the disciple's heart should be turned heavenward. Whether the heart has this one only true inclination will depend on its character. This fact Jesus 22 illustrates by a parable. The eye is the organ through which the whole body receives its light. Whether the body receives this light depends on the character of the eye. It does not depend on any special feature of the eye. If this organ is simply as it ought to be, then it fulfils its purpose of bringing light to the whole body; so that man can then see around him everywhere where he is and where he stands. But if he has an evil 23

be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! (24) No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (25) Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the

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eye, one that does not fulfil its duty, then he wanders about helplessly in the dark. In this way the heart, illumined by the light of the truth, should ever show to man what his duty and his right way are. But if this our inner eye is dark, because our heart is closed to the truth, how great will then the darkness be in which we wander around, because the light of the heart is much more indispensable for the spiritual, than the light of the eye for the bodily life. But the worst harm is done to this spiritual eye if we think that we can divide our  
 24 heart between heavenly and earthly possessions. Jesus illustrates this by the condition of a slave, which demands absolute service and submission. It is impossible for a man to be a slave to two masters at the same time. If he love the one master he must necessarily hate the other who would appropriate that love; if he clings to the one, he can only despise the other, who demands a service, when he can ask for no love. But now it is a matter of experience that the earthly possession which so completely demands our heart, as God alone has a right to claim it, becomes an idol in our lives which we serve with all our love and strength. And then it is made evident that we cannot serve both God and Mammon.

Anxiety for earthly possessions is only another form  
 25 of the worship of Mammon. Therefore we are not anxiously to ask whether we shall at all times have

food, and the body than the raiment? (26) Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? (27) And which of you by being anxious can add one cubit unto <sup>1</sup>the measure of his life? (28) And why are ye anxious concerning raiment?

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<sup>1</sup>Or, *his stature*.

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what we need for sustenance and clothing. He who has given us the greater good, which is life itself, will also give us that which is of less importance, namely, that which we need for our support, and He who has given us our bodies, will give what we need to clothe them. We need look only at the birds of the 26 heavens, which God supports, without their doing anything that men must do in order to secure their food. But when Jesus reminds us of the fact that we are much more than the birds, He does not refer this to mankind in general, who are no more before God than any other of His creatures. Jesus is speaking of His disciples, who in the kingdom of God have through Him become the children of God, who are accordingly sure of the love of their heavenly Father, of which the creatures of God as such cannot be certain. True, we can say, that we human beings 27 have been endowed with the power to provide for ourselves. But Jesus does not speak here of this obligatory providing for our daily needs, but of the anxious worrying as to whether we, with all our work and care, shall be able to provide what we need for the support of our body. For this reason Jesus draws attention to the fact that, as everybody knows, no person can by such worrying add anything to the length of his life, which God has determined, even in the smallest measure. And as far as clothing is concerned, He points to 28 the lily of the field, which does nothing that men must do in order to secure clothing, and yet in its simple

Consider the lilies of the field, how they grow ; they toil not, neither do they spin : (29) yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. (30) But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith ? (31) Be not therefore anxious, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (32) For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. (33) But seek ye first his kingdom, and his righteousness ; and

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- beauty is far fairer than the splendid garments of a Solomon. It is the purpose of Jesus at this place, too, to remind us how little man with all his work and skill can accomplish, and that we are for this reason dependent on God, without whose blessing all our work is in vain. Therefore all anxious worrying, as to whether we can through our labors acquire what we need for clothing ourselves, should give way to a dependence on Him. For the flowers of the field, which He clothes so gloriously, are of so little value, that when the hot wind sweeps over them to-day, and causes them to wither, they will to-morrow be used as fuel. Therefore, Jesus calls it a lack of faith, if we do not trust that God will all the more give us the necessary clothing than He gives it to the flowers of the field, inasmuch as we have been chosen to be the
- 31 special objects of His paternal love and care. And now it becomes quite clear that He is not speaking of the acquiring of food and of clothing along the lines of regular duty and work, but that He only forbids all anxious questioning as to whether we shall succeed in
- 32 securing through our labors all that we need. He calls this worrying heathenish ; for the heathen know nothing of a Father in heaven who understands what they need and for that reason will see to it that they
- 33 secure this through their work. The first concern of the

all these things shall be added unto you. (34) Be not therefore anxious for the morrow : for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

VII Judge not, that ye be not judged. (2) For with what judgment ye judge, ye shall be judged : and with what

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disciples is to secure righteousness, i. e., the fulfilment of the divine will, through which the kingdom of God will be established on earth. Just as the prayer for the coming of this kingdom and the fulfilment of the divine will, which Jesus commanded His disciples, by no means precludes the necessity for daily striving after it, so the labor along the line of daily duty for the support and clothing of our bodies does not take the place of the firm confidence that God will surely add His blessing to our prayer. If the former is the main thing and the highest good of a disciple, then the latter is a gift that God will surely not fail to add, if we by our striving for the former do our first duty. But because Jesus knows how hard it is to cast aside the anxiety for our earthly possessions, He has added a good counsel, showing how we can rid ourselves of all care. We are to cease concerning ourselves with the 34 cares of the following day. To avoid doing this we need but think of the fact that this day has already a provider, and that is itself. For with the next day care begins anew. The fact that every hour that passes away shows that God at all times cares for us anew, proves how foolish our cares are. But on the present day to worry also for the next day means to double the care that is already great enough in itself without taking away any care from the next day.

That the preceding precepts which treat the practice of righteousness as the highest aim of human effort (vi. 19-34), and which we shall find in their original relation in Luke xii. 22-34, are here inter-

measure ye mete, it shall be measured unto you. (3) And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (4) Or

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polations of the Evangelist, is clear from the fact, that at the beginning of this chapter, the Sermon on the Mount turns again to that course of conduct which is opposite to the spurious righteousness of the Pharisees. For the hypocritical practice of righteousness by those who boast of their virtues, (vi. 1-18), merely results in a haughty condemnation of others, and this, as Jesus declares, will bring down upon itself the judgment of God. For as we have seen in v. 38, this is the measure of retaliation for man demanded by the divine law, and is therefore applicable to the divine judgment also. The kind of judgment is determined by the measure which the judge applies, and shall consist in this, that the measure of guilt will be repaid by  
 2 the like measure of punishment. Therefore the unmerciful condemnation of others can be repaid only by an unmerciful condemnation. It is true that men try to excuse such judgment by the claim that thereby they bring their neighbors to a consciousness of their faults and thus make them better, as it was the professed purpose of the Pharisees to bring about among the people this observance of righteousness of which  
 3 they boasted. But in this, as is natural for men, they overlooked the fact that, while they noticed even the smallest fault in others, they easily failed to detect much greater blemishes in themselves. In a most convincing manner Jesus shows this by His comparison of the mote that has found its way into another's eye, with the beam that, for the very reason that this cannot be interpreted literally, means the incomparably larger faults in  
 4 the fault-finder himself. But it is hypocrisy if we, professedly for the purpose of practising righteousness,

how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

(5) Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(6) Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

(7) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (8) for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (9) Or what man is there

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instead of correcting the much greater faults of our own, begin with the correction of the smaller faults of others. It is true that there is another mistaken way 5 of showing one's zeal for reform, namely when we overlook in others their capability of receiving correction. Wild dogs, which, like swine, were regarded as unclean 6 animals, are types of those men who, on account of their lives of vice, have no appreciation for that which is holy, and regard things most valuable as those of least worth. Such persons, if we announce to them the truth for the purpose of making them better, will only desecrate it, and will turn from it in order to repay by their enmity those who have something better to offer them, and in that way commit sin both against the gift and the giver. This naturally does not mean that we should allow such people to go to destruction without any effort on our part to help them; for even if we cannot do anything to make them better, we can still pray that God may make them capable of receiving the truth. Therefore the Evangelist adds here a 7 statement to the effect that prayers will be heard. This statement we shall find in its original relation in Luke xi. 9-13. That prayer will be heard is promised to *every one* who prays; but this does not

of you, who, if his son shall ask him for a loaf, will give him a stone; (10) or if he shall ask for a fish, will give him a serpent? (11) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (12) All

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- mean that he will receive exactly the very thing that he prays for. A sensible father will not give a child any and everything that it begs for, neither will he give it a useless gift in the place of the necessary thing asked for; much less instead of something useful will he give  
 10 it something harmful. Rather, instead of the useless or harmful things the child may request, inasmuch as children are easily deceived by external appearances, he will give it something good and necessary.  
 11 And if every human father, who by his very nature is evil, still knows how to do his children some good, how much more will the Heavenly Father, through His infinite wisdom, be able to do us good, even beyond our understanding. Here the Saviour has Himself pointed out why He has employed the figure of the love of a father for his children to illustrate the relationship to the Father, upon which the disciple enters when he becomes a member of the kingdom of God. That these statements (v. ii. 6-11), are interpolated here by the Evangelist is clear from this, that the final statement again returns to the opposite conduct of the Pharisees, which had been discussed in verses 1-5. The other side of pride is that according to which it passes judgment on others without judging itself, and attempts to reform others without first reforming itself, and always asks merely for what honor or distinction is due it. But in that which we expect to receive from others we can best judge what we are to  
 12 do to them. In this statement Jesus gives a summary of all that He has said concerning the fulfilment of



things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

(13) Enter ye in by the narrow gate : for wide <sup>1</sup> is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. (14) <sup>2</sup> For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

(15) Beware of false prophets, who come to you in sheep's

<sup>1</sup> Some ancient authorities omit *is the gate*.

<sup>2</sup> Many ancient authorities read *How narrow is the gate, etc.*

righteousness revealed by God through the law and the prophets. For what we expect to receive from our neighbors is at bottom love, and from our own need of love we can judge best what love we owe to others.

The Evangelist begins the conclusion of the Sermon 13 on the Mount by the sentence concerning the Two Ways. The broad way, that goes through a wide and therefore easily passed gate, is the way of sin, upon which the majority of mankind walk ; but it leads to destruction. The narrow way, on to which one with difficulty forces a passage through a small gate, and which is not only difficult to tread, but hard to find, few are able to walk in. But we must go through the narrow gate if we would enter into life. For this reason Jesus has pointed out this way in everything that He has said in the Sermon on the Mount concerning righteousness in the kingdom of God. But then we 15 must be on our guard against the Pharisees and the Sadducees, against whom this Sermon is directed. These claim to be the preachers of the will of God, as the prophets were in olden times. Their hypocritical works of virtue are the sheep's clothing, put on to proclaim their innocency. But, regarded in their innermost character, they are ravenous wolves ; because, in order to satisfy their ambition for honor and power, they are hurrying the nation into destruction by lead-

clothing, but inwardly are ravening wolves. (16) By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? (17) Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. (18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Therefore by their fruits ye shall know them. (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. (22) Many will say to me in that

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ing them on the easy way of an external righteousness. This, their true nature, is evident from their actions. The purely external conception of the law on the part of the Scribes could lead only to such a hypocritical fulfilment of the law as that of which the Pharisees boasted. But, as no plant can produce the fruits of another, so the teachers of a false way can be recognized by the very fact that they walk on this false way.

- 16 In the same way every tree brings forth fruit only after  
 17 its own kind. This is not merely an actual fact, but  
 18 it cannot be otherwise, because this fact is based on  
 19 an unchangeable law of nature. For this reason the  
 Baptist had already, in iii. 10, predicted the judgment  
 to come upon these false prophets, who may be  
 known as such by their life, which is the fruit of their  
 false teachings. But naturally, it is not enough to  
 20 find in Jesus the true Master, who as the Son of God  
 has been selected to be the Messiah, and in the Sermon  
 on the Mount has taught how to fulfil His will completely.  
 Not he who externally ascribes to Him the honor due Him,  
 but he who does His will, shall attain to the heavenly  
 perfection of the kingdom of God.  
 22 In the times of the Evangelist there were people who  
 not only acknowledged Jesus as the Lord, but were  
 also endowed with high spiritual gifts, and by virtue of

day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many <sup>1</sup>mighty works? (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(24) Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: (25) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. (26) And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: (27) and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

(28) And it came to pass, when Jesus had finished these

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<sup>1</sup> Gr. *powers*.

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His name manifested the possession of these by prophesying, driving out devils, and miraculous deeds. But inasmuch as on this account they considered themselves absolved from the ordinary laws of a moral life, they became doers of unrighteousness, as described in Ps. vi. 9. These Jesus has from the outset already threatened, declaring that He will not recognize them on the Last Day as His disciples, but will exclude them from His communion. In the final simile, he who not only 24 hears but also does what Jesus commands, is likened to a wise man, who, in order to attain his purposes, also selects the right means, and builds his house, in order that it may stand, on a rock. Jesus describes how all 25 the dangers that try the stability of a house, such as rains, floods and storms, will also attack it; but the house will stand, because it has a firm foundation. He, on the other hand, who hears Jesus and thereby 26 apparently recognizes Him as his teacher, but does not live according to His words, is compared with a foolish man, whose house at the first attack of the elements is in danger of being swept away, because it is built on the sand. Finally the Evangelist reports on the effect 28

words, the multitudes were astonished at his teaching : (29) for he taught them as one having authority, and not as their scribes.

**VIII** And when he was come down from the mountain, great multitudes followed him. (2) And behold, there

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which this sermon had on the masses. They marveled at Christ as a teacher, who did not offer the fruits of His own wisdom as the Scribes did, but spoke with authority from on high. We shall hear in Mark i. 22, as described for the first time, in the same words the reason for the impression made by Christ's teachings.

- 1 As the Evangelist has in the account of the Sermon on the Mount given us a picture of the teaching activity of Jesus, he now furnishes us with a picture of His activity as a bringer of healing, by relating in a long
- 2 series the miracles that He performed. The first is the healing of the leper. This story is immediately connected with the Sermon on the Mount, because it gives us an example of the fact that Jesus by no means purposed to destroy the law, (cf. v. 17.) In addition, the Evangelist describes the event as taking place while Jesus was yet surrounded by the multitudes who had listened to His discourse. We see how high the public respect for Jesus had already risen. The leper casts himself down before the Lord, because he does not venture to come near to the man who performs so many miracles without showing the deepest humility and reverence. He addresses the Lord as the disciples do and gives expression to his faith in Jesus' unbounded power to perform miracles. He declares that it merely depends upon the will of the Lord if he is to receive help. He is unclean, according to the law, on account of his terrible disease, and excluded from all dealings with mankind. Only by being delivered from

came to him a leper and <sup>1</sup> worshipped him, saying, Lord, if thou wilt, thou canst make me clean. (3) And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. (4) And Jesus saith unto him, <sup>2</sup> See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

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<sup>1</sup> See marginal note on ch. ii. 2.

<sup>2</sup> Ch. ix. 30, xii. 16, xvii. 9; Mk. i. 44, iii. 12, v. 43, vii. 36, viii. 30, ix. 9, Luke iv. 47, viii. 56, ix. 21.

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his leprosy can he again be made clean. For this 3 reason Jesus stretches out his hand in order to prevent the contact with the unclean and contagious disease. But He is able to assure him of the healing, because where He finds such confidence in His wondrous power to help, Jesus never refuses to comply. His word accompanies the healing touch, by which the sickness is at once removed. The leprosy was cleansed, we are told in so many words; it lost all its power of contagion and was healed, as though it had been an ordinary eruption. Now comes the word of Jesus, for the sake of which the whole narrative is told. Accord- 4 ing to the law, everybody who had been cured of leprosy was obligated to show himself to the priest, so that the latter could examine him and order the necessary purifications, and the man who had been healed was then to offer a designated gift. Only by the acceptance of this gift, which only a clean person was permitted to bring, was the acknowledgment made to him before all that he had become clean. Now nothing was more natural, than that the leper, who had been cleansed through a miracle, would consider himself dispensed from this tedious and expensive ordinance. But Jesus emphatically impresses upon him the fact that he must not so consider. He is not to announce to any one that he has been made clean, before he has presented himself to the priest for the

(5) And when he was entered into Capernaum, there came unto him a centurion, beseeching him, (6) and saying, Lord, my <sup>1</sup>servant lieth in the house sick of the palsy, grievously tormented. (7) And he saith unto him, I will come and heal him. (8) And the centurion answered and said, Lord, I am not <sup>2</sup>worthy that thou shouldest come under my roof; but only say <sup>3</sup>the word, and my <sup>1</sup>servant shall be healed. (9) For I also am a man <sup>4</sup>under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my <sup>5</sup>servant, Do this,

<sup>1</sup>Or, boy.<sup>2</sup>Gr. *sufficient*.<sup>3</sup>Gr. *with a word*.<sup>4</sup>Some ancient authorities insert *set*: as in Luke vii. 8.<sup>5</sup>Gr. *bondservant*.

purpose of being pronounced clean and has made the offering prescribed by the law to give public testimony of the fact of his cleansing. In this way by His acts too Jesus upholds the legal ordinance in every respect.

- 5 Now follows the story of the centurion in Capernaum, which was handed down as one of the earliest miracles of Jesus, as Jesus had then returned to Capernaum. Here lived a centurion belonging to the troops of Herod Antipas, who had engaged Roman officers for his soldiers. This man came to Jesus, of whose wonderful healings he had heard, and sadly told Him of the sufferings of his son, without daring to
- 6 ask directly for help. He could, as others had done, have brought the sick boy to the Lord; but the latter was confined to his bed and, as his lameness was accompanied by terrible sufferings, he
- 7 could not easily be transported. But when Jesus then declared that this would not be necessary, but that He would Himself come and heal him, this heathen captain does not deem himself worthy to receive so revered a
- 8 man into his house, and tells Him so. He tells Him that it would only be necessary for Jesus to give expression to His command, that then his son would be
- 9 healed. He declared that he himself, because he was

and he doeth it. (10) And when Jesus heard it, he marvelled, and said to them that followed Verily I say unto you, <sup>1</sup>I have not found so great faith, no, not in Israel. (11) And I say unto you, that many shall come from the east and the west, and shall <sup>2</sup>sit down with Abraham, and Isaac, and Jacob in

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<sup>1</sup> Many ancient authorities read, *With no man in Israel have I found so great faith.*

<sup>2</sup> Gr. recline.

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put under superiors, knew what it was to obey others; and from his dealings with his soldiers and his servants, he knew what it was to command. He evidently regards Jesus as a master over the higher spirits, who obey Him unreservedly, and accordingly will surely bring healing to the sick. Now Jesus is amazed at this 10 faith of the heathen man and spoke to His followers the word that must put them to shame, namely, that He had not yet found such faith in Israel. For in Israel, too, it was believed that He could heal because He had healed many already. But this heathen man had come to a certain conclusion as to the reason why He was able to help. He regards Him as a supernatural being, and the superstitious way in which he thinks that His power to help exhibits itself, does not in the eyes of Jesus injure the virtue of the implicit confidence which he has put in the power of the Lord. For the Evangelist, however, this story is of the greatest importance, on account of the faith of this Gentile which Jesus lauds in so decided a manner, and which he regards as a prophecy of the highest order. Therefore, he here already draws attention to a saying of Jesus, which, as we shall see, He spoke at a much later period (cf. Luke xiii. 28, 29), and in which He points to the fact, that in the future many from all the four corners of the earth, i. e. many Gentiles, will, with the Patriarchs, take part in the consummation of the kingdom of God, the blessedness of which Jesus describes under the fig-

the kingdom of heaven : (12) but the sons of the kingdom shall be cast forth into the outer darkness : there shall be the weeping and the gnashing of teeth. (13) And Jesus said unto the centurion, Go thy way ; as thou hast believed, so be it done unto thee. And the <sup>1</sup>servant was healed in that hour.

(14) And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. (15) And he touched her hand, and the fever left her ; and she arose, and ministered unto him. (16) And when even was come, they brought

<sup>1</sup> Or, boy.

12 ure of a feast. The consequence of this is, of course, that those who were originally selected to participate in this kingdom, will, for the most part, be excluded therefrom, so that they will be cast into the darkness of that misery which reigns outside the room in which the feast takes place. There will be heard the lamentations over their sufferings and the gnashing of teeth in fruitless rage, such as can be imagined would arise among those who have been cast out. The Evangelist then returns to his story, since it was his chief purpose to show that after such an expression of faith, the prayers of the centurion, according to the words of Jesus, would necessarily be heard. Jesus makes the direct promise to him and His word is confirmed by the fact, that in the hour in which Jesus spoke this word, the centurion's son was healed by the miraculous power of God.

In the house of Peter at Capernaum, to which town the story just narrated has led Jesus, a whole series of healings follows. Mark, i. 29, sqq., describes these occurrences as having taken place at Christ's first visit to this city ; for which reason the Evangelist inserts them  
 14 here. He mentions only briefly that Jesus, immediately after He entered the house of Peter, found the latter's  
 15 mother-in-law sick in bed, with a fever. In this case Jesus merely touches her hand, and the fever left her,  
 16 so that she could arise and minister to Him. Far



unto him many <sup>1</sup> possessed with demons : and he cast out the spirits with a word, and healed all that were sick : (17) that it might be fulfilled which was spoken through Isaiah the prophet, saying, <sup>2</sup> Himself took our infirmities, and bare our diseases.

(18) Now when Jesus saw great multitudes about him, he

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<sup>1</sup> Or, *demoniacs*.

<sup>2</sup> Is. liii. 4.

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more important in his eyes than this single healing of a fever is the fact, that on the same evening people infected with various diseases were brought to Him. Here it becomes clear that these narratives are taken from another recorded series of events, in which it is made evident why the sick were brought to Him in the evening. It is true that the Evangelist tells us this plainly with regard to those possessed with devils, out of whom Jesus expelled the evil spirits by the mere word of command. But he implies this in the other cases, purposing by a single mention to describe how Jesus healed the sick in general. For he takes occasion, as he describes to us Jesus in the midst of His healing activity, to demonstrate, that thereby a prophecy which referred to the work of the Messiah, is fulfilled. He cites Is. liii. 4, where he interprets the sufferings there mentioned as sickness of the body ; such as His patient endurance or toil involved in continuing to heal the sick even to a late hour in the evening.

As the last narrative merely made mention of the healing of demoniacs in general, the Evangelist now adds the story of one particular instance which took place during a journey along the eastern shore of the Sea of Galilee. In the oldest traditions this trip was associated with a series of remarkable events, the account of which is given here also. Aside from this the narrative is connected with a situation identical with that of which we have just heard. Jesus is again 18

gave commandment to depart unto the other side. (19) And there came <sup>1</sup>a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. (20) And Jesus saith unto him, The foxes have holes, and the birds of the heaven have <sup>2</sup> nests; but the Son of man hath not where to lay his head. (21) And another of the disciples said unto him, Lord, suffer me first to go and bury my father. (22) But Jesus saith

<sup>1</sup> Gr. *one scribe*.<sup>2</sup> Gr. *lodging-places*.

surrounded by a multitude, and, tired out by the labor of the day, He directs His disciples to go to the opposite shore. While they are engaged in getting the boat ready, there comes to Him a man, in this case a Scribe, who belonged to a class which, as such, had at that time withdrawn themselves from Jesus, and asked the Rabbi, as he calls Him, to be permitted to become His regular  
 19 companion and to take part in this journey. The number of disciples could not at that time have been as yet clearly  
 20 and definitely settled. So Jesus reminds the man, who evidently had been accustomed to an easy life, that the Son of man, alone of human creatures, had in accordance with His calling, no regular place of rest, such as every creature enjoys, but was compelled to live a life of continuous wandering. But it seems that this did not  
 21 deter the man from becoming a disciple. For the Evangelist at once gives an account of another of these disciples who had already been a constant companion of Jesus, and was accordingly in duty bound to take part in this journey, but now asks for the privilege of remaining behind. He declared that he wanted first to bury his father and would then join the company at a designated place. Jesus must have had His reasons for refusing this request. Perhaps He was afraid that His disciple would be persuaded by his family to become unfaithful, or surmised that the real motive for the request was the aversion to a journey into an inhospitable  
 22 land. At any rate, He demanded that His disciples

unto him, Follow me ; and leave the dead to bury their own dead.

(23) And when he was entered into a boat, his disciples followed him. (24) And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves : but he was asleep. (25) And they came to him, and awoke him, saying, Save, Lord ; we perish. (26) And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. (27) And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ?

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consider the duty toward Him as higher even than filial obligation (cf. x. 37.) He accordingly directs him to follow Him. The burial of the dead could be left to those who are themselves so far dead, that they still lack true spiritual life, and belong to the class of the dead, whom it is their first duty to take care of.

Thus Jesus started on His way with His disciples as 23 well as with these two. On the passage over, one of those sudden terrible storms that are apt to arise on small inland seas broke upon them. The waters were 24 lashed into foam, as though it was the upheaval of an earthquake and the waves dashed over the boat. But Jesus was asleep. The disciples then awakened Him 25 in order that He might save them from impending destruction. He however chides them as being of little 26 faith, since they do not trust that as long as they are in His company, who as the representative of God stands for sure protection, they cannot suffer destruction, so that there are no grounds for fear at all. Then He arises and rebukes the wind and the sea, which had arisen against Him, as though they could do Him harm. And when immediately there was a perfect 27 calm, the men who heard of it were amazed at the wondrous power of Jesus to whom even the winds and the waves were obedient.

(28) And when he was come to the other side into the country of the Gadarenes, there met him two <sup>1</sup> possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. (29) And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? (30) Now there was afar off from them a herd of many swine feeding. (31) And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. (32) And

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<sup>1</sup> Or, *demoniacs*.

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- 28 They then arrived in safety on the opposite shore, which constitutes a part of Peræa, the capital of which was Gadara. In the hollow rocks along the steep shore that served as tombs two demoniacs had their abode, and were so fierce, that nobody dared to pass by the
- 29 place where they kept themselves. These at once rushed toward Jesus and cried out to Him, imploring Him not to trouble them. For the evil spirits in them recognized Jesus as the Son of God, who had been chosen to be the Messiah and had come to destroy the supremacy of the Devil and to deliver the unfortunates whom the demons had in their power. They indeed know that when the last judgment comes, they will most certainly be cast into
- 30 hell. But He is asked not to deliver them over to the torments of hell before their time. Already from a
- 31 distance they see a large herd of swine feeding. They accordingly ask, through the mouth of the demoniacs, that if He should drive them out, they may be permitted to enter into this herd of swine. These animals, unclean in His eyes, as a Jew, and somewhat akin to unclean spirits, He will gladly permit them to torment so that they need not yet go to their own torment in hell. Jesus, however, without discussing upon their
- 32 statement, permits them to enter. Then the fierce demoniacs in a final fury, such as was wont to precede an expulsion, driven by the thought which the evil spirits prompted, as though these could now pass out

he said unto them, Go. And they came out, and went into the swine : and behold, the whole herd rushed down the steep into the sea, and perished in the waters. (33) And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were <sup>1</sup>possessed with demons. (34) And behold, all the city came out to meet Jesus : and when they saw him, they besought *him* that he would depart from their borders.

IX And he entered into a boat, and crossed over, and came into his own city. (2) And behold, they brought

<sup>1</sup> Or, *demoniacs*

from them into the swine, hurl themselves upon the herd. The eyewitness of this occurrence so understood it as though this transference actually took place ; for the herd, thrown into confusion by the demoniacs, rushed, like possessed beings, down the hill and were drowned in the water. But the swineherds fled when 33 they heard the raging of the demoniacs and reported in their near-by village what had happened, especially concerning the demoniacs. The whole population of 34 the city then arose and went out to ask Jesus to depart from this neighborhood. They were terrified at this worker of miracles, who seemed to have caused the destruction of the herd. Thereby, it is true, the purpose of Jesus, to search out at this place the most miserable of His people who lived among a heathen population, was thwarted. He was compelled to enter another boat, and, crossing over the sea, returned to Capernaum, which the Evangelist, who describes Jesus as living there, calls His own city.

Here in Capernaum He enables a lame man to walk, and this story is associated with a memorable word of Jesus. The narrative begins by drawing attention to 2 the fact, that it was the faith of these men which led them to bring the man sick of the palsy on his bed to Jesus, and that for this reason Jesus relieved the unfortunate sufferer. The latter himself could not have

to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy, <sup>1</sup> Son, be of good cheer ; thy sins are forgiven. (3) And behold, certain of the scribes said within themselves, This man blasphemeth. (4) And Jesus <sup>2</sup> knowing their thoughts said, Wherefore think ye evil in your hearts ? (5) For which is easier, to say, Thy sins are forgiven ; or to say, Arise, and walk ? (6) But that

<sup>1</sup> Gr. *child*.<sup>2</sup> Many ancient authorities read *seeing*.

- entertained any hope of being healed, because he was conscious of the fact, that his suffering was the result of his sinful life and was therefore a just punishment. Wherefore Jesus in addressing him in a friendly manner encourages him, and assures him, first of all,
- 3 of the forgiveness of his sins. This was a great offense in the eyes of the Pharisees, who considered it blasphemy, that Jesus arrogated to Himself the right to forgive
- 4 sins, as this was the prerogative of God alone. Jesus, however, knew their thought, for He is the Searcher of hearts ; but as these men, unless they understood His unique calling, would not be without justification, He undertakes to show them how unjust is the charge which they have brought against Him in their hearts.
- 5 He asks them to consider, which is easier, to speak the word with which He bestowed forgiveness of sins, or the word by which He commands the lame man to arise and to walk. Evidently the mere utterance of these words is equally easy ; but to say them with an effectual result is just as difficult, because a divine authority is equally necessary for both of them. The difference is this, that in the case of the one it can be seen whether it produces any effect, while in the case
- 6 of the other, the opposite is true. Therefore Jesus proceeds to prove from the visible success of one word that He has authority for uttering the other. It is true that God alone forgives sins in heaven, and whatever human being would arrogate to himself this right, is

ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. (7) And he arose, and departed to his house. (8) But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

(9) And as Jesus passed by from thence, he saw a man,

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guilty of blasphemy. But He who is pre-eminently the Son of man, whom God promised to His people in order to bring them complete redemption, certainly must above all others have authority to announce to men upon earth the forgiveness which God has bestowed, since the burden of sins is the heaviest load the people have to bear. And that He has this power, Jesus proves, by commanding the sick man, who, incapable of any movement, is confined to his bed, not only to arise, but in the full strength of his manhood to take his bed upon his shoulder and go home. Only because He uttered this 7 command in the name of the Lord is the lame man able to obey, since He who commanded him to do this naturally gives him the strength to respond. The im- 8 pression made on the multitude present by this miracle was one both of fear and joy; of fear, because He who had been accused of blasphemy exhibited such a divine power; of joy, because now one who possessed such an authority had appeared among men, for which reason they glorify God.

As the calling of the publicans was joined to the preceding in the older narrative of Mark, our Evangelist could not pass it by without notice, indicating, as the incident does, how the Apostle, after whose reports he reproduces the most important Sayings and Doings of the Lord, came to Jesus and became an eye-and-ear witness, and he interrupts the course of his accounts of the miracles of Jesus, in order to insert this story. As Jesus returned from the place where he had healed 9

called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

(10) And it came to pass, as he <sup>1</sup>sat at meat in the house, behold, many <sup>2</sup>publicans and sinners came and sat down with Jesus and his disciples. (11) And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with

<sup>1</sup> Gr. *reclined*: and so always.

<sup>2</sup> See marginal note on ch. 5.46.

- the lame man, He passed by a place of toll, and saw sitting there that publican who afterwards was called the Apostle Matthew. This man had doubtless already listened with undisguised interest to Jesus when He happened to preach in that neighborhood, and now
- 10 Jesus called him to be His constant companion. The publican heeded His call. And as Jesus, together with His disciples, was later on sitting at table in his house, a number of publicans and sinners entered, and Jesus accepted them as table companions. But the publicans were utterly despised by their people on account of the oppression they were guilty of in the performance of the duties of their office, the exercise of which they made all the more tyrannical by various kinds of illegal acts calculated for their own enrichment. They belonged to that class of people who, in their intercourse with the surrounding heathen people, had long since emancipated themselves from the strict legal life and lived in the sins of the heathen. It was the profound contempt with which the people treated them that had roused them to a consciousness of their sinful condition and driven them to Jesus, who gladly received them because He found them susceptible to His preach-
- 11 ing of repentance and salvation. The Pharisees, however, who considered all association with such people as contaminating, asked His disciples how their Master could consent to go so far as even to sit at table with them, a proceeding which among the Jews was considered a sign of the most close and affectionate com-



the <sup>1</sup> publicans and sinners? (12) But when he heard it, he said, They that are <sup>2</sup> whole have no need of a physician, but they that are sick. (13) But go ye and learn what *this* meaneth, <sup>3</sup> I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

(14) Then come to him the disciples of John, saying, Why

<sup>1</sup> See marginal note on ch. 5. 46.

<sup>2</sup> Gr. *strong*.

<sup>3</sup> Hos. vi. 6.

munion. Jesus, however, when He heard this, understood His own justification. As those who are in the full bloom of their strength do not need a physician, while those who are sick do, so people of this character need Him most of all. But if His adversaries said that it was not right for Him to defile Himself by associating with such people, they are directed, instead of coming and disturbing His disciples, to remember what the word of God in Hos. vi. 6 means. If it is there stated that God demands mercy above all other things, and not sacrifice, we are to conclude from this, that having mercy upon such persons is worth more than is the strict separation from them, through which a person tries to prove his zeal for righteousness. For His calling does not direct Him to the just, who, if there really were such, would have no need of Him, but to the sinners, upon whose needs it is His business to have compassion. For this reason He must not only maintain His associations with them, but must call them, in order to help them in merciful love.

There were still others who took offense at His conduct. The disciples of John, had been directed by their Master to conform to the custom of fasting as practised by the strict pietists of the land, in order that by such asceticism the heart might be withdrawn from that which is earthly to that which is spiritual, and thereby become acceptable to God. It must have been just at this fasting season that they saw Jesus and His disciples eating a meal in company

do we and the Pharisees fast <sup>1</sup> oft, but thy disciples fast not ? (15) And Jesus said unto them, Can the <sup>2</sup> sons of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. (16) And no man

<sup>1</sup> Some ancient authorities omit *oft*.

<sup>2</sup> That is, *companions of the bridegroom*.

with the publicans. Therefore they come and ask Jesus why His disciples do not practise the fast customs, as they, together with the Pharisees, do. Jesus, however, did not consider Himself bound by the traditional ordinances of later Judaism, but solely by the word of God in the Old Covenant, which demanded no other fasting than that on the great Day of Atonement, when it was to be an expression of the deepest repentance. He accordingly regards fasting as nothing more than the natural expression of sorrow, and in His answer accordingly draws attention to the fact that the friends of the bridegroom cannot fast during the  
 15 joyous season of the marriage. Just such a season of joy has now begun for the disciples, who possess Him among themselves as the Messiah ; and they certainly cannot be expected to engage in a practise which is intended to be the expression of sorrow. In doing this, He proceeds to refer to the days when He shall be taken from them by a violent death ; and then, when they have reasons to sorrow, they may fast. But this does not give the reason why the disciples of John, at the command of their God-sent Master, should fast. For these men have actually not yet found the Messiah in Jesus, but like their master, are still expecting One to come after Him. If they were to follow the new precepts of His disciples, whose faith they do not share, this would be inconsistent and wrong, as Jesus pro-  
 16 ceeds to show by two parables. It is certainly unwise to put a piece of new or undressed cloth on an old garment. For every time it is stretched, that which was

putteth a piece of undressed cloth upon an old garment ; for that which should fill it up taketh from the garment, and a worse rent is made. (17) Neither do *men* put new wine into old <sup>1</sup> wine-skins : else the skins burst, and the wine is spilled, and the skins perish : but they put new wine into fresh wine-skins, and both are preserved.

(18) While he spake these things unto them, behold, there came <sup>2</sup> a ruler, and <sup>3</sup> worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and

<sup>1</sup> That is, *skins used as bottles.*

<sup>2</sup> Gr, *one ruler.* Compare Mark v. 22.

<sup>3</sup> See marginal note on ch. 2. 2

added to mend the garment tears apart the old worn web and the rent is made worse than ever. Still clearer is this absurdity illustrated if we pour new wine into old skins. Without any doubt the fermenting wine 17 will burst the skins, the wine will be poured out and the skins ruined. If, however, both are to be preserved, the new wine must be poured into new skins. This is what His disciples are doing if they give expression in new forms to the new life that they have entered upon in their association with Jesus. But for the disciples of John, who do not yet know and possess this new life, it would be entirely improper to adopt new forms of life without having the life itself.

And now the Evangelist returns to the description of the miracles of Jesus, and first narrates the story of a resurrection from the dead, which according to Mark v. 21 took place on that day on which Jesus returned from the eastern shore. The Evangelist accordingly still 18 considers Him as sitting at table and discoursing with the Pharisees and the disciples of John, when again a petitioner appears. The oldest form of the narrative describes him as a ruler ; but in Capernaum there was no ruler except the head of the synagogue. The narrator, in order to get at once to the chief point upon which the succeeding story hinges, represents the ruler as falling down on his knees before the Lord and begging

she shall live. (19) And Jesus arose, and followed him, and so *did* his disciples. (20) And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: (21) for she said within herself, If I do but touch his garment, I shall be <sup>1</sup>made whole. (22) But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath <sup>2</sup>made thee whole. And the woman was <sup>1</sup>made whole from that hour. (23) And when Jesus came

<sup>1</sup> Or, *saved*.<sup>2</sup> Or, *saved thee*.

- of Him to put His hand upon his dead daughter, in order that she might be brought back to life. While then Jesus and His disciples were following the unhappy father, a woman approached Him from behind and touched the border of His garment, which every pious Jew carried attached to the four corners of his outer  
 20 garment in memory of the law. She had been suffering for twelve years of a bloody flux; and since this defiled her, she could not hope that Jesus would touch and heal her. She, however, thought that if she could only touch the garment of the great miracle worker, she would be  
 21 healed. Jesus thereupon turns around, and because He, the Searcher of hearts, fully penetrates the purposes of men, He addresses the woman in a friendly manner to  
 22 encourage her. She is informed that it was not the touch, as she expected, that had healed her, but it was her unbounded confidence in the divine and miraculous help, which through Jesus was imparted to her, since God does not deny Himself to such faith, even if it finds expression in a superstitious way, as was the case with the woman. And as a matter of fact, from that moment, when the woman learned of the true cause, an actual healing took place, as indeed was assured to her from the moment she touched Jesus in faith.  
 23 When Jesus reached the house of mourning, He found that the customary mourning music had already begun, and that the dirge-singing women and the mourning

into the ruler's house, and saw the flute-players, and the crowd making a tumult, (24) he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. (25) But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. (26) And <sup>1</sup> the fame hereof went forth into all that land.

(27) And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us,

<sup>1</sup> Gr. *this fame*.

relatives were making a tumult. Jesus directs them to 24 depart, because there was no cause for lamentation, as the death, out of which a person is to be immediately recalled, is no more than a sleep quickly followed by an awakening. He declares that the girl is not dead but is only sleeping. Naturally those assembled derided Him, for they took His word in the literal sense, and know only too well that the child is actually dead. It is not until these people had been put out that Jesus 25 enters the chamber of the dead, and no sooner takes the hand of the maiden, than she returns to life and starts to her feet. This was something vastly greater than all of the miracles that Jesus had so far performed; and the report of it spread through the whole country, which the Evangelist designates as Palestine, although he was not in that country when he wrote his account.

The Evangelist proceeds to narrate two more miraculous works, namely, the healing of a blind and of a dumb person, each case being recounted with a special object. Returning to His house, Jesus meets two blind 27 men, who, as soon as they hear that it is He, go after Him, and appeal to Him as the Son of David, and with a loud voice beg of Him to help them. It had, it would seem, become generally known throughout the people that He was of Davidic descent, and they were beginning to regard Him as the promised Son of David, who was to put an end to all the troubles of the people, and

thou son of David. (28) And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. (29) Then touched he their eyes, saying, According to your faith be it done unto you. (30) And their eyes were opened. And Jesus <sup>1</sup>strictly charged them, saying, See that no man know it. (31) But they went forth, and spread abroad his fame in all that land.

(32) And as they went forth, behold, there was brought to

<sup>1</sup> Or, *sternly*.

28 could for that end bring help to them. That Jesus at first pays no attention to their hosannahs shows that it is not His purpose here on the public highway to create a disturbance in the presence of the people  
28 through His miraculous healings. But when the blind men follow Him into His house, He asks them if they really believe that He can do what is necessary to help  
29 them. And only when they have declared that they do, does He touch their eyes, and promise them that  
30 it shall be according to their faith. But it is the unique feature of this story that as soon as their eyes are opened and they have regained their sight, He impresses upon them most earnestly that nobody is to learn of their miraculous healing. From this we may see the reason why He first had them come into the house. He does not wish to have the reputation of being a miracle-worker, even if such healings do testify that in Him the grace of God has appeared for the good of His people; yet He has come to bring them very different things from the mere healing of  
31 bodily infirmities. It is true that His prohibition did little good, because these men had scarcely left the house before they began to do the very opposite of what He had enjoined, so that the report of this affair became as generally spread over the country as the account of His raising the dead. But this was not the  
32 only case of healing on this occasion. For as they were

him a dumb man possessed with a demon. (33) And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. (34) But the Pharisees said, <sup>1</sup>By the prince of the demons casteth he out demons.

(35) And Jesus went about all the cities and the villages,

<sup>1</sup> Or, *In*.

just going out a new seeker for help came. This time it was a demoniac who was brought to Him. This man, under the influence of the evil spirit, had lost the power of speech, and was dumb. As soon, then, as the evil spirit was driven out, the afflicted man was able again to speak, an occurrence that filled the multitude with great amazement. There had been many cases of driving out of devils seen in Israel. There was a class of exorcists who attempted to drive out devils with their sorcery and all kinds of magical means. But when the people saw that Jesus, by the mere word of His mouth, commanded the evil spirits to leave, and all the dire consequences of the sickness, which the fact that he was possessed of the devil had brought upon the sick man, at once disappeared, this was something which they had never before seen. In order to destroy the impression made by His expulsion of the devils, His enemies, the Pharisees, resorted to the basest slanders and asserted that He was co-operating with the Devil, who was the chief of the evil spirits, and through his power was driving out these demons. Here we come upon a new feature in the Evangelist's story of healing, which suggests the theme of the second chief part of the gospel, which theme is the hostility and the inability to appreciate the gospel which Jesus found in His people.

The way in which the Evangelist again literally takes up, in iv. 23, the account of the journeyings of Jesus, as also His work as a teacher and a healer, clearly shows that he now enters upon the second chief

teaching in their synagogues, and preaching the <sup>1</sup> gospel of the kingdom, and healing all manner of disease and all manner of sickness. (36) But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. (37) Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. (38) Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

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<sup>1</sup> See marginal note on ch. 4.23.

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part of his book. But from the fact that instead of describing the concourse of the crowd, as is done in iv. 24 sqq., he pictures rather the pity which seized Jesus when He saw the people, the Evangelist indicates that they were not at all what Jesus had hoped to find  
 36 them. When he compares them with sheep that have no shepherd, this shows that they have not yet found in Jesus the right shepherd, nor permitted Him to direct them on the right path. Just as such sheep weary themselves by a vain search for pasture until they sink down exhausted, thus this people, seeking that which they considered their salvation, without any definite idea of what they need, exhaust them-  
 37 selves until they are near total destruction. How much was yet to be done in order to lead the people in the right way! But as it often happens in harvest time that there is a lack of laborers in proportion to the size of the harvest field, thus it was now, when Jesus was, so far, the only laborer. For this reason He demanded, when His heart was filled with compassion for the leaderless masses, that His disciples would pray to God, who would have this work accomplished in His people, that  
 38 He would, as much as possible, urge on laborers to undertake this work. Through such a prayer alone they could become capable of receiving the divine influence that alone could make them capable laborers.

For He selected these men, whose number He had



X And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness

(2) Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; <sup>1</sup>James the son of Zebedee, and John his brother; (3) Philip,

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<sup>1</sup> Or, *Jacob*.

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gradually increased to twelve (in order, in a significant manner, to distinguish the people in the midst of whom they were to seek their fields of labor) to be His assistants, not only during the time of His earthly life, but particularly after His death. When He called them together, in order to give them His instructions, He first equipped them for the activity for which He had selected them. He gave them the power, by virtue of which, when they should command the evil spirits to depart, these would be compelled to obey; so also the power to heal all kinds of diseases as He healed them, as He had just demonstrated in the case of the lame man. The fact that the Evangelist in this place, and only here, gives to the Twelve in naming them the title of Apostles, shows that He is thinking of their future work. At the head he men- 2  
tions Simon Peter, who everywhere appears as the leader of the group of disciples, together with his brother Andrew, and then the two sons of Zebedee, who were called at the same time with the other two brothers. But the rest of the Apostles He also mentions in groups of two. Just in the same way in which 3  
here Bartholomew is joined to Philip, in John i. 46, Nathaniel appears joined with him, and the latter accordingly will have been his proper or individual name, since the former (son of Tolmaj) was only his surname. With Thomas, whose surname is interpreted by John, xi. 16, to mean twin, Matthew, called when a publican, is joined (ix. 9), whose twin brother he probably was.

and Bartholomew; Thomas, and Matthew the <sup>1</sup>publican; <sup>2</sup>James the son of Alphæus, and Thaddæus; (4) Simon the <sup>3</sup>Cananæan, and Judas Iscariot, who also <sup>4</sup>betrayed him.

(5) These twelve Jesus sent forth, and charged them saying: Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: (6) but go rather to the lost sheep of

<sup>1</sup> See marginal note on ch. 5. 46.

<sup>2</sup> Or, Zealot. See Luke. 6. 15; Acts 1. 13.

<sup>3</sup> Or, delivered him up.

Then comes James, the son of Alphæus, and Thaddæus, who very likely bore this name as the favorite child of his parents, his actual name being Jude (cf. John xiv. 4 22). At the end of the list a second Simon is mentioned, whose surname is here interpreted as having been derived from the place of his birth, but, perhaps, according to Luke vi. 15, incorrectly. Naturally the last mentioned is Judas, who probably, from his former place of residence, is called "Man of Koriath." He is also more closely characterized by the statement that he was the one who later on delivered the Master into the hands of His enemies, betraying Him. Then follow the words with which Jesus sends forth the Twelve, which the Evangelist, however, in that he does not make mention of any special sending forth during the life of Jesus, evidently regards as directions for their later apostolic activity.

The Evangelist lays special emphasis upon the fact that Jesus did not send His disciples in any of the ways of the Gentiles nor into any of the cities of the Samaritans, who were considered by the Jews as half heathen. As in accordance with God's counsel (xv. 24) He considered that His mission was confined exclusively to Israel, in the same way they too were to regard themselves as sent exclusively to the house of Israel, the present generation of which He had, in ix. 36, described as deserving of condemnation. In this regard too, Jesus showed Himself to be sent to Israel as the promised Messiah who was to bring redemption to the people. If

the house of Israel. (7) And as ye go, preach, saying, The kingdom of heaven is at hand. (8) Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. (9) Get you no gold, nor silver, nor brass in your <sup>1</sup> purses; (10) no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. (11) And into whatsoever city or village ye shall enter,

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<sup>1</sup> Gr. *girdles*.

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things afterwards became so totally changed it was not His fault. He had caused the nearness of the kingdom of God to be proclaimed to His people by the Apostles, just as He Himself proclaimed it (iv. 17): and because He did so, they too were, through the performance of miracles for which He gave them power, to confirm the message they brought of God's grace manifest upon earth. But as they receive this power as a free gift, they are to employ it as a free gift and not to receive any pay in return. Nor should they permit their girdles, in which money was usually carried by ordinary men, to be filled even with the smallest coin, nor to provide wallets with provisions for the journey, nor to supply themselves with extra clothing or shoes. They should not even take a staff, which might be offered them as a help for traveling. Of none of these things do they stand in need. As the laborer is worthy of his hire God will see to it, that the gratitude of those to whom they, through their activity, bring blessings, will supply them with everything that they need, without their making any such calculations as to future recompense. But Jesus also makes provision for the fulfilment of their mission in detail by furnishing them with the proper instructions. As soon as they enter a place they are by inquiry to learn who there is of so spotless a reputation that their activity in his house would not later suffer on account of the bad name of such a house, especially as such a house should continue to be their headquarters

search out who in it is worthy ; and there abide till ye go forth. (12) And as ye enter into the house, salute it. (13) And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. (14) And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. (15) Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

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- 
- 12 until they go on further. If they were convinced that they had found such a house, they were to enter it with the greeting, expressing the wish that this house would  
 13 receive the blessing of God. But even if this should not turn out to be the case, their work would not be in vain. Even if it does not bring a blessing to others, to whom they offer it, their faithful labor will nevertheless  
 14 bring a blessing to themselves. But things had already reached such a pass that Jesus feared lest the people, incited by His enemies, would in places refuse to receive them in hospitality, or to listen to their message. In this case they were not to lose any time in useless efforts to convert such people, but were to declare by shaking the dust from their feet, at their departure, that they would have no communication whatever with them. It was a matter of importance at the present stage to spread the message of redemption as rapidly as possible throughout the country, so that those who were capable of receiving it could be gathered around Him to whom all  
 15 their preaching referred. It is true, Jesus declares, that such a place as would not receive the gospel would in the final judgment suffer more terribly than those cities in the Old Testament that stood out as a warning example of God's wrath and punishment (cf. Gen. xix. 24-28). For the greater the efforts put forth by the disciples to gain them for repentance and the acceptance of

(16) Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and <sup>1</sup>harmless as doves. (17) But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

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<sup>1</sup> Or, *simple*.

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salvation, so much the heavier would be their punishment.

Here it is made clear that the Evangelist looks upon this address of instruction as a direction for the apostolic mission work in general; for he here inserts a prediction concerning the persecutions to be expected by the disciples that Jesus spoke at a much later period, of which in the nature of the case, there would not have been any thought when He sent them out during His lifetime. This view is confirmed by the reports brought back by the disciples (Mark vi. 30), in which not a single word is said of persecutions. But the Evangelist could connect this prediction with the conclusion of the address of instruction (cf. Luke x. 3), which he interprets to mean that in their mission work they would be like defenseless sheep among the ravenous wolves, to the hostility of which they would inevitably fall a prey, because He, the much hated One, had sent them out. In 16 such a dangerous situation it will be necessary for them to make use of the wisdom of the serpent and everywhere to find the right means to protect themselves against these dangers but at the same time there must be the innocence of the dove which refuses to make use of unlawful means. The prediction begins with the exhorta- 17 tion that they must be on their guard against men, who as a rule will continue to be antagonistic to the cause of God and His messengers. His messengers will be delivered, one by one, to that Jewish court, which in order to suggest the whole weight of the charges that will be raised against them, is called by the name of the highest court, namely the Sanhedrin. They will be made to feel

(18) yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. (19) But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. (20) For it is not ye that speak, but the Spirit of your Father that speaketh in you. (21) And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and <sup>1</sup>cause them to be put to death. (22) And ye shall be hated of all men for

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<sup>1</sup> Or, *put them to death.*

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the different punishments inflicted by the synagogues, 18 which generally was scourging. But they will be brought also before higher tribunals. True, as long as they remain in Palestine they will be brought only before the Roman representative in Judea and before the Herodian princes. But when they have once extended their activity beyond the borders of this land, then they will be brought before the authorities of the different provinces and before heathen kings, including the Roman emperors, and here too they will be accused on account of their confession of Jesus, and thus will have the opportunity to testify to these officials and to 19 the heathen near them, that Jesus is the Messiah. Then indeed anxious thoughts will arise in their hearts, as to whether they can find the proper defense and the right words, in order to meet the occasion and its demands aright. But they have no reason for being anxious, because in the very hour when they shall in absolute unselfishness defend the cause of the Lord, the Spirit of God, who speaks in them, shall give to them, 21 what and how they shall speak. But this hostility from without is not the only enmity that they must encounter. The struggle for and against Jesus will tear asunder the strongest family ties, so that brother will charge brother, and father his child, and deliver them over unto death. Children will arise as accusers of their parents and thus 22 bring about their death. Indeed, on account of the

my name's sake : but he that endureth to the end, the same shall be saved. (23) But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

(24) A disciple is not above his teacher, nor a <sup>4</sup>servant above his lord. (25) It is enough for the disciple that he be as his teacher, and the <sup>1</sup>servant as his lord. If they have called the master of the house <sup>2</sup>Beelzebub, how much more them of his

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<sup>1</sup>Gr. *bondservant*.

<sup>2</sup>Gr. *Beelzebub*.

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name of the Messiah which they confess, they will become the objects of universal hatred. Under these circumstances firmness is demanded, for only he who endures to the end will be saved in the final judgment that is to separate the friends from the enemies of Jesus. And this judgment is near. For if now, in order to 23 avoid persecution, they flee from one city to another, they need not fear that they will fail of a final haven of safety. They shall not yet have exhausted all the cities of Israel in such a search before the return of the Son of man to judgment.

In the closest connection with this prediction are found the teachings concerning the certainty of these persecutions and their inability to do any harm. Whether we regard the relationship sustained by the disciples toward Jesus as that of pupils or of servants, under all circumstances the pupil and the slave is not above the teacher or the master, and accordingly cannot expect any better fate than that of the latter. It is 24 sufficient that he does not suffer something worse. Here the Evangelist inserts an explanation referring back to the first act of hostility as reported in ix. 34. If in that place the Devil was described as the chief of evil spirits, he is here given the popular name of Beelzebub. If they have accused the Master of the house, of being in a conspiracy with the Devil, then those of His household cannot expect any better treatment from them. If we regard the disciples as the members of the family

household ! (26) Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. (27) What I tell you in the darkness, speak ye in the light ; and what ye hear in the ear, proclaim upon the housetops. (28) And be not afraid of them that kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in <sup>1</sup>hell. (29) Are not two sparrows sold for a penny ? and not one of them shall fall on

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<sup>1</sup> Gr. *Gehenna*.

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of Jesus, it is rather to be expected that they will suffer even more persecutions. If this be true, then this is certainly not to be feared as an evil which threatens destruction, but must rather be expected as something inevitable in accordance with the counsels of God. Their calling naturally brings this with it. It is a popular saying, that the sun will bring everything to the light of day ; and that nothing can be so carefully hidden but what will some day be revealed, nor can anything be so cautiously covered, but it shall be uncovered. In this way, too, their relation to Jesus cannot remain a secret. How is there the slightest necessity that it should ? What Jesus has spoken to them in the most intimate circles, as though it could be hidden in the deepest darkness, this He declared to them for the very purpose, that they shall spread it in the full light of publicity. What He secretly whispered into their ears, this they are at a later time to proclaim as public heralds to the world, as though they stood on the flat roof of the houses in order to be heard by the greatest possible number of men. And even if this brings persecutions upon them, they will have nothing in reality to fear, because their enemies can at most kill their bodies, but cannot harm the soul, upon which their eternal fate depends ; while both soul and body will be destroyed if they on account of unfaithfulness in their calling, shall be condemned to hell by God. But their enemies are



the ground without your Father: (30) but the very hairs of your head are all numbered. (31) Fear not therefore: ye are of more value than many sparrows. (32) Every one therefore who shall confess <sup>1</sup>me before men, <sup>2</sup>him will I also confess before my Father who is in heaven. (33) But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

(34) Think not that I came to <sup>3</sup>send peace on the earth: I

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<sup>1</sup> Gr. *in him*.

<sup>2</sup> Gr. *in me*.

<sup>3</sup> Gr. *cast*.

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not even able to hurt the body, unless it be the will of 31 God. Without His consent not a single sparrow can fall dead to the ground, the utter worthlessness of which from a money point of view, is shown by the market price being that of the smallest possible coin. But they, as the children of God, are of infinitely greater worth than the sparrows. For this reason even the smallest portion of their body is under the protection of Him, who has calculated the exact number of hairs upon their heads, so that He can protect each single one. On the contrary, the fate of every single soul depends on its fearless confession. For according to the unchangeable law that like shall be repaid by like, Jesus can acknowledge only him as His true disciple before the judgment seat of the Father, who has also acknowledged Him, and will be compelled to deny him by whom He Himself has been denied. What Jesus says concerning the certainty that persecution will come, the Evangelist confirms by certain statements which are found in Luke xii. 51 sqq. in the same connection. All Israel indeed 34 hoped that the Messiah would come in order to found a mighty kingdom of peace on earth; but He cannot, as if by magic, force this peace upon the earth. In this sinful world peace can only come through a struggle, the symbol of which is the sword. This struggle, however, as was already predicted in v. 21, severs the most sacred bonds of the family relations; so that what is stated in

came not to send peace, but a sword. (35) For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law : (36) and a man's foes *shall be* they of his own household. (37) He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. (38) And he that doth not take his cross and follow after me, is not worthy of me. (39) He that <sup>1</sup> findeth his life shall lose it ; and he that <sup>2</sup> loseth his life for my sake shall find it.

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<sup>1</sup>Or, *found*.

<sup>2</sup>Or, *lost*.

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Micah vii. 6 will be fulfilled, namely that a man's own family will become his enemies. This would be unpardonable if the object for which the struggle is being carried on were not Jesus and the confession of Him.

- 37 But He has declared that no body is worthy of Him, who is not willing to be separated from what is nearest and dearest to him, because nobody will estimate Him at His true worth who has anything that he esteems higher than Him. The same is true of him who is not willing, in following Jesus, to endure even the heaviest suffering.
- 38 Since the Romans introduced the punishment of crucifixion, the cross had become the symbol of the most painful and disgraceful suffering. But as the condemned man was compelled to take up his own cross, and carry it to the place of execution, Jesus selects this picture to illustrate the willingness to suffer everything for His sake. But man has nothing more valuable to sacrifice than his own life, and nothing greater to endure
- 39 than the loss of his life. And yet the greatest loss is in this case the greatest gain, and vice versa. For he who again gains his bodily life already lost in persecutions, i.e. is saved perhaps by a denial, will lose his real spiritual life, as he will be condemned. But he who has lost the former for Jesus' sake, will find the latter in eternity.

After having inserted the preceding account the

(40) He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (41) He that receiveth a prophet in the name of a prophet shall receive a prophet's reward : and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. (42) And whosoever shall give to drink unto one of

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Evangelist returns to the close of the address of instruction. There the threat made against those who would not receive the disciples (cf. x. 15), was followed immediately by a promise to those who would do so. For every messenger represents him who has sent him, 40 as the disciples do Jesus, and as Jesus does God the Father. Accordingly, he who receives His disciples in them receives Jesus, and in Him God also. But the greatness of the reward accorded to those who have received them, Jesus illustrates by a double example. Not everybody can be a prophet; but he who receives a prophet, because he is and is called a prophet, has done his duty just as well as the prophet himself, and will receive the same reward. Not everybody can be an 41 entirely righteous man, as were the righteous men of the Old Covenant; but he who receives such an one on account of his being such and being called such, shows that the state of being pleasing to God, which these men represent, is also the highest ideal of his efforts. Thereby he has fulfilled his duty as they have, and will receive the same reward as they. But the disciples 42 whom Jesus sent out were not such great men of God as the prophets and the saints of the Old Covenant; as compared with those they were insignificant persons. But he who shows these even the smallest evidence of love, in any act in which the intention of accepting them is expressed, because they are called the disciples sent out by the Lord, that person has done his duty as well as they, and will receive the same reward that

these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

**XI** And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

(2) Now when John heard in the prison the works of the Christ, he sent by his disciples (3) and said unto him, Art thou

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they receive. With this the Evangelist in solemn manner brings to a close the directions which Jesus gave to His disciples. His account of the ordinary teaching activity of the Lord is therefore resumed. But he has placed this address at the head of this second part, because that which Jesus in this discourse says of the hostility and rejection of the gospel, which His disciples would meet with, in accordance with distinct hints of the Lord (cf x. 24, 25,) appeared to him to be a prophecy of that which Jesus, according to the accounts given in this part of the gospel, was Himself actually to encounter. It was, however, a still more threatening indication of this, that even the prophet of God had erroneous views concerning His character, as is learnt from the message sent to Him by the Baptist, an account of which now follows.

John indeed was in prison, but he was permitted to associate with his disciples. He accordingly heard through them what Jesus, in whom he had expected to find the promised Messiah, was doing, as He was journeying through the land teaching and healing the sick. How entirely different this was from what he had expected of the Messiah, when he was announcing that judgment which should appear with Him and which  
 3 must precede the advent of the kingdom of God. He accordingly sends several of his disciples to ask Him, if He really were the Promised One, or possibly only

he that cometh, or look we for another? (4) And Jesus answered and said unto them, Go and tell John the things which ye hear and see : (5) the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have <sup>1</sup>good tidings preached to them. (6) And blessed is he, whosoever shall find no occasion of stumbling in me.

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<sup>1</sup> Or, *the gospel*.

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His predecessor, so that they were still to expect an entirely different person as the real Messiah. Jesus 4 answered only by drawing his attention through them to that which they had heard concerning His activity and of which they could convince themselves by opening their eyes. The reference to Is. xxxv. 5, 6, is somewhat 5 obscure in meaning from the fact, that in the oldest traditions of this matter the answer of Jesus was explained by a reference to the several miraculous healings of Jesus which were already narrated in that form of the story. The prophet had in grande pictures described the restoration, which in the Messianic era would remove all the troubles of the people and heal all their evils. Now Jesus points to the fact, that already in His healings, this promise was being literally fulfilled. As yet this restoration can take place only in those individuals who accept Him as the promised Messiah, because the people as a nation have not yet this faith. But that Jesus really has this prophecy in mind, is shown to a certainty by the fact that the other prophecy, given in Is. lxi. 1, has something added, according to which the nation in its misfortune, which is always material, political, religious and spiritual alike, receives a joyful message, which He is just bringing by announcing the near approach of the kingdom of God. In this way John is to see, that in His teaching and healing, which seemed so insufficient to John, the prophecy concerning the Messiah was really being fulfilled. But

(7) And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? (8) But what went ye out to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. (9) <sup>1</sup>But wherefore went ye out? to see a prophet? Yea, I

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<sup>1</sup> Many ancient authorities read *But what went ye out to see? a prophet?*

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He sends him a warning not to doubt, because His way of working does not correspond to the idea which he had formed of the advent of the Messiah.

The discourse of Jesus concerning the Baptist, with which He at once begins when the messengers are at the point of leaving, evidently has for its purpose to counteract the unfavorable impression which the question of John might easily have made upon the assembled people. He asks them, if they, when they went out to the Baptist, merely wanted to behold what could be seen anywhere in the desert, namely, the reeds found all along the Jordan river, which were moved back and forth by every breath of the wind. Unless this were the case they did not want to find a changeable person such as is to be met anywhere, nor to look upon a man of whom the shaking reed is a type. Even now, in spite of his momentary wavering in faith, they

8 are not to regard him as such. But further, did they expect to see in him an effeminate weakling, dressed in soft clothing? But people of this kind are to be found in royal palaces, not in the desert. They are not then to regard him as such an one as in his impatience on account of his hard lot as a prisoner desires to exchange this as soon as possible for the alluring pleasures of the Messianic kingdom, and had for this reason begun to

9 doubt Jesus. But why had they gone out? Certainly it was to see a prophet; and indeed Jesus must declare that John was to be regarded as more than this, since they had shown by the acceptance of his baptism unto

say unto you, and much more than a prophet. (10) This is he, of whom it is written,

<sup>1</sup> Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

(11) Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist : yet he that is <sup>2</sup> but little in the kingdom of heaven is greater than he. (12) And from the days of John the Baptist until

<sup>1</sup> Mal. iii. 1.

<sup>2</sup> Gr. *lesser*.

repentance that they considered him the forerunner of the Messianic period. And this he really was. Jesus too declares him to be that messenger of God of whom Malachi (iii. 1), says, that he is to precede the Messiah and prepare the way for Him. It is a natural conclusion from this that among all those born of woman, there has been none whose historical importance is greater than that of John, with whom, as the last and the highest messenger of God, the time of the Old Covenant is closed. But notwithstanding this, he who is of less significance than John, provided he is in the kingdom of God, is still greater than the former, since the kingdom of God, in which all the counsels of God for redemption are realized, stands infinitely above the preparatory stage of the Old Covenant. Accordingly, then, that greatest prophet is not yet in the kingdom of God, because he asks in doubt, if Jesus is the Messiah, whereas the least one who joyfully believes that He is the One with whom the kingdom of God has come, is already a member of His kingdom. But even if that greatest prophet is not yet in the kingdom of heaven, he nevertheless has called forth a mighty movement that is leading toward it, even if this be not a healthy agitation. Since the days of John's activity, which have now passed by, efforts have been made to force the kingdom with all power. That Jesus does not intend to praise this storming and violence, appears from the fact that

now the kingdom of heaven suffereth violence, and men of violence take it by force. (13) For all the prophets and the law prophesied until John. (14) And if ye are willing to receive <sup>1</sup>it, this is Elijah that is to come. (15) He that hath ears <sup>2</sup>to hear, let him hear. (16) But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows (17) and say, We piped

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<sup>1</sup> Or, him.

<sup>2</sup> Some ancient authorities omit *to hear*.

He calls those violent who do not seek the kingdom of God in the regular way pointed out by Him, but aim to seize it by force for themselves on its completion. The Baptist could not understand the ways by which Jesus desired to bring about the kingdom of God, any more than the Messianic agitation he had inaugurated could  
13 achieve this result. Jesus excuses this in a certain way by declaring that every prediction in the prophets and in the law finds its fulfilment in John as the last of the prophets, and accordingly it was natural to expect in  
14 him the arrival of that kingdom. But he is also the Elias, who, according to Mal. iii. 23 (iv. 5), is to come; so that with John already begins the actual fulfilment of the prophecy, and in this way the promised kingdom necessarily is instituted. But Jesus questions, whether he is to be accepted as the Elias. For in this case we must also acknowledge, that this Elias has come to bring about the conversion of his people (cf. Mal. iii. 2-4); and that accordingly the fulfilment of the prediction cannot come until this conversion has taken  
15 place. Therefore He exhorts them earnestly to attend to what he says, because nothing but the failure to see in the Baptist the Elias in the sense of scriptural prophecy, has produced the uncontrollable storm and violence  
16 which greeted his appearing. He must, however, compare the present generation to self-willed and notional children, who demand of all their playmates that they  
17 shall dance to their piping. Sometimes they complain



unto you, and ye did not dance; we wailed, and ye did not <sup>1</sup>mourn. (18) For John came neither eating nor drinking, and they say, He hath a demon. (19) The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of <sup>2</sup>publicans and sinners! And wisdom <sup>3</sup>is justified by her <sup>4</sup>works.

(20) Then began he to upbraid the cities wherein most of

<sup>1</sup> Gr. *beat the breast*.

<sup>2</sup> See marginal note on ch. 5. 46.

<sup>3</sup> Or, *was*

<sup>4</sup> Many ancient authorities read *children*; as in Luke. vii. 35.

that the others do not join in the dances when they play dance music on the flute; at another time, their playmates do not strike their breasts as signs of grief when they with lamentations play a dirge. Nobody can suit 18 them; everything is to be done in accordance with their whims. When John came living in strict abstemiousness they said that such fanatical austerity could only have been inspired by an evil spirit. But when the 19 Son of man came living among men like a man, they attributed this to His love of eating and drinking and His delight in loose society. How can it be expected of them, that they would accept Jesus as the one He really was when His way of bringing the kingdom of God did not correspond to their wishes or expectations? But the wisdom of God, which had marked out different methods of life for the Baptist and the Son of God, and had especially prescribed for Jesus, how He was to bring in the kingdom of God, had already been shown by its success to be the only true wisdom. For as long as the people were not converted by His preaching of repentance the kingdom of God could not yet come, but He must be content to promote its coming by His teaching and acts of healing. This is evident from the reflections which Jesus makes on His own works, and which the Evangelist here adds.

At that time, when, according to the Evangelist, Jesus 20 gave to His disciples these instructions, He began also to pronounce condemnation on those cities in which He

his <sup>1</sup>mighty works were done, because they repented not. (21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the <sup>1</sup>mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. (22) But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. (23) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt <sup>2</sup>go down unto Hades: for if the <sup>1</sup>mighty works had been done in Sodom which were done in thee, it would have remained until this day. (24) But I say unto you

<sup>1</sup> Gr. *powers*.

<sup>2</sup> Many ancient authorities read *be brought down*.

had performed the greatest number of miracles, which cities revealed their absolute corruption in that they, notwithstanding the fact that His preaching had been confirmed by miracles, had not repented as His preaching had demanded of them. He cries out His Woe over two cities in which He had labored most abundantly. For if the opulent cities of Tyre and Sidon had received such an incentive to repent, they would long ago have wrapped themselves in the sacklike garments of sorrow, and sitting in ashes like Job in ashes (Job 22 ii. 8; xvi. 15.), would have repented. Therefore Jesus cannot do otherwise than say, that these heathen cities would receive a lighter punishment in the last judgment than those that had heard His appeal to 23 repentance and seen His miracles. He pronounced His judgment also over Capernaum, because this city had been exalted to the highest degree, from the fact that Jesus had selected it to be the center of His activity; and for this reason it was also to suffer the deepest fall. Jesus does not say this is to be as a punishment for their conduct. The connection shows this, as He is here thinking of the fact that they had shown themselves to be incapable of receiving His preaching of repentance which had been confirmed by the greatest of mir- 24 acles. The reference to Sodom, which did not have such an appeal to repent, because even in this case it

that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

(25) At that season Jesus answered and said, I <sup>1</sup> thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: (26) yea, Father, <sup>2</sup> for so it was well-pleas-

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<sup>1</sup>Or, *praise*.

<sup>2</sup>Or, *that*.

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would not have repented and been delivered from the divine judgment, but nevertheless in the final judgment can expect a lighter punishment, recalls the words in His address of instruction where He speaks of those who refuse to receive the disciples (x. 15), and seems to show that these Woes originally formed a part of that address, which is inserted by the Evangelist at this place, in order thereby to show at length how incapable of receiving the word the people were. This is shown from another point of view by the state- 25  
ments that are added and are expressly said to have been spoken exactly at this time. It appeared that the educated classes of the people, the Scribes and Pharisees, had not attained to the knowledge of who Jesus was and what He purposed doing. Jesus maintains that this was the result of the counsel of the All-ruling God, who had hidden this from them, because He, in accordance with the laws of the human soul as established by Him, shuts off the self-conceit of human wisdom from the truths of redemption; while, on the other hand, the simple-hearted people, who are not blinded by any prejudice, receive the message in an unprejudiced spirit, and for that reason is revealed to them what is hidden from the other class. Jesus glorifies the Father for the fact that this very thing is His good pleasure. For if the opposite had been done, then the simple-minded would necessarily be excluded 26  
from the knowledge of the truths of redemption, while the wise and the learned would only come to the conclu-

ing in thy sight. (27) All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. (28) Come unto me, all ye that labor and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your

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- sion that all their knowledge and wisdom does not lead to this knowledge, and decline to accept it in simplicity.
- 27 But how does Jesus know of this divine counsel? He knows it because God has confided to Him everything hidden or revealed that is necessary for carrying out His counsel. God, who alone, as the Searcher of hearts, knows this thoroughly, knew that He alone was fitted for this purpose; and He, who knows the Father as none other knows him, is alone fitted for the work of revealing Him to mankind, as He wishes to reveal Himself, i. e. as the One who in Jesus has brought salvation. And He can reveal Him to whomsoever He will. For as He glorifies the Father for the counsel according to which he determined to make known His revelation, so He fixes His purpose not to reveal the truths of redemption to any one except those to whom they are intended to be revealed. This divine counsel has
- 28 indeed a deeper foundation. Jesus invites all those
- 29 who are anxiously trying to fulfil the law, to come to Him, inasmuch as they are conscious of the insufficiency of their obedience, and find that unfulfilled duty a heavy burden. He is willing and able to furnish them with relief by showing them a new way of fulfilling the law of God. They need but to submit to His guidance and learn from Him and His life of what all the deepest roots of godliness consist, namely of that meek and heartfelt love which lends itself to the lowliest service and is not embittered by any ingrati-

souls. (30) For my yoke is easy, and my burden is light.

**XII** At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. (2) But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. (3) But he said unto them,

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tude on the part of others. In this school they will 30 find rest for their souls; for the yoke He lays upon them is easy to carry, because learning from Him who leads the way in the fulfilment of every duty, comes as a matter of course, as soon as we have learned to recognize Him as the divinely sent Mediator of salvation, from whom we cannot be separated, and whom we must follow. Those wise and learned of the people were in fact those who were not even oppressed by the burden of the law, for which reason He has little to offer these men, self-righteous in the conceit of their own virtues; as little as He has to reveal to those who think they are wise, and to those unrepentant masses who desire it still less than they.

The Evangelist expressly emphasizes the fact that just 1 at this time, when the people were showing that they were not capable of receiving the message of Jesus, the hostility of the Pharisees also began to show itself. The occasion for this was furnished them by a contention concerning the Sabbath. An illustration of this is given in the following episode. Jesus was going through the grain fields; and as His disciples were hungry, they began to pluck ears and to eat the grain. This was 2 permitted by the humane law of Deut. xxiii. 25; but as it just happened to be the Sabbath, the Pharisees looked upon it as a kind of harvest work, which of course was not allowed on the Sabbath day, and they complained to Jesus that His disciples were transgressing the Sabbath law. In reply Jesus referred them to 3

Have ye not read what David did, when he was hungry, and they that were with him ; (4) how he entered into the house of God, and <sup>2</sup>ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests ? (5) Or have ye not read in the law, <sup>3</sup>that on the sabbath day the priests in the temple profane the sabbath, and are guiltless ? (6) But I say unto you, that <sup>4</sup>one greater than the temple is here. (7) But if ye had known what this meaneth, <sup>5</sup>I desire mercy, and not sacrifice, ye would not

<sup>1</sup> 1 S. xxi. 6.

<sup>2</sup> Some ancient authorities read *they ate*.

<sup>4</sup> Gr. *a greater thing*.

<sup>3</sup> Num. xxviii. 9, 10.

<sup>5</sup> Hos. vi. 6.

- 4 1 Sam. xxi., where it is narrated that David with his companions went into the house of God—at that time the tabernacle—and there ate the shewbread, which, according to the law, only the priests were permitted to eat. Here there evidently was a case, where the Old Testament itself, which in no way rebuked this action, regards it as perfectly correct, that when in danger of life one can transgress the limitations laid down by the ordinances
- 5 for the religious duties of life. Indeed there are cases where the Old Testament even demands such transgression. When it so happens that the priests enter upon their public functions in the Temple on the Sabbath day, they evidently, if the purely external interpretation of the Sabbath laws is correct, violate the Sabbath ; and yet they are without guilt, because the law itself prescribes these observances. But if we would object by stating that they are engaged in the services of the sanctuary, it can be replied that the disciples are in
- 6 the service of One who is more than the Temple. For in Him for the first time God had in a perfect manner come to His people, and had before only typically dwelt in His sanctuary. In this reference Jesus could also have drawn attention to Hos. vi. 6, as He does, according to
- 7 our Evangelist, already in ix. 13. If they had understood the word of the prophet then they would rather have thought of mercy in considering the needs of the

have condemned the guiltless. (8) For the Son of man is lord of the sabbath.

(9) And he departed thence, and went into their synagogue : (10) and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day ? that they might accuse him. (11) And he said unto them,

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disciples, which had driven them to this seeming transgression of the Sabbath law, than have stringently condemned this violation, and would not have made the mistake of condemning those whom Jesus has now shown to be innocent. But this He can do because He, as the Son of man, who alone has perfectly fulfilled the law, and teaches us how to fulfil it, has the right to determine how the Sabbath law in accordance with the will of God is to be kept.

Since in the gospel of Mark the narrative of a healing 9 on the Sabbath day immediately follows the preceding, the Evangelist represents Jesus as having gone from there into the synagogue and as having come into collision there with His opponents again. It just so hap- 10 pened that a man was there, one of whose hands had been withered so that he had lost all power of using it; and the Pharisees accordingly put the question whether it would be lawful to heal him on the Sabbath day or not. Their purpose was to induce Jesus, not only to heal the man, but to express Himself on the principle involved, on the basis of which they could accuse Him of having violated the Sabbath law. On this occasion Jesus took some illustrations from daily life, showing that no man, partly out of pity, partly out of prudence, would hesitate to transgress even the demands of the Sabbath law nor would dare to apply the laws for Sabbath rest to these cases. If a single sheep falls into a 11 pit on the Sabbath day the owner would not hesitate at once to seize the animal and raise it upon its feet

What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (12) How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. (13) Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. (14) But the Pharisees went out, and took counsel against him, how they might destroy him.

(15) And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, (16) and charged

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- 12 again. And certainly a human being is more than a sheep, and it is a duty to help him in distress and to do  
 13 a good work even on the Sabbath day. Only after He had shown that He was entirely justified in His action did He direct the man to stretch out his hand, and at once his power to use it returned, and it was healed like the other. Such cases as these called forth the deadly hostility of the Pharisees against Jesus. He was in their eyes not only a breaker of the Sabbath law, who according to the law deserved death, but He had defended His actions in a way so in accordance with the sober judgment of all, that they were very careful not to reply to them by tricky answers. But from this fact His victory over them, who had all along been the undisputed leaders of the people, was sealed. For this reason they began from the moment when they left the  
 15 synagogue, to counsel diligently how they could slay Him. Jesus knew well what was going on in the hearts of His enemies and withdrew, in order to avoid this fruitless controversy. But He kept right on in His work of healing, without asking whether it was the  
 16 Sabbath day or not on which He healed the sick. He however tried to avoid all excitement in connection with these healings, and therefore at all times commanded those whom He healed not to mention Him as the one



them that they should not make him known: (17) that it might be fulfilled which was spoken through Isaiah the prophet, saying, <sup>1</sup>

- (18) Behold, my <sup>2</sup>servant whom I have chosen;  
My beloved in whom my soul is well pleased:  
I will put my Spirit upon him,  
And he shall declare judgment to the <sup>3</sup>Gentiles.
- (19) He shall not strive, nor cry aloud;  
Neither shall any one hear his voice in the streets.
- (20) A bruised reed shall he not break,  
And smoking flax shall he not quench,  
Till he send forth judgment unto victory.
- (21) And in his name shall the <sup>4</sup>Gentiles hope.

<sup>1</sup>Is. xlii. 1 ff.      <sup>2</sup>See marginal note on Acts 3. 13.

<sup>3</sup>See marginal note on ch. 4. 15.      <sup>4</sup>See marginal note on ch. 4. 16.

who had healed them. In this conduct of Jesus the 17 Evangelist sees the fulfilment of a word of the prophet Isaiah (xlii. 1-4,) where the servant of Jehovah is described, whom God has selected as the object of His love, in whom He is well pleased, and whom He has for this reason anointed with His Spirit and who accordingly is the Messiah. Of this one it is there narrated, that 19 although Jehovah has extended to Him the judgment over the heathen, He does not for this reason enter upon sharp controversies and does not cause any public excitement. It is clear how this picture exactly fits to the conduct of Jesus; and if He does not at once to the Pharisees, who have proved their enmity to God by their plots to murder Jesus, announce their judgment, He abstained from this because He did as the prophets had foretold. He did not want by such stringent treatment entirely to destroy the remnant of good that was still in them, but to try if the judgment concerning them, which was already contained in the proof that He gave of the correctness of His healings on the Sabbath, could not overcome them and thus lead to a victory of the truth. The conclusion of the account of the prophet, however, is of special importance for the

(22) Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. (23) And all the multitudes were amazed, and said, Can this be the son of David? (24) But when the Pharisees heard it, they said, This man doth not cast out demons, but <sup>2</sup>by <sup>3</sup>Beelzebub the prince of the demons. (25) And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and

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<sup>1</sup> Or, *a demoniac*.

<sup>2</sup> Or, *in*.

<sup>3</sup> Gr. *Beelzebub*.

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Evangelist, for it was thus that even the Gentiles could put their hopes on one who proceeded as He did against His enemies, if He was pronounced to be the Messiah, the Bringer of salvation.

- 22 At this time, when the hostility of the opponents constantly became more bitter, the slander of the Pharisees mentioned in ix. 34, was uttered. He had healed a demoniac, whom the evil spirit had deprived not only of speech, but also of sight, and who now
- 23 recovered both. The Evangelist gives a vivid picture of the amazement of the masses at this miracle by relating that even those who up to this time had not believed in Him now began to ask themselves whether one who could do such great miracles was not in reality the promised Son of David. This was one of those occasions when the Pharisees tried to destroy the impression made by the driving out of devils, on the part of Jesus, by claiming that He did so through the power of the chief of the evil spirits, who gave Him the power in order to draw men. Jesus, however, saw through their wickedness, by which they, in order to rob Him of the sympathies of the people, resorted to slander, which they themselves could not possibly have believed. Jesus illustrates the ridiculous character of
- 25 the charges by several examples. A kingdom in which different parties contend against one another will infallibly be destroyed by internecine war, and the government of a city, or of a house which is divided against

every city or house divided against itself shall not stand : (26) and if Satan casteth out Satan, he is divided against himself ; how then shall his kingdom stand ? (27) And if I <sup>1</sup> by <sup>2</sup> Beelzebub cast out demons, <sup>1</sup>by whom do your sons cast them out ? therefore shall they be your judges. (28) But if I <sup>1</sup>by the Spirit of God cast out demons, then is the kingdom of God come upon you. (29) Or how can one enter into the

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<sup>1</sup> Or, *in*.

<sup>2</sup> Gr. Beelzebub.

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itself cannot be permanent. But if Satan combats 26 the satan who is doing his work in the evil spirits that hold possession of the demoniacs, by exciting his subordinates against himself, then certainly his kingdom cannot stand. But now there were among these people who opposed Him not a few who were sorcerers. If they, then, claimed that it was possible to drive out the devil by the power of the Devil, they were thereby putting the sorcerers under the same charge. But if they would not apply this rule to their own people, their action thereby showed the inconsistency of the position that they maintained that His driving out of devils was something of a different kind from that practised by the sorcerers ; and that, accordingly, this could be only through supernatural power. If He had now shown that this could not have been through the power of the Devil, only one thing remained, namely, that He was driving out the devils through the power of God and through His Spirit. But if this was a fact, then it had become clear 28 that the time had come when the power of God had begun to gain the victory over the power of Satan ; so that the kingdom of God was already appearing in Him. In this case, naturally, He would be one who is more powerful than the Devil, and indeed had already conquered him. For as it is impossible to rob the 29 house of one who is mighty unless we have first deprived him of his power, so would He be unable to

house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. (30) He that is not with me is against me; and he that gathereth not with me scattereth. (31) Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. (32) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither

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overcome the power of Satan in the demoniacs unless He had first gained the victory over Satan himself. From this we see that He must have told His disciples of His experience with the Devil at the time of His temptation in the desert, as this appears from the contents of chapter iv.

Now Jesus proceeds to show how the Pharisees have come to this manifestly groundless calumny.

30 They had not been able to join Him as His disciples; for this reason they, as a matter of necessity, were hostile to Him. They had not been willing to help Him in the upbuilding of the kingdom of God in Israel, and for that reason they necessarily would seek to destroy His work; for it is impossible to be neutral

31 in regard to Him. But He seeks to warn them. If they, in the face of the clear proof that He is driving out devils only by the power of the Spirit of God, yet slander Him, saying that this was the work of the Devil, then they blasphemed thereby the Spirit Himself. And even if every other sin and blasphemy can be forgiven, this is the unpardonable sin. Even if a person speaks in such a way against the Son of Man, it can be forgiven him, because, perchance, he does not know Him as the One He is. But the power of the Holy Spirit in the driving out of devils cannot be denied; therefore an evil word against Him cannot be

in this <sup>1</sup>world, nor in that which is to come. (33) Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. (34) Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. (35) The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. (36) And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. (37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(38) Then certain of the scribes and Pharisees answered

<sup>1</sup> Or, age.

forgiven, because it shows permanent hardening. But 33 the character of each tree must be judged by the nature of its fruits, since the tree can only be judged by its fruits. Therefore He recognizes the wickedness of 34 their slanderous work just as surely as the mouth can only speak what the heart contains. The heart is, as 35 it were, the storehouse, from which the mouth can only utter what it finds there. Accordingly, whoever brings forth from there something bad, shows that his heart is wicked, and vice versa. Nor can it be said that single words cannot be something so bad, that Jesus should designate such as an unpardonable sin. 36 For every one of his words a man will be compelled to give an account on the day of judgment, even if it were only an idle and insignificant, and therefore unjustifiable word. For his words are the infallible index of 37 the condition of the heart of a man, and from that he will be pronounced good or be condemned in the judgment.

Another proof of the hostility of His enemies was their demand for a sign, by which they intended to demonstrate the weakness of Jesus in the presence of the whole people. This demand proceeded from a number 38

him, saying, Teacher, we would see a sign from thee. (39) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: (40) for as Jonah was three days and three nights in the belly of the <sup>1</sup> whale; so shall the Son of man be three days and three nights in the heart of the earth. (41) The men of Nineveh

<sup>1</sup> Gr. *sea-monster*.

of Scribes, who, although they hated Him as much as the Pharisees did, were yet more willing to recognize Him as a Rabbi, and they approach Him with their request in a seemingly friendly spirit. The Evangelist regards their demand as an answer to the remarks uttered by Jesus against the Pharisees; for as Jesus had claimed that the kingdom of God had come in Him, then He certainly must be able to prove it by one of those signs which the prophets had declared  
 39 would precede the Messianic period. Jesus, however, in His reply does not directly comply with their wishes, but states that no sign like that demanded could be given to a generation like the present, which was wicked and had been guilty of that rebellion against God, which in the Old Testament is often called adultery. It was doubtless because the Scribes knew that the whole people were longing for such a sign, that they  
 40 brought the question forward. To them He declares that only the sign of the prophet Jonah will yet be given, i.e. the sign of His resurrection. When the people through their indifference, and His enemies through their maliciousness, shall have brought Him to His death, then God would in a very short time deliver Him from the realm of the dead, as He had once delivered Jonah from the belly of the whale  
 41 (Jonah ii). No other sign would do the present generation any good. For in the days of the judgment the inhabitants of Nineveh would come and bring

shall stand up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, <sup>1</sup> a greater than Jonah is here. (42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, <sup>1</sup> a greater than Solomon is here. (43) But the unclean spirit, when <sup>2</sup> he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. (44) Then <sup>1</sup> he saith, I will return into my house whence I came out ; and when <sup>2</sup> he is come, <sup>2</sup> he findeth it empty, swept, and garnished. (45) Then goeth <sup>2</sup> he,

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<sup>1</sup> Gr. *more than*.

<sup>2</sup> Or, *it*.

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their condemnation, because they had been the living witnesses of the fact that it was possible to repent as a result even of Jonah's preaching, while they, who had One who was much more than Jonah, did not repent. The queen of the south, who possessed all that her heart 42 could desire, and had not hesitated to undertake a great journey in order to hear the wisdom of Solomon (cf. 1 Kings. x.), will condemn them who had had closest intimacy with that One who was more than Solomon, and yet had hardened themselves against His word. What good could signs do to such a people? It is true that they had once shown a better disposition, when the appeal of the Baptist for repentance caused a great revival, and when in the first excitement they 43 flocked around Jesus. But theirs had been the experience of the one possessed of a devil, and of whom, perhaps, the Jewish exorcists had for a certain time driven out the evil spirit. But when he returned to his former sinful life, then the evil spirit, who so long had been wandering about without rest in the desert, found his former place of abode prepared for him attractively, and returned with seven spirits worse than himself ; so that the demoniacal possession of that man was more complete than before. This will be the fate of the present evil generation. After it has sunk back

and taketh with <sup>1</sup>himself seven other spirits more evil than <sup>1</sup>himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

(46) While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. (47) <sup>2</sup>And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. (48) But he answered and said unto him that told him, Who is

<sup>1</sup>Or, *itself*.

<sup>2</sup>Some ancient authorities omit ver. 47.

into its old impenitence and hardness of heart, it will end only by slaying the Messiah. But then will the hour have come for God to give them a sign that will do them some good, and that is the sign of Jonah.

- 46 The narrative of the visit of the relations of Jesus had in the oldest traditions already been connected with one of the two preceding events. The Evangelist makes use of it, to show that in the cases described in the dark picture that Jesus has just drawn of the people, there were exceptions. Here, too, it is presupposed that the last address was delivered not to the Scribes but
- 47 to the people. Jesus, however, was still engaged in that discussion, when it was announced to Him, that His relatives were standing without and wanted to speak to Him. The Evangelist presupposes that it was in the house where Jesus, surrounded as was so often the case by crowds of people, from among whom the demoniac had been brought to Him, had held His discussion with the Pharisees and Scribes. But as it is taken for granted as indubitable from i. 25, that the marriage of Joseph and Mary was in no wise a mock marriage, but that she later bore other children to him, so those who are here called His brethren were naturally
- 48 actual sons of Mary and Joseph. And when Jesus asks who His mother is and who are His brothers, there is here nothing that implies a denial of His genuine rela-



my mother? and who are my brethren? (49) And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! (50) For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

**XIII** On that day went Jesus out of the house, and sat by the sea side. (2) And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all

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tions. He wishes in this way to prepare them for the 49 declaration, that He knows of more intimate ties than those of blood, and points to His twelve disciples, as those who are His real kinsmen. That He by this does 50 not at all wish to repudiate His family relations, He expressly shows by the fact that He does not place the disciples in a contrast to those present as such, but adds in an explanatory way that the essence of real relationship for Him does not lie in this, that He has a brother or sister or mother, in the flesh, but in the fact of their being like unto Him. Moreover, the relationship between them lies in this, that He fulfils the will of His father in Heaven, and His disciples do the same.

Since Mark in his gospel immediately connects with 1 the preceding narrative the great parable series, our Evangelist understands that Jesus at once left the house where the foregoing had occurred, and went down to the sea and sat down there. But as a great multitude streamed forth to Him and were not able to find room on the narrow bank, for sitting down around Him and listening to Him, He entered into a boat and sat down in it, while the people spread themselves out along the shore. Of the many parables which He on this occasion spoke to the people, the Evangelist tells us first of the parable of the sower and the seed. Here we see plainly, what the Evangelist under-

the multitude stood on the beach. (3) And he spake to them many things in parables, saying, Behold, the sower went forth to sow ; (4) and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them : (5) and others fell upon the rocky places, where they had not much earth : and straightway they sprang up, because they had no deepness of earth : (6) and when the sun was risen, they were scorched ; and because they had no root, they withered away. (7) And others fell upon the thorns ; and the thorns grew up and

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stands by parables. They are word pictures, in which Jesus narrates some incident in the common course of natural human life, in order to point out the law that is operative there as one that is applicable to the higher life also. What He here tells us of the sower who on one occasion went out to sow his seed, is certainly nothing else than what he regularly does when engaged in this  
 4 work. It will happen to the best of sowers, that when he is sowing along the edge of his field, some seed will fall upon the path which runs along the field. Nothing, in the nature of the case, can come out of these, as the  
 5 birds will alight and eat the seed. In the same way there are found even in the best of fields certain places, where the rocky ground of Palestine shows itself and is covered only by a thin layer of earth. This hot rock easily warmed this coating of earth and readily caused the seed to shoot up, for the simple reason that there was no deep soil for it to penetrate. But just for the same reason it is impossible for the seed to develop strong roots, and because the shoot cannot there secure strength and substance from the ground, it is easily scorched by the rising sun and withers away as quickly as it came forth. Again, there are other places where the seeds of thorns are already lying in the ground. If the seed of the sower falls upon such spots, the thorns also spring up with it until they gradually

choked them: (8) and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. (9) He that hath ears<sup>1</sup>, let him hear.

(10) And the disciples came, and said unto him, Why

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<sup>1</sup>Some ancient authorities add here, and in ver. 43, *to hear*: as in Mk. 4. 9; Lk. 8. 8.

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smother it. Only a part of the seed fell upon good ground. But even all of this is not equally productive. In this way it happens that some of the grain corns produce one hundred, others sixty, and others thirty grains. The parable closes with the injunction to heed it carefully. In this a plain indication of its deep significance is given. And as Jesus later on expressly states that the secrets of the kingdom of heaven are contained in the parable that He is now speaking, so are they to point out the manner in which the kingdom of God is established upon earth. It is not to come as the people had expected, through a direct, irresistible exhibition of divine power, but through a spiritual development, the success of which depends as much on the condition of the human heart, just as the success of the work of the sower depends on the character of the field upon which the seed falls. There are those who absolutely cannot be affected by the word; again, those with whom it has only a passing success; and again, those in whom its effects are rapidly displaced by counter influences. And this was in fact the fundamental idea of this whole plan of the gospel, which purpose this parable is especially to serve in order to show that the activity of Jesus was successful only in a very small section of the people, and here, too, in different degrees.

When Jesus began to relate His second parable, the 10 disciples came to Him and asked Him the reason of His speaking in parables, with the assumption that Jesus would interpret the parables to them, but not to the

speakest thou unto them in parables? (11) And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. (12) For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. (13) Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. (14) And unto them is fulfilled the prophecy of Isaiah, which saith,

<sup>1</sup> By hearing ye shall hear, and shall in no wise understand;  
And seeing ye shall see, and shall in no wise perceive:

(15) For this people's heart is waxed gross,  
And their ears are dull of hearing,

<sup>1</sup> Is. vi. 9, 10.

- 11 people. Jesus accordingly answers, that to them has been granted the privilege of understanding through His explanations, the secret information concerning the character of the kingdom of God, that was to be found  
12 in the parables, and this only for the reason, that he who already has something, that is, the ability to receive the word, can receive more, namely, the interpretation as well as the parable, while those who have not this ability will also lose that which they have, because the parable without its interpretation is with-  
13 out significance and is soon forgotten. But the people are without perception; they lack understanding to receive even a truth which is introduced by a figure. For this reason the word is given to them only in a figurative form, and is worthless to them. This inability which has practically developed on the part of the people into an absolute incapacity to receive any spiritual truth, to the consideration of which the Evangelist in this part of his book repeatedly returns, is declared to be a judgment of God. Those who again and again refuse to hear, are now no longer allowed the power to  
14 hear. Thus is fulfilled in their case what the prophet once declared to be a divine judgment upon the people

And their eyes they have closed ;  
 Lest haply they should perceive with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

(16) But blessed are your eyes, for they see ; and your ears, for they hear. (17) For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not. (18) Hear then ye the parable of the sower. (19) When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil one, and snatcheth away that which hath been sown in his heart. This

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of Israel (Is. vi. 9, 10). Over against these Jesus 16 declares His disciples blessed, who were still able to see and to hear that which the prophets and the men of God in the past had in vain desired to see, namely, the fulfilment of the promises which Jesus has brought, if they understand the way in which He has established the kingdom of God. But this can be understood only if they hear the explanation of the parable as Jesus now proceeds to give it to His disciples.

What is there said of the seed that falls on the way- 19 side is true of everybody who hears the preaching of Jesus concerning the kingdom, but is utterly incapable of understanding it. Through his purely external hearing nothing but the figure of speech has entered into his heart, without his having any conception of its higher meaning, and accordingly Satan comes and takes it away from him again. A word that to the hearer seems to be without significance, is soon forgotten. In this way the dull-mindedness of the people in general is pictured, in which case the word of Jesus enters into one ear and goes out of the other, and they do not become real hearers. But what is said of the

is he that was sown by the way side. (20) And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; (21) yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. (22) And he that was sown among the thorns, this is he that heareth the word; and the care of the <sup>1</sup> world, and the deceitfulness of riches, choke the word, and he be-

<sup>1</sup> Or, *age*.

seed that falls on the stony ground, applies to the  
 20 indifference that is equally widespread. Open to every  
 impression, many a one receives the word quickly and  
 gladly; but it is not allowed to take root in their  
 hearts, because every impression made upon them is  
 only of short duration. Every new impression easily  
 21 drives out the preceding one. This appears at once  
 when persecutions arise, which Jesus had foretold  
 would occur to all of His disciples, and bring troubles  
 upon them such as had already in the Old Testament  
 been compared to the scorching of the sun's rays. The  
 superficial impression received cannot stand the revul-  
 sion of feeling that is aroused in them, when they  
 suffer persecutions on account of the word; and the  
 impression of this experience expels all other impres-  
 22 sions so that the faith is repudiated. But what is said  
 of the seed that falls upon the thorny ground applies  
 to those who indeed accept the word but will not cast  
 away the worldly-mindedness that rules in their hearts.  
 They are those of whom Jesus has said that they desire  
 to serve two masters, which, however, is an impossibil-  
 ity. Hence with them it will always be true, that the  
 cares of the world and riches, which deceive the heart  
 by pretending that they are the greatest good, at last  
 make it impossible for the word to have any effect, and  
 accordingly the word is not heeded. Only the seed  
 that falls upon the good ground is a picture of those in

cometh unfruitful. (23) And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

(24) Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: (25) but while men slept, his enemy came and sowed <sup>1</sup>tares also among the wheat, and went away. (26) But when the blade sprang up and brought forth fruit, then appeared the tares also. (27) And the <sup>2</sup>servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? (28) And he said unto them, <sup>3</sup>An enemy hath done this. And the <sup>1</sup>servants say

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<sup>1</sup> Or, *darnel*.

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Gr. *A man, that is an enemy*.

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whom the word that is heard is fully understood, and for this reason has its due effect. This effect, however, 23 will not be the same in all cases. But where it is really present, there a person truly becomes a child of the kingdom of God and experiences in himself how Jesus establishes this kingdom in the hearts of men, which the people do not understand, and cannot understand, because it remains a deep secret for them.

When Jesus returned to His teaching by parables in speaking to the people, He expressly stated that the parable of the tares among the wheat referred to the kingdom of God, and particularly to the experiences which had already been undergone in that kingdom as founded by Him. A man sowed wheat in his field, but during the night the enemy sowed tares among the wheat. But as the blades of tares look very much like 26 those of wheat, their presence was not detected until the grain began to appear. The question of the serv- 27 ants as to where the tares came from, is intended again to draw attention to the main thing in the parable and their proposal to gather together the tares in order to submit them to the decision of the householder, in which the real meaning of the parable is to be found.

unto him, Wilt thou then that we go and gather them up? (29) But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. (30) Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

(31) Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: (32) which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

(33) Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three <sup>1</sup> measures of meal, till it was all leavened.

<sup>1</sup> The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

- 29 The point is, that since no sensible farmer would think of having the tares growing among the wheat pulled out, because then, as a necessary result, the wheat would be uprooted with them, but would not separate the two before the time of the harvest, so the Founder of the kingdom of God could not begin, as John the Baptist had expected Him to do, with the divine judgment,
- 30 which is to separate the good from the evil. For even into the kingdom of God, as founded by Jesus, evil still will find its way; and since there is no Searcher of hearts on earth, and as it is possible that in the course of time bad members may develop into good, so these can be separated only at the end.
- 31 Upon this follow at once the companion parables of the mustard seed and the leaven, in which is pictured how the kingdom of God, starting from the smallest beginnings, will yet in the end embrace all people and is
- 32 destined to penetrate their entire life. The mustard seed which a man sows upon his field, is the smallest of all the seed and yet becomes the largest of all the garden plants, under the tree-like branches of which
- 33 the birds build their nests. The leaven, which the



(34) All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them : (35) that it might be fulfilled which was spoken through the prophet, saying,

<sup>1</sup> I will open my mouth in parables ;

I will utter things hidden from the foundation <sup>2</sup> of the world.

(36) Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. (37) And he answered and said, He that soweth the good seed is the Son of man ; (38) and the field is the world and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil one ; (39) and the enemy that sowed them is the devil : and the

<sup>1</sup> Ps. lxxviii. 2.

<sup>2</sup> Many ancient authorities omit of the world.

woman mixes with the amount of dough usually used for baking, will gradually leaven the whole lump.

The Evangelist once more expressly states that Jesus 34 on this occasion spoke only through parables to the people, and finds in this a fulfilment of Ps. lxxviii. 2, where according to his interpretation the psalmist speaks of the teaching method of the Messiah, who would 36 speak in riddles the secrets that had been hidden since the foundation of the world. But when He had dismissed the people and had gone back home, the disciples ask Him for an explanation of the parable of the tares, as He had explained to them that concerning the sower. In this case too, the answer is rather an edifying appli- 37 cation than an explanation, and had already been given by Jesus at the outset. Here the main stress is laid on 38 the fact that the good seed, which, as a result of its being sown by the Son of man, grows up in the world, are the participants of the kingdom of God, and all the tares which appear among the wheat, are the work of the Devil, who knows how to mingle those who at heart are his with the members of the kingdom. But 39 above all He in warning words points to this, that at

harvest is <sup>1</sup> the end of the world ; and the reapers are angels. (40) As therefore the tares are gathered up and burned with fire ; so shall it be in <sup>4</sup> the end of the world. (41) The son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, (42) and shall cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth. (43) Then shall the righteous shine forth as the son in the kingdom of their Father. He that hath ears <sup>2</sup>, let him hear.

(44) The kingdom of heaven is like unto a treasure hidden in

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<sup>1</sup> Or, *the consummation of the age*

<sup>2</sup> See ver. 9.

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the end of the world, which is to come with the judgment indicated by the harvest in the parable, the Son of man will cause His angels to collect from His kingdom those who have in it led many into unbelief and sin, and more particularly those who in the days of the Evangelist, as we hear in vii. 23, had refused to acknowledge the divine law as binding and had done only evil. Their lot will be the fire of hell, which on the basis of Dan. iii. 6, is represented as a furnace where weeping and gnashing of teeth prevail. The righteous, however, i. e. the members of the kingdom of God, because they are pleasing to God, shall shine in the perfect state of the kingdom of God, with a glory which can only be compared to the splendor of the sun.

44 The other parables dealing with the kingdom of God which have been handed down, the Evangelist describes as having been spoken to the disciples. The first two, dealing with the treasure and the pearl, form a pair of parables with the common underlying thought, that everybody is willing to give up everything else in order to acquire in exchange that which he regards as the most valuable of all. The first parable presupposes the unique case of somebody by chance finding a treasure in the field belonging to somebody else. He disposes of everything he has in order to acquire possession of

the field ; which a man found, and hid ; and <sup>1</sup> in his joy he goeth and selleth all that he hath, and buyeth that field.

(45) Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls : (46) and having found one pearl of great price, he went and sold all that he had, and bought it.

(47) Again, the kingdom of heaven is like unto a <sup>2</sup> net, that was cast into the sea, and gathered of every kind : (48) which,

<sup>1</sup> Or, *for joy thereof*.

<sup>2</sup> Gr. *drag-net*.

this field and the treasure hidden therein. It is self-evident that Jesus does not want to teach what we are to do in such case, or to deny that it would be our duty to notify the owner of the field in order not to cheat him in securing this valuable piece of land. He makes use of this similitude merely because it aptly sets forth, how one unexpectedly learns from the preaching of Jesus, that it is possible by being His disciple to attain the kingdom of God, and therefore spares no sacrifice in order to join the ranks of His subjects. On the other 45 hand, the dealer in pearls is one who, after a long search, has finally found salvation in becoming a disciple of Jesus, and now in this must be willing to take upon 46 himself the heaviest burdens and make the greatest sacrifice demanded of him in order to attain this kingdom in its perfection. The parable of the fisher- 47 man's net certainly originally formed one of a pair with the parable of the tares, for it illustrates the same principle. Only it shows this, that already at the foundation of the kingdom unworthy members find their way into the circle of the disciples, as nobody who comes shall be hindered from joining, because it is surely possible that he may become a good disciple. For according to this parable, too, it will be possible 48 only at the end of the development, during which time the work of gaining new members for the kingdom is continually going on, to separate between the true and

when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. (49) So shall it be it <sup>1</sup>the end of the world: the angels shall come forth, and sever the wicked from among the righteous, (50) and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

(51) Have ye understood all these things? They say unto him, Yea. (52) And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

(53) And it came to pass, when Jesus had finished these parables, he departed thence.

<sup>1</sup> Or, *the consummation of the age.*

49 the false members. For this reason the parable also closes with a warning reading exactly as the parable  
51 of the tares does (cf. v. 41, 42). When the disciples in reply to the question of Jesus, whether they have understood what had been said, declare that they have, He again shows to them in a parable how this success has resulted from the selection of the parables as a method of teaching, and that for this reason His  
52 method is the most suitable for His purpose. As a householder, when he exhibits his treasures, brings out not only new treasures but also the family pieces of long standing, thus too the right teacher of the Scriptures, who has not been merely a pupil in the school of some rabbi, but has been in the school of the kingdom of God itself, i. e. has by actual experience become a member thereof, will understand its character. Then He too makes use of the parables to illustrate and to explain the new truths concerning the character of the kingdom by the well-known phenomena of nature or of human  
53 life. With the remark that Jesus, after He had completed these parables, went thence, the Evangelist marks this as the close of a stage in His work, in order now to make mention of an episode which constitutes

(54) And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these <sup>1</sup> mighty works? (55) Is not this the carpenter's son? is not his mother called Mary? and his brethren, <sup>2</sup> James, and Joseph, and Simon, and Judas? (56) And his sisters, are they not all with us? Whence then hath this man all these things? (57) And they were <sup>3</sup> offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in

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<sup>1</sup> Gr. *powers*.

<sup>2</sup> Or, *Jacob*.

<sup>3</sup> Gr. *caused to stumble*.

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the most flagrant example of hard-heartedness on the part of His contemporaries, namely, the visit of Jesus in Nazareth.

When Jesus, probably for the first time after His 54 entrance upon the public ministry, returns to His native city, and, as He was accustomed, began to teach in the synagogue, the people indeed were astounded at His wisdom and at His miracles, of which they had heard, but could not understand how He had attained such eminence. They state that He is the son 55 of the well-known carpenter and are able to mention His mother and brothers by name. His sisters, who it 56 seems were the only ones yet living in the city, possibly because they were married in Nazareth when the family had moved elsewhere, could at any moment testify, that He was nothing but a member of this insignificant family. It was accordingly jealousy against 57 their fellow-citizen, who, in their opinion, had without any justification, risen so high, that closed the hearts of His fellow-citizens to Him and prevented them from believing in Him. Jesus then explains that it is the way of the world, that a prophet nowhere finds so little honor as in his own fatherland and in his own family. For neither did the latter, as we have seen, join the closer circle of His actual followers, but they did so because the exalted expectations which had been awakened in them through the prophecies that had been spoken

his own house. (58) And he did not many <sup>1</sup>mighty works there because of their unbelief.

XIV At that season Herod the tetrarch heard the report concerning Jesus, (2) and said unto his servants, This is John the Baptist ; he is risen from the dead ; and therefore do these powers work in him. (3) For Herod had laid hold on

<sup>1</sup> Gr. *powers*.

58 concerning Him in His infancy, were still unfulfilled. So great was the apathetic indifference which Jesus met with in His fatherland, that even the need for healing could not cause them to have confidence in the great Worker of miracles, and accordingly He could not do any of His miracles in this place. But as this second part of the gospel began prophetically with a look toward the final fate of Jesus expressed in His address of instruction to His disciples, so too it closes with the death of the Baptist, which the Evangelist has no doubt chosen as a prophetic type of the death of Jesus.

- 1 In order to come back to John, the Evangelist remarks that at this time, in the account of which the second part of his book is taken up, the report of Jesus also reached the court of the Tetrarch, where, how-
- 2 ever, it only awakened superstitious fears. Herod declared to his courtiers, who in regular Oriental manner are called his slaves, that this worker of miracles could be none other than the Baptist, who had risen from the dead, since only in one who had himself reappeared in life in a miraculous manner could such wonderful powers show themselves as were presupposed by the signs of wonder reported of Jesus. Here we suddenly hear of the death of the Baptist, and thus occasion is given to explain how this occurred. But this explanation must go back still further ; for we read in xi. 2, that John was in prison, after he had by God been delivered over into the hands of his enemies (cf. iv. 12),
- 3 but nothing is said as to how this happened. It was

John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. (4) For John said unto him, It is not lawful for thee to have her. (5) And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (6) But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. (7) Whereupon he promised with an oath to give her whatsoever she should ask. (8) And she, being

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Herod who arrested him and put him in prison, and did so because the Baptist had declared to his face that his marriage with Herodias was illegal. It was illegal 4 in two ways: for, in the first place, he had enticed her away from his stepbrother, whose wife she was, and on her account he had cast aside his legal wife, the daughter of Aretas, king of the Arabs; and then, according to Lev. xviii. 16, a marriage with a sister-in-law was forbidden. The Evangelist presupposes that Herod 5 had from the outset wished to kill the Baptist, but was deterred only by fear of the people, who regarded him as a prophet. With this statement the subsequent intimation that afterwards, when he had been induced to take the Baptist's life, he was sorry, is not in full agreement; but here we have the traces of an older form of the narrative, from which we learn the details of this matter. The opportunity for this crime was given by a plot that had without doubt been conceived by Herodias, who had been most deeply offended by the plain words of the Baptist and entertained the fear that he would persuade the Tetrarch to dissolve his illegal marriage. For when Herod, evidently encircled by his 6 courtiers, was celebrating his birthday, he caused her daughter to dance before the festal assembly; and when the king, delighted at the spectacle, promised with an oath to fulfil any wish of hers, the mother in- 8 stigated her to ask for the head of the Baptist.

put forward by her mother, saith, Give me here on a platter the head of John the Baptist. (9) And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; (10) and he sent and beheaded John in the prison. (11) And his head was brought on a platter, and given to the damsel: and she brought it to her mother. (12) And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

(13) Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes

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9 The Tetrarch, who is here in the wider sense of the term called king, could not possibly violate his word, which he had given with an oath in the presence of his boon  
10 companions, and he at once directed that her wish be  
12 carried out. The disciples of John had only the sad comfort of burying the body of their master; and with the remark that Jesus was informed of his death, the Evangelist returns to the story of the latter. He accordingly presupposes, and certainly rightly, that the execution of John took place in the second period described in the gospel. He now begins his third part, in which he describes the closing events of the Galilean activity; and in doing so, he follows throughout the order of events as recorded in the older narrative in the gospel of Mark.

13 According to our Evangelist, it was the news of the beheading of John that induced Jesus to avoid all occasions on His part of attracting the attention of Herod to Himself, by retiring to a desert. The Evangelist, accordingly, presupposes that Jesus has returned from Nazareth to His usual abiding place at Capernaum, where His disciples find Him; and then, having entered a ship, He goes to the eastern shore. But when the report was spread here that He had returned and had gone to the eastern shore, crowds of people follow



heard *thereof*, they followed him <sup>1</sup> on foot from the cities. (14) And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. (15) And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. (16) But Jesus said unto them, They have no need to go away; give ye them to eat. (17) And they say unto him, We have here but five loaves, and two fishes. (18)

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<sup>1</sup> Or, *by land*.

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Him, also from the cities of the western shore, by going on foot around the northern edge of the lake. This is exactly as it was before (cf. iv. 25; viii. 1), only that in this case it was not the desire to hear Him that caused them to come to Jesus, but the wish to have their sick healed. For when Jesus, coming forth from His retirement, sees the great multitude assembled, He is filled with compassion for them, and, although He is no longer able to do anything with this thoroughly hardened people, He yet devotes Himself to them and heals their sick. While doing this the late afternoon had come, the first of the two evenings, which the Jews were accustomed to distinguish (cf. Ex. xii. 6). Now the Evangelist tells the story of the feeding of the five thousand. The disciples had drawn the attention of Jesus to the fact that the crowds could not there in the desert secure any food, and that it was already too late to dismiss them in order to get something to eat. They ask Him, nevertheless, to let them go, so that they can buy food in the neighboring villages, as they themselves naturally had nothing to give them. Then Jesus speaks the memorable word that it would not at all be necessary for the crowds to go away, and that the disciples should give them to eat. The latter, in reply, draw attention to the small supply of food on hand, which certainly would not suffice for this purpose. Jesus, however, directs that they bring

And he said, Bring them hither to me. (19) And he commanded the multitudes to <sup>1</sup> sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. (20) And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. (21) And they that did eat were about five thousand men, besides women and children.

(22) And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he

<sup>1</sup> Gr. *recline*.

it to Him, and sends word to the masses that they  
 19 shall lie down on the grass as though for a meal. He then takes the five loaves and the two fishes, and, like the father of a household, pronounces the blessing over them, raising His eyes to heaven, glorifying God for the gift. Then, after having broken the bread, He gives it to the disciples, and these to the multitude. In this way it happened that the words of Jesus, which had seemed  
 20 incomprehensible to them, were yet fulfilled. They gave the people to eat; and notwithstanding the small supply, these were all satisfied. Indeed, the disciples gathered together the broken pieces, and each disciple  
 21 had one traveling basket full. And yet the number who ate were five thousand men, and, the Evangelist yet adds, the women and children who also partook of the food were not counted. Very remarkable is the  
 22 close of the story. The fact that Jesus was at once, after the meal, compelled to urge His disciples into the boat in which they had come and proceed ahead of Him, presupposes the fact that the disciples were not at all inclined to do this; and yet we do not understand what detained Jesus on the eastern coast. For if He departed with the disciples, the multitude would scatter of themselves, and we cannot understand

should send the multitudes away. (23) And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, He was there alone.

(24) But the boat <sup>1</sup> was now in the midst of the sea, distressed by the waves; for the wind was contrary. (25) And in the fourth watch of the night he came unto them, walking upon the sea. (26) And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. (27) But straightway Jesus spake unto

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<sup>1</sup> Some ancient authorities read *was many furlongs distant from the land*.

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why He was compelled first to dismiss them. Still 23 more remarkable is this, that after He had done this He did not, as the disciples had expected, return by way of the northern edge of the lake on foot, in order to precede and to meet them, but by Himself withdrew to the higher hills in order there to pray. Here it is clear that the Evangelist is guided in his story by an older tradition, which, indeed, was acquainted with the facts, but not with their inner connection. Only through the eyewitness report, found only in John, do we understand the whole matter clearly. The narrative closes with the statement that in the later evening, i. e. after sundown, Jesus was alone in those districts in the mountains.

Now comes the narrative of the night voyage of the 24 disciples. The boat was already a number of stadia away from the land, and, as it encountered opposing winds, was hard pressed by the waves. Then in the 25 fourth watch of the night, between three and six in the morning, Jesus came to them walking on the sea. 26 When the disciples saw this, they thought that this could not be so, and, imagining that they saw a ghost, began to cry out for fear, until Jesus, by speaking to 27 them, made Himself known and quieted them. Now follows an episode which is found only in this Gospel, in which is shown an inclination to report traditions concerning Peter, whom the author in x. 2. denominates the

them, saying, Be of good cheer ; it is I ; be not afraid. (28) And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. (29) And he said, Come. And Peter went down from the boat, and walked upon the waters<sup>1</sup> to come to Jesus. (30) But when he saw the<sup>2</sup> wind he was afraid ; and beginning to sink he cried out, saying, Lord, save me. (31) And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt ? (32) And when they were gone up into the boat, the wind ceased. (33) And they that were in the boat<sup>3</sup> worshipped him, saying, Of a truth thou art the Son of God.

(34) And when they had crossed over, they came to the land, unto Gennesaret. (35) And when the men of that place

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<sup>1</sup> Some ancient authorities read *and came*.

<sup>2</sup> Many ancient authorities add *strong*. <sup>3</sup> See marginal note on ch. 2. 2.

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28 first of the apostles. To convince himself that Christ is really the Lord, Peter asks Him for a command to come  
 29 to Him upon the water. At His command he steps over the side of the boat and, like Jesus, walks upon the water  
 30 and already has come near to Him. But as he, when on the water for the first time, sees the full fury of the waves, he is seized with fear and he begins to sink, and  
 31 cries out to Jesus to help him. The Lord takes him by the hand and chides his little faith. He had indeed believed that at Jesus' command all things would be possible for him ; but when he sees the greatness of the danger in which he found himself, he began to doubt ; and since faith in the miraculous power of Jesus avails only when it overcomes all danger, this danger set in only  
 32 when his faith began to waver. When both had entered into the boat, the wind ceased ; and now the other  
 33 disciples, who were in the boat, cast themselves down before Him and worship Him as the Son of God who has been chosen to be the Messiah. He must truly be He ; for only to His recognized chosen One can God give this power to perform miracles, which He has just  
 34 exhibited. And now they at once cross over the sea and  
 35 come to land at the plain of Gennesaret. As soon

knew him, they sent into all that region round about, and brought unto him all that were sick; (36) and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

XV Then there come to Jesus from Jerusalem Pharisees and scribes, saying (2) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. (3) And he answered and said unto them, Why do ye also transgress the commandment of God because of

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as the multitude recognize Him, they send messengers throughout the whole region, to have all the sick brought to Him. But the people do not seem to have entertained the same hope that they had before, that Jesus would regard their wishes, as He had chided the people so hard. Therefore they ask that they be permitted to touch Him, as did the woman with the bloody flux (cf. ix. 20). It is not even stated that Jesus permitted them to do this, in order to help their weak faith; but as many as actually did touch Him, these were healed on account of their faith, and in view of the misery into which the people would sink, if Jesus should turn His back to them. 36

The Evangelist states that, in this period which he has begun to describe, even people in Jerusalem began to watch Him. For this reason, for the first time, representatives of His chief enemies, the Pharisees and the Scribes, came from there and ask in a censorious manner, why His disciples transgress the ancient and holy traditions which were regarded as equal to the divine commands by them. They base their charges on the fact, that the disciples partake of their meals without having first observed the custom of washing their hands, which is to protect them from any contamination that might adhere to the hands. Jesus asks them, in return, why they have made themselves guilty of an equal transgression, and in

your tradition? (4) For God said, <sup>1</sup>Honor thy father and thy mother: and, <sup>2</sup>He that speaketh evil of father, or mother, let him <sup>3</sup>die the death. (5) But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; (6) he shall not honor his father.<sup>4</sup> And ye have made void the <sup>5</sup>word of God because of your tradition. (7) Ye hypocrites, well did Isaiah prophesy of you, saying,

(8) <sup>6</sup>This people honoreth me with their lips;

But their heart is far from me.

(9) But in vain do they worship me,

Teaching as *their* doctrines the precepts of men.

(10) And he called to him the multitude, and said unto

<sup>1</sup> Ex. xx. 12; Dt. v. 16.

<sup>2</sup> Ex. xxi. 17; Lev. xx. 9.

<sup>3</sup> Or, *surely die*.

<sup>4</sup> Some ancient authorities add *or his mother*.

<sup>5</sup> Some ancient authorities read *law*.

<sup>6</sup> Is. xxix. 13.

their case of the violation of an actual command of God, 4 and do so for the sake of their traditions. He declares that they are violating Ex. xx. 12, on account of their tradition. He quotes Ex. xxi. 17., in order to make the 5 subject clear. They, however, teach that if anybody, in the presence of his parents, dedicates the property with which he is to support his old parents, to the Temple, that then he is no longer obligated to support his father and mother with any of his possessions with 6 which he ought to have helped them. Thereby they have directly violated the word of God in Ex. xx., 12, 7 and have done so on account of their traditions. Now He is justified in directly applying the term hypocrite to them, because their seeming zeal for the law was in reality only zeal for their traditions, which are in conflict 8 with the law. He states that, in Is. xxix. 13, where the people are described as one that honor God only with their lips but not with their hearts, is a prophecy that can be throughout applied to them, because in that passage, the honoring of God according to human ordi- 10 nances is declared to be displeasing to the Lord. Then Jesus calls the multitude, in the midst of whom His enemies had found Him, and who in accustomed reverence

them, Hear, and understand : (11) Not that which entereth into the mouth defileth the man ; but that which proceedeth out of the mouth, this defileth the man.

(12) Then came the disciples, and said unto him, Knowest thou that the Pharisees were <sup>1</sup>offended, when they heard this saying? (13) But he answered and said, Every <sup>2</sup>plant which my heavenly Father planted not, shall be rooted up. (14) Let

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<sup>1</sup> Gr. *caused to stumble.*

<sup>2</sup> Gr. *planting.*

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for their leaders had drawn back, to Him, and demands of them to hear and to understand well, what He has to say to them concerning the real reasons why His disciples do not observe the ancient ordinance of washing their hands. Not that which enters into the mouth, 11 such as food defiled by unclean hands, can rob a man of his relation to God, which he holds by the fact that he is an Israelite, and to make him profane. But that which comes out of the mouth, like the unjust charges against His disciples, and such anti-divine ordinances as those that proceed from His enemies, these things defile a man.

As the disciples now come to the Lord without re- 12 tiring with Him, Jesus effects the rupture with His enemies purposely in the presence of the people. When the disciples drew His attention to the fact, that the Pharisees had taken offense at His last words, since these tended to make the people neglect the observance of a legal order such as the ordinances concerning unclean food, He in principle declares, in a figurative 13 manner, that the traditional ordinances, because they have not been given by the Father, must be abolished, because they destroy the holiness of the law of God and do away with the distinction between the law of God and the law of man. The disciples are told not 14 to worry on account of this offense and to pay no attention to the matter, as the Pharisees are only blind leaders of the blind, and for this reason, together with their

them alone; they are blind guides. And if the blind guide the blind, both shall fall into a pit. (15) And Peter answered and said unto him, Declare unto us the parable. (16) And he said, Are ye also even yet without understanding? (17) Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? (18) But the things which proceed out of the mouth come forth out of the heart; and they defile the man. (19) For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: (20) these are the things which defile the man; but to eat with unwashen hands defileth not the man.

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- 15 victims, shall be destroyed. Thereupon Peter for the first time speaks in the name of the disciples and refers to the word of Jesus that had caused the offense. They, too, need an explanation, since they suspect that  
16 it is really intended to be a parable. Jesus is indeed surprised that they, who have so long been under His instruction, still are not yet able to understand such  
17 words, which, in v. 10, He has presupposed that even the people understood. For Him that which entered into the mouth was only a picture or an example of everything that comes to a man from without, such as food, and which cannot profane him, because it only enters the meaner parts of man and then is cast again into the draught. On the other hand, every wicked word comes from the heart and profanes a man, since  
19 it comes from a wicked and dark disposition. Only when the reason is assigned is this sentiment entirely generalized, in so far as not only the thoughts uttered in words, but also all other sins, come from the heart and profane a man, because they give evidence of his  
20 deeply seated wickedness. Then Jesus returns once more to the point from which the controversy arose and concludes from this, that eating with unclean hands does not profane, because it has nothing to do with the



(21) And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. (22) And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. (23) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. (24) But he answered and said, I was not sent but unto the lost sheep of the house

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character of the heart. Therefore, also, no divine command prohibits such eating, but this is done only by a human ordinance that deals only with externals. But 21 now, too, Jesus avoids all further controversy with His opponents and departs for the western borders of the land, where He is perfectly sure not to meet them. In this connection the oldest tradition already makes mention of the story of the Syro-Phoenician woman.

When Jesus reached the borders of Tyre and Sidon, 22 a heathen woman, who was a descendant of the original inhabitants of Canaan, came out to meet Him. Even in the heathen countries people had already heard of the Son of David, who was destined to become the King of Israel, and who by His great miracles had proved that He was the Promised One. With a loud outcry she appealed to Him for help for her daughter was possessed of a devil and was sorely afflicted by the plagues with which Satan was accustomed to torment his victims. But when He did not answer her a word, the disciples 23 asked Him to dismiss the woman by granting her request, since she, by her outcries, was causing a commotion, which they well knew that Jesus was trying very much to avoid (xii. 16). Jesus then reminds them that 24 His mission was only to Israel, as He had once declared that theirs also was (cf. x. 6). But here along the borders He has special reasons for preventing it from becoming generally known, that He had come and had extended

of Israel. (25) But she came and <sup>1</sup> worshipped him, saying, Lord, help me. (26) And he answered and said, It is not meet to take the children's <sup>2</sup> bread and cast it to the dogs. (27) But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. (28) Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt, And her daughter was healed from that hour.

(29) And Jesus departed thence, and came nigh unto the

<sup>1</sup> See marginal note on ch. 2. 2.

<sup>2</sup> Or, *loaf*.

- 25 His activity to the Gentiles. But when the woman, who had in the meanwhile come up to Him, showing her humility in a most abject manner, had renewed her  
 26 petition for help, He gives a reason for His refusal in a comparison. He does not compare the unclean Gentiles with the dogs, of which He spoke in vii. 6, but the comparison says, that as it was not proper to take away the bread that was intended for the children of the house, in order to throw this to the dogs, so little is He permitted to apply to the Gentiles the good things that  
 27 He was sent to bring to Israel. Then the woman takes advantage of the figure used by Jesus as a basis of a plea for herself. She states that the dogs do not take away the bread from the children that is intended for these, but are satisfied with the crumbs that fall from the master's table. For this reason the heathens, too, can share in the wealth of Israel, without having hindered these from enjoying their blessings to the full.  
 28 In this faith, which was not even shaken by the refusal of her petition, Jesus recognizes a sufficient reason for granting her request by way of exception; and this is immediately done. It was not He whom she had overcome by her petition, the refusal of which had been in accordance with the redemptive counsels of God, who determined all His doings, but it was God Himself, who never refuses to listen to a persistent faith.  
 29 In order not to encourage further appeals on the part

sea of Galilee; and he went up into the mountain, and sat there. (30) And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: (31) insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

(32) And Jesus called unto him his disciples, and said I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. (33) And

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of the heathens for the performance of miracles, Jesus returns to the western coast of the sea of Galilee. But 30 scarcely had He sat down on a small hill, when a large multitude came to Him, who bring with them a number of persons afflicted with various diseases, in order to lay them down before His feet as quickly as possible, in the hope, that the very sight of them would move Him to have compassion on them. And He healed them 31 so that the multitude were amazed when they saw them all healed of their diseases, and they glorified the God of Israel, who had bestowed such mercies upon their people. It was thus proved, that the help that had been granted to the heathen woman, had in no way diminished the fulness of mercies that Israel was to enjoy in accordance with the redemptive plan of God. But He was to show in a still more literal form that the bread had not been taken away from the children, and this through the feeding of the four thousand. For three days the crowds had surrounded the 32 Lord, before He could complete His work with those who needed help. During this time their provisions had given out, and Jesus was not willing that they should be dismissed without food, lest they should faint from hunger by the way. Accordingly Jesus Himself proposes to feed them. The disciples, however, ask 33

the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? (34) And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. (35) And he commanded the multitude to sit down on the ground; (36) and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. (37) And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. (38) And they that did eat were four thousand men, besides women and children. (39) And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

**XVI** And the Pharisees and Sadducees came, and trying him

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how it will be possible here in the desert, where there is nothing to be had, to secure enough of bread to  
 34 satisfy the multitude. Then Jesus asks expressly how  
 35 much they have. But from this point on the story continues exactly after the manner of the first feeding of the  
 36 thousands, only that in this case there were four thousand men without women and children, and there were seven loaves and a few small fish, and there were just  
 39 seven full baskets left. Even in this respect the story is like the preceding, that after the event, without assigning any special reason, Jesus separates Himself from the disciples, and in this case to go over to the eastern coast, in a neighborhood the locality of which is not known to us.

1 Here, in a neighborhood where the Pharisees had not yet begun to antagonize Jesus, these men came and this time in company with their hereditary enemies, the Sadducees, in order again to demand a sign. And in this connection it is expressly stated that they want one of those signs from heaven, which are to announce the advent of the Messianic period (cf xxiv. 29); and that they declared that they were willing to believe,

asked him to show them a sign from heaven. (2) But he answered and said unto them, <sup>1</sup> When it is evening, ye say, *It will be fair weather*: for the heaven is red. (3) And in the morning, *It will be foul weather to-day*: for the heaven is red and lowering. You know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. (4) An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

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<sup>1</sup> The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

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but only asked that He would permit them to see such a sign, in order to convince them fully. But they nevertheless could not hide the fact that they by there actions were tempting Him, to see if He could do such things. As they are of course convinced that He cannot do this, their purpose is to expose Him before the people of this neighborhood also in His weakness. For this reason Jesus, in the first place, shows them <sup>2</sup> how foolish it is to demand such a sign at all, since, as His message to the Baptist had clearly indicated (cf. xi. 5) the advent of the promised era of redemption was itself an unmistakable sign. Now they were certainly acquainted with the current signs of the weather. A red sky in the evening made them conclude that there would be good weather. When the morning dawn <sup>3</sup> becomes cloudy, they prophecy stormy weather. But if they understood to interpret the signs which they could read, so to say, on the face of the heavens, then they certainly ought to be able to understand the signs according to which the character of the times was to be interpreted. For this reason He refuses them in the <sup>4</sup> same words that are found, xii. 39, every other sign except that of Jonah; by which He indicates that they are the same kind of people as that wicked and adulterous generation, of whom He spoke at that place. Then He abruptly dismisses them and goes away.

(5) And the disciples came to the other side and forgot to take <sup>1</sup> bread. (6) And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. (7) And they reasoned among themselves, saying, <sup>2</sup> We took no <sup>1</sup> bread. (8) And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no <sup>1</sup> bread? (9) Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many <sup>3</sup> baskets ye took up? (10) Neither the seven loaves of the four thousand, and how many <sup>3</sup> baskets ye took up? (11) How is it that ye do not perceive that I spake not to you concerning <sup>1</sup> bread? But be-

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<sup>1</sup> Gr. *loaves*.

<sup>2</sup> Or, *It is because we took no bread*.

<sup>3</sup> *Basket* in ver. 9 and 10 represents different Greek words.

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- 5 In the meanwhile the disciples had come to the eastern shore. But in leaving the western shore they had forgotten to take with them the provisions that they needed for a journey into a district where they as yet  
6 had no adherents. When Jesus then, still filled with the thoughts of His opponents, warns them against the  
7 leaven of the Pharisees and the Sadducees, they thought that it was His intention to warn them against trying to secure leaven to bake bread from His enemies, as these might give them some that would be poisoned, in order in this easy way to get rid of their bitterly-hated  
8 enemy. Jesus, who in this case also knew their thoughts, rebuked them on account of their little faith.  
9 After they had so often seen His miracles, they certainly ought not to have troubled themselves because they had no bread. Had they really not understood  
10 what He meant, or do they not remember the two occasions on which He fed the thousands, and how many baskets were left over from the five loaves with which He had fed the five thousand, and of the seven loaves with which He fed the four thousand? They  
11 certainly had all reason for believing that He was not in any way concerned about the lack of bread, and that He was not speaking of real bread, but figuratively of

ware of the leaven of the Pharisees and Sadducees. (12) Then understood they that he bade them not beware of the leaven of <sup>1</sup> bread, but of the teaching of the Pharisees and Sadducees.

(13) Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say <sup>2</sup> that the Son of man is? (14) And they said, Some say John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets. (15) He saith unto them, But who say ye that I am?

<sup>1</sup> Gr. *loaves*.

<sup>2</sup> Many ancient authorities read that *I the Son of man am*. See Mk. 8. 27 Lk. 9. 18.

spiritual things. Then He repeated the warning. But 12 as Jesus does not interpret His words, the Evangelist points out that the disciples now understood Him. He interprets the figure as having reference to the specific doctrines of both the schools of theology in the people, and intentionally mentions the Sadducees first, whose teachings most glaringly conflicted with orthodox Judaism (cf. also xxii. 23 sqq.).

In the mind of the Evangelist, the contrast to the opponents in their demands for a sign from heaven is found in the great confession of Peter. The journey 13 which the disciples are now making in company with Jesus, took them to the capital city of the Tetrarch Philip, which in its enlarged and beautiful reconstruction, was after him called Cæsarea Philippi. In this region a remarkably fixed and settled tradition locates a conversation of Jesus with His disciples, in which He asks them who men generally say that He, the Son of Man, is. From their answers it is clear that the people 14 do not yet, or do not any longer, call Him the Messiah, but some regard Him as John the Baptist, who had been beheaded, and whom they venerate as having risen from the dead: others consider Him as the Elias, who was expected as a forerunner of the Messiah; others considered Him as even something less, and only as some prophet who had risen from the dead, as, perhaps, Jeremiah. In answer to the question whom *they* 15

(16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (17) And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. (18) And I also say unto thee, that thou art <sup>1</sup> Peter, and upon this <sup>2</sup> rock I will build my church ; and the gates of

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<sup>1</sup> Gr. *Petros*.

<sup>2</sup> Gr. *petra*.

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- consider Him to be, which question already presupposes that they certainly must know better, Peter, in the name of the disciples, answers that they consider Him to be the Son of God, who had been sent to be the Messiah, in the sense of iii. 17. In this connection he expressly calls God "the living," because only as such was He able to select the Son of His affection for this
- 17 highest mission and to equip Him for it. In reply to this confession, Jesus declares Peter blessed, addressing him in a solemn manner by the name of his father, in order to distinguish him from others of the same name. For such a firm faith, which stood out in bold contrast to the unbelief and the doubt of the people, could not be produced from a human source, nor from personal impressions and other evidences, but must be the working of God's grace in him (cf. xi. 25-27) that opened up to him the real character and purpose of the
- 18 Son of Man. Accordingly, then, Jesus too wants to tell Peter what his character and mission is. He is, as Jesus says, on the basis of the additional name that He Himself had given to him, a rock, and by his firm faith has shown that he is such. Upon this rock, later, when He will be forced to give up the people as a nation, Jesus will establish the congregation of those who believe in the Messiah, in which He, for the present, must be doing the work alone. For as the rocky foundation secures the firmness of a house (cf. vii. 24-25), thus his rocky character shall furnish the guarantee that the congregation gathered by Him will



Hades shall not prevail against it. (19) I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (20) Then charged he the disciples that they should tell no man that he was the Christ.

(21) From that time began <sup>1</sup> Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third

<sup>1</sup> Some ancient authorities read *Jesus Christ*.

have a firmness that would surpass even the firmest, namely, the gates of the region of the dead, which none can open after they have once been closed behind him. And just as the head steward is entrusted with the 19 keys of the house, and its management and control (cf. Is. xxii. 22), in the same manner is the kingdom of heaven, which is realized in this congregation. Peter 20 is to determine what, according to the regulations thereof, is to be allowed and what is forbidden: for this is to be allowed and forbidden in heaven also. But the disciples in general are earnestly commanded by Jesus that they shall tell no one that He is the Messiah, because, under the present state of mind on the part of the people, this would either only create carnal Messianic expectations, or else renewed hostility to Him.

The Evangelist states with great emphasis that only 21 from this time, when Jesus had broken with all of His opponents (cf. xv. 7; xvi. 4), did He begin to predict His death to the disciples. Intentionally he terms Him Jesus Christ, by which name He was called in the congregation, because it was the purpose of Jesus to show the disciples that He was the one destined to the Messianic glory. He was to go to Jerusalem, to suffer at the hands of the leaders of the people, whom He fully specifies, to be killed, and then to be awakened again on

day be raised up. (22) And Peter took him, and began to rebuke him, saying, <sup>1</sup> Be it far from thee, Lord : this shall never be unto thee. (23) But he turned, and said unto Peter, Get thee behind me, Satan : thou art a stumbling-block unto me : for thou mindest not the things of God, but the things of men. (24) Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. (25) For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it. (26) For what shall a man be profited, if he shall gain the

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<sup>1</sup> Or, God have mercy on thee.

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the third day, after which He was to be exalted to His  
22 Messianic glory. In amazement at this Peter takes  
Him aside and rebukes Him, telling Him that He  
should not have such unjustifiable thoughts concerning  
His future. God forbid that such things should hap-  
23 pen to Him. But Jesus again sees, as He did in the  
desert (iv. 16), the tempter before Him, because Peter  
would mislead Him, and instead of permitting Him to  
go on the way marked out by God, would induce Him  
to follow human wishes. He therefore, and in an  
24 equally energetic manner, refuses to listen. But just  
at that time, when He had declared His willingness to  
fulfil the mission that had been assigned Him by God,  
He tells the disciples how they, too, must prepare  
themselves for the same fate. He who is really willing  
to follow Him, must also be willing to bear the heavy  
burden that this step demands. It is the same sen-  
tence that the Evangelist had (in x. 38), made a part of  
the address of instruction to the disciples, except that  
in the present case the willingness to suffer is termed  
self-denial, in which one's own self is regarded as  
25 somebody else's. In the same way the statement of x.  
39 is utilized, to the effect that the loss of life for  
26 Jesus' sake is to be regarded as the highest gain. In  
the Greek original the word used does not mean life,  
but the soul, which is equally regarded as the seat of

whole world, and forfeit his life? or what shall a man give in exchange for his life? (27) For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. (28) Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

**XVII** And after six days Jesus taketh with him Peter, and<sup>1</sup> James, and John his brother, and bringeth them up

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<sup>1</sup> Gr. *doing*.

<sup>2</sup> Or, *Jacob*.

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the bodily life, as it is of the spiritual life. For this reason, Jesus, connecting at this point what is said of the loss of the soul taken in this sense, can declare that the gain of the whole world would not compensate a man if he suffered harm in his soul; since he, in spite of all the possessions which the world values, would have nothing to pay for the ransom of his soul, which was subject to condemnation, and is therefore lost. But that 27 in this case the whole world would profit him nothing, Jesus bases on the fact, that at the certain return of the Son of Man, on which occasion He will come again in the glory of the Father, in company with the angels to serve Him, these goods will do their possessor no good; and that then He will reward every one according to his conduct, including him, too, who for the sake of saving his soul (as the seat of his physical life), by denying Jesus, will lose his soul (as the seat of true life), and it will be irredeemably destroyed. This return, 28 however, when He comes in His Messianic dignity, and as ruler of His kingdom, to whom the judgment has been entrusted, is so near at hand that some of those present will yet live to see it.

The narrative of Mark, which our Evangelist follows, 1 by the fact that it expressly makes mention of the time that the transfiguration took place, i. e., after the prediction of the return of Jesus, already indicates that

into a high mountain apart : (2) and he was transfigured before them ; and his face did shine as the sun, and his garments became white as the light. (3) And behold, there appeared unto them Moses and Elijah talking with him. (4) And Peter answered, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, I will make here three <sup>3</sup> tabernacles ; one for thee, and one for Moses, and one for Elijah. (5) While he was yet speaking, behold, a bright cloud over-

<sup>3</sup> Or, *booths*.

the former was to be a guarantee of the latter. In addition, one learns for the first time from this story, that Jesus on special occasions showed a preference for Peter and the sons of Zebedee, and made them his confidants. Then we are here told, that Jesus was transfigured in their presence. His face is described as having shone like the sun and His garments like the light, which shows no other color than shining whiteness. This shows that they saw Jesus in His heavenly glory in which He is to return again according to promise. But the expression makes it entirely a matter of doubt whether he intends it to say that this transformation actually took place before their eyes, or whether they only saw Him who had thus been trans-  
3 formed in a vision. But the following can be understood only from the standpoint latter ; for it was only in a divinely wrought vision that the two heavenly forms, whom they saw in conversation with Him, can be rec-  
4 ognized as Moses and Elias. Peter, indeed, is so fully convinced that what he sees is actual reality, that he expresses the opinion that it was a good thing that he and his fellow disciples happened to be here, so that they can pitch some tents for the two men of God, in order that these may abide with Jesus for a longer period of time. But he is soon to be taught something  
5 better. While he is yet speaking a cloud, through which the glory of God shines, descends upon them

shadowed them : and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him. (6) And when the disciples heard it, they fell on their face, and were sore afraid. (7) And Jesus came and touched them and said, Arise, and be not afraid. (8) And lifting up their eyes, they saw no one, save Jesus only.

(9) And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. (10) And his disciples asked him, saying, Why then say the scribes that Elijah must first come? (11) And he answered and said,

and out of it the voice of God, as at the baptism of Jesus (cf. iii. 17), is heard, only with the additional command that they are to listen to the Messiah, even if He predicts dark and burdensome things. The Evangelist 6 describes their fear at this manifestation of the nearness of God, after Dan. x. 9, 10, so that, just as it is described in that passage, they are only quieted by the touch of Jesus' hand and induced to arise. But when 8 they then open their eyes, they see none except the One who has just spoke to them, namely, Jesus, alone. The vision has passed ; and when descending from the 9 mountain Jesus forbids them to say anything about the matter until after His resurrection. Only then, when by the resurrection He shall have entered upon His heavenly glory, could this vision be rightly understood as a prediction of His return to this glory. How 10 strangely they still misunderstood this vision is clear from the question addressed to Jesus, asking how the Scribes could still maintain that Elias must yet come before the Messiah appears. Manifestly they thought that in the vision they had seen the promised coming of Elias, which they then thought had taken place after He had long ago appeared in whom they had recog- 11 nized the Messiah. Jesus, however, draws their attention to the fact, that according to the prediction, Elias

Elijah indeed cometh, and shall restore all things : (12) but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. (13) Then understood the disciples that he spake unto them of John the Baptist.

(14) And when they were come to the multitude, there came to him a man, kneeling to him, and saying, (15) Lord, have mercy on my son : for he is epileptic, and suffereth grievously ; for oft-times he falleth into the fire, and oft-times into the water. (16) And I brought him to thy disciples, and they could not cure him. (17) And Jesus answered and said,

- is indeed to come, and that, too, to restore all things that in Israel had been perverted through sin, i. e., in order to prepare the way for the Messiah, whom he is  
 12 accordingly in reality to procede. But Elias has already come ; only that he was not recognized as such, and instead of permitting him to do what it was his mission to do to the people, they did to him as they pleased, i. e., they killed him. In this way the  
 13 fate of this Elias turns out to be a direct type of that which the Son of Man is about to suffer. Only now the disciples notice that He has designated John the Baptist as the promised Elias, who, as they knew, had been slain.
- 14 When Jesus came down from the mountain with the three disciples, He found a multitude of the people  
 15 gathered together. Among them was a father who on his knees asked Him to have compassion on his son, who was an epileptic afflicted with the most terrible results of this disease. For in his unconscious condition he would fall sometimes into the water and sometimes into  
 16 the fire, so that his life was in constant danger. He had already brought him to the disciples, who were waiting at the foot of the mountain, but they had not  
 17 been able to help him. But Jesus includes together with the petitioner the whole perverse and unbelieving

O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. (18) And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

(19) Then came the disciples to Jesus apart, and said, Why could not we cast it out? (20) And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.<sup>1</sup>

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<sup>1</sup> Many authorities, some ancient, insert ver. 21. But this kind goeth not out save by prayer and fasting. See Mk. 9. 29.

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generation with whom He had been laboring so long and whom He had borne in all their weakness, because, as He said, this man had made an attempt to have the disciples heal his son, without the true confidence that he could through them too receive the wonderful help of God. He, however, directs that the boy be brought to Him. When now the Evangelist all at once pre- 18  
supposes that the boy was a demoniac, of which fact the father had said nothing, it becomes clear, that he has modeled the narrative here after another one, with which we will yet become acquainted. For after he had stated that the Devil, when threatened by Jesus, passed out, he again returns to the older tradition, according to which the boy was at once healed. But 19  
when the disciples asked, why they had not been able to help him, He attributes this to their little faith, because they too had evidently not tried to heal him in absolute confidence in the authority which had been entrusted to them (cf. x. 1). If they have but a spark 20  
of faith, they would be able to move mountains, and nothing would be impossible for them. Later copyists add v. 21 according to Mark ix. 29; but this is not a part of the oldest text.

Having returned to Galilee from the journey to Cæsarea Philippi, in the neighborhood of which the Evangelist locates the Transfiguration, Jesus again

(22) And while they <sup>1</sup>abode in Galilee, Jesus said unto them, The Son of man shall <sup>2</sup>be delivered up into the hands of men; (23) and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

(24) And when they were come to Capernaum, they that received the <sup>3</sup>half-shekel came to Peter, and said, Doth not your teacher pay the <sup>3</sup>half-shekel? (25) He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? (26) And when he said, From strangers, Jesus

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<sup>1</sup> Some ancient authorities read *were gathering themselves together*.

<sup>2</sup> See ch. 10. 4.    <sup>3</sup> Gr. *didrachma*. Comp. marginal note on Lk. 15. 8.

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makes a circuit of the land in company with the disciples and here continues the predictions of His approaching sufferings, which He had there begun. He now informs them that His passion will take place in the immediate future, and that the Son of man will be delivered over by the heads of the people into the hands of hostile men, by which term He evidently means the heathen.

23 But His statement concerning the resurrection, with which He always closed His discourses of this character, the disciples understood so little, that they were saddened by what they heard concerning His death, just as though they had heard nothing of His resurrection.

24 When they then came to Capernaum, the time had already passed for the collection of the two drachmas as Temple tax. The collectors accordingly approach Peter, who was everywhere regarded as the spokesman of the disciples and the confidant of Jesus, with the question, whether Jesus did not intend to pay the Temple tax? They evidently regarded it as possible, that He, in view of His claims of being the Messiah, would consider Himself dispensed from this duty.

25 Peter at once declares, that Jesus will pay the tax, because He always complies with the legal enactments.

26 But after they have entered the house, and before he



said unto him, Therefore the sons are free. (27) But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a <sup>1</sup>shekel : that take, and give unto them for me and thee.

**XVIII** In that hour came the disciples unto Jesus, saying, Who then is <sup>2</sup>greatest in the kingdom of heaven?

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<sup>1</sup>Gr. *stater*.

<sup>2</sup>Gr. *greater*.

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can report the matter to Jesus, the latter anticipates him with the demand to consider the question again. Since he must acknowledge that the kings do not receive their revenues from the royal princes and from the members of their families, it follows, that He, as the Son of God, and all those who through Him have become the sons of God, are really under no obligation to pay the Temple tax, which is to be rendered to God as the king of the Theocracy. But for the sake of those 27 who do not yet recognize Him as the Son of God, and in order not to offend these, as though He in any way wanted to overthrow the existing Temple ordinances, He directs that Peter is to secure the money and pay for Him and His followers. It will only be necessary for him to apply his former trade of catching fish, and God will easily give him what he needs, and by that very fact too demonstrate that they are really free. The tradition, which our Evangelist follows, has understood this word to mean, that God would do this by a special miracle and that Peter would find a four drachma piece of money in the mouth of the first fish he would catch. But, at any rate, it is not reported that such a miracle took place.

In the older narrative the comments of Jesus on the contention of the disciples concerning their rank takes place immediately after they had entered the house, as had just before been the case with the conversation of Jesus and Peter. Therefore the Evangelist emphasizes 1

(2) And he called to him a little child and set him in the midst of them, (3) and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. (4) Whosoever therefore shall humble himself as this little child, the same is the <sup>1</sup>greatest in the kingdom of heaven. (5) And whoso shall receive

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<sup>1</sup> Gr. *greater*.

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it so particularly that it was in the same hour in which the disciples had begun the discussion, as to who would be the greater in importance among the members of the kingdom of God. The more direct occasion for their discussion, concerning their rank we will learn from Mark ix. 33-34. In the eyes of our Evangelist it is a matter of great importance that Jesus on this occasion expresses Himself on the inner arrangements of the kingdom that He is about to establish. The occasion for this was ever present, also just now in the manner in which Peter had been shown a preference both by the  
 2 tax collectors and by Jesus Himself. Jesus replies by stating that He sets in their midst the child as a pattern of the simple-minded humility, which is conscious only  
 3 of its own weakness and helplessness. But whoever acts as the disciples do, thereby shows that he would like to be greater than others; and whoever does not altogether walk upon this path of pride and ambition and return to the simple-minded state of a child can not only make no claim to importance in the kingdom of heaven, but is not even a member of the same, because with his disposition he can never take part in the consummation of this kingdom. Only in the degree in which this mind is found in the hearts of the children of the kingdom can the individual have any significance  
 4 for it at all. And to secure this there is a constant need of humility and the consciousness of one's weakness and  
 5 helplessness, such as a child possesses by nature. He who receives such a child and affectionately takes care

one such little child in my name receiveth me : (6) but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that <sup>1</sup>a great mill-stone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

(7) Woe unto the world because of occasions of stumbling ! for it must needs be that the occasions come ; but woe to that man through whom the occasion cometh ! (8) And if thy

<sup>1</sup> Gr. *a millstone turned by an ass.*

of it, not out of natural love for children, but on the basis of the name of Jesus, i. e. because He has commanded us to see in it a pattern of simple-minded humility, such a person receives Jesus Himself. But he 6 who causes such a child, if it has attained to faith in Jesus, to stumble, and gives it occasion to lose faith or to do wrong, such an one has committed a sin so great, that it would be to his advantage to endure the most terrible death, because thereby he would be delivered from the still harder punishment for that sin. Jesus gives a picture of this punishment, by speaking of a large mill stone, such as are found in the mills turned by an ass, which would be put around his neck, and he would be sunk into the awful depths of the deepest sea. That this sentence here so aptly applied is found in a more general application in another connection (cf. Luke xvii, 1-2), is seen from the appended remark concerning taking offense in general. It is only natural 7 that in a sinful world there will be many temptations to sin. But notwithstanding this, every individual, who furnishes the occasion to sin, is to be punished. In the other passage Jesus passes on from the temptation to sin which proceeds from another to that temptation which is found in the possession of any property for ourselves. Here those statements, which the Evangelist has woven into the Sermon on the Mount (v. 29-30) no doubt originally had their place. For here it be- 8

hand or thy foot causeth thee to stumble, cut it off, and cast it from thee : it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. (9) And if thine eye causeth thee to stumble, pluck it out, and cast it from thee : it is good for thee to enter into life having one eye, rather than having two eyes to be cast into the <sup>1</sup>hell of fire. (10) See that ye despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.<sup>2</sup> (12) How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that

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<sup>1</sup>Gr. *Gehenna of fire*.

<sup>2</sup>Many authorities some ancient, insert ver. 11 *For the Son of man came to save that which was lost*. See Lk. 19. 10.

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comes perfectly clear, that hand or foot is only a figure of that which is most necessary, and the eye a figure of what is most valuable that we possess. But both must be cheerfully sacrificed, no matter how much suffering it costs, if they furnish us with the occasion to sin, since it is better to be without earthly possessions than to suffer that eternal punishment, which will overcome a man in the judgment while yet in the body, if he permits himself to be led to sin thereby. But we are not to say, we are told by the Evangelist, again referring to verse 6., that the sin to which we may mislead a child cannot be such a serious thing. This would be a despising of the children, whom God has so highly honored that He has ordained His highest angels—who because they are nearest to His throne always see His face—to be their guardians. It is clear that when Luther, after the manner of later copyists inserts as v. 11 the passage in Luke xix. 19, he only destroys the connection. For the parable of the lost sheep (Luke xv. 4 sqq.) is to be applied expressly to the children, in so far as this parable sets forth not only the love of God in general with which He searches for lost sinners, but also His care for the soul of every single child. Going down

which goeth astray? (13) And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. (14) Even so it is not <sup>1</sup>the will of <sup>2</sup>your Father who is in heaven, that one of these little ones should perish.

(15) And if thy brother sin <sup>3</sup>against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. (16) But if he hear *thee* not, take with

<sup>1</sup> Gr. *a thing willed before your Father.*

<sup>2</sup> Some ancient authorities read *my*.

<sup>3</sup> Some ancient authorities omit *against thee*.

into the subject deeper, Jesus describes how the shepherd will permit the whole flock to wander over the hills in order to hunt for the one that has gone astray. 13 And such is his joy at the recovery of the lost one that he momentarily forgets the ninety-nine of which he had remained in undisturbed possession. Such is the deter- 14 mination of God that not even a single one of these children should be lost.

That the parable of the lost sheep in the oldest traditions directly followed the discourse concerning offenses (cf. Luke xvii. 3), is indicated by the manner in which, in cases where through any offense (which another person or one's own possessions have given him) a brother is led to sin, the love of God in its search for the sinner is represented as the ideal for man's conduct over against this erring brother. In this case, 15 namely, it is the duty of one brother to go after the other, as the shepherd goes after the lost sheep and win him back for the kingdom of God. He is, first of all, to attempt to adjust matters between themselves, as it will be more easily possible in this way, to convince his brother of his wrong-doing and to bring him to an acknowledgment of the same. But if he refuses to 16 hear, then he is to take two or three witnesses with him. If in this way, in accordance with the command of Deut. xix. 15, everything that has been said for the purpose of convincing the brother of his sin, has been

thee one or two more, that at the mouth of two witnesses or three every word may be established. (17) And if he refuse to hear them, tell it unto the <sup>1</sup> church : and if he refuse to hear the <sup>1</sup> church also, let him be unto thee as the Gentle and the <sup>2</sup> publican. (18) Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven ; and what things soever ye shall loose on earth shall be loosed in heaven. (19) Again I say unto you, that if two of you shall agree on

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<sup>1</sup> Or, *congregation*.

<sup>2</sup> See marginal note on ch. 5. 46.

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established by the evidence of two or three witnesses, then all possibility has been taken from the guilty person of claiming that the judgment has been the result of partiality. But if he even then refuses to hear, it is to be told to the whole congregation, so that they, who certainly cannot be thought to be acting partially, shall confirm the judgment of the individual brethren. But if he will not even hear the congregation, he thereby furnishes proof, that he *will* not hear and repent. Then, however, in the place of the duty of love toward the brother, there steps in the duty of self-preservation from being misled by an erring brother. As in Israel all dealings with Gentile neighbors and with the publicans were regarded as contaminating, in the same way Christian fellowship shall be denied to such an one, in order that others may not by him be misled into a similar sin. Of course he is thereby excluded from the greatest good which the Christian fellowship of brothers brings with it, namely, from the forgiveness of sins. But if the congregation, so to say, binds tight the sins of him who will not acknowledge or repent of his sins, so that his guilt adheres to him, then his act shall be regarded as unpardonable in heaven also ; as on the other hand, in the case of every repentant sinner for whose forgiveness the congregation prays, this forgiveness shall be recognized as accepted in heaven also. Here we evidently have the original meaning of the statement, which in a different sense is in xvi. 19 applied to Peter. This con-

earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. (20) For where two or three are gathered together in my name, there am I in the midst of them.

(21) Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven

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<sup>1</sup> Gr. *shall become*.

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firms the repeated statements of Jesus, namely the promise of a certain hearing to the prayer made in common, hence also to the prayer for the forgiveness of sins in the case of a repentant sinner. For He especially emphasizes the fact, that this does not depend on the number who unite in this; but, whether there be few or be many, it depends only upon this, that the congregation be assembled in the name of Jesus, i. e., that the congregation consist of the confessors of Jesus, who in the certainty of having their prayer heard, ask for forgiveness for the repentant sinner, and refuse to do this for the unrepentant. But this, however, Jesus bases on the fact, that, as God had once promised to be in the midst of His people (cf. Joel ii. 27), thus, too, He, as the divinely sent Messiah and Saviour, will be in the midst of His congregation, in order to secure for them at all times the answer to their prayers. 20

On this occasion another question had been brought up by Peter, namely, how we are to deport ourselves over against the brother who has sinned against ourselves (cf. Luke xvii. 4). For so much is clear, that all efforts to bring the erring brother to repentance, can be of the right kind, only if we have, in the first place, forgiven in our hearts the wrong that he has done to us; for as long as we retain wrath in our hearts against him, every bitter charge of his sins will only have the opposite effect. But Peter asks, whether the greatest willingness to forgive would have its limits, and proposes, accordingly, seven as the greatest number of times 21

times? (22) Jesus saith unto him, I say not unto thee, Until seven times; but, Until <sup>1</sup>seventy times seven.

(23) Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his <sup>2</sup>servants. (24) And when he had begun to reckon, one was brought unto him, that owed him ten thousand <sup>3</sup>talents. (25) But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. (26) The <sup>4</sup>servant therefore fell down and <sup>5</sup>worshipped him, saying, Lord, have patience with me, and I will pay thee all. (27) And the lord of that <sup>4</sup>servant, being moved with compassion, released him, and for-

<sup>1</sup>Or, *seventy times and seven*.

<sup>2</sup>Gr. *bondservants*.

<sup>3</sup>This talent was probably worth about £200, or \$1000. <sup>4</sup>Gr. *bondservant*.

<sup>5</sup>See marginal note on ch. 2, 2.

22 thinkable. When Jesus wants this number to be made tenfold greater, He naturally wishes thereby to declare that the duty of forgiving must be without any limitation, and He illustrates this by the parable of the unmerciful servant.

23 Because the duty of forgiving is in the kingdom of God so unlimited, since to each one who has entered the same an unmeasured sum of guilt has been forgiven, so this kingdom has become like unto a king, who through unbounded generosity on his part has put his servants  
24 under the obligation of doing the same. Therefore the case is supposed, that in taking an account with them, one is brought before him, who owes him ten thousand  
25 talents—an enormous sum. As it is utterly impossible for him to pay it, the king first lays hands on his person; he and his family are to be sold into slavery; all his possessions to be turned into money, and at least so  
26 much as possible of the debt to be paid. In the terror of his heart, the debtor, attesting his deepest reverence, first asks for more time. He promises to pay, something that in the nature of the case he cannot think of doing.  
27 Thereupon compassion for the servant takes possession of the lord, although he had only been exercising his



gave him the <sup>1</sup>debt. (28) But that <sup>2</sup>servant went out, and found one of his fellow-servants, who owed him a hundred <sup>3</sup>shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. (29) So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. (30) And he would not: but went and cast him into prison, till he should pay that which was due. (31) So when his fellow-servants saw what was done,

<sup>1</sup> Gr. *loan*.

<sup>2</sup> Gr. *bondservant*.

<sup>3</sup> The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.

rights. He releases the servant, already a captive, and in addition forgives him all his debts. And now the 28 narrative describes the conduct of the servant, who while still under the impress of the magnanimity he had experienced, meets one of his fellow servants, who owes him one hundred denars, the sixtieth part of a talent. For whatever harm a neighbor may have done to us is perfectly insignificant compared with the tremendous debt which God has forgiven to each one. By way of contrast, the hardness of heart displayed by the servant is described in detail; he seizes the debtor by the throat, drags him before the judge, and in unmerciful logic, which takes no consideration of peculiar features in the case, simply insists, that when a man owes something he must pay. In contrast to his lord's treat- 29 ment of him the unmerciful servant, when the fellow servant, in exactly the same words in which his creditor had on his knees begged his master for time to pay, does this for this insignificant sum, the payment of which would easily be possible, refuses mercy. There are no 30 special reasons given why the creditor insists upon his rights. He simply refuses, and has the debtor cast into prison, where he is to remain until he has paid the money. How every humane feeling must revolt against 31 this conduct, is shown by the impresssion made upon the other servants, who, in sorrow at the sad fate of

they were exceeding sorry, and came and told unto their lord all that was done. (32) Then his lord called him unto him, and saith to him, Thou wicked <sup>3</sup>servant, I forgave thee all that debt, because thou besoughtest me: (33) shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? (34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. (35) So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

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their fellow servant, report to their master everything  
 32 that has occurred. The latter causes the first servant to be brought before him again and upbraids him on account of his wickedness, and points out to him in the plainest language that it was his duty to exercise towards others the mercy which he himself had experienced. Then, however, the wrath of the master bursts  
 34 forth against him who has failed to do his duty. Now absolute justice is to take its course, and in this case with regard to him personally. To this end he is to be tortured on the rack and thus urged to pay his debts, no matter whether this be possible or not. Exactly in the same words in which his conduct towards his debtor is described, we are told that this torture  
 35 shall continue, until he has paid everything. In this way Jesus Himself draws the lesson from this parable, that he who does not from his heart, i.e., as a matter of pure mercy, forgive as he has received forgiveness, that person will necessarily forfeit the forgiveness that he had secured and become subject to the decision of absolute justice. Here, first, the statement of vi. 14-15 is fixed in its meaning beyond any possibility of misinterpretation. Not through his forgiving others is the disciple to secure his own forgiveness; for his becoming a disciple begins with this, that all his guilt has been forgiven. But this remittance of guilt will be withdrawn; if he will not consent to forgive in the same manner.

**XIX** And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan ; (2) and great multitudes followed him ; and he healed them there.

(3) And there came unto him <sup>1</sup>Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause? (4) And he answered and said, Have ye not read, <sup>1</sup>that he who <sup>2</sup>made *them* from the beginning made them male and female, (5) and said, <sup>3</sup>For this cause shall a man

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<sup>1</sup> Many authorities, some ancient, insert *the*.

<sup>3</sup> Some ancient authorities read *created*.

<sup>2</sup> Gen. i. 27 ; v. 2.

<sup>4</sup> Gen. ii. 24.

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The fourth part of the gospel of Matthew reports 1 the events that happened on the way to Jerusalem. It begins by narrating how Jesus, after the discourses just recorded, left Galilee for the last time and went to Judea ; but not by the direct way through Samaria, but beyond the Jordan, or through Peræa. There among 2 a people in whose country He had not yet labored, Jesus resumed unreservedly His healing work. But 3 here too the Pharisees, who had become His most pronounced enemies, came to Him, to try if they could in any way entice Him to say a word on account of which they could lay charges against Him ; and on this occasion they try to catch Him with a question concerning divorce. It was known from the Sermon on the Mount that He rejected divorce altogether ; and as there was a school, that, on the basis of Deut. xxiv. 1, claimed that a man could dismiss his wife for any reason whatever, they brought such a case before Him for decision. Evidently they expected that He, in indignation on account of this laxness, would with equal energy declare Himself against all divorce, so that they could charge Him with resistance to the Mosaic law. But Jesus simply ap- 4 pealed to the Scriptures, where the words were written, that God had created mankind in two sexes (Gen. i. 27), and had directed them, as Jesus concludes from Gen. ii. 24, by the fleshly union in marriage to remove this separation. If God has implanted in man this 5

leave his father and mother, and shall cleave to his wife ; and the two shall become one flesh? (6) So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. (7) They say unto him, <sup>1</sup> Who then did Moses command to give a bill of divorcement, and to put her away? (8) He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. (9) And I say unto you, Whosoever shall put away his wife, <sup>2</sup> except for fornication, and shall marry another, committeth adultery: <sup>3</sup> and he that marieth her when she is put away committeth adultery.

<sup>1</sup> Dt. xxiv. 1-4.

<sup>2</sup> Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. 5. 32.

<sup>3</sup> The following words, to the end of the verse, are omitted by some ancient authorities.

desire, which draws him away from father and mother to his wife, in order to become one flesh with her, then God has Himself established the marriage relation, 7 which man for this reason dare not break. But, over against this, it was thought, that they could appeal to Deut. xxiv. 1, at which place Moses commands, that when a wife is dismissed, the husband shall give her a letter of divorcement; from which the conclusion was drawn that divorce was something entirely consistent with the 8 law. Jesus also acknowledges that Moses had allowed the dismissal of a wife, but expressly adds, that he did this only because on account of the hardness of their hearts; an enforced living together of man and wife would lead to something worse than divorce. Originally it had not been so, since God had, as was shown by the story of creation, demanded that marriage should not be 9 broken. He accordingly is only enforcing the original order of creation, when He declares that the remarriage of a man, who has dismissed his wife, is adultery, since the former marriage is still valid in the eye of God. Here, too, it is added, that if the woman is dismissed because she has committed adultery, then the husband does not break the bond by dismissing her, because she

(10) The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. (11) But he said unto them, Not all men can receive this saying, but they to whom it is given. (12) For there are eunuchs, that were so born from their mother's womb : and there are eunuchs, that were made eunuchs by men : and there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

(13) Then were there brought unto him little children, that

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has already broken it. The disciples indeed think, that 10 if this is the only ground of divorce, it would not be prudent to marry, in so far as a mistake in the selection of a wife could not be remedied by her dismissal. Jesus 11 acknowledges that under certain circumstances it would not be prudent to marry, on the presupposition that this word is correctly understood, which is not given to all and is not to be found in the common utility ideas of the disciples, at the bottom of which there is nothing but their anxiety in view of the serious phases, which married life undoubtedly will bring with itself. In 12 order to explain the sense in which this is so meant, He distinguishes three kinds of eunuchs, i.e., those who as such are incapable of marriage. These are those who are such from birth ; again, those who were made such by castration ; but there is the third kind, namely, those who made themselves such, by dedicating themselves with all their gifts and powers to the service of the kingdom of God. For such, indeed, it is not advisable to marry, because marriage always brings with it a multitude of duties and cares, which prevent them from devoting themselves entirely to this service. Everything depends upon the ability to understand the word in this only correct sense.

But at this time Jesus also was the recipient of a 13 special mark of high esteem. They even brought small children to Him, and that, too, solely that with the

he should lay his hands on them, and pray : and the disciples rebuked them. (14) But Jesus said, Suffer the little children, and forbid them not, to come unto me : for <sup>1</sup>to such belongeth the kingdom of heaven. (15) And he laid his hands on them, and departed thence.

(16) And behold, one came to him and said, <sup>2</sup>Teacher, what good thing shall I do, that I may have eternal life? (17) And he said unto him, <sup>3</sup>Why askest thou me concerning that which is good? One there is who is good : but if thou wouldest

<sup>1</sup> Or, of such is.

<sup>2</sup> Some ancient authorities read *Good Teacher*. See Mk. 10. 17 ; Lk. 18. 18.

<sup>3</sup> Some ancient authorities read *Why callest thou me good ? None is good save one even God*. See Mk. 10. 18 ; Lk. 18. 19.

- laying on of hands He should pray over them. The laying on of hands was to symbolize the bestowal of that which was requested. Here it was not bodily suffering that drove the parents to Jesus, but they hoped that the prayers of the mighty man of God would bring their children a blessing for their entire life. And this hope
- 14 was not to be disappointed. For when the disciples attacked the parents, because they were uselessly troubling the Master, Jesus rebuked them. But when He bases this on the ground that the kingdom of God belongs to those who are like children in their helplessness and humility of heart, then those, themselves, who possess these qualities by nature, must be in a condition to receive the spiritual blessings which are
- 15 bestowed in the kingdom of God. In this case, then, it is perfectly right to bring the children to Him, for which reason Jesus did not depart from this region until He had fulfilled the wishes of the parents.
- 16 The same high estimate of Jesus is shown by the rich young man, when he puts to the honored Master the question, what particular good he might do in order
- 17 to be perfectly sure of having earned eternal life. Jesus in surprise asks him why he comes to Him with the question as to what is the good thing through which he could earn eternal life. God certainly is the absolute

enter into life, keep the commandments. (18) He saith unto him, Which? And Jesus said, <sup>1</sup>Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, (19) Honor thy father and thy mother; and, <sup>2</sup>Thou shalt love thy neighbor as thyself. (20) The young man saith unto him, All these things have I observed: what lack I yet? (21) Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

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<sup>1</sup> Ex. xx. 12-16; Dt. v. 16-20.

<sup>2</sup> Lev. xix. 18.

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good, who accordingly tells us in His commandments what that good is which He demands. But if he wanted 18 to enter into eternal life, he need but keep these commandments. The young man, however, adhered to the idea, that there must be in the multitude of single commandments certain ones the fulfilment of which would be particularly acceptable to God, so that this would secure for him eternal life. Jesus, however, simply refers 19 him to the ten commandments, by adding to the four prohibitions of Ex. xx. 13-16, with reference to the young man, only the one positive command of Ex. xx. 12, and the comprehensive commandment to love our neighbors from Lev. xix. 18. The young man is con- 20 vinced that he has kept all these commandments, but still has the feeling that he has not yet done enough, that he still lacked something in order to be certain of his salvation. Jesus recognizes this, since moral per- 21 fection does not consist in the fulfilment of single commandments, but in the state of heart that is willing to sacrifice anything that God demands of us, if eternal salvation is the thing at stake. Therefore He puts him to the test by which he is to prove himself. He is told to sell his possessions and give the proceeds to the poor, in order then to enter the closer communion of Jesus' disciples. If he desires nothing else upon earth than to partake of the salvation that is secured in the communion of Jesus, then he can be sure of eternal sal-

(22) But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

(23) And Jesus said unto his disciples, Verily I say unto you, it is hard for a rich man to enter into the kingdom of heaven. (24) And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (25) And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? (26) And Jesus looking upon *them* said to them, With men this is impossible, but with God; all things are possible.

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vation. It is a treasure that is reserved for him in heaven  
22 and which he cannot lose. The young man, however, could not stand this test; for he had many possessions, and the word of Jesus filled him with sorrow, because he was conscious of the fact, that he was not capable of  
23 making such a sacrifice. In view of this case Jesus reminds His disciples, how hard it is for a rich man to enter into the kingdom of heaven, the possession of which He had held out to the young man providing he was willing to make the sacrifice demanded. It is the peculiarity of earthly possessions that they lead the heart captive, so that it cannot tear itself away from them, not even to attain the highest good. Yet, Jesus  
24 was compelled to say something more. For if that which at first glance seems to be an impossibility is yet easier than such an entrance, namely, that a camel with his high back can go through the smallest possible  
25 opening, such an entrance must really be an entire impossibility. This word caused the disciples to be greatly astounded, because then no rich man could be delivered from the destruction that befalls every one that is excluded from the kingdom of heaven.  
26 Jesus acknowledges that this is not possible with men. But as everything is possible for God, He can through the workings of His grace even loosen the fetters with



(27) Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? (28) And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (29) And every one that hath left houses, or brethren, or sisters, or father, or mother,<sup>1</sup> or children, or lands, for my name's sake shall, receive<sup>2</sup> a hundredfold, and shall inherit eternal life. (30) But many shall be last *that are first*; and first *that are last*.

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<sup>1</sup> Many ancient authorities add *or wife*; as in Lk. 18. 29.

<sup>2</sup> Some ancient authorities read *manifold*.

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which wealth has chained the hearts of men. This was the mistake of the rich young man, that he imagined that with his own powers he could do what was necessary to secure salvation. That this is not so Jesus had intended to demonstrate by the test with which He tried him. Not through his own achievements, but by his longing for divine grace he was to try to secure his salvation.

Referring to the young man who could not sell all that he had and follow Jesus, Peter points to the fact that he and his fellow disciples had in reality left all things in order to follow Jesus and asks what they are to receive for this. Jesus then drew their attention to the 27 fact, that in the future, when after the destruction of the old world, the world beyond, as one born anew, shall come forth, they shall share with Him His royal and judicial glory, as they, who have declared the message of redemption to the twelve tribes of Israel, shall also, in the sense of xii. 41-42, pronounce the judgment over them, demonstrating to them how culpable they were in that they had not accepted the proffered redemption. But all others, too, who had been robbed of their 28 possessions or had been cast out by their families, because they had confessed that name with which they designate Him as the Messiah, shall for this receive a mani- 30 fold return through the possession of eternal life. True,

**XX** (1) For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. (2) And when he had agreed with the laborers for a <sup>s</sup>shilling a day, he sent them into his vineyard. (3) And he went out about the third hour, and saw others standing in the market place idle; (4) and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (5) Again he went out about the sixth and the ninth hour, and did likewise. (6) And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? (7) They say unto him, Because no

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<sup>s</sup> See marginal note on ch. 18. 28.

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many who are now first on account of their wealth will then be last, when they are denied this greatest of possessions; because they were not willing to give up their earthly goods for Jesus' sake; and those, who here, because they have given up everything, thus have become the last, shall be first, as they before all others will receive their share of the salvation in the perfected kingdom of God. The fact that He gives this promise to all true disciples without distinction, is shown by

- 1 Jesus in the parable of the laborers in the vineyard. A
- householder went out early in the morning, to hire la-
- 2 borers for his vineyard and agreed to pay them a de-
- 3 narius (a shilling) as their day's wages. It is not stated
- that he was in sore distress for more workingmen;
- but when at nine o'clock he again went to the market-
- place and still found some men standing there idle, he
- promised that if they would go to work in his vine-
- 5 yard he would pay them what was right. He does the
- 6 same at ten o'clock and at three. And even at five o'-
- clock, an hour at which he could not expect any longer
- to get much benefit from a workingman, he goes out
- and asks those whom he still finds without work, why
- 7 they are standing there idle? When he hears nobody
- has hired them, he sends them too into his vineyard,

man hath hired us. He saith unto them, Go ye also into the vineyard. (8) And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. (9) And when they came that *were hired* about the eleventh hour, they received every man a <sup>1</sup>shilling. (10) And when the first came, they supposed that they would receive more; and they likewise received every man a <sup>1</sup>shilling. (11) And when they received it, they murmured against the householder, (12) saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the <sup>2</sup>scorching heat. (13) But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a <sup>1</sup>shilling? (14) Take up that which is thine and go thy way; it is my will to give unto this last even as unto thee. (15) Is it not lawful for me to do what I will with mine

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<sup>1</sup> See marginal note on ch. 18. 23.

<sup>2</sup> Or, *hot wind*.

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without having made any agreement whatever as to their pay, as they naturally could ask but a small sum. But when in the evening the time came to pay the la- 8 borers, the owner of the vineyard expressly instructs his steward to pay those hired last their wages first, so that the expectation, which would be raised by this order in those who had been hired first, would place into their right light the peculiar features of the pay- 9 ment of wages upon which he had decided. For natu- 10 rally these expected, since the others had already received each his denarius, in turn to get more; and they 11 murmur when this does not take place, because they had labored so much more than the others and had yet received the same pay. But the master addresses one 12 of them, because each one is regarded as having said this for himself. He tells him that he has nothing to 13 complain of, since each had received what he had bargained for, and as far as the free good-will of the mas- 14 ter was concerned, who certainly has the right to control his own property, he surely had no right to complain from pure jealousy. The parable accordingly

own or is thine eye evil, because I am good? (16) So the last shall be first, and the first last.

(17) And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, (18) Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, (19) and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

(20) Then came to him the mother of the sons of Zebedee

<sup>1</sup> See ch. 10. 4.

teaches, that in the kingdom of God those called last shall be made equal to those called first, and vice versa, since the bestowal of wages is, exactly as is the case with the call, a matter of the free grace of the Lord and is not payment for any certain labors, whether this pay was promised or not.

- 17 The Evangelist makes a note of the time when Jesus came from Peræa over the Jordan, in order to begin the ascent proper to Jerusalem. On this way it was that He expressly took His disciples apart from the crowds that followed, and told them that with the ascent the fate that had been predicted concerning the Son of
- 18 Man would begin. Now He tells them that the enemies into whose hands He would be delivered are the high priests, and His opponents of long standing, the Scribes, for which reason it is now expressly
- 19 stated that these will condemn Him to death. Now, too, those into whose hands He will be delivered that the sentence of death should be executed, are expressly called heathens, because it can be expected only of
- 20 these that they will ridicule His Messianic claims, and that they will inflict the terribly cruel Roman method of scourging and of crucifixion. It must have been the prediction of His resurrection on the third day, which here again is added, that awakened in the disciples, who did not understand these words, the

with her sons, <sup>1</sup> worshipping *him*, and asking a certain thing of him. (21) And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. (22) But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. (23) He saith unto them, My cup indeed ye shall drink : but to sit on my right hand, and on *my* left hand, is not mine to give ; but *it is for them* for whom it hath been prepared of my Father. (24) And

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<sup>1</sup> See marginal note on ch. 2. 2.

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hope that all these predicted calumnies would in a very short time be followed by the ascent of the Messiah to His throne, as is seen from their conversation about their respective seats of honor in the kingdom of the Messiah. This conversation can be understood only on the basis of John xix. 25, where we are told that the mother of the two sons of Zebedee, who were related to Jesus through His mother, and who accordingly could naturally get this idea, 21 asked Him that the position of honor on the right and on the left be given to her sons in the Messianic kingdom. Jesus, however, in His reply, addresses the disciples direct. They know not what 22 they are asking for, in so far as they do know that they can attain to this highest good only if they, like Himself, pass through the direst affliction, which He, drawing His image from Is. lii. 17, calls a cup that is given to them to drink. But when they declare that they 23 are even willing to do this, Jesus tells them that this suffering will indeed come over them, but that the right to the highest position of honor they ask for is not yet thereby attained. To grant this is not His prerogative, because God has already decided the matter, who alone has this right. But to whom this is assigned has been clearly pointed out by Jesus in xvi. 18-19. But 24 when the other ten disciples murmur that the two broth-

when the ten heard it, they were moved with indignation concerning the two brethren. (25) But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. (26) Not so shall it be among you: but whosoever would become great among you shall be your <sup>1</sup> minister; (27) and whosoever would be first among you shall be your <sup>2</sup> servant: (28) even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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<sup>1</sup> Or, *servant*.

<sup>2</sup> Gr. *bondservant*.

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25 ers are striving for such high positions above them, Jesus directed their attention to the fact that it was indeed the custom of earthly rulers and princes to use  
 26 their power for trampling down and oppressing others. In their own communion, however, matters were entirely  
 27 different. Here each one is to seek to be great only in order to serve all, and to be the first by becoming the servant of all, and giving up himself with all his possessions and powers for the benefit of others. Thus it will be when everything takes place as it should, in accordance with the spirit of this communion; and for this reason these things should be thus. Therefore each one should try to surpass the other in such things; but a different position of honor than that thus acquired does not exist in the kingdom  
 28 for them. To illustrate this Jesus points to Himself as an example. It is not His calling that service should be rendered to Him, although the most unique among the children of men, but that He should serve all, and this service is to go even so far that He will give up His life for them. But how thereby a service will be rendered to all is explained by Jesus in the statement that, because none of them is able to redeem his soul lost on account of sin, by offering a ransom that would buy the soul back (cf. xvi. 6), He will give His own soul (as the seat of His physical life) as

(29) And as they went out from Jericho, a great multitude followed him. (30) And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. (31) And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. (32) And Jesus stood still, and called them, and said, What will ye that I should do unto you? (33) They say unto him, Lord, that our eyes may be opened, (34) And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

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such a ransom. Only His death, given as the voluntary sacrifice of love for mankind, will be so valuable before God that for this reason He will declare them free from the punishment they were to suffer.

The Evangelist presupposes that Jericho was known 30 as the last stopping place for the pilgrims on the way to Jerusalem, and closes His narrative of this journey with the story of the healing of the two blind men who are sitting at the gates as Jesus passes out. We are told that two blind men sat there by the wayside, and hearing from the crowds that followed that Jesus was passing, cried to Him, addressing Him as the Son of David, called to be king of Israel, whom they already reverence as the Lord, and appeal to Him for pity. The 31 crowd tries to force them to be silent, as they have already in mind to declare Him as king upon His entrance into Jerusalem, and they fear that a premature declaration of their purpose would hinder it. But this only causes them to cry out all the louder. Jesus stands 32 still and calls them to Him and asks what they desire. 33 From their answers He sees that they believe that they can be healed by Him. He accordingly heals them 34 by touching their eyes, and after this they join the ranks of those who accompany Him.

**XXI** And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, (2) saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. (3) And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. (4) Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, (5) <sup>1</sup> Tell ye the daughter of Zion,

Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass.

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<sup>1</sup> Is. lxii. 11; Zech. ix. 9.

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The fifth part of this gospel, which narrates the activity of Jesus in Jerusalem, begins with an account  
1 of His entrance into that city. That Jesus intended that it should be one of special solemnity, the Evangelist shows by drawing special attention to the fact, that Jesus, when He came toward Bethphage, near the Mount of Olives, sends two disciples into this village, which lies nearest to the city, in order to secure an animal upon which He can ride into the city. The disciples  
2 are told that they will find an ass there together  
3 with a colt tied: and if anybody should raise any objection to their untying the animal to take it to Jesus, then the mere statement that the Lord had need of her would induce him to let them take her. Why Jesus, who seems now to be going to Jerusalem for the first time, can here, at the very gates of the city expect to find adherents so faithful, that they follow His every beck and nod, is made clear only from the accounts of  
4 the other Evangelists. For our Evangelist, it is only a matter of importance that in this way the fulfilment of  
5 the prophecy found in Zech. ix. 9, took place according to which, as he takes it, the Messiah is to enter the city not upon a war horse, but as the Prince of Peace, upon a



(6) And the disciples went, and did even as Jesus appointed them, (7) and brought the ass, and the colt, and put on them their garments; and he sat thereon. (8) And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. (9) And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (10) And when he was come into Jerusalem, all the

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colt the foal of an ass. For that reason too the disciples must bring both animals to Him, and lay upon them their outer garments and then make them ready for His use. That He rode upon the foal we know from the entire gospel tradition. Our Evangelist regards it of chief interest to emphasize that Jesus sat upon the animal thus prepared for His use. But this fact, as it were, gave the signal for the exultation that now sets in among the people, proclaiming Him as the king. For, as before a king, they spread out their garments on the way before Him who was to come (cf. Kings ix. 13) and strew over the way branches of trees that they had hewn down. With the hosannas of Ps. cxviii. 25-26, which petitions for the help of God for Him, who is approaching and amid the prayers for the divine blessing, Jesus is directly saluted as the Son of David, in the name, i. e., by the authority of God, who comes, to enter upon His government. In the final hosanna resounds distinctly the original sense of the word, according to which He who is enthroned in heaven, who alone can do this, is asked to bring perfect salvation to Him that brings redemption. As Jesus thus in the midst of the cries of exultation on the part of the Galilean caravan, which had been accompanying Him on the way, enters into the city, the whole population was greatly excited. Since, according to the idea of the Evangelist, Jesus comes to Jerusalem for the first time,

city was stirred, saying, Who is this? (11) And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

(12) And Jesus entered into the temple <sup>1</sup> of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; (13) and he saith unto them, It is written, <sup>2</sup> My house shall be called a house of prayer: <sup>3</sup> but ye make it a den of robbers. (14) And the blind and the lame

<sup>1</sup> Many ancient authorities omit of God.

<sup>2</sup> Is. lvi. 7.

<sup>3</sup> Jer. vii. 11.

- men ask: Who it is that is being received with such
- 11 salutations? Naturally it is only necessary to mention the name of Jesus of Nazareth of Galilee; for that He was everywhere in that province revered as a prophet was universally known in Jerusalem, and Him now the people are greeting as the Messiah whom God has sent.
- 12 The first thing that Jesus does by virtue of his royal prerogatives, is the cleansing of the temple. The Evangelist indicates, that He had for this very purpose gone at once on entering the city, to the temple, i. e., to the so called court of the Gentiles, where a regular market had been established, in order to facilitate the purchase of articles necessary for the sacrifices and to exchange the current money for old silver shekels, which had to be used as the payment of the temple dues. This abuse Jesus stops at once and entirely with a simple act of driving out those that bought and sold, and who desecrated the holy places; doing this in order to show how culpable this market business was. He then overthrows the tables
- 13 of the money changers and the chairs of those that were selling doves. In doing this He quotes Is lvi. 7, according to which the temple was to be a house of prayer, which they had flagrantly desecrated, since, in accordance with Is. vii, through the deception and cheating that
- 14 accompanied trading they had turned it into a den of thieves. And when further, He now begins to heal the blind and the lame, who were to be found in goodly num-

came to him in the temple; and he healed them. (15) But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, (16) and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, <sup>1</sup>Out of the mouth of babes and sucklings thou hast perfected praise? (17) And he left them, and went forth out of the city to Bethany, and lodged there.

(18) Now in the morning as he returned to the city, he

<sup>1</sup> Ps. viii. 2.

bers here as elsewhere, He through these miracles worked by the power of God's grace that had appeared to Him, as it were, consecrates this desecrated house anew. His opponents indeed, see in these wonderful deeds only a new desecration of the temple, as they regard His healings as ordinary medicinal acts, by which He has also desecrated the sabbath. Naturally they are 15 only all the more outraged by the fact that children now, as is the manner of children, repeat again in the temple the hosanna which they had heard when He entered the city. When they then ask Him, if He does not also hear that which He, if He actually does hear it, must stop as a desecration of the temple in the highest degree, He refers them to Ps. viii. 3, according to which even God has prepared His glory out of the 17 mouths of the smallest of the small, just as the hosanna cries were raised in the honor of Him, who had sent His Messiah. Then He shows how He despises 17 them by simply leaving them and going out, He however not only leaves the temple, but, as in the meanwhile, it had become evening, He goes to Bethany, where He was accustomed to stay over night while attending the festival.

Early on the following morning Jesus returns to the 18 city, which He now made the real scene of His activity. As He was hungry, He looks around to see if He can

hungered. (19) And seeing <sup>1</sup>a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. (20) And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? (21) And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. (22) And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

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<sup>1</sup> Or, *a single*.

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- 19 find something to eat. But He sees nothing but a single fig tree on the highway, and goes up to it and finds nothing on it except leaves, although in the case of fig trees the fruit comes before the leaves, and He accordingly had the right to expect fruit where there were leaves. He then pronounces the prediction concerning the tree, that it shall never again bear fruit. Already the old prophets sought to make their prophecies more emphatic by adding symbolical acts. Jesus sees in the fig tree, which had deceived Him by bearing leaves but not fruit, a picture of His people, which at His entrance had saluted Him with a semblance of faith, but yet could not prove faithful in His further labors in Jerusalem. Therefore He warned the people by the example of the fig tree of the judgment that was inevitably approaching. When the disciples, surprised at this, ask Him how this had been possible, He reminds them of what He had said in xvii, according to which a real faith that does not doubt, would be able not only to cause a fig tree to wither, but would remove mountains. For everything that they ask of God in prayer they shall also receive, if only they ask surely confident of being heard. With this He has answered the question of the disciples. He has prayed to God to show the disciples in the ex-

(23) And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? (24) And Jesus answered, and said unto them, I also will ask you one <sup>1</sup>question, which if ye tell me, I likewise will tell you by what authority I do these things. (25) The baptism of John, whence was it?

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<sup>1</sup> Gr. *word*.

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ample of the unfruitful fig tree the future fate of the people that refused to accept Him. He has done so in the full assurance with which He had pronounced His prediction concerning the fig tree, and God has heard Him. His wonder-working hand has touched the tree, and it is withered, so that it shall never again bear any fruit.

As soon as Jesus again appeared in the temple the 23 leaders of the people came to Him in their official capacity, in which the Evangelist is accustomed to describe them as high priests and elders of the people, and came with a question as to His authority. This question, as the Evangelist points out, has reference to His teaching in the temple, and perhaps, also, to such actions as the cleansing of the temple. The issue at stake is first of all, what kind of an authority He claims, whether it be that of a prophet, or possibly even of a Messiah; and then, no matter how He may answer the first question, who has given Him this authority? Jesus answers that He must first ask them 24 a question, and not before they have answered His, will He answer their question. It was clear, since He has only just now permitted Himself to be saluted as the Messianic king, that He would claim Messianic authority, and that this had been given Him by God. But 25 for this He was able to appeal over against the spiritual leaders of the people to the case of John the Baptist; but before He did this, He must first know if they

from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? (26) But if we shall say, From men; we fear the multitude; for all hold John as a prophet. (27) And they answered Jesus, and said, We know

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would recognize the Baptist's authority. Accordingly He puts to them the counter question, asking if the baptism of John came from heaven, and accordingly was a divine ordinance, or was it a merely human institution. Only in this former case had John received his directions from heaven, and then, too, they would be compelled to accept his testimony concerning the Messianic character of Jesus. But if they pronounce for the heavenly source of John's baptism, then, too, the statements of the Baptist with reference to Him, who was to come after him, must have come by divine direction; and yet they did not believe these words, or they must have recognized Him as the Mes-

26 siah. But still less could they declare that John's baptism was of human origin for fear of the people, who believed that John was a prophet and that his baptism was accordingly of divine origin. They did not dare to antagonize the people on this subject, because all the power that the Romans had still left them they possessed on account of their influence over the people.

27 They accordingly hid themselves behind the subterfuge that they did not know; and as they did not answer His question, He did not answer theirs. Nor could He do so in any hope of convincing them, unless they would state from which standpoint He could proceed to do so. And, in addition, their lack of truthfulness that became evident in their subterfuge, shows that they were not capable of receiving any answer. For in reality the seeming shrewdly devised ignorance was a manifest impossibility. If they did not dare to say a

not. He also said unto them, Neither tell I you by what authority I do these things. (28) But what think ye? A man had two <sup>1</sup>sons; and he came to the first, and said, <sup>2</sup>Son, go work to-day in the vineyard. (29) And he answered and said, I will not: but afterward he repented himself, and went. (30) And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. (31) Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the <sup>3</sup>publicans and the harlots go into the kingdom of God before you. (32) For John came unto you in the way of righteousness, and ye believed him not; but the <sup>3</sup>publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

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<sup>1</sup> Gr. *Children*.

<sup>2</sup> See marginal note on ch. 5. 46.

<sup>3</sup> Gr. *Child*.

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word against the prophetic authority of the Baptist, this authority then, as he had claimed it, would stand. And then it was their duty to follow his directions, by suffering themselves to be baptized and to recognize Him who was to come after him. Therefore Jesus 28 offers the parable of the two dissimilar brothers. The one assented in a hypocritical manner to the command of the father to work in the vineyard, but did not go; the other stubbornly refused obedience, but afterwards 30 repenting of his unfilial conduct went notwithstanding. When Jesus afterwards asked of them to decide themselves, which one of these sons had done the will of the father, they naturally must reply, that it was the one who had been asked last. Jesus accordingly can draw the conclusion that they must give precedence to the most corrupt class of men, to the publicans, and to the most degraded, such as the harlots, in entering the kingdom of God, practically already the kingdom here upon earth, much more the kingdom above, without Jesus deciding thereby if such persons really became His followers. For John came in the way 32 of righteousness, in which he not only taught the

(33) Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into another country. (34) And when the season of the fruits drew near, he sent his <sup>1</sup>servants to the husbandmen, to receive <sup>2</sup>his fruits. (35) And the husbandmen took his <sup>1</sup>servants, and beat one, and killed another, and stoned another. (36) Again, he sent other <sup>1</sup>servants more

<sup>1</sup> Gr. *bondservants*.<sup>2</sup> Or, *the fruits of it*.

deeds demanded by God, but gave an example in doing them; but they, who had all along pretended that they wanted to do the will of God and to teach others to do it, did not do so because they refused to believe what he declared to them to be the will of God. Those persons, however, who so far had always actually refused to do His will, now were really doing it, while the official leaders of the people, even when they saw this, were not influenced thereby to change their minds and to believe in Him.

- 33 According to the account of our Evangelist, the following parable of the Wicked Husbandman was spoken to the same hearers to whom the preceding was addressed, only that it represents in still darker colors the guilt as well as the punishment of the heads of the people. The parable is founded on Is. v. 2, where the Theocracy of Israel is represented as a vineyard which God Himself has planted carefully, protected with a trench, and provided with a wine-press and a tower for watching it. But here we have the picture of an earthly master of a house, who does all of this, and because he is going into foreign lands, he entrusts the care of his vineyard to husbandmen, who are
- 34 to deliver to him the fruit thereof. And when the time for delivering the fruit came, he sent one servant after
- 35 the other to receive it. But the men abuse and kill the
- 36 servants, treating one more harshly than another.



than the first : and they did unto them in like manner. (37) But afterward he sent unto them his son, saying, They will reverence my son. (38) But the husbandmen, when they saw the son, said among themselves, This is the heir ; come, let us kill him, and take his inheritance. (39) And they took him, and cast him forth out of the vineyard, and killed him. (40) When therefore the lord of the vineyard shall come, what will he do unto those husbandmen ? (41) They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render

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And when the master sought to attain his object by sending a large number of servants, they treated them in the same manner. So far the parable goes to show how God had at all times, and with increasing earnestness, sent, through the prophets, to demand back of this people and of their leaders, the fulfilment of their promised duties ; but this had only brought with it the abuse or the murder of His messengers. But now the 37 parable changes into a transparent allegory ; for in reality the husbandmen cannot actually have conceived the idea of appropriating the vineyard to themselves by murdering the heir, whom the Father has sent in the hope that they would drop the rebellion and their disobedience in the presence of the Son. In the alle- 38 gory it is here most plainly pictured how God seeks to attain that which He had failed to secure through His prophets, by sending His Son, who, as the Messiah, is to assume the government of the Theocracy, but how the present heads of the people, in order to retain their supremacy, slay the Messiah, and that, too, "outside of the gate" (cf. Heb. xiii. 9). Jesus, as was done in the preceding parable, has the leaders of the people to pronounce the judgment upon themselves, according to which the master of the vineyard, when he finally re- 40 turns himself, will surely slay these evil-doers most ignominiously, and will give his vineyard to others,

him the fruits in their seasons. (42) Jesus saith unto them,  
Did ye never read in the scriptures,

<sup>1</sup>The stone which the builders rejected,  
The same was made the head of the corner ;  
This was from the Lord,  
And it is marvellous in our eyes ?

(43) Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. (44) <sup>2</sup>And he that falleth on this stone

<sup>1</sup> Ps. cxviii. 22 f.

<sup>2</sup> Some ancient authorities omit ver. xlv.

- 42 who will deliver its fruit in the proper season. Only one point Jesus corrects in their answer. Not to other vineyardmen, but to the Messiah Himself, God will give the vineyard of the Theocracy, since, in Ps. cxviii. 12, He has already represented Him as the stone which the builders have cast aside, but which God in a miraculous manner had made the head of the corner for the new Theocracy. And when the conclusion is drawn that this is to be taken away from the hearers, we see in the contrast that is thereby implied still more plainly the other interpretation of the parable, which is entirely in harmony with Is. v. 2 (cf. v. 33).
- 43 It is the people of Israel themselves from whom the kingdom of God, which has been realized in the Old Testament Theocracy in a typical form, but of which they have made themselves unworthy by their conduct with regard to the Son, is to be taken away in order to be given to a people selected from the Gentiles, who will bring forth its fruits, i. e., will fulfil the duties demanded by the kingdom of God. And, concerning the children of Israel, it is now said that not only the salvation intended for them through the Messiah will be taken away from them, but that the Messiah, rejected
- 44 by them, will now bring destruction upon them. That stone, which is the head of the corner, has become a rock of offense, and whosoever falls upon it will be crushed, and he upon whom it falls as a judgment will

shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust. (45) And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. (46) And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

**XXII** And Jesus answered and spake again in parables unto them, saying, (2) The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, (3) and sent forth his servants to call them that were bidden to the marriage feast : and they would not come. (4) Again

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<sup>1</sup> Gr. *bondservants*.

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be completely demolished as by a mighty rock, so that the pieces are scattered around. The Evangelist re- 45 marks that the leaders of the people are the chief opponents of Jesus. The Pharisees understood very well that these parables applied to them, but they did not touch Him for fear of the masses, who, even if they did not attain to a faith in Him as the promised Messiah, yet still looked upon Him as a prophet.

In reference to their hostile plans, Jesus began once 1 more to speak to them in parables; and now comes the parable of the Marriage Feast and Slighted Invitation. This parable, too, is based on actual events which had already taken place in connection with the establishment of the kingdom of God by Jesus. The peculiarity of the parable, however, is this, that this establishment is represented as an invitation to a festal meal, inasmuch as Jesus came for the purpose of offering the salvation He has brought to mankind. In this picture of 2 a human king, who prepares a wedding feast for his son, is an allusion to the fact, that in the perfected kingdom of God the Messiah celebrates His most intimate union with His congregation. The parable itself presupposes 3 that those who had before this been invited to the feast, now that the hour for the celebration has come, are asked to appear at the same, and when they refuse to come are, through other servants, admonished still more 4

he sent forth other <sup>1</sup>servants, saying, Tell them that are bidden Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. (5) But they made light of it, and went their ways, one to his own farm, another to his merchandise; (6) and the rest laid hold on his <sup>1</sup>servants, and treated them shamefully, and killed them. (7) But the king was wroth;

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<sup>1</sup> Gr. *bondservants*.

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urgently, being reminded that all things are ready to begin the festival with the early meal. Here already the allegorical character of the parable is unmistakable. Those who were originally invited are the people of Israel, for whom the salvation of the kingdom of the Messiah is intended. The servants of the first invitation are the prophets, who in vain appealed to the people to prepare themselves for the coming salvation. The servants of the second invitation are John and Jesus, who announce that the kingdom is near at hand, and appeal to the people to accept the salvation already  
6 offered in Jesus. On the other hand, the real fundamental thought of the parable, as it is set forth in simplicity and clearness, is this, that those who are invited despise the invitation they have received, because their possessions and their business are esteemed by them more highly than the feast offered to them. Their guilt is indeed aggravated by the fact that it is the  
6 marriage feast of the king's son which they despise. But quite inconsistent with the picture proper is this feature, that some of those invited abuse the servants and  
7 slay them, and for this reason are attacked by the king's army and destroyed together with their city. Here the object is only to give a figurative representation of the guilt which the heads of the people have brought upon themselves by putting Jesus to death, as their predecessors did by slaying the prophets, and of the terrible punishments which the Roman army will inflict when

and he sent his armies, and destroyed those murderers, and burned their city. (8) Then saith he to his <sup>1</sup>servants, The wedding is ready, but they that were bidden were not worthy. (9) Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. (10) And those <sup>1</sup>servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was filled with guests. (11) But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment : (12) and he saith unto him, Friend,

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<sup>1</sup> Gr. *bondservants*.

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they shall burn down Jerusalem. Notwithstanding this, it appears clearly in the second part of the parable that this is not directed solely against the heads of the people. For here the idea is that, when those first 8 invited had proved themselves unworthy of the salvation intended for them, by despising the same as of less importance than their earthly interests, others must then be invited. And if those first invited were the 9 Jews, then those called from the crossroads, where different roads meet and business intercourse is most active, are the Gentiles. In this way Jesus early predicted to His people that the salvation they have despised will be offered to the heathen. Now any one 10 can come in who will; and they will come, and the royal wedding hall will be entirely filled. But by this 11 it is not meant that the king will forego the right of examining his guests to see if they are suitable for the banquet hall. Suddenly he appears in their midst and 12 finds one who is not properly attired for the feast. Of course this one is but given as an example of what is true of every one like him; for it had been expressly stated before that good and bad had crowded into the banquet hall. But the only ornament that the king demands is the righteousness of the kingdom of God. Whoever will not permit this to be realized in his heart cannot participate in the blessedness of the kingdom

how camest thou in hither not having a wedding-garment? And he was speechless. (13) Then the king said to the <sup>1</sup>servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen.

(15) Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. (16) And they send to him

<sup>1</sup> Or, *minister*.

- 12 above. The fact that this one, upon whom the king missed the wedding garment, is silent, is proof that he has no excuse to offer. In the kingdom of God upon earth, the possibility is offered to everyone to become worthy of its consummation. But whosoever has not become worthy, must not think that he can in this or that way by stealth find his way into the kingdom.
- 13 The king knows how to hinder this, and directs his servants waiting at table to bind the unworthy one, and to cast him out into the darkness, which here, as always, represents eternal condemnation. On this oc-
- 14 casion the interpretation of the parable appears as a reason for the conduct of the king, and here it becomes perfectly clear that the one unworthy man only represents a whole class. Many are called for the salvation of the kingdom of God, but the perfection of the kingdom is not for those who esteem earthly possessions higher than the heavenly, nor for those who think they can partake of this perfection beyond without proper moral endeavor on their side, such as Jesus had come to realize in the kingdom of God. There are always only a few left.
- 15 At this time when the heads of the people were perplexed as to how they could lay hold of Jesus, the Pharisees among them went to work independently and took council, how they could put a question to Him, in
- 16 answering which He could be ensnared. For this purpose the tribute question was splendidly adapted. For

their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. (17) Tell us therefore, What thinkest thou? Is it law-

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all the strict adherents of the Theocracy were firm in the conviction that God was the only king of Israel, and that therefore they were not to pay tribute to any earthly ruler. Since Judea had become a part of the Roman province of Syria, the Jews were of course compelled to pay taxes to the Emperor. They could indeed pay them under the compulsion of the foreign rule, but they would never acknowledge that this was justifiable. Now, it was thought that certainly Jesus, who on all occasions defended the cause of God, would most energetically deny all justification of this payment, and then they could charge Him with being a rebel against the Roman government. For this reason they selected several well-known members of the Pharisaic party and several members of the party that upheld the claims of the Herodian princes, because they thought that in the presence of the strict adherents of the Theocracy and of the adherents of the national royal house, He would not hesitate to risk a distinct utterance against the rights of the Roman supremacy. In order to encourage Him in doing so they address Him with flattering words acknowledging His absolute truthfulness, which always had the courage to speak its thoughts. In this way they pretended that they were convinced that He was in truth teaching the way which one must go in accordance with the will of God, and in doing so feared no man. It is accordingly thought that no consideration for the outward standing of a person, such as fear of the Roman government, will prevent Him from openly speaking the truth. Accordingly He 17 can then openly answer their question, which at that

ful to give tribute unto Cæsar, or not? (18) But Jesus perceived their wickedness, and said, Why make ye trial of me, Ye hypocrites? (19) Show me the tribute money. And they brought unto him a <sup>1</sup>denarius. (20) And he saith unto them, Whose is this image and superscription? (21) They say unto him, Cæsar's. Then he saith unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the

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<sup>1</sup> See marginal note on ch. 18. 28.

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time was moving the hearts of the most pious, namely, whether it was consistent with the divine right, which alone prevailed in Israel, that they should pay tribute  
 18 to the Roman Emperor. Jesus, of course, sees through the malicious purpose of their question and calls them hypocrites, because they act as though they were concerned about getting an answer to a question of conscience, while in reality they only wanted Him to give an answer that would destroy Him. He asks them how they have come to put Him to a test, if He would declare Himself in favor of a Jewish revolution, since He had never in the least given them reason to think that He in any way would attack the existing  
 19 civil order. Then He asks them to show Him the coin, which had to be used in the payment of tribute, and has them confirm that this coin bears the picture and  
 20 the name of the Emperor. The currency of this coin shows, that the imperial government existed as a matter of fact and was recognized as such; and the impress showed, that in using the coin for the payment of taxes, they were really only returning to the Emperor what was his. From this the conclusion is drawn, that we are obligated to render everything to the Emperor which he as ruler of the country has a right to demand. But Jesus, in connecting with this the duty of rendering also the things to God that are demanded by Him, in-  
 21 dicates that there is no conflict between the two. What we are to render to God no Emperor has a right to de-



things that are God's. (22) And when they heard it, they marvelled, and left him, and went away.

(23) On that day there came to him Sadducees, <sup>1</sup> they that say that there is no resurrection : and they asked him, (24) saying, Teacher, Moses said, <sup>2</sup> If a man die, having no children, his brother <sup>2</sup> shall marry his wife, and raise up seed unto his brother. (25) Now there were with us seven brethren : and

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<sup>1</sup> Many ancient authorities read *saying*.

<sup>2</sup> Dt. xxv. 5.

<sup>2</sup> Gr. *shall perform the duty of a husband's brother to his wife*.

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mand and this cannot interfere with the fulfilment of the duties of a subject. This was indeed the most pronounced denial of the right of rebellion on the part of the Jews, and thereby the plans of the opponents were thwarted ; but Jesus knew also that He thereby was completely disappointing the hopes of the Jews that were yet centered on Him. The Pharisees, however, 22 who were amazed at His answer, had to acknowledge that they were defeated, and they retired.

Because in the older narrative the tribute question 23 was immediately followed by the discussion with the Sadducees, the Evangelist remarks that this took place on that same day. Since the denial of the resurrection was the chief distinguishing doctrine of the Sadducees, they brought this subject to the attention of Jesus whom they, although perhaps only seemingly, acknowledged as an authority, and asked Him a question, which they thought could not possibly be answered on the presupposition of a resurrection. They no doubt had with this question often perplexed their opponents, and hoped thereby too to prove that this famous teacher would also be unable to reply. They proceed from the express 24 demand of the Mosaic law (cf. Deut. xxv. 5-7,) in reference to the marriage of the widow of a deceased brother, according to which, if a man dies without children, his brother is compelled to marry the widow, so that through him the family may be continued. They 25 now claim that the case had occurred of seven brothers

the first married and deceased, and having no seed left his wife unto his brother ; (26) in like manner the second also, and the third, unto the <sup>1</sup>seventh. (27) And after them all, the woman died. (28) In the resurrection therefore whose wife shall she be of the seven? for they all had her. (29) But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. (30) For in the resurrection they neither marry nor are given in marriage, but are as angels <sup>2</sup>in heaven.

(31) But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, (32)

<sup>3</sup> I am the God of Abraham, and the God of Isaac, and the

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<sup>1</sup> Gr. *seven*.

<sup>2</sup> Many ancient authorities add *of God*.

<sup>3</sup> Ex. iii. 6.

one after the other of which had taken the widow of his next older deceased brother to wife, in accordance with the demands of the law. On this presupposition, then, in the resurrection the problem, incapable of solution, would arise, whose wife she would be, since all had the  
 29 same right to claim her. Jesus claims that notwithstanding this their denial of the resurrection was an error, and that the difficulty which they had made so prominent only shows, that they do not understand the Scriptures, which really teach the resurrection of the dead, nor the omnipotence of God, who would be able to create a new order of things in heaven differing from  
 30 that on earth. For their question proceeds from the presupposition that the resurrection of the dead is only a restoration of the arrangements on earth, although in reality it is an exaltation into an angelic, heavenly life, in which the ordinary conditions of this earthly life and the distinctions of sex shall cease ; and for this reason  
 31 marriage itself will be no more. But to prove the resurrection of the dead, Jesus refers to a clear statement  
 32 of God's word. For when God, in Ex. iii. 6, calls Himself the God of the Patriarchs, because He had entered into personal relations to them, and did this long after they had passed out of the life of this earth, and since He cannot enter into such relations with the dead but

God of Jacob? God is not *the God* of the dead, but of the living. (33) And when the multitudes heard it, they were astonished at his teaching.

(34) But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. (35) And one of them, a lawyer, asked him a question, trying him: (36) Teacher, which is the great commandment in the law? (37) And he said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the great and first commandment.

<sup>1</sup> Dt. vi. 5.

only with the living, then certainly these men must have come forth from death again into a real life, so that He can continue this relation with them. This naturally 33 could not but cause amazement among the many at the teaching of Jesus, for they had all along been taught by the Pharisees to expect a restoration of earthly conditions.

Only after their opponents had been defeated could 34 the Pharisees not resist the temptation to attack Jesus again, in order on their part, to demonstrate to the people that He was grossly ignorant. Therefore, in order to enjoy the victory they so confidently expect to win, they come in large numbers, and send a lawyer from their 35 party to Him, who in a hypocritical manner addresses 36 Him as Master, and lays before Him the famous contention concerning the characteristic by which a great commandment could be distinguished from a lesser. They felt sure that they would have in hand some kind of an objection by which they could show that the feature He would mention could be shown not to apply in every case; for which reason the question is called one by which they make a test of His abilities as a teacher. But Jesus simply refers to Deut. vi. 5, where it is de- 37 manded, that the love of God shall fill our whole life on earth. That this is the great commandment as such, 38

(39) <sup>1</sup>And a second like unto it is this <sup>2</sup>Thou shalt love thy neighbor as thyself. (40) On these two commandments the whole law hangeth, and the prophets.

(41) Now while the Pharisees were gathered together, Jesus asked them a question, (42) saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David.* (43) He saith unto them, How then doth David in the Spirit call him Lord, saying.

(44) <sup>3</sup>The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

(45) If David then calleth him Lord, how is he his son?

<sup>1</sup>Or, *And a second is like unto it, Thou shalt love etc.*    <sup>2</sup> Lev. xix. 18.

<sup>3</sup> Ps. cx. 1.

and for that reason, the most important, does not require any proof, since by virtue of its all comprehensive contents and its position in the connection of Deut. vi., it is  
 39 such. But this does not exclude, that the same can be said of another commandment, that it is equally promi-  
 40 nent, namely, Lev. xix. 18. These two are not to be called great commandments for any fanciful reasons, but for the simple fact, that the entire revelation of the will of God hinges on them, since all of His commandments are contained in the love to God or love to the neighbor.  
 41 As Jesus sees His opponents gathered around Him in such large numbers, He makes use of the opportunity to convict them of their shortsightedness in theological matters. By His counter question concerning the character of the Messiah, He induces them to state the current Jewish doctrine, that the Messiah is a descendent of David, but after He has ascended the throne of  
 43 His father, shall fully unfold His nature. In reply to this Jesus refers to Ps. cx., which has all along been re-  
 44 garded as the production of David and as Messianic. Here David, by the power of the Holy Spirit, appeals to the Messiah to ascend His throne, and in doing so calls  
 45 Him his Lord. It certainly is impossible, that He whom he calls his Lord could be his son. Naturally Jesus finds

(46) And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

XXIII Then spake Jesus to the multitudes and to his disciples, (2) saying, The scribes and the Pharisees sit on Moses' seat : (3) all things therefore whatsoever they bid

the solution in this, that David does not call Him his own son, but the Son of God who has been chosen to be the Messianic Ruler of the world (cf Ps. ii. 7). But the Jewish people of those times, who always presupposed that Jesus could only become the Messiah by ascending His earthly throne, had naturally no answer to this question ; and it was the purpose of Jesus once for all to make this clear, in order to cut off for good the objections to Him arising from this position. After 46 their second defeat no one any longer dared to annoy Jesus with controversial questions, and thus this day became a day of victory for Jesus.

After Jesus had in this way compelled all of His oppo- 1 nents to keep silence, He now proceeds, in the presence of the multitude that surrounded Him and of His disciples, unsparingly to expose the character of their present leaders. This terrible arraignment was the last attempt on His part to deliver the people from these men who only too soon were able to lead the people into committing a horrible deed of blood. But even in 2 this hour He is careful to avoid all appearance of being an innovator, who indiscriminately casts aside the traditional teachings. In so far as the Scribes, as it were, occupy the seat of Moses, i. e., merely interpret his law, and in so far as the Pharisees merely insist upon its strict observance, He has no objections to them ; but their own ordinances, which they put on 3 an equality with those of God, are emphatically rejected by Jesus (cf. xv. 13). But everything that they say in the former capacity, the people shall do and con-

you, *these* do and observe : but do not ye after their works ; for they say, and do not. (4) Yea, they bind heavy burdens<sup>1</sup> and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with their finger. (5) But all their works they do to be seen of men : for they make broad their phylacteries, and enlarge the borders of *their gar-*

<sup>1</sup> Many ancient authorities omit *and grievous to be borne*.

- stantly adhere to. But they shall not be guided by their deeds, since they do not themselves follow the law for which they show such hypocritical zeal. Jesus had raised the same accusations against them in vii. 3, 4, xv. 3, 6, and the next discourse will furnish us further examples of how this is meant. One point, however, He must condemn, is their teaching of the law. Through the manner in which they enlarge the law, they apply it to all the minute details of life, for which the law is not at all intended, so that they make the fulfilment of the law a heavy and scarcely tolerable burden. If a person is thus conscious of the fact that at every step he is in danger of transgression, he will always be filled with dire anxiety ; or, as a perfect fulfilment is an impossibility, finally a spiritual indifference will result. To this must be added, that the burdens which they thus load upon men, they do not even with a finger try to put into motion, i. e., do not make the least effort to help people to carry them, or to show them how those commandments are to be fulfilled.
- 5 Their own fulfilment of the law, which they intend shall be an example to others, is, on the contrary, hypocritical, and at all times has only the purpose of attracting the notice of men. For this reason they make those parchment strips upon which the passages of the law are written and which are bound to the forehead and on the arms, so that they may have them constantly before their eyes and in their hearts, so broad, in order to show how careful they are to think

ments, (6) and love the chief place at feasts, and the chief seats in the synagogues, (7) and the salutations in the market-places, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. (9) And call no man your father on the earth: for one is your Father, <sup>1</sup>even he who is in heaven. (10) Neither be ye called masters: for one is your master, *even* the Christ. (11) But he that is <sup>2</sup>greatest among you shall be your <sup>3</sup>servant. (12) And whosoever shall exalt himself shall be

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<sup>1</sup> Gr. *the heavenly*.

<sup>2</sup> Gr. *greater*.

<sup>3</sup> Or, *minister*.

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of the fulfilment of the law; for this reason they make the border of their garments, which are to remind them of God's law (cf. ix. 20), so large, in order to make a parade of their fidelity to the law. For this 6 reason, too, they always demand to be honored and recognized as models of piety, and they are fond of occupying the first places at feasts and to occupy the seats of honor in the synagogue, and to be respectfully saluted in the public places and addressed with the honorable title of Rabbi. In this connection Jesus 8 takes occasion to warn His disciples against this ambition for titles. It is, of course, only His method of illustrating such general admonitions by concrete examples, if He commands them not to permit themselves to be called Rabbi, because in contradistinction to their one Teacher they are all brethren. This leads Him to speak 9 of the title of distinction, viz., Father, by which the Rabbis loved to be addressed. This title, too, He forbids them to apply to men, because this distinction really belongs only to their heavenly Father, and He finally extends this prohibition to the Greek title of leader in instruction. What lies at the bottom of this warning is really only the principle which Jesus had already inculcated in xx. 26, 27. Each of His disciples 11 must find his greatness only in service. The greater 12 in rank and dignity among them is at all events only he who surpasses the others in service. But he who

humbled; and whosoever shall humble himself shall be exalted.

(13) But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven<sup>1</sup> against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.<sup>2</sup>

(15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he

<sup>1</sup> Gr. *before*.

<sup>2</sup> Some authorities insert here, or after ver. 12, ver. 14. *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretense ye make long prayers: therefore ye shall receive greater condemnation.* See Mk. 12. 40; Lh. 20. 47.

is seeking honor or in any other selfish purpose exalts himself above the others, will one day be humiliated by God, who will deny him the highest honor, that of being a true disciple of Jesus. On the contrary, however, he who in service humbles himself, because no service which he can render to others is too mean for him, will be raised to the highest honor in the judgment of God.

- 13 Jesus having entered upon the attack on His opponents hurls against them His Woes. The Evangelist reports that they were directed against the Pharisees and the Scribes without distinction, both of whom Jesus brands as hypocrites. The subject-matter itself of the first three pertains directly to the Scribes. For they were those who through their purely external interpretation of the law made it apparently impossible for men to fulfil the law and to merit the pleasure of God. Further they needed no salvation and no Saviour, and for this reason heaven was closed to them and would remain so. Those false teachers, who imagined that they possessed salvation in the very fact that they studied the law, would not enter the kingdom; but the fact that they through their deception prevented those from entering who were preparing to take this step, was their most grievous sin, and this they committed every day in trying  
15 to make the people distrust Jesus. When Luther, on



is become so, ye make him twofold more a son of <sup>1</sup> hell than yourselves.

(16) Woe unto you, ye blind guides, that say, Whosoever shall swear by the <sup>2</sup> temple, it is nothing; but whosoever shall swear by the gold of the <sup>2</sup> temple, he is <sup>3</sup> a debtor. (17) Ye fools and blind: for which is greater, the gold, or the <sup>2</sup> temple that hath sanctified the gold? (18) And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is <sup>3</sup> a debtor. (19) Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? (20) He therefore that sweareth by the altar, sweareth

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<sup>1</sup> Gr. *Gehenna*.    <sup>2</sup> Or, *sanctuary*: as in ver. 35.    <sup>3</sup> Or, *bound* by his oath.

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the basis of later copyists, inserts as v. 14, the woe taken from Mark xii. 40, it appears clearly that this breaks the connection with the following woe, where it again is the Scribes who undertake long journeys in order to make a single convert, although in reality they have only the one purpose of extending the supremacy of their power. But experience shows, that such proselytes, on account of the sacrifices that they make in accepting the new doctrines, only become fanatics with double zeal for their faith, and hence to a twofold degree are more deserving of hell than their teachers. In a direct way the third woe mentions those leaders of the people who are themselves blind and do not know the way. This Jesus demonstrates by their senseless teaching concerning the oath, by which they undermine all conscientiousness and thereby the foundation of all religious life. When they teach that not the oath by the temple or the altar is binding, but only that by the temple gold and the sacrifice on the altar this, doubtless, was the most extreme foolishness, since this gold and this sacrifice derived their sacred character, on account of which it was possible to swear by them, solely from the temple and from the altar, which assuredly were more than they. Indeed swear- 20  
ing by the altar includes swearing by the sacrifice, which only by the former is dedicated as the property

by it, and by all things thereon. (21) And he that sweareth by the <sup>1</sup>temple, sweareth by it, and by him that dwelleth therein. (22) And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

(23) Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and <sup>2</sup>anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. (24) Ye blind guides, that strain out the gnat, and swallow the camel!

(25) Woe unto you, scribes and Pharisees, hypocrites! for

<sup>1</sup> Or, *sanctuary*: as in ver. 35.

<sup>2</sup> Or, *dill*.

of God, whom every one who takes an oath should regard as present, as the oath by the temple includes the oath by God Himself, who dwells in the temple. Jesus had already shown, in the Sermon on the Mount, that the oath by the heavens always included the oath by God Himself, who sits enthroned there (v. 34), so that all distinction between different formulas of oath and of the  
 23 degrees of obligation is absolute folly. Then follow three woes which in their contents are directed against the Pharisees. For they are those who by their zeal for the fulfilment of the law purpose to prove that they pay their tenth even on the most insignificant garden plants, but the more heavy things that the law demands, such as the practice of justice in the courts,  
 24 mercy and faithfulness, they entirely ignore. Jesus, too, has no objection to the most rigid observance of the law of God; but He says that in doing this the main thing is not to be forgotten, so that the wine may not be strained to discover the smallest unclean animal and so remove it, and yet drink down the largest of the unclean animals. But the Pharisees are the ones who with the greatest of care wash the outside of the drinking cups and the utensils, but do not ask if their contents are the result of manifest robbery and of intemperance which in secret does not hesitate to lay

ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. (26) Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

(27) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. (28) Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

(29) Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, (30) and say, If we had been in the days of

hands upon the possessions of the neighbor. It cer- 26  
tainly is pure blindness not to see that in God's eyes  
the outside of a vessel can be truly clean only if  
there is no sinful contamination adhering to the con-  
tents. The third woe in particular describes the nature 27  
of the Pharisaic hypocrisy. The Jews were accustomed  
at certain times to whiten the tombs with a covering of  
chalk, in order to mark them as such, and to warn against  
being contaminated by touching them. Then these  
tombs look attractive enough from without and yet  
within they were full of dead bones and of everything  
that contaminated in connection with death. This was a 28  
picture of the Pharisees, who with their external zeal  
for the law appeared as righteous men before men, but  
inwardly they were full of hypocrisy, which claims to be  
something different from what it in truth is, and full of  
that mind which in its innermost depths is antagonistic  
to the law of God.

The seventh woe is directed against the Scribes and the  
Pharisees as members of the Sanhedrin. For only the  
heads of the people in this capacity could build sepul-  
chres on the spots around Jerusalem marked as the  
graves of the prophets and from time to time decorate  
the tombs of the saints of the Old Covenant. They did 30

our fathers, we should not have been partakers with them in the blood of the prophets. (31) Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. (32) Fill ye up then the measure of your fathers. (33) Ye serpents, ye offspring of vipers, how shall ye escape the judgment of <sup>1</sup>hell? (34) Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and

<sup>1</sup> Or. *Gehenna*.

- this in order to give public evidence of their purpose to clear themselves of the guilt of their fathers in having slain these men, and that they would never have taken part in the murder of the prophets, if they had lived at those times. With fearful irony Jesus takes them at their
- 31 word. For by their own statement they acknowledge that they are the sons of those prophet murderers, and they too are the ones, who in His sense are entirely like their fathers, and for this reason He can demand of them now entirely to complete the measure of the guilt of their
- 32 fathers. He does this, however, because the judgment is to come only when sin has attained its highest development and the measure of their guilt has thus been made full. But to this judgment all His woes re-
- 33 ferred. The Baptist already had threatened the generation of vipers of his day with the judgment, which condemns to hell, and told them that they could not escape it (cf. iii. 7). Accordingly He Himself will give them the opportunity to bring this judgment down upon themselves by making the measure of the guilt of the fathers full. He does not intend to speak of His own crucifixion, which can perhaps be excused on the ground of ignorance, because they did not know Him as the one
- 34 He really was. But He will send His apostles to them, who with the message of His resurrection and His exaltation to the complete Messianic glory will make every excuse impossible. He calls these the messengers

persecute from city to city : (35) that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. (36) Verily I say unto you, All these things shall come upon this generation.

(37) O Jerusalem, Jerusalem, that killeth the prophets, and

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of God as were those in the past, whom their fathers slew, and as werethe wise and the learned of the present, in whose place these shall become the true teachers of the people. Then those men will have the opportunity of demonstrating that they are the true sons of their fathers. Of the disciples, too, they will slay some and crucify some, as they do Him ; and in case they are not successful in this, they will scourge them in the synagogue or drive them from one city to the other, in order to do this. And then the measure of their guilt will be complete. But it is to be made full also for this purpose, that the final judgment may at last come, in which the entire guilt of mankind shall be punished. 35 Then will come over them all the blood which has been shed upon the earth from that one of whom the first book of the Scriptures reports, the blood of Abel, which cries to heaven (Gen. iv. 10), down to that one of whom the last book tells the same thing (cf. 2 Chron. xxiv. 20 sqq.) Indeed the Evangelist cannot forbear in connection with that Zachariah, who was stoned to death between the temple house and the altar, to mention the son of Barachiah of the same name, whom they had slain in his own days. In this way, this generation, 36 which instead of repenting, only completes the guilt of the fathers, will experience the judgment of punishment. But the judgment will also strike Jerusalem, to which 37 Jesus in conclusion directs His mind. It is true that this city was a murderer of the prophets from the be-

stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! (38) Behold, your house is left unto you<sup>1</sup> desolate. (39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

XXIV And Jesus went out from the temple, and was going on his way ; and his disciples came to him to show him the buildings of the temple. (2) But he answered and said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

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<sup>1</sup> Some ancient authorities omit *desolate*.

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ginning ; but how often had Jesus, with a tenderness which He illustrates by a beautiful picture from nature tried to gather the people together, in order to lead them to salvation ! But they would not. Now the gracious presence of God is withdrawn, for all time from the city that was His (cf. v. 35), who had appeared to them again in the person of the Messiah. God will leave the  
 39 people of the city to their fate. And if then the same judgments break in, then they will look around for a deliverer ; but Him, who is now about to leave them, they surely will not again find, until they in a future day, as on Palm Sunday, but then in full faith, will greet Him with the words of Ps. cxviii, 26, as the true Messiah. But will that ever happen ? They themselves will be compelled at some time to give the answer.

- 1 When Jesus now left the temple He closed His work in it for good. The Evangelist expressly emphasizes the fact that now He goes His way with no intention of entering it again. But as He turned back to take a view of the temple, the disciples came to Him, in order to draw His attention to the magnificent beauty of the
- 2 structure. He, however, replies, that they should take a good look at the building, for not one stone of it would

(3) And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy <sup>1</sup> coming, and of <sup>2</sup> the end of the world? (4) And Jesus answered and said unto them, Take heed that no man lead you astray. (5) For many shall come in my name, saying, I am the Christ; and shall lead

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<sup>1</sup> Gr. *presence*.

<sup>2</sup> Or, *the consummation of the age*.

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remain upon another, and that the temple would be entirely destroyed. And when soon after He sat down 3 on the Mount of Olives and the disciples were about Him, they asked Him when all this would take place, and what the signs would be by which they could recognize the coming of these terrible events. The Evangelist, who already was acquainted with the eschatological discourses of Jesus in their oldest forms and knows from these, that together with these the return of the Lord and the end of the world are most closely connected, describes the signs<sup>r</sup> for which they ask and which will constitute the theme of the discourse on the signs of this end. However, He does not do this 4 merely to satisfy their curiosity, but in order that these shall be a serious warning to them in view of that which He is about to mention to them as the first sign, and that is the pseudo-Messianic movement, which will deceive many. The point here is not if and how many 5 false Messiahs will put forth their claims and will win adherents. This is in the customary language of a prophet nothing but the expression for the fact that the people will, in the end, try to secure through their own means and power that salvation which they had expected to receive from the Messiah, and will do this since Jesus, whom they for this very reason had rejected, had not brought it to them. This was the pseudo-Messianic revolution, which broke out in the last Jewish war, and was able to mislead even some who believed in Jesus but sought to realize their national

many astray. (6) And ye shall hear of wars and rumors of wars; see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. (7) For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. (8) But all these things are the beginning of travail. (9) Then shall they deliver you up unto tribulation, and shall kill you: and ye

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- 6 ambitions in this way. Not any kind of a war in which they were engaged or of which they heard could bring destruction over this people, who had so often been the battle-ground in the wars of the surrounding world powers, and least of all a destruction that would put an end to the glory of the temple too. They are for this reason not to be frightened by such, as this is to take place in accordance with the counsel of God; but this is
- 7 not the end of which He speaks. Repeatedly it has been prophesied that at the end there will be direful times, and Jesus Himself speaks of mighty wars of nations and governments, of famine and of pestilence, which always follow such wars, of earthquakes, that frighten men,
- 8 now here, then there. These troublous times were often compared with the birth-throes, which will be necessary for the advent of the new Messianic kingdom. But Jesus says that all these are only the beginnings of these throes. No terrors that the history of the world has to record or that nature has produced from its bowels, could result in the destruction of the people of God to-
- 9 gether with their city and their temple. Only the pseudo-Messianic movement with its deceptions could bring about this last great suffering upon the people, with which the end will come. True it is that since there is a congregation of believers in the midst of these people, the former are to suffer even worse afflictions than those mentioned above; especially persecutions that will sorely afflict them and endanger their lives. They shall be hated not only by these people but by all peo-



shall be hated of all the nations for my name's sake. (10) And then shall many stumble, and shall <sup>1</sup> deliver up one another, and shall hate one another. (11) And many false prophets shall arise, and shall lead many astray. (12) And because iniquity shall be multiplied, the love of the many shall wax cold. (13) But he that endureth to the end, the same shall be saved. (14) And <sup>2</sup> this gospel of the kingdom shall be preached

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<sup>1</sup> See ch. 10. 4.

<sup>2</sup> Or, *these good tidings.*

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ples, because they confess the name of Jesus. Still worse 10 will be their experience when in the heat of troubles many become unfaithful and will consent to deny their faith, and when in the midst of the Christians the unfaithful will hate the faithful and will deliver them over into the hands of the enemies. The most terrible, 11 however, will be this, that among themselves false prophets shall arise and shall deceive many. The reference here is not primarily to specific false doctrines, but to their seduction into an immoral life, which these prophets will seek to justify by a false interpretation of the doctrine of salvation, and which the Evangelist designates lawlessness, which in his day resulted from the perversion of Christian liberty. When this tendency be- 12 comes overwhelmingly strong their love will become cold, because such dissensions among Christians always destroy fraternal relations, often even among those who have remained faithful. But he who in view of all 13 these dangers remains firm to the end, in the right faith and in the right life, this one and he alone shall be saved in the final judgment (chap. x 22). But even in this 14 dark picture there is a ray of hope; for all this cannot check the victorious advance of the gospel, according to Mark xiii. 10. This gospel of the coming of Jesus in His kingdom, which is the real object of the whole eschatological discourse, will be preached throughout the entire world, so that it will be proclaimed to all the nations where salvation can be found, and only

in the whole <sup>3</sup> world for a testimony unto all the nations ; and then shall the end come.

(15) When therefore ye see the abomination of desolation, which was <sup>4</sup>spoken of through Daniel the prophet, standing in <sup>5</sup>the holy place (let him that readeth understand), (16) then let them that are in Judæa flee unto the mountains : (17) let

<sup>1</sup> Gr. *inhabited earth*.

<sup>2</sup> Dan. ix. 27 ; xi. 31 ; xii. 11.

<sup>3</sup> Or, *a holy place*.

then will it be possible that this final end can come of which the final calamity that will come over Israel, and of which Jesus is now at the point of speaking, is only a prelude.

Jesus returns to the subject from which He started out, namely, to the misleading of the people through the pseudo-Messianic agitation, with which the last Jewish  
 15 war must begin. Then will be fulfilled the prophecy of Dan. xii. 11, concerning the abomination of desolation in the sacred places ; for then the Roman armies, who were an offense to the Jews, will desolate the Holy Land, in order to crush the Jewish rebellion with a bloody hand. This took place at the time when the oldest tradition of this prophecy was written down ; and for this reason, the Apostle Matthew adds the word " Let him that readeth understand ! " He wanted to say with these words, that the time had now come concerning which Jesus had spoken, when He commanded all the believers in Judea to flee to the mountains beyond the Jordan. And although at this time in the beginning of the war the people were confident of gaining the victory, the believers nevertheless understood the prediction of the Lord to mean that the beginning of the end had  
 16 come, and they obeyed His command. In this way the congregation of the believers were delivered from the universal destruction and found protection in the little city of Pella. But Jesus at this time had urged a speedy flight and in His vivid manner had by examples in-  
 17 sisted that there be no delay. He who happened to be on

him that is on the housetop not go down to take out the things that are in his house : (18) and let him that is in the field not return back to take his cloak. (19) But woe unto them that are with child and to them that give suck in those days ! (20) And pray ye that your flight be not in the winter, neither on a sabbath : (21) for then shall be great tribulation,

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the flat roof of his house, shall not descend to get something out of the house to take along ; but as soon as he has heard that the Roman army has entered the Holy Land, shall flee by going from one flat roof to the other. He who is working in the field and would be wearing only his under garment, shall not return to his house to get his outer garment. Jesus laments the fate of those pregnant on that day on account of their bodily condition, as also of those that give suck and who by their maternal duties will be prevented from fleeing quickly. He had urged upon them to pray that their flight might not take place in the winter, when it would be made harder by the weather ; or on the sabbath, when religious scruples, on account of the sabbath law, would permit them only to make a short journey. All these things show the urgency of the journey. For then this terrible calamity will break forth over this unhappy, misguided people, as it had not been before and never will be again. In this time the destruction of the temple will occur, which Jesus had predicted xxiv. 2, and then too the capture of the city that had been deserted by its God and its Messiah, (xxiii. 38,) ; and in it too that terrible judgment of punishment over the entire present generation of which xxiii. 36, had spoken. But it is not the province of true prophecy to enter upon any such historical details. Jesus in this connection, too, keeps His eyes on His disciples in those terrible days. It is their own flesh and blood that is here engaged in the last struggle of despair ; and the longer the contest lasts,

such as hath not been from the beginning of the world until now, no, nor ever shall be. (22) And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened. (23) Then if any man shall say unto you, Lo, here is the Christ, or, Here ; believe<sup>1</sup> it not. (24) For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; so as to lead astray, if possible, even the elect. (25) Behold, I have told you beforehand. (26) If therefore they shall say unto

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<sup>1</sup> Or, him.

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all the more the hope sinks, that anything at all that  
 22 is called flesh will live through those days. Then it is  
 these chosen ones out of Israel, the believers in their  
 haven of safety, who will intercede with God, as Abra-  
 ham did for Sodom (Gen. xviii.) ; and on account of  
 their petitions those days will be shortened so that at  
 23 least a remnant will be saved. But the disciples them-  
 selves must also be warned, not to expect the end too  
 soon, and not to suffer themselves to be deceived by  
 premature announcements that the Messiah had ap-  
 24 peared at this or at that place. For in these terrible  
 days more than at any other time there will not be  
 lacking those who claim to be the Messiah and promise  
 deliverance to the people in their extreme suffering. In  
 fact, even false prophets will go before them, who by lying  
 miracles prepare the way for them. Then even the be-  
 lievers can be deceived and imagine that the Messiah had  
 already appeared at this or at that place, even if they of  
 25 course think that it is the returned true Messiah. Jesus  
 still hopes that this will be impossible ; but He wants  
 them to be on their guard by telling them beforehand  
 26 that they would encounter such danger. Therefore He  
 again warns them against pretended mysterious voices,  
 which claim now that the expected one has appeared in  
 the empty desert, and then, that He is in the secret  
 chamber and was merely keeping Himself in hiding.

you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe <sup>1</sup>it not. (27) For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the <sup>2</sup>coming of the Son of man. (28) Wheresoever the carcase is, there will the <sup>3</sup>eagles be gathered together.

(29) But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light,

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<sup>1</sup> Or, them.

<sup>2</sup> Gr. *presence*.

<sup>3</sup> Or, *vultures*.

For this is an impossibility, since the advent of the Son of 27  
Man will be like the lightning, which is visible at the same time from one end of the heavens to the other, and accordingly is revealed to all men at the same moment. For He comes to judge the world ; judgment is to take place everywhere at the same time. Just as 28  
where there is a dead body the vultures will gather (cf. Job. xxxix. 30), the judgment of the returning Messiah must take place wherever the wickedness of man makes it necessary.

The disciples had asked for the signs that would precede the destruction of the temple, and Jesus had answered the question completely. But He had done more. He had told them that with the judgment upon Israel the end would also come, which will be signalized by the return of Jesus. In the grand pictures of the Old Testament prophets, which now were to become literal realities, He described how, after the terrors of those days, the destruction of the world 29  
would come. For when the lights of the heavens are extinguished, when the eternal stars, which look as though they were fastened to the firmament, are loosened from it, and in this way the powers of heaven which hitherto had constituted a well organized host of the heavens, rove about without any order or law, then the conditions of the present form of the world, as it came forth from the hand of the Creator, will be

and the stars shall fall from heaven, and the powers of the heavens shall be shaken : (30) and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. (31) And he shall send forth his angels <sup>1</sup>with <sup>2</sup>a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

(32) Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; (33) even so ye also, when ye see all these things, know ye that <sup>3</sup>he is nigh, *even* at the

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<sup>1</sup> Many ancient authorities read *with a great trumpet, and they shall gather, etc.*

<sup>2</sup> Or, *a trumpet of great sound.*

<sup>3</sup> Or, *it.*

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- 30 utterly changed, and the world is sure of destruction. Then the signs prophesied by Dan. vi. 13, shall appear, and all mankind lament, because they recognize in the sign of the Son of Man as He appears in the clouds with great power and glory, the beginning of the judgment of the world, of which Jesus had spoken in xxiv. 28. The powers of the heavens, which are then at His disposal, is the host of heaven, which now belongs to Him as a sign of His divine glory. For while godless humanity is hopelessly destroyed when the world comes to an
- 31 end, and is lost forever, His angels will serve Him by using their trumpets to gather around Him from all the ends of the earth His chosen ones, and He will take them in the clouds of the heaven into His heavenly kingdom. The disciples are to learn a lesson from the fig-tree, the natural development of which can teach
- 32 it. When the spring causes the sap to rise into the branches, so that they become soft and the leaves come
- 33 forth, then we can know that the summer is near. Just so surely they can tell from the appearance of this judgment upon Israel that the returning Messiah is, as it were, already at the very door. As He has predicted the former to the men of the present generation, so they

doors. (34) Verily I say unto you, This generation shall not pass away, till all these things be accomplished. (35) Heaven and earth shall pass away, but my words shall not pass away. (36) But of that day and hour knoweth no one, not even the angels of heaven, <sup>1</sup>neither the Son, but the Father only. (37) And as *were* the days of Noah, so shall be the <sup>2</sup>coming of the Son of man. (38) For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (39) and they knew not until the flood came, and took them

<sup>1</sup> Many authorities, some ancient, omit *neither the Son*.

<sup>2</sup> Gr. presence.

shall live to see what He has said concerning His return. 34 While heaven and earth will pass away, His words, as well as the predictions of this discourse, will surely turn out to be true. Just as surely as all He had predicted concerning the punishment of Israel will promptly come to pass, so surely, too, will the prediction of His re- 36 turn be fulfilled in every particular. Day and hour of the same is known to nobody, not even to the angels in heaven, who, because standing nearest to the throne of God, would be the first to become acquainted with His counsels; and not the Son of His love, to whom God has made known the whole counsel of His grace (cf. xi. 27). But He knows only what God has made known to the prophets of the old covenant concerning His original plan of redemption, according to which the generation to whom He would send the Messiah would also experience the final consummation of redemption. But, as a matter of fact, the Father has reserved to Himself to determine the day and the hour in which the return of the Son shall take place. It will surely come, but it shall remain hidden to mankind. It will come as a surprise, 37 as did the deluge in the days of Noah. Then the 38 world lived in security and without care, until the flood came and destroyed them all. Thus will it be 39 with the return of Jesus, which will bring with the destruction of the world also the great final judgment,

all away ; so shall be the <sup>a</sup> coming of the Son of man. (40) Then shall two men be in the field ; one is taken, and one is left : (41) two women *shall be* grinding at the mill ; one is taken, and one is left. (42) Watch therefore : for ye know not on what day your Lord cometh.

(43) <sup>2</sup> But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be <sup>3</sup> broken

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<sup>a</sup> Gr. *presence*

<sup>2</sup> Or, *this ye know.*

<sup>3</sup> Gr. *digged through.*

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the type of which was the great deluge just mentioned. We already know that in that time only the chosen ones will be delivered from the universal destruction, because they will be carried in safety by the angels  
 40 into the heavenly kingdom. But this separation will in many cases bring a different fate to two persons,  
 41 who in this world are most intimately connected. Of the two servants who work in one field, of the two maids who together turn the mill, one will be seized by the judgment as it breaks in upon them, and the other  
 42 will be left untouched. Therefore we must be on our guard, i. e., must at every moment regard it as possible that the Lord will come to judgment, so that we may be prepared for it, and thus belong to those that escape it. Here it becomes clear why in God's counsel, the day and hour, in which the Lord will come has not been revealed, not even to the Son of Man, who otherwise would have come to reveal it to mankind. His disciples are to be ready at every moment to receive the Lord, because they do not know when He will come. This Jesus has impressed upon them in His parables concerning His return.

43 A full parable already underlies the statement that Jesus makes to His disciples, saying that the thief could not break into a house, if the master knew in which watch of the night the thief would come, for then he would watch at least during this period, and would pre-



through. (44) Therefore be ye also ready ; for in an hour that ye think not the Son of man cometh.

(45) Who then is the faithful and wise <sup>1</sup>servant, whom his lord hath set over his household, to give them their food in due season ? (46) Blessed is that <sup>1</sup>servant, whom his lord when he cometh shall find so doing. (47) Verily I say unto you, that he will set him over all that he hath. (48) But if that evil <sup>1</sup>servant shall say in his heart, My lord tarrieth (49) and shall begin to beat his fellow-servants, and shall eat

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<sup>1</sup> Gr. *bondservant*.

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pare himself to stop the thief. But they know only 44  
this much for a certainty, that the Lord will come at  
an unexpected hour ; but for this very reason, they  
should at all times be ready to appear before His judg-  
ment seat, because in this case they can never be sur-  
prised by His coming. The following parable too is 45  
not consistently developed. He begins at once with the  
question if a servant, whom a master has appointed  
over his household so that he should give food to them  
in the proper manner, would be faithful and prudent,  
in so far as he, by the fulfilment of the duty entrusted  
to him, would also take care of his own interests. Jesus 45  
Himself answers the question by declaring such a serv-  
ant blessed, whom the master when he returns finds  
doing what he has told him, for he has been true to the  
confidence which the master has placed in him ; he has  
been faithful. But how, in doing this, he has also done 47  
the best for himself, is seen from this, that the master  
now entrusts him with a higher and even the highest  
position of confidence. But here is the point in which  
this parable goes beyond the preceding, by showing that  
constant readiness for the return of the Lord consists  
only in the faithful fulfilment of His commands. But 48  
the opposite side of the picture is fully developed, by the  
account of the servant who, occupying such a position  
of trust, proves unfaithful. Trusting that the return of 49  
the master will be delayed, he begins to beat his fellow-

and drink with the drunken; (50) the lord of that <sup>1</sup> servant shall come in a day when he expecteth not, and in an hour when he knoweth not, (51) and shall <sup>2</sup> cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

**XXV** Then shall the kingdom of heaven be likened unto ten virgins, who took their <sup>3</sup> lamps, and went forth to meet the bridegroom. (2) And five of them were foolish, and five were wise. (3) For the foolish, when they took their <sup>3</sup> lamps, took no oil with them: (4) but the wise took oil in their vessels with their <sup>3</sup> lamps. (5) Now while the bride-

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<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Or, *severely scourge him*.

<sup>3</sup> Or, *torches*.

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servants instead of providing for them, and instead of giving them to eat, he gives himself up to drunken carousals with like-minded associates. It now was impossible to abuse his trust in a more flagrant manner.

- 50 But how unwise he also was appears from the fact, that the master unexpectedly returns early and at an hour  
51 that was not thought of. The fact that he condemns the slave to the terrible death of being sawed asunder, is to be explained by the statement, that he now receives his portion with the hypocrites. For since he did what he did believing that his master would be delayed, it had been his purpose as soon as he thought that the master would return, to pretend that he had done his full duty. In the conclusion the interpretation contains a reference to the regular description of the punishment in hell.

- The parable of the ten virgins is complete and picturesque in accordance with real life, without a trace of  
1 allegorizing explanation. In the house of the bride a marriage is taking place. Ten virgins are appointed with their lamps to receive the bridegroom as coming  
2 in the evening. But only half of this number are wise enough to provide oil sufficient for all contingencies.  
5 The bridegroom is delayed in this instance, and long enough that the virgins on the way enter a house, and

groom tarried, they all slumbered and slept. (6) But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. (7) Then all those virgins arose, and trimmed their <sup>1</sup>lamps. (8) And the foolish said unto the wise, Give us of your oil; for our <sup>1</sup>lamps are going out. (9) But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. (10) And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. (11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not. (13) Watch therefore, for ye know not the day nor the hour.

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<sup>1</sup> Or, *torches*.

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all, tired of waiting, fall asleep. But at midnight they 6 are startled out of their sleep by the cry that the bridegroom is coming, and that it is time to go out to meet him. In the meanwhile their lamps have almost gone out. The wise ones can readily fill theirs again, but the 7 foolish are in trouble because their lamps are nearly out. They want to borrow oil from their companions; but 8 these are sure that their supply is not enough for both 9 parties. Only one thing is to be done, namely, to go to the merchant and secure a new supply of oil. In the 10 meanwhile the bridegroom actually comes, and only those who are in a condition to receive him in the proper manner enter with him to celebrate the marriage. Only after the doors had been locked the others 11 put in their appearance and urgently ask to be admitted. The bridegroom does not know them, as they were not 12 in the bridal procession. Arbitrary and only confusing are the different allegorizing interpretations of this parable. Jesus has Himself interpreted it as referring to 13 the duty of watchfulness, which consists in this, that, in view of the fact that the day or the hour is unknown when He will return, we are to be prepared for this at all times. The beautiful marriage picture for this

(14) For *it is as when a man, going into another country, called his own* <sup>1</sup>*servants, and delivered unto them his goods.* (15) And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. (16) Straightway he that received the five talents went and traded with them, and made other five talents. (17) In like manner he also that *received* the two gained other two. (18) But he that received the one went

<sup>1</sup> Gr. *bondservants*.

reason makes such an indelible impression, because the matter does not deal with serious duties, but with a beautiful duty of honor; not with pay and punishment, but with participation in a joyous marriage feast, which the foolish virgins lost because they had been so thoughtless. But this, as was shown by the parable of the royal banquet, is only the other side of what is given in the call to the kingdom of God. In this kingdom the fulfilment of the highest duty is identical with the attainment of the highest good. He who fails in the first loses the second. The watchfulness which the Lord demands is nothing more than ordinary prudence itself urges upon us.

- 14 As is his favorite custom, the Evangelist connects with the preceding parables the parable of the Talents, because this too treats of the reward for faithfulness shown during the absence of a master. But in itself there is nothing in connection with it that refers to the return of Jesus, for the long absence of the master is only the occasion to test the faithfulness
- 15 of the servants. In absenting himself, the master from the outset takes into consideration the abilities of the different servants, by entrusting to the one five talents, to the second two, and to the third only one. Here the picture, which is based on a comparison, is lost sight of,
- 16 and the real parable begins. Immediately after the master has departed, the first two go to work, and by
- 18 diligent business double their capital. But the third

away and digged in the earth, and hid his lord's money. (19) Now after a long time the lord of those <sup>1</sup>servants cometh, and maketh a reckoning with them. (20) And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. (21) His lord said unto him, Well done, good and faithful <sup>2</sup>servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. (22) And he also that *received* the two talents came and said, Lord, thou deliverest unto me two talents: lo, I have gained other two talents. (23) His lord said unto him, Well done, good and faithful <sup>2</sup>servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. (24) And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; (25) and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. (26) But his lord an-

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<sup>1</sup> Gr. *bondservants*.

<sup>2</sup> Gr. *bondservant*.

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does nothing but dig a hole in the ground and hide the talent of his master in it. When, then, the master re- 19  
turns home and asks for an accounting, He rewards the first two, who had been faithful in small things, and places them over many, i.e., entrusts more to their care than he had done before. Here now, as is often the case, a prophetic glance into the world beyond is introduced into the picture, when of both it is said that they entered into the joy of their Lord. The third 24  
servant tries to excuse himself on the ground that he knew the master to be a man hard to please. As one who wants to reap where he has not sown, and gather the kernels from the thrashing-floor upon which he has not thrashed, he asks more than he has a right to claim. For this reason he had buried the treasure, lest he 25  
would lose it in business, or lest he would not be able to earn as much as the master wanted, and now thinks that he is free of all responsibility by returning to the master exactly the sum he had received. But the 26

swered and said unto him, Thou wicked and slothful <sup>1</sup>servant, thou knewest that I reap where I sowed not, and gather where I did not scatter ; (27) thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. (28) Take ye away therefore the talent from him, and give it unto him that hath the ten talents. (29) For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, even that which he hath shall be taken away. (30) And cast ye out the unprofitable <sup>1</sup>servant into the outer darkness : there shall be the weeping and the gnashing of teeth.

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<sup>1</sup> Gr. *bondservant*.

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- master sees through the servant, whose wickedness, in contrast to the two good servants and notwithstanding  
 27 all excuses, consists in his idleness. He exposes his contradictory character, since the imagined strictness of the master ought to have impelled him, not to save himself the little trouble of taking the money to a banker, from whom it could be demanded back with  
 28 interest. He therefore takes from him the talent with which he had not known what to do, and gives it to him who has shown the greatest business ability.  
 29 Now the statement of xiii. 12, appears in an altogether new meaning as an interpretation of this parable. He who has the good will and the ability to make the right use of what God has entrusted to him, to him more and more will be entrusted until he has the richest fulness.  
 30 But he who has neither the one nor the other, from him even that which had been entrusted to him, as a test of his merits, will be taken away, because he has not even made good use of this. This can and will be applied also in the widest sense in the kingdom of God. This is true not only of earthly possessions, the faithful management of which God will bless by increasing it, while He punishes slovenliness in its use by withdrawing it. It is true in a special sense of other possessions and gifts, bodily and spiritual ; the whole parable ac-

(31) But when the Son of man shall come in his glory, and all the angels with him, then shall He sit on the throne of his glory : (32) and before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats ; (33) and he shall set the sheep on his right hand, but the goats on the left. (34) Then

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cordingly pertains to the life in the kingdom of God here on earth. But here, too, the glance at the recompense beyond the grave must not be lost sight of, since the servant who has not been able to make good use of the possessions and the gifts which the Lord has created to be used, by not employing them in His service, is to be excluded from the kingdom of God and is to be delivered over to punishment in hell.

The close of the address again falls in with the 31 central thought, that of the coming of the Son of Man with His angels in His glory (xxiv. 30, 31), in order again to emphasize the fact that He will come to judge the world. The separation that then takes place, as 32 the great majority of mankind will be destroyed when the end of the world comes, is here described as a judicial act, which the Messiah in His royal exaltation, carries out, as He before whose judgment seat all the nations will be gathered. Then the two different 33 classes of men, who so far have only been inwardly separated, are also externally placed apart, as a shepherd separates the sheep from the goats, and are placed to the right and to the left of the Judge, in order to receive their sentences. Then it will become clear, that only those on the right are the blessed of the Lord, who are permitted to receive the kingdom that in the counsel of God before creation had been prepared for them. But this is not the feature which the discourse is to make prominent, but is an explanation of Jesus as to what it was that had made His chosen ones pleasing to Him,

shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : (35) for I was hungry, and ye gave me to eat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; (36) naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. (37) Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee ? or athirst, and gave thee drink ? (38) And when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? (39) And when saw we thee sick, or in prison, and came unto thee ? (40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. (41) Then shall he say also unto them on the left hand, <sup>1</sup> Depart from me, ye cursed, into the eternal fire which is prepared for the

<sup>1</sup> Or, *Depart from me under a curse.*

- 35 and which has secured them this blessed fate. These are the works of mercy as they are here four times mentioned most solemnly : the feeding of the hungry and the giving of drink to the thirsty ; the entertainment of strangers ; the clothing of the naked ; the visiting of
- 40 the prisoners and the sick. These works He will regard as though they had been done to Him ; and when these people there who had merely done these things to help the needy, ask when they had ever done these things to Him, He explains to them that what they have done even to the most humble of those that stand on His right, who are His Father's children, and therefore
- 41 His brethren, this has been done to Him. Accordingly, then, only those who have proved themselves faithful through their works of love and mercy to others, are the blessed of the Father. All others will be accursed, with the curse that rests upon mankind in its enmity to God, and therefore will be the victims of the divine judgment of wrath. It is true that from the beginning the eternal fire, which deprives man of all hope of salvation, had been intended only for the



devil and his angels : (42) for I was hungry, and ye did not give me to eat ; I was thirsty, and ye gave me no drink ; (43) I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. (44) Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. (46) And these shall go away into eternal punishment : but the righteous into eternal life.

**XXVI** And it came to pass, when Jesus had finished all these words, he said unto his disciples, (2) Ye know that after two days the passover cometh, and the Son of man is <sup>1</sup>delivered up to be crucified. (3) Then were gath-

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<sup>1</sup> See ch. 10. 4.

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Devil and his angels. But those who do not show forth 42 these works of mercy to Jesus, will suffer the same fate. They will indeed try to excuse themselves by 44 stating that they never had an opportunity to do such works, but then they will be compelled to hear that what they had not done to the least among the children of God, they have not done to Jesus. Therefore they 46 will depart into eternal punishment, as the righteous do into eternal life. This picture of the judgment has then as its purposes, to impress deeply upon the disciples the fact, that the returning Messiah will measure their fidelity by their works of mercy and love.

The sixth part of the gospel, which contains the 2 story of Christ's passion, is introduced by the Evangelist with the statement of Jesus, in which He directly says that after two days, on the passover festival, He will be crucified. This accordingly, as it were, is the title of the whole following narrative. But the 3 fact that Jesus speaks of His death just two days before Easter, is explained by the Evangelist by stating that just at this time an official meeting of the Sanhe-

ered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; (4) and they took counsel together that they might take Jesus by subtlety, and kill him. (5) But they said, Not during the feast, lest a tumult arise among the people.

(6) Now when Jesus was in Bethany, in the house of Simon the leper, (7) there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as <sup>2</sup>he sat at meat. (8) But when the disciples saw it, they had indignation, saying, To what purpose is this waste? (9) For this ointment might have been sold for much, and given to the poor. (10) But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath

<sup>1</sup> Or, a flask    <sup>2</sup> Or, reclined at table

drin was being held in the palace of the high priest, when counsel was taken how to put Jesus to death.

4 Since it had been otherwise clear how dangerous it was, in view of public opinion, which was still favorable to Jesus, to arrest Him publicly, it was necessary to resort to some stratagem that would make it possible to arrest Him in secret. But even this seemed very risky during the festival season, because the mere announcement of His arrest could easily cause a tumult among the people. But while the Sanhedrin had not all yet been able to agree upon a plan, Jesus had already announced His impending death as certain within a short time, as

6 is seen from the following story of His anointing. This occurs in Bethany, where Jesus had been staying over

7 night. (cf. xxi. 17.) On this occasion, too, He was taking His evening meal there in the house of a certain Simon, whom He had cured of leprosy, when a woman came into Him and poured out of an elaborate vessel a

8 very expensive unguent upon his head. When the disciples then declared this to be an act of extravagance,

9 since with the money for which this unguent might

10 be sold, many poor people would be helped, Jesus objected to this criticism of the woman, and declares

wrought a good work upon me. (11) For ye have the poor always with you ; but me ye have not always. (12) For in that she <sup>1</sup>poured this ointment upon my body, she did it to prepare me for burial. (13) Verily I say unto you, Wheresoever <sup>2</sup>this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

(14) Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, (15) and said, What are ye willing to give me, and I will <sup>3</sup>deliver him unto you? And they weighed unto him thirty pieces of silver. (16) And from that time he sought opportunity to <sup>4</sup>deliver him unto them.

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<sup>1</sup> Gr. *cast.*

<sup>2</sup> Or, *these good tidings.*

<sup>3</sup> See ch. x. 4.

<sup>4</sup> See ch. 10. 4.

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that what she had done was a good work. He then reminds them that they will always have the poor with them but not Him, as He was soon to die. This He 12 confirms by stating that this anointing of His body was already the beginning of His embalmment for burial. But He accordingly promises the woman an honorable commemoration in the congregation, because wherever the message of His atoning death should be preached, there people would recall this anointing. And just as though it was to be a confirmation of what 14 had been said, Judas Iscariot just then went out to the high priests and promised, for thirty pieces of silver, 15 to deliver Jesus into their hands, which could be done in the complete secrecy that they desired. All that 16 was now needed was that Judas should watch for an opportunity to do what he had promised.

But Jesus knew perfectly well beforehand of the secretly concocted and treacherous plan for His destruction. This became apparent as the Paschal festival came on. It was the day on which all leaven had to be removed from the houses, and in the evening of which the festival began with the Paschal meal, during which only unleavened bread could be eaten.

(17) Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? (18) And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. (19) And the disciples did as Jesus appointed them; and they made ready the passover.

(20) Now when even was come, he was <sup>1</sup>sitting at meat with the twelve <sup>2</sup>disciples; (21) and as they were eating, he said, Verily I say unto you, that one of you shall <sup>3</sup>betray me. (22) And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? (23) And he answered

<sup>1</sup> Or, *reclining at table*.

<sup>2</sup> Many authorities, some ancient, omit *disciples*.

<sup>3</sup> See marginal note on ch. 10. 4.

- 17 When the disciples asked where they should prepare the paschal lamb, the Evangelist passes over the details that Mark gives, because for him it was only of im-  
 18 portance to show how Jesus had sent them into the city to a householder described more fully in Mark, and tell  
 19 him that the hour of His departure was at hand. He knew that this would at once induce him to fulfil the Master's last wish and permit Him and His disciples  
 20 to eat this supper in his house. The Evangelist mentions merely that when the supper had been prepared at His command, Jesus, as soon as the evening had come, sat down to table with His disciples, because in his eyes the most important thing in this conversation was that Jesus, while at table, made the distinct declaration that one out of their number should de-  
 21 liver Him over to His enemies. He then describes the deep sorrow which fell upon His disciples, so that each one asked the Lord if it were he whom Jesus had  
 23 in mind. How it happened that at last He expressly declares that it is Judas, we learn from the Gospel of St. John. Our Evangelist sees in the statement that it is he who should, according to the custom of the passover, dip the bread, around which bitter herbs had

and said, He that dipped his hand with me in the dish, the same shall <sup>1</sup> betray me. (24) The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is <sup>1</sup> betrayed! good were it <sup>2</sup> for that man if he had not been born. (25) And Judas, who <sup>1</sup> betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

(26) And as they were eating, Jesus took <sup>3</sup> bread, and

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<sup>1</sup> See marginal note on ch. 10. 4.

<sup>2</sup> Gr. *For him if that man.*

<sup>3</sup> Or, *loaf.*

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been wrapped, into the dish, a last warning to the unhappy disciple. He reports the statement of Jesus after Mark, according to which the way which the Son of Man must go has already been marked out by the Scriptures; but that thereby the guilt of that man through whom He was delivered over to His enemies was not removed. The punishment for this was to be so terrible, that it would have been better for that man if he had never been born. It is a matter of importance for the Evangelist to make it prominent that Jesus knew His betrayer very well. For when Judas even 25 ventured to ask if it were he, who was to betray the Master, He told him directly that it was.

The Evangelist reports concerning the Last Supper 26 of Jesus with His disciples nothing else except the institution of the Holy Communion, which he narrates in the solemn manner of Mark, and as it was always traditionally reported. Jesus took one of the loaves that were lying on the table and, with thanksgivings, broke it into pieces, and gave these to His disciples to eat. And as the housefather during the paschal meal explains the different parts of the supper, thus too, He, by His explanation of this breaking of the bread, made it to be a symbolical picture of that which they would in the future receive in connection with it. For as this bread had to be broken, so that all could take of it and eat, thus too His earthly body would be destroyed by

blessed, and brake it ; and he gave to the disciples, and said, Take, eat ; this is my body. (27) And he took<sup>1</sup> a cup, and gave thanks, and gave to them, saying, Drink ye all of it ; (28) for this is my blood of the<sup>2</sup> covenant, which is poured out for many unto remission of sins. (29) But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

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

(31) Then saith Jesus unto them, All ye shall be offended in

<sup>1</sup> Some ancient authorities read *the cup*.

<sup>2</sup> Many ancient authorities insert *new*.

death, so that they all could have a part in it. But what this participation in His body that was slain would bring to them as a blessing is indicated by the  
 27 second part of the rite. For He now a second time pronounces a blessing as He takes the cup before He gives it to them to drink, and points to the fact that the drinking of the red wine in the cup was a symbolical picture of the participation every one would have  
 28 in His blood. But this blood is the blood of a covenant, as, in the establishment of the Old Testament covenant, it was only the blood of the atoning sacrifice that made it possible for the people to enter into the covenant communion with God (cf. Ex. xxiv. 8). Thus, too, His blood was to be shed for many, in order to make them worthy of the new communion with God which He was about to found. With this Jesus brings the meal to a close, and tells them that this is to be the parting  
 29 supper. He will no more on earth drink of the joy-bringing fruit of the vine until He would drink it anew at the feast in the completed kingdom of God, the blessedness of which is symbolically represented by  
 30 this drinking. Then the customary psalm is sung, and Jesus goes out with His disciples to the Mount of  
 31 Olives. It was on His way to this place that He foretold to them that they would all this night take offense at Him ; as it was prophesied in Zech. xiii. 7, that the

me this night : for it is written, <sup>1</sup> I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (32) But after I am raised up, I will go before you into Galilee. (33) But Peter answered and said unto him, If all shall be <sup>2</sup> offended in thee, I will never be <sup>2</sup> offended. (34) Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. (35) Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

(36) Then cometh Jesus with them unto <sup>3</sup> a place called Gethsemane, and saith unto his disciples, Sit ye here, while I

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<sup>1</sup> Zech. xiii. 7.    <sup>2</sup> Gr. *caused to stumble*.    <sup>3</sup> Gr. *an enclosed piece of ground*.

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blow that would strike down the shepherd would also scatter the sheep. But when He tells them that He must, after His resurrection, precede them to Galilee, an intimation is conveyed in these words that they were to come together again there after their dispersion. In connection with this the narrative of Mark had mentioned the fact that Jesus had in particular also predicted the denial of Peter, who had claimed that even if all should take offense at Him, he certainly would not. Then Jesus had declared to him that in this night yet, before the crowing of the cock should announce the dawn of morning, he should deny Him not once, but again and again. This, however, for the present had only the effect of making Peter all the more positive in claiming that he would be willing to go into death with Him, but would not deny the Lord ; and further, that the other disciples, who did not want to be regarded less reliable, did the same.

The narrator takes us to Gethsemane. This was, as is indicated by the name, a quiet and retired place on the Mount of Olives where an abandoned oil press still stood. At the entrance He tells the disciples to sit down, as together with His three confidential pupils He intended to go farther into the garden to pray there.

go yonder and pray. (37) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. (38) Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. (39) And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will but as thou wilt. (40) And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? (41) <sup>1</sup> Watch and pray, that ye enter not

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<sup>1</sup> Or, *Watch ye, and pray that ye enter not.*

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- 37 For now, since His work with His disciples was finished, and His own fate was impending, a deep sorrow seized Him and anxious unrest in the thought of the destiny that was approaching and was known to Him  
 38 in all of its details. He did not want to conceal from His friends, that He was sorrowful unto death and already felt as though death was overtaking Him; and He asked them to remain here to watch with Him. Their presence is to be His comfort in the anxiety of  
 39 His soul. And yet He had to be alone with the Father; for only after He had withdrawn from these three, too, He falls upon His face and turns to Him, who in His fatherly love was able to cause this approaching fateful event to pass by and spare Him. He still regards it as possible, that God may find another way to save mankind than through His death. As for the rest, He must be content that not His own will shall have its way, but only  
 40 the will of God. In fact, Jesus now tries to gain strength in His terrible struggle by association with the disciples. Bodily weakness and mental exhaustion had overpowered them. He awakens them and administers a  
 41 mild rebuke to Peter. But in this case, too, it is only concern for them that prompts Him; and He reminds them that their profound drowsiness only proves, even if the spirit is perfectly willing to fulfil one's duties, as it was doubtless the case with them, that the physical



into temptation: the spirit indeed is willing, but the flesh is weak. (42) Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. (43) And he came again and found them sleeping, for their eyes were heavy. (44) And he left them again, and went away, and prayed a third time, saying again the same words. (45) Then cometh he to the disciples, and saith unto them, <sup>1</sup>Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is <sup>2</sup>betrayed into the hands of sinners. (46) Arise, let us be going: behold, he is at hand that <sup>2</sup>betrayeth me.

(47) And while he yet spake, lo, Judas, one of the twelve,

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<sup>1</sup> Or, *Do ye sleep on, then, and take your rest?*

<sup>2</sup> See marginal note on ch. 10 4.

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body in its weakness would nevertheless cause men to fall. For this reason it was all important, through constant prayer, to preserve the strength of the soul, which is always conscious of its duty, so that in an unguarded hour we may not be led into sin. The Evangelist 42 emphasizes that when Jesus again went away to pray, He already took into consideration more distinctly that the passing by of the cup could not take place, and now directly declared His willingness to submit to the will of God. He wants to show also that prayer gives the strength to submit in every respect. When He returned 43 to the disciples and again found them sleeping, He is convinced that their eyes were closed from profound drowsiness. Now He leaves them without saying a word, 44 in order again to repeat His prayer. And when He 45 came for the last time, He knew that it was the unalterable will of the Father to deliver Him over into the hand of sinners, and that the hour for this had come. Therefore He is willing to give His disciples a short rest. He already hears the soldiers coming and asks 45 the disciples to rise and go to meet the betrayer. 46 Jesus had heard aright. For while He was yet speak- 47 ing Judas arrived. When and how he, one of the twelve, had left the circle of the disciples, we learn only from

came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. (48) Now he that <sup>1</sup> betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. (49) And straightway he came to Jesus, and said, Hail, Rabbi; and <sup>2</sup> kissed him. (50) And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. (51) And behold one of them that were with Jesus stretched out his hand, and drew his sword, and smote the <sup>3</sup> servant of the high priest, and struck off his ear. (52) Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. (53) Or thinkest thou that I cannot beseech my Father, and

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<sup>1</sup> See marginal note on ch. x. 4.    <sup>2</sup> Gr. *kissed him much*.    <sup>3</sup> Gr. *bondservant*.

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the gospel of St. John. Now he came, sent by the heads of the people, with a large crowd. There were the Temple guard who, in order to meet any possible opposition, had armed themselves with staves; but as we hear from the other gospels, there were also members of the regular soldiers. Of the story of the capture of Jesus tradition has preserved really only two episodes.

48 The first is that Judas, approaching Jesus with a  
 49 cordial greeting, gives Him a friendly kiss. Of course this was recognized as a sign which Judas had given to the watch, in order to make Him known who was to be  
 50 taken captive. Jesus, however, purposed to show him how foolish it was to practice this hypocrisy, as it was not His purpose to try to escape being taken captive, and He asks him to do what he had come for. But his voice failed him. He could not speak the awful word,  
 51 and Jesus permits Himself to be taken captive. The second is, that one of the three, who were with Him, took his sword and cut off the ear of the servant of the  
 52 high priest, who happened to be present. But Jesus rebuked him sharply, reminding him of the fact, that all who take the sword deserve to be destroyed by  
 53 the sword. He has no need of the assistance of His

he shall even now send me more than twelve legions of angels? (54) How then should the scriptures be fulfilled, that thus it must be? (55) In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. (56) But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

(57) And they that had taken Jesus led him away to *the house of Caiaphas* the high priest, where the scribes and the elders were gathered together. (58) But Peter followed him

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disciples, since His Father could in their place send Him just so many legions of angels, as there were individuals of them, to help Him, if He were to ask for this. But if this were done, then the Scriptures, which 54 predict His death, would not be fulfilled. Only one 55 other statement of Jesus has been preserved by tradition from the hour of His capture, which is addressed not so much to those who take Him prisoner, as to those who sent them. Jesus shamed them by showing how useless it had been to come to Him, as against a robber, with armed men, for He had been in the temple daily, sitting there quietly, and they surely had opportunities enough to capture Him. Of course they had 56 not ventured to do so; but all this was to be the fulfilment of a prophecy concerning His capture. The narrative closes with the statement, that all the disciples, including those who were waiting at the entrance of Gethsemane, fled, so that the prophecy of xxvi. 31 was fulfilled.

In the meanwhile all the other members of the 57 Sanhedrin had assembled at the palace of the High Priest, where all the members of the high priest's party leaders had doubtless also been gathered, because the business before them now was the legal condemnation of Jesus. To this place accordingly the 58

afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. (50) Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; (60) and they found it not, though many false witnesses came. But afterwards came two, (61) and said, This man said, I am able to destroy the <sup>1</sup> temple of God, and to build it in three days. (62) And

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<sup>1</sup> Or, *sanctuary* : as in ch. 23. 35 ; 27. 5.

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prisoner is then taken ; and Peter followed Him from a distance and succeeded in penetrating the inner court of the palace, in order to sit down with the servants, 59 and there await the result of the court proceeding. A beginning was made by hearing the testimony of witnesses. The Evangelist, who knows that there are none who in truth could charge anything criminal against Jesus, says that from the outset the accusers sought only false testimony, which would prove Him 60 worthy of death. And even then they prove nothing, although there were plenty of false witnesses, for the simple reason that nothing of what they said could really be proven. Only when at last two appeared, whose combined testimony according to Deut. xvii. 6 was sufficient proof, they hoped to attain their object. 61 For the form into which they had perverted the statement in John ii. 19 attributed a blasphemous arrogance to Jesus, which led Him to say that He not only intended to destroy the sanctuary of God, but also would erect in the shortest period of time, and with ease, one that would be a greater. But as Jesus refuses to enter upon any further explanation of this statement, of which even this court must be able to see that it could not have been meant in a literal sense, but for the real understanding of which Jesus cannot possibly expect the court to have any appreciation, nothing could be accomplished even with their charge. The High Priest had 62 already risen to ask Jesus if He had nothing in reply

the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? (63) But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. (64) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. (65) Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: (66) what think ye?

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to this testimony, and on his own part now began the examination and adjured Him with an oath to confirm as to His claims to the Messianic dignity. He reminds 63 Him of the living God, who will punish every false word, and demands of Him an answer, as to whether He is really the promised Messiah, since only He who is the Son of God is called to this office. Jesus thereupon breaks silence and answers in the affirmative to the question, with the assertion that meets the enquiry of the High Priest as with the solemnity of an oath. Yet, there is no need of such an oath on His part; for from now on, when His death is preparing the way for Him to His heavenly exaltation, they themselves will see Him prevailing in the godlike glory of His power, which, if they do not yet understand, will surely be clear to them when He returns in the clouds of the heavens. With these words He has claimed for Him- 64 self a dignity equal to God, and this from their standpoint must be condemned as a manifest blasphemy. As a sign of extreme indignation on their account, the High Priest rends his clothes, and demands of his fellow 66 judges, that they render their judgment, which, according to Lev. xxiv. 16 can only be death. Only after Jesus has in this way been condemned as a criminal worthy of death, does their concealed wrath break forth

They answered and said, He is <sup>1</sup> worthy of death. (67) Then did they spit in his face and buffet him : and some smote him <sup>2</sup> with the palms of their hands, (68) saying, Prophecy unto us, thou Christ : who is he that struck thee ?

(69) Now Peter was sitting without in the court : and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. (70) But he denied before them all saying, I know not what thou sayest. (71) And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. (72) And again he denied with an oath, I know not the man.

<sup>1</sup>Gr. *liable to*.

<sup>2</sup>Or. *with rods*.

against the rival they have feared so long, and whom they now thought they could abuse as they wished.

67 Besides spitting on the despised criminal, they treat Him with the grossest cruelty, and, in addition to this, with mockery and vituperation of every kind. He is to  
68 show them the evidences of being the Messiah He claims to be, by mentioning the name of the one who had struck Him on the cheek, and who naturally was unknown to Him.

69 The narrative continues with the story of Peter in the palace of the high priest, in order now to describe the denial of the Lord, which occurred while the trial was going on. It was here that a maid thought that she recognized in Peter a follower of the Galilæan ;  
70 which fact caused him for the first time to deny this in the presence of all that were there assembled. At the outset it was indeed only a mere excuse, he declaring that he did not understand what the maid wanted of him. But he nevertheless regarded it as expedient to withdraw into the doorway that leads to the outer  
71 court. Here another maid charged him, in the presence of the company, with being an associate of the  
72 Nazarene. But he denied for a second time, and with an oath explicitly averred, that he did not know the

(73) And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech maketh thee known. (74) Then began he to curse and to swear, I know not the man. And straightway the cock crew, (75) And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

XXVII Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: (2) and they bound him, and led him away, and delivered him up to Pilate the governor.

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man. But those who had heard the maid, after discussing the matter a little, went to him, and directly charged him with being one of those, because his Galilæan pronunciation betrayed him. Now when he saw that he had been discovered as not only an adherent of Jesus but also a liar, he began to wish himself accursed if he was not telling the truth, and again swore that he did not know the man of whom they were speaking. But when at this moment he heard the cock crow, Peter thought of the prediction of Jesus xxvi 34. At once it flashed across his mind that he had actually denied the Lord, a thing which he then had declared to be impossible. He then left the place that had become so fateful to him, without awaiting the close of the trial, and wept tears of bitter repentance.

In the meanwhile, with cock's-crow, the dawn of the morning had come. Now nothing was left but to decide how the sentence of the court should be carried into execution. It was of course certain that only the Roman Proconsul had the right to approve of and execute sentences of death; but the point was just this, to discover a pretext under which this conviction could be secured, since it was evident that he would not on purely religious grounds cause Jesus to be put to death. After reaching an agreement on this matter, they take

(3) Then Judas, who <sup>1</sup>betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, (4) saying, I have sinned in that I <sup>1</sup>betrayed <sup>2</sup>innocent blood. But they said, What is that to us? see thou *to it*. (5) And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. (6) And the chief priests took the pieces of silver, and said, It is not lawful to put them into the <sup>3</sup>treasury, since it is the price of blood.

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<sup>1</sup> See marginal note on ch. 10. 4.

<sup>2</sup> Many ancient authorities read *righteous*.

<sup>3</sup> *Gr. combetas*, i. e. *sacred treasury*, comp. Mk. vii. 2.

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- Him away, and in order to thwart any effort to escape they bind Him, and deliver Him over to the governor.
- 3 From this Judas knew that He had been convicted, and that too to death; for otherwise the heads of the people would themselves have inflicted the punishment. The Evangelist accordingly inserts here the story of the end of Judas. For whatever may have been his motives in betraying Jesus, he had never wished for this
- 4 outcome and never expected it. He accordingly takes the thirty pieces of silver and gives them back to the originators of the conspiracy, he himself declaring it to be a sin to have betrayed an innocent man and thus to have caused his death. But he was met with chilling scorn. He was told that this was none of their business, and that he should see how he made good the
- 5 wrong he felt he had done. In despair he rushes into the sanctuary, which the priests only were permitted to enter, throwing down the money there, in a vain attempt to atone for his guilt and remove the curse; but before anybody could compel him to take the money away
- 6 again, he rushed out and committed suicide. It is highly characteristic that the Pharisees now had legal scruples about putting the money, which they themselves had paid as a reward for the betrayal of one who was to be put to death, into the Temple treasury, and



(7) And they took counsel, and bought with them the potter's field, to bury strangers in. (8) Wherefore that field was called, The field of blood, unto this day. (9) Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And <sup>1</sup>they took the thirty pieces of silver, the price of him that was priced, <sup>2</sup>whom *certain* of the children of Israel did price; (10) and <sup>3</sup>they gave them for the potter's field, as the Lord appointed me.

(11) Now Jesus stood before the governor : and the governor

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<sup>1</sup> Or, *I took.*    <sup>2</sup> Or, *whom they priced on the part of the sons of Israel.*

<sup>3</sup> Some ancient authorities read, *I took.*

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that they preferred to use it for pious purposes. They 7 bought for it a piece of land, belonging to a potter, as a burial place for foreign Jews and Jewish pilgrims from abroad who came to Jerusalem and happened to die there, for which reason this Potter's Field was called a "field of blood," and it was still known by this name in the days of the Evangelist. He sees in this a fulfilment 9 of Zech. xi. 13, which passage he, however, misled through a certain outward agreement in the accentual sound of the names, ascribes to Jeremiah. He finds in it the meaning, that He who had been so highly estimated by God was sold by the children of Israel for the price of thirty pieces of silver, which were set upon His head, as also the command of God to give 10 them for the Potter's Field.

When Jesus is placed before Pilate we see from his 11 first question very clearly, how it had been decided in the final meeting of the Jewish council to secure the confirmation and execution of the sentence of death through the governor. In accordance with the popular conception of a purely political Messiah, they had interpreted the claims of Jesus to the Messianic dignity in this way, that He had been striving to secure the kingdom of Israel, and was accordingly guilty of high treason. Now it would not be clear why Pilate, after Jesus had given an affirmative answer to the question as formu-

asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. (12) And when he was accused by the chief priests and elders, he answered nothing. (13) Then saith Pilate unto him, Hearest thou not how many things they witness against thee? (14) And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. (15) Now at <sup>1</sup>the feast the governor was wont to release unto the multitude one prisoner, whom they would. (16) And they had then a notable prisoner, called

<sup>1</sup>Or, a feast.

- lated by the hierarchical authorities, did not condemn Him, but declared Him innocent, and finally even thought of setting Him free, if we did not know from the gospel of John, that Pilate did this only after he had inquired of Jesus in which sense He claimed to be
- 12 the King of the Jews. We can understand full well why He does not reply to the other charges of Pilate, even after being admonished repeatedly to do so, because the matter at issue was purely religious in character, and involved questions which Pilate
- 14 could not possibly understand or judge of. The surprise felt by Pilate at this silence, here so strongly emphasized, could as a matter of fact only confirm him in the opinion, that the matter at issue was a purely religious difference concerning which Jesus did not feel called upon to defend Himself before the governor.
- 15 Now it was a custom of those days that the Roman government, at the Paschal festival, which was the national independence day and was celebrated by the Jews in remembrance of their delivery from bondage in Egypt, to set a prisoner free, and even that one
- 16 whom the people themselves selected. At that time there was a certain famous prisoner on hand, and Pilate asked the people who had collected around him for their wishes in regard to the Paschal pardon, in order that he might set free either this prisoner or Jesus,

Barabbas. (17) When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? (18) For he knew that for envy they had delivered him up. (19) And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. (20) Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. (21) But the governor answered and said unto them,

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who had been by the people themselves called the Messiah, and accordingly enjoyed a high honor. He 18 expected as a self-evident matter, that they would certainly choose the latter, since it was perfectly clear to the governor that the leaders had sought to kill Him only from jealousy, on account of His popularity. The situation was complicated by another circum- 19 stance. Just as he was sitting down in his official chair in order to hear the wishes of the people, his wife sent him word not to lay violent hands on this innocent man, the mere thought of which had troubled her grievously in a dream. There certainly had been enough of talk in Jerusalem, especially during the past weeks, of this Jesus to arouse the interest of the wife of Pilate also in this remarkable personage; and the fear of the punishment of the gods against one who should injure an innocent person, was instinctive in every stern Roman. In the meanwhile the leaders of the 20 hierarchy had made excellent use of the time given the people for the settlement of their decision, to persuade them, who always recognized these men as their authoritative guides, to ask for the liberation of Barabbas and the execution of Jesus. For that they had 21 only acted under the instigation of their leaders, appears from the fact that in response to the repeated questions of Pilate, they not only demanded the lib-

Which of the two will ye that I release unto you? And they said, Barabbas. (22) Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. (23) And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. (24) So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent<sup>1</sup> of the blood of this righteous man; see ye to it. (25) And all the people answered and said, His blood be on us, and on our children. (26) Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

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<sup>1</sup> Some ancient authorities read of this blood : see ye etc.

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eration of Barabbas, but also when he asked them what he should do to the honored Jesus, required His crucifixion; for the disappointment of the high hopes kindled as He entered Jerusalem amid the spreading of palms could not have turned their enthusiasm for Jesus into such bitterness as to give them the least reason for demanding His death, much less His crucifixion. But after they had once decided to comply with the wishes of the leaders, for whom it was a matter of the greatest importance to have the execution appear as a purely Roman act, they could not be moved by any word of Pilate in favor of His innocence; 23 but the fanatic crowd demanded with constantly 24 increasing passion that Jesus should be crucified. But when Pilate saw that the popular tumult was becoming more dangerous, he, by a symbolical act, perfectly intelligible to all, declared that he, at least, must decline to accept any guilt in connection with the execution they demanded; and that they alone were 25 responsible. But the people in their fury cried out as though they wanted to call down upon themselves a fulfilment of the words of Jesus, xxiii. 35, 36, that if the crucifixion of Jesus was a wrong, then they and 26 their children would gladly atone for it. In this way

(27) Then the soldiers of the governor took Jesus into the  
<sup>1</sup>Prætorium, and gathered unto him the whole <sup>2</sup>band.  
 (28) And they <sup>3</sup>stripped him, and put on him a scarlet robe.  
 (29) And they platted a crown of thorns and put it upon his  
 head, and a reed in his right hand; and they kneeled down  
 before him, and mocked him, saying, Hail, King of the Jews!  
 (30) And they spat upon him, and took the reed and smote

<sup>1</sup> Or, *palace* See Mk. 15. 16.

<sup>2</sup> Or, *cohort*.

<sup>3</sup> Some ancient authorities read *clothed*.

it happened that the governor excused in his own eyes his contemptible weakness, and while he both set free Barabbas and condemned Jesus to death, caused the execution of this terrible sentence to be preceded by the infliction of the equally terrible scourging, in accordance with the Roman criminal code. The Evangelist has here reached the climax of his description, as it was his purpose to prove that the people, through the deception of their leaders, were alone to blame that the Messiah and Saviour who had been sent to them and in every respect had fulfilled the prophecies of the Old Testament, had now become their Judge, and the agent to them of divine vengeance.

In the castle in which the governor lived when he 27 stayed in Jerusalem, and where the cohort that constituted the garrison stationed in the city had their barracks, the soldiers who had been scourging Jesus now assembled the entire troop, in order rudely to mock the criminal condemned to the most disgraceful death. This was directed rather against the hated Jewish people 28 than against Him; for when they, in order to scourge 29 Him, had taken His garments off and put upon Him a purple cloak, and woven a crown of thorns, and put a reed into His hands as a scepter, this was nothing but ridiculing the people whose king they were in a mocking manner saluting. Then again, the intense dis- 30 gust of the Roman soldiers for the Jewish people was expressed in the act of spitting on their king and

him on the head. (31) And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

(32) And as they came out, they found a man of Cyrene, Simon by name: him they <sup>1</sup>compelled to go *with them*, that he might bear his cross.

(33) And when they were come unto a place called Golgotha, that is to say, The place of a skull, (34) they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. (35) And when they had crucified him, they parted his garments among them, casting lots; (36) and

<sup>1</sup> Gr. *impressed*.

- 31 striking Him upon His head with His own scepter. The Evangelist, however, regards this mockery expressly as a prelude to the crucifixion, to which they, after having restored to Jesus His clothing, led Him away. How exhausted Jesus now was, as the result of the scourging and mocking, appears from this, that when, as was always the case with the criminals, He was to carry His cross to the place of crucifixion, He had to decline this, and they then in an arbitrary manner compelled the first foreign Jew whom they happened to meet, 33 to carry it for Him. The name of this place of crucifixion signifies, as the Evangelist states, the place of the skull, i. e., an elevation that had the appearance of a skull. The drink that was offered to Jesus before the execution is regarded by the Evangelist as a mocking act, after the manner of Ps. lxxix. 92, for which 34 reason he explains that Jesus refused to accept it. He avoids giving the terrible details of the act of crucifixion, and only says that since the criminal was in 35 these cases deprived of his clothing, the soldiers 36 divided His garments among themselves by lot before they sat down to guard the cross. The reference mentioned by John xix. 24, and Ps. xxii. 19, as found, too, in Luke, does not belong to the original text. What now follows describes how the crucified Lord was yet mocked

they sat and watched him there. (37) And they set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** (38) Then are there crucified with him two robbers, one on the right hand and one on the left. (39) And they that passed by railed on him, wagging their heads, (40) and saying, Thou that destroyest the <sup>1</sup>temple, and buildst it in three days, save thyself: if thou art the Son of God, come down from the cross. (41) In like manner also, the chief priests mocking *him*, with the scribes and elders, said, (42) He saved others; <sup>2</sup>himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him, (43) He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. (44) And the robbers also that were crucified with him cast upon him the same reproach.

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<sup>1</sup>Or, *sanctuary*.

<sup>2</sup>Or, *can he not save himself?*

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on all sides. The very tablet that was placed over the 37 cross to mark the guilt of the criminal, the Evangelist regards as mockery, since the one so disgracefully put to death here upon the cross is designated as the King of the Jews, as also the fact that two robbers were cru- 38 cified with Him, and His being placed between them, was to indicate that He was one of them. The idlers 39 who passed by the cross ridiculed Him by shaking their heads after the manner described in Ps. xxii. 8, at Him who had tried to do such great things and now, 40 notwithstanding that He claimed to be the Son of God, could not deliver Himself from the cross. Especially 41 the leaders of the people of all classes are in their maliciousness enjoying to their hearts' content the success of their work and mock Him, the promised King of Israel, who cannot save Himself, and whom they now offer to believe in if He will descend from the cross. In this way Ps. xxii. 9, is now being entirely fulfilled, the statement of which, if He is really the Son of God, certainly would prove true. Finally, even the 44 robbers crucified with Him consider Him a worthy object of their sport and they mock Him.

(45) Now from the sixth hour there was darkness over all the <sup>1</sup>land until the ninth hour. (46) And about the ninth hour Jesus cried with a loud voice, saying, <sup>2</sup>Eli, Eli, lama sabachthani? that is, My God, my God, <sup>3</sup>why hast thou forsaken me? (47) And some of them that stood there, when they heard it, said, This man calleth Elijah. (48) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

<sup>1</sup> Or, *earth*.<sup>2</sup> Ps. xxii. 1.<sup>3</sup> Or, *why didst thou forsake me?*

- 45 In a solemn manner the narrative proceeds to detail how in the quarter of the day that preceded the death of Jesus, thick darkness spread over the whole earth. It seemed as though the sun wanted to hide its face in the presence of the terrible scene that was being  
 46 enacted on Golgotha. For toward three o'clock in the afternoon the last cry of lament from the lips of the Saviour resounded, which already the oldest tradition has preserved in the words of the Palestinian dialect which Jesus spoke. These were the opening words of Ps. xxii. in which He laments that God has not come to His assistance, but has deserted Him in His last suffering. It is true that He has submitted to the will of the Father, since no other way of accomplishing the work of redemption could be found. But now He was compelled to drink the cup to the dregs and endure all the  
 47 torture of being forsaken by God. We know why tradition has preserved these words as they originally sounded. For some, who stood beneath the cross, thought that He had been crying for the great miracle-worker of the Old Testament, namely, Elijah. And there was really found a man among them with enough of pity to desire to re-  
 48 lieve the sufferer in His extreme torture. It is described in detail how this man at once ran and filled a sponge with wine vinegar, the usual drink of the soldiers, which the military guards carried with them, and putting this



(49) And the rest said, Let be; let us see whether Elijah cometh to save him.<sup>1</sup> (50) And Jesus cried again with a loud voice, and yielded up his spirit. (51) And behold, the veil of the <sup>1</sup>temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; (52) and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; (53) and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. (54) Now the centurion, and they

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<sup>1</sup> Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See Jn. 19. 34. <sup>2</sup> Or, *sanctuary.*

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upon a staff, lifted it up to the lips of the crucified. The 49 others, however, mockingly cried out to him, not to anticipate the assistance of Elijah, so that they could see if the latter would really come to help the dying man. Then 50 again the voice of Jesus resounded in a loud cry with which He yielded up His spirit. The Gospel thoughtfully dwells on this moment. In the rending of the veil of 51 the temple, which separated the Holy of Holies from the Holy place, it sees a sign that henceforth those who have been absolved by the death of Jesus, have now free access to the throne of God's grace (cf. Heb. x. 19, 20). But still more: An earthquake, which splits the rocks, opens up 52 the tombs, so that many of the saints of the Old Covenant, like Jesus Himself, could be awakened and go bodily into the heavenly life. These could now, 53 after their resurrection, as was true of Jesus, appear to many, in order to bring them the news that they too had been delivered by the death of Jesus, that the seal of the tombs had been broken, in order to bring resurrection to eternal life to all. At last even the centurion 54 who had command of the guard watching the crucifixion, felt compelled to testify as to who He was that was dying on the Cross. For when they saw, what they could perceive from these signs, especially the earthquake, they were very much affrighted, because they now knew that He whom they had crucified, was no less than the Son

that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was <sup>1</sup> the Son of God. (55) And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him : (56) among whom was Mary Magdalene, and Mary the mother of <sup>2</sup> James and Joses, and the mother of the sons of Zebedee.

(57) And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple : (58) this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. (59) And

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*Or, a son of God.*

<sup>2</sup> *Or, Jacob.*

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of God, as was intimated by the superhuman greatness of Jesus and the name which He had claimed. In addition to them the Evangelist mentions a number of women who had accompanied Jesus on His journey from Galilee to Jerusalem, in order to minister to Him here as they had done there. Tradition has preserved the names of three of them, who from a distance watched the crucifixion. These were Mary, who from her birthplace Magdala, was called Magdalene, and another Mary, who is called the mother of two men prominent in the earliest Church, possibly even of two apostles, since Joses can easily have been the proper name of the twin brother of Matthew (cf. x. 3). Finally the mother of the sons of Zebedee is mentioned, whom we became acquainted with in xx. 20.

But when it was evening there came yet another person to the place of crucifixion, namely, a wealthy man from Ramathaim, the birthplace of Samuel. It was probably his object to convince himself that Jesus, whose disciple he was in the wider sense of the term, was really dead, and then to provide for Him an honorable burial. For this reason he asked Pilate for the body of Jesus, and the latter gave orders that it should be delivered to him. Here it is presupposed that the soldiers had taken the body down from the cross. Joseph then took pos-

Joseph took the body, and wrapped it in a clean linen cloth, (60) and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. (61) And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

(62) Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, (63) saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. (64) Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. (65) Pilate said unto them, <sup>1</sup>Ye have a guard: go, <sup>2</sup>make it as

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<sup>1</sup>Or, *Take a guard.*

<sup>2</sup>Gr. *make it sure, as ye know.*

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session of the body, and wrapped it in bands of pure linen Then he buried it in his own rocky tomb, which had 60 not yet been used, and rolled a heavy stone in front of the entrance to protect it against wild animals. When he had completed his work, he went away. But the sacred tomb was not to remain without its guards. For the 61 two Marys did not leave it after the burial, but sat opposite it, in deep sorrow. But the grave was to have guards of an altogether different kind. For on the next 62 day, which is here expressly called the day after the preparation for the festival, and hence was the great first day of the Paschal celebration, the high priests and the most bitter enemies of Jesus, the Pharisees, came to Pilate in great numbers and asked him to have the tomb carefully watched. They claimed to remember that this deceiver, 63 during His lifetime, had spoken of His resurrection after three days. It would accordingly be an easy thing 64 for His disciples to steal His body and by claiming that He had risen after three days, mislead the people even more than Jesus Himself had done. Pilate furnished 65 them with a guard but left it to them to make all possible arrangements to have the tomb carefully watched.

sure as ye can. (66) So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

**XXVIII** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. (2) And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. (3) His appearance was as lightning, and his raiment white as snow: (4) and for fear of him the watchers did quake, and became as dead men. (5) And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified, (6) He is not here; for he is risen, even as he said. Come, see the place <sup>1</sup>where the Lord lay. (7) And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

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<sup>1</sup> Many ancient authorities read *where he lay*.

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66 This they did by sealing the stone and protecting the seal against any possible damage on the part of the watch.

- 1 The conclusion of the gospel opens with the story of Easter morning. The Evangelist says it was the dawn of the first day of the week, after the close of the Sabbath. Again the two Marys came to look at the grave.
- 2 They now became witnesses, how with a terrible earthquake an angel came down from heaven in snow-white garments, with a countenance shining like lightning. He rolls the stone away and sits down on it as the
- 4 heavenly guardian of the tomb; for the human guard, trembling with fear at the earthquake, had fallen down
- 5 at his coming and lay there as if dead. But to the women he says that they need not fear, for he knew that
- 6 they had only come to seek Him that was crucified. But He is not here, but has risen, in accordance with the
- 7 promise. But the angel does not wait for them to follow his invitation to see for themselves that the tomb is empty, but orders them to hasten and notify the disciples of the resurrection of Jesus, and tell them to go to Gal-

(8) And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. (9) And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and <sup>1</sup> worshipped him. (10) Then saith Jesus unto them, Fear not : go tell my brethren that they depart into Galilee, and there shall they see me.

(11) Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. (12) And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, (13) saying, Say ye, His disciples came by night, and stole him away while we slept. (14) And if this <sup>2</sup> come to the governor's ears, we will persuade

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<sup>1</sup> See marginal note on ch. 2. 2.

<sup>2</sup> Or, *come to a hearing before the governor.*

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ilee where He would see them. His word should be a sufficient guarantee for them. Still, hesitating between 8 fear and great joy, the women at once start in order to bring the disciples the message of the angel. But by a solemn repetition of these words the Evangelist draws attention to the fact, that while yet on the way the good news is confirmed for them. For Jesus Himself meets 9 and greets them, so that they cast themselves down before Him in the awe of deepest reverence, daring only to touch His feet. In order to remove all their fears Jesus 10 names the disciples to whom He sends them with the message of His resurrection, calling them His brethren. He, too, repeats the word, that they are to go to Galilee, where He will meet them.

But now comes the contrast to this picture. Even before the disciples hear the news, it has come to the ears of the high priests. For while the women are still on 11 the way, some of the watch appear, after they have recovered from their fright, and go to the high priests, in order to report to them. These, however, after they 12 have held a consultation with the other members of the Sanhedrin, bribe the soldiers, to say that the disciples 13 had taken the body while the guard was asleep. If the 14

him, and rid you of care. (12) So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

(16) But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. (17) And when they saw him, they <sup>1</sup>worshipped *him*; but some doubted. (18) And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

<sup>1</sup>See marginal note on ch. ii. 2.

- governor should hear of it, they would be able to quiet him, and to see that the soldiers suffered no harm. The intense indignation of the Evangelist on account of this contemptible intrigue on the part of the leaders of the people, by which they sought to destroy the effect of the news of Jesus' resurrection, is clearly discernible
- 15 in the concluding words of the episode. The bribed soldiers did as they were taught, and the story still was circulated among the unbelieving Jews concerning the stealing of the body of Jesus, which had first been brought forth by the lies of the hierarchical party, down to the days of the Evangelist. This leads to the concluding words of Jesus, which only draw the necessary conclusion from the preceding.
- 16 In obedience to the command of Jesus, the eleven go to Galilee, and there they gather on the hill where Jesus had once taught them how the law of the Old Testament was to be fulfilled in the kingdom of God. Here Jesus appears to them, as He had promised, and we read what
- 17 occurred when ever He appeared. The most of the disciples fall down in reverence before Him, but there are
- 18 always a few who doubt. He then appeared to them in the body and took away from them all doubt. But He is not the same that He was when walking upon the earth; but it is He who has been exalted to the heavens. He has not ascended the throne of His fathers in the midst of His people, who, misled by their chiefs, had

(19) Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: (20) teaching them to observe all things whatsoever I commanded you: and lo, I am with you <sup>1</sup>always, even unto <sup>2</sup>the end of the world.

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<sup>1</sup>Gr. *all the days*.

<sup>2</sup>Or, *the consummation of the age*.

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rejected Him, but it was the throne of the world, upon which at the right hand of God, all the power of heaven and of earth had been given to Him. In the fulness of 19 His divine glory He now gives them His last commands, He no longer sends them, as He did before, to the lost sheep of the house of Israel, but to all peoples. These they are to make His disciples, but these not to be received into the national organization of Israel through circumcision, but taken into the communion of the new congregation of disciples by baptism into Him, who is now called the Father, because He has sent the Son, and through the greatest gift of the time of redemption, the Holy Spirit, has revealed His will to them. They 20 shall no longer teach the new congregation to fulfil the divine commands of the Old Testament, but shall instruct them to do all the things that He had commanded them to do and only thereby in reality to fulfil the will of God completely. God does not any longer make His dwelling place in the national congregation of Israel, as He had promised the fathers; but Jesus, in whom God Himself had appeared, promises His disciples His gracious presence to the end of the world. These are the last words of Jesus, which briefly sum up the whole doctrine of our gospel.

## THE GOSPEL ACCORDING TO

### MARK

I The beginning of the <sup>1</sup>gospel of Jesus Christ, <sup>2</sup>the Son of God.

(2) Even as it is written <sup>3</sup>in Isaiah the prophet.

<sup>4</sup>Behold, I send my messenger before thy face,  
Who shall prepare thy way ;

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<sup>1</sup> Or, *good tidings* : and so elsewhere.

<sup>2</sup> Some ancient authorities omit *the Son of God*.

<sup>3</sup> Some ancient authorities read *in the prophets*.

<sup>4</sup> Mal. iii. 1.

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- 1 The shape and manner in which this gospel begins is only the form in which it receives a superscription which declares what its contents shall be, namely the joyful message concerning Jesus, who in the congregation is called the Messiah, or the Son of God. Its purpose is to strengthen the faith, that this Jesus Christ, of whom it speaks is really the chosen well beloved of God, through whom He has promised to bring
- 2 perfect salvation. The fact that this message, however, begins with John, is explained by Mark, to whom trustworthy tradition ascribes this Gospel, by this, that with the Baptist the promise of the time of salvation begins, as is proved by the prophecy of Isaiah (xl. 3), which
- 3 was generally applied to John (cf. Matth. iii. 3). But he places ahead of this the passage of Mal. iii., applied by Jesus Himself to John (cf. Matth. xi. 70), without taking into consideration that this comes from another prophet, because in it God in a direct manner promises that Forerunner, whom Isaiah calls the one crying in
- 4 the desert. His object was only to show how exactly these words had been fulfilled in John, generally called the Baptist, in accordance with his well known ministry. For he began his activity in the southern districts of



<sup>1</sup> The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight ;

(4) John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. (5) And there went out unto him all the country of Judæa, and all they of Jerusalem ; and they were baptized of him in the river Jordan, confessing their sins. (6) And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey. (7) And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not <sup>2</sup> worthy to stoop down and unloose. (8) I baptized you <sup>3</sup> in water ; but he shall baptize you <sup>3</sup> in the Holy Spirit,  
(9) And it came to pass in those days, that Jesus came from

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<sup>1</sup> Is. xl. 3.

<sup>2</sup> Gr. *sufficient*.

<sup>3</sup> Or, *with*.

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the Jordan valley, which really consists of steppes, and with the voice of a herald preached a baptism which in a typical manner sealed the change of heart demanded by him, and thereby, as also by the forgiveness of sin connected with it, was to make it possible for the coming Messiah to bring salvation to His people. But in 5 order to show how in reality he thereby did prepare the way for the Messiah, Mark describes how the whole populace of the province of Judea and of the capital city flocked out to him and willingly submitted to his teachings, as we read in Matth. iii. 5-6, and then describes the 6 Baptist himself, how he was clothed in camel hair raiment and ate only the meager food of the desert (cf. Matth. iii. 4) and pointed to the greater One, who was to come after him. In still stronger terms than the older tradition (cf. Matth. iii. 11) Mark pictures the 7 humility of the Baptist before Him, before whom he was not worthy to bend down and loose the strings of His sandals, for he had baptized only with water, but the Other was to baptize with the Holy Ghost. Among 9 those who then came to the Baptist to be baptized was Jesus of Nazareth in Galilee. But in this case the bap-

Nazareth of Galilee, and was baptized of John <sup>1</sup> in the Jordan. (10) And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him : (11) and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

(12) And straightway the Spirit driveth him forth into the wilderness. (13) And he was in the wilderness forty days tempted of Satan ; and he was with the wild beasts ; and the angels ministered unto him.

(14) Now after John was delivered up, Jesus came into Galilee, preaching the <sup>1</sup> gospel of God, (15) and saying, The

<sup>1</sup> Gr. *into*.<sup>2</sup> Or, *good tidings* : and so elsewhere.

- tism of water was at once accompanied by the baptism  
 10 of the spirit promised for the time of redemption. For  
 Jesus sees, as soon as He comes out of the water, that  
 out of the heavens, which as it were split asunder above  
 11 Him, a dove descend and hears a voice from heaven de-  
 claring Him to be the beloved Son in whom God has  
 12 good pleasure (cf. Matth, iii. 16-17). The first thing,  
 however, to which the spirit impels Him is to go into  
 13 the desert in order to stand the Messiah test. For  
 in the forty days which He spent there, He was tempted  
 by the Devil, as already told by the oldest tradition,  
 (Matth. iv. 1-10) ; and that He came forth victorious  
 is clear from the fact that in the desert there, where  
 there were no human beings and only the wild beasts  
 were around him, God sends to Him as a mark of His  
 abiding good pleasure the angels to serve Him. This  
 Son of Man, so declared to be by the testimony of the  
 Baptist, His Forerunner and anointed as such in His  
 baptism and now approved as such in the temptation, is  
 the subject of the joyful message which the present book  
 is to report.
- 14 The first part of the gospel gives us a picture of the  
 earliest activity of Jesus, at a time when He was still  
 received everywhere with unbounded enthusiasm.
- 15 Mark formulates more accurately than is done by Matth.

time is fulfilled, and the kingdom of God is at hand : repent ye, and believe in the <sup>1</sup> gospel.

(16) And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea ; for they were fishers. (17) And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. (18) And straightway they left the nets, and followed him. (19) And going on a little further, he saw <sup>2</sup> James the son of

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<sup>1</sup> Or, *good tidings* : and so elsewhere.

<sup>2</sup> Or, *Jacob*.

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iv. 17 the glad message which God has sent out by His Messiah, when the latter, after John had been taken captive, begins His activity in Galilee. He announces that the time which had to elapse according to the counsel of God before the promises could be fulfilled, had now passed by, and that accordingly the kingdom of God in which redemption was to be realized is at hand ; therefore He appeals for a change of heart without which it would be impossible to partake of this salvation, and demands at the same time, as the basis of that joyful message which He brings, faith that in Him and with Him salvation has come. Here we learn why the narrative of the beginning of Jesus' activity opens with the call of Simon, since according to trustworthy tradition, Mark wrote his gospel substantially on the basis of the reports he received from Peter, and for this reason begins at the point where the latter becomes a prominent companion of Jesus. The call of Peter, whom Mark intentionally yet calls by his original name, is the real kernel of the story that now follows of the first call extended to the disciples, which we already read in Matth. iv. 18-22 ; for which reason Andrew, who was called at the same time, is said to be the brother of Peter. Still more plainly is it here emphasized that Jesus did not at this time call them to be fishers of men, but promised that He would train them to be such on their becoming His followers. Here

Zebedee, and John his brother, who also were in the boat mending the nets. (20) And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

(21) And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. (22) And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. (23) And straightway there was in their synagogue a man with an unclean spirit; and he cried out, (24) saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. (25) And Jesus rebuked <sup>1</sup>him, saying, Hold thy peace, and

<sup>1</sup> Or, *it*.

too it becomes clear, as something long ago agreed upon, that the sons of Zebedee are to follow this call at once; and  
 20 it is now explained how they happened to do this, since not only their father but also the fishing servants, who were in his pay, remained behind, and hence the father  
 21 could dispense with his sons' services. With the disciples thus gained Jesus goes to Capernaum, and as soon as the sabbath gives Him the opportunity to do so, visits the  
 22 synagogue, in order to teach there. And here it is that Mark takes occasion to picture the impression which His teaching made in comparison with the scribes, who were accustomed to teach there (cf. Matt. vii. 28-29).  
 23 The narrator emphasizes the fact that Jesus at once caused those present to be filled with still greater  
 24 amazement by expelling a devil. For there happened to be in the synagogue at that moment a man who was entirely in the power of an evil spirit, and under the influence of this spirit, he cried out in the name of all the evil spirits, that they would have nothing to do with Jesus, who had come to destroy them, since he recognizes Him to be the Holy One of God, i. e. the one dedi-  
 25 cated to be the Messiah. When Jesus commanded him with threatening words to keep silent and to go out, it

come out of him. (26) And the unclean spirit, <sup>4</sup>tearing him and crying with a loud voice, came out of him. (27) And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. (28) And the report of him went out straightway everywhere into all the region of Galilee round about.

(29) And straightway, <sup>5</sup>when they were come out of the synagogue, they came into the house of Simon and Andrew, with <sup>2</sup>James and John. (30) Now Simon's wife's mother lay

<sup>1</sup> Or, *convulsing*.

<sup>2</sup> Some ancient authorities read *when he was come out of the synagogue, he came etc.*

<sup>3</sup> Or, *Jacob*.

was possible to see in the tortured convulsions into which the unfortunate man was thrown that the evil spirit was putting forth his last efforts, by throwing him hither and thither as with a loud cry he left his victim. At this the amazement of the people knew no bounds, 27 so that they began to discuss in a lively manner what all this meant. For His teaching was accompanied by the exhibition of a power never before shown, and by a word of command which even the evil spirits obeyed. And soon throughout the neighborhood of the city was told the story of all Jesus had done in the synagogue.

Immediately after the service in the synagogue, Jesus 29 pays his first visit to the home of Simon; and now we understand why Mark lingers so long upon the details of this day in Capernaum, concerning which Peter no doubt often spoke with fond recollection. As soon as Jesus, in company with the two sons of Zebedee, enters the house of the two other brothers, who had preceded them, they tell Him of the mother-in-law of Simon, who was the housekeeper there, and informed Him that she was sick of a fever. This sounds like an excuse for the fact that the house did not appear more ready to receive a guest, for it cannot be thought possible that it was their purpose to make use of the miracle-working power of the Master which they had just witnessed for their little

sick of a fever; and straightway they tell him of her: (31) and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

(32) And at even, when the sun did set, they brought unto him all that were sick, and them that were <sup>1</sup>possessed with demons. (33) And all the city was gathered together at the door. (34) And he healed many that were sick with divers

<sup>1</sup>Or, *demoniacs*.

31 domestic troubles. He accordingly of Himself approaches the sick bed, and taking her by the hand raises her up. That the fever thereby completely left her, is attested by the fact, that she at once ministers to Him  
 32 and His companions. Here it first becomes clear, what we also read in Matth. viii. 14, sqq., that only during the evening, and that too after the sun had set, did they begin to bring all kinds of sick persons and demoniacs to Him. This happened on the sabbath, on which before this the law of sabbath rest for all had prevented them from bringing the sick to be healed. It was, too, on the sabbath the day of the week on which He had, in the synagogue, expelled the evil spirit, so that all now, especially demoniacs, could expect to receive help in their sufferings  
 33 from His wonderful power. The concourse was so great that, as Mark in his picturesque way, so full of coloring, tells us, the whole town was assembled around the door, so that it was not possible to force an entrance. Jesus healed many, who were afflicted with various diseases, and expelled many devils, and in doing so He ordered these from the very outset not to speak from the mouths of the possessed. The reason for this was, as we have already seen in connection with what took place in the synagogue, that as they knew Jesus to be the Messiah, He did not wish to be confessed as such by unclean lips, least of all now, when He was Himself carefully refraining from proclaiming His Messianic dignity, lest enthusiasm for Him develop in a false, i. e. a political,

diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.<sup>1</sup>

(35) And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. (36) And Simon and they that were with him followed after him; (37) and they found him, and say unto him, All are seeking thee. (38) And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. (39) And he went into their synagogues throughout all Galilee, preaching and casting out demons.

<sup>1</sup> Many ancient authorities add *to be Christ*. See Lk. 4. 41.

direction. On the next morning while it was still dark, 35 in order that others could not see Him arise and depart from the house, Jesus went out of the city into a deserted region in order to pray there without being disturbed. True, Simon and his companions, as soon as 36 they noticed that He had escaped, went after Him and announced to Him, as soon as they found Him, that great 37 crowds were seeking Him. For naturally on the preceding day, on account of the lateness of the hour, many who had sought healing did not have the opportunity to secure it, and they accordingly came early in the morning, as they did not know how long He would remain. But Jesus tells the disciples that for this very reason 38 He had left the city, in order not to be detained there. They must go also into other neighboring villages, in 39 order to proclaim the message there, too! and He accordingly began a circuit of all Galilee, preaching everywhere in the synagogue and driving out the devils. It is these wonderful deeds that are for our Evangelist, as also for his chief authority the Apostle Peter (cf Acts. x. 38), the most significant works of Jesus. That He could heal other sicknesses also that were brought to His attention is a self-evident matter.

In this circuit of Galilee, Mark describes the healing of the leper, which we have heard of already in the

(40) And there cometh to him a leper, beseeching him, <sup>1</sup>and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean; (41) And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. (42) And straightway the leprosy departed from him, and he was made clean. (43) And he <sup>2</sup>strictly charged him, and straightway sent him out, (44) and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses <sup>3</sup>commanded, for a testimony unto them. (45) But he went out, and began to publish it much,

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<sup>1</sup> Some ancient authorities omit *and kneeling down to him*.

<sup>2</sup> Or, *sternly*.

<sup>3</sup> Lev. xiii. 49; xiv. 2 ff.

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40 older tradition of Matt. viii. 2-4. It happened in one of the synagogues, where He was accustomed to teach and to which lepers too were admitted under certain restrictions, where such an one came to Jesus and upon his knees asked for help, although timidly, as we are told by the older narrative, yet fully acknowledging the  
 41 power of Jesus' power to help him. Mark expressly emphasizes the fact that Jesus out of compassion could not refrain from touching the unclean man, without the  
 42 fear of contracting uncleanness thereby, and how in consequence of this the leprosy left the sick man and he  
 43 was cleansed. But strictly speaking the healing was at this point regarded as only having begun, and the danger of contagion was still great; for Jesus rebukes him because he had come near Him and at once drives  
 44 him out of the synagogue. In connection with the still more stringent command to say nothing to anybody until he had fulfilled his legal obligations in reference to the purification sacrifices, our Evangelist certainly regards it as the most important matter, that Jesus did everything in His power to check the reports concerning His miracles, since it was on quite another account that He wanted to concentrate the enthusiasm of the people  
 45 on Himself. He intimates how little this command



and to spread abroad the <sup>1</sup>matter, insomuch that <sup>2</sup>Jesus could no more openly enter into <sup>3</sup>a city, but was without in desert places : and they came to him from every quarter.

II And when he entered again into Capernaum after some days, it was noised that he was <sup>4</sup>in the house. (2) And many were gathered together, so that there was no longer room *for them*, no, not even about the door : and he spake the word unto them. (3) And they come, bringing unto him a

<sup>1</sup>Gr. word.<sup>2</sup>Or, he.<sup>3</sup>Or, the city.<sup>4</sup>Or, at home.

availed, for we are told that he that was healed, as soon as he had left the presence of Jesus, began to herald Christ's deed, and to spread the news of it everywhere. This gives the Evangelist the opportunity at the close of this part of his story, to show how through such deeds the enthusiasm for Jesus rose to the highest pitch. He could scarcely venture any longer to appear publicly on the streets, because the gathering of the people would become too great, but He preferred to remain outside of the cities, in deserted places. But here, too, people from all sides sought and found Him.

An altogether different picture is presented by the second part of this gospel, which describes how more and more offense was taken by the people at Jesus. The first example of this was the healing of the lame man, which is already briefly reported by the oldest tradition in Matt. ix. 2-8. Here, however, in the account of Peter, <sup>1</sup>we hear of a number of noteworthy details. When Jesus, after an interval of several days, returned again to Capernaum, we see at once with what good reason He avoided this place. For scarcely had it been re- <sup>2</sup>ported that He was in a certain house, than a multitude collected, so great that not even the open space around the door was large enough to hold them. Jesus, however, sat within and was preaching the word of salvation. Then came four men, carrying a bed upon which <sup>3</sup>was a man sick with the palsy, whom they wished to

man sick of the palsy, borne of four. (4) And when they could not <sup>1</sup>come nigh unto him for the crowd, they uncovered the roof where he was : and when they had broken it up, they let down the <sup>2</sup>bed whereon the sick of the palsy lay. (5) And Jesus seeing their faith saith unto the sick of the palsy, <sup>3</sup>Son, thy sins are forgiven. (6) But there were certain of the scribes sitting there, and reasoning in their hearts, (7) Why doth this man thus speak ? he blasphemeth : who can forgive sins, but one, even God. (8) And straightway Jesus, perceiving in his spirit that they so reasoned within themselves saith unto them, Why reason ye these things in your hearts ?

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<sup>1</sup> Many ancient authorities read *bring him unto him.*

<sup>2</sup> Or, *pallet.*

<sup>3</sup> Gr. *Child.*

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be healed by Jesus. But on account of the multitude  
 4 it was not possible to bring him to Jesus. Thereupon, they carry the bed up the stairs, which were on the outside of the house, until they gained the flat roof, and begin to uncover the roof over the place where Jesus was sitting. After they had done this, they let down the bed upon which the lame man lay, so that it  
 5 stood before Jesus. Now the older narrative reports that Jesus on account of the faith of the carriers, addresses friendly words to the lame man, announcing to  
 6 him the forgiveness of his sins. Now Mark draws attention to the fact, that on this occasion there were some Scribes present among the hearers of Jesus, who, however, did not yet give expression to the offense that they took at His words, but in their hearts objected that this man, in whom they did not recognize any such  
 7 authority, should speak as He had done. They declare that it is blasphemy, since there is only one who can forgive sins, and that is God ; Christ, therefore, they assume, was claiming a prerogative that exclusively be-  
 8 longed to God. Mark emphasizes expressly the fact that Jesus, through the Spirit that He had received in His baptism, knew the thoughts which had been only in their hearts, and speaks to them in reference to the

(9) Which is easier, to say to the sick of the palsy, Thy sin. are forgiven ; or to say, Arise, and take up thy <sup>1</sup> bed, and walk ?

(10) But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), (11) I say unto thee, Arise, take up thy <sup>1</sup> bed, and go unto thy houses

(12) And he arose, and straightway took up the <sup>1</sup> bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

(13) And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them. (14) And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

<sup>1</sup> Or, *pallet*.

justice of their remark. And then follows, only in a 9 more definite form, and more pointed in reference to the present case, the question which also in the older tradition He puts to His opponents, and also the command to the lame man as is found in the account of Matthew. Mark, however, states more expressly the facts that the 12 healed man, carrying his heavy bed, went out in the presence of all, and that all were filled with amazement and praised God, because they had never seen a healing performed in such a manner, that the mere word of command made a lame man well.

When Jesus on this occasion left the city He again 13 went along the sea-shore. Mark, in describing that here too a great multitude came to Him and that He taught them, distinctly separates this in point of time from the preceding narrative. His object is to report a second instance of offense that was taken at Jesus. 14 The occasion for this was given by the call of the publican, which we have already learned from Matth. ix. 9. We are told here, however, that the apostle who afterwards was called Matthew was originally named Levi and was a son of Alphæus, as was the

(15) And it came to pass, that he was sitting at meat in his house, and many <sup>1</sup>publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. (16) And the scribes <sup>2</sup>of the Pharisees, when they saw that he was eating with the sinners and <sup>2</sup>publicans, said unto his disciples, <sup>3</sup>*How is it* that he eateth <sup>4</sup>and drinketh with <sup>4</sup>publicans and sinners? (17) And when Jesus heard it, he saith unto them, They that are <sup>5</sup>whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

(18) And John's disciples and the Pharisees were fasting:

<sup>1</sup> That is, collectors or renters of Roman taxes.

<sup>2</sup> Some ancient authorities read *and the Pharisees*.

<sup>3</sup> Or, *He eateth . . . sinners*.

<sup>4</sup> Some ancient authorities omit *and drinketh*.

<sup>5</sup> Gr. *strong*

second James among the apostles, whose brother he in  
 15 all probability was. In the same way we now learn  
 that it was the house of the new disciple in which  
 Jesus was reclining at table, and this fact explains  
 the great company of publicans and sinners present  
 on that occasion (cf. Matt. ix. 10.) as these formed the  
 ordinary associates of a publican. Mark, however, ex-  
 pressly adds, that the disciples too were at the table, and  
 that, too, not only those two sets of brothers who were  
 called first, but many others also, whom Jesus had  
 in the meanwhile called and who followed Him where-  
 ever He went, and accordingly, too, into the house of  
 16 the publican. For when several Scribes of the Phara-  
 isee party took offense when they saw Jesus, who also  
 claimed to be a Rabbi, in such disreputable company,  
 they on this occasion did not keep their objections to  
 themselves, although they did not venture to approach  
 Jesus with them, but to attack the disciples. They  
 draw the attention of these, who they think are probably  
 unaware what kind of people they are with, to the fact  
 that the Master is at table with publicans and sinners.  
 17 To meet this objection Jesus spoke His parable of the  
 physician, which here is directly applied to Him as the  
 18 healer of sinners (cf. Matt. ix. 12-13). The third example

and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? (19) And Jesus said unto them, Can the <sup>2</sup>sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. (20) But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. (21) No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. (22) And no man

<sup>1</sup> That is, *companions of the bridegroom.*

of such offense Mark also adds without connecting it in point of time with the preceding, but merely remarks that it occurred on a day when all the pious in the land, including the disciples of the Pharisees and of John, were fasting. It is not directly stated who it was that on this occasion raised the objection. In all probability those are meant, who heretofore had been taking offense at Jesus; but now they turn to Jesus Himself with the question, why His disciples do not fast like those of the Pharisees and of John, who were taught to do this by  
 19 a recognized prophet. Of course the objection was really raised against Jesus, who was not teaching His disciples to live after this pious custom of the fathers.  
 20 For this reason Jesus justifies them by the parable of the bridegroom (Matt. ix. 15.) and then explains in the parable of the new cloth and the new wine (Matt. ix. 16-17), why the disciples of John could not yet adopt this new custom of His disciples in reference to fasting.

Matters became much worse when the sabbath controversy broke out. For whatever company Jesus selected or whether He taught His disciples to fast or not, was at bottom solely His own affair. But the sabbath was a divine institution and its observance was considered as the real fundamental law of the Old Covenant; the punishment for breaking the sabbath was death. But the way in which He observed the sabbath

putteth new wine into old <sup>3</sup> wine-skins ; else the wine will burst the skins, and the wine perisheth, and the skins : but *they put* new wine into fresh wine-skins.

(23) And it came to pass, that he was going on the sabbath day through the grainfield ; and his disciples <sup>4</sup> began, as they went, to pluck the ears. (24) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful ? (25) And he said unto them, <sup>5</sup> Did ye never read what David did, when he had need, and was hungry, he, and they that were with him ? (26) How he entered into the house of God <sup>6</sup> when Abiathar was high priest, and ate the show bread, which it is not lawful to eat save for the priests,

<sup>1</sup> That is, *skins used as bottles.*

<sup>2</sup> Gr. *began to make their way plucking.*

<sup>3</sup> 1 S. xxi. 6.

<sup>4</sup> Some ancient authorities read *in the days of Abiathar the high priest.*

also became a subject of dispute between Jesus and the Pharisees, who claimed to be the real guardians of the law in the nation. Again Mark narrates an episode without mentioning the time. It was on a sabbath day, when Jesus was walking through the fields of ripening grain on a road that led by them, that His disciples began to pluck grain on their way. It is the same story that we read in Matt. xii. 1 ; but Mark confines himself to the plucking of the grain, which the Pharisees considered as a kind of harvest work, and accordingly declared to be a transgression of the sabbath. Then Jesus referred those who on this occasion complained to Him of His disciples, to the eating of the shewbread by David and his companions, as we read in Matt. xii. 3-4. But He emphasizes here more decidedly, that this was a case of necessity, and that it did not take place at a time when the sanctuary was without a service, but when Abiathar was high priest, and must have approved of the act. Mark, however, is mistaken when he mentions Abiathar, who according to Sam. xxii. 20, sqq. was on friendly terms with David, while the episode here recorded, according to Sam. xxi. 2, happened under his father Ahimelech. In addition, he has preserved for us a significant statement which Jesus made in this con-

and gave also to them that were with him ? (27) And he said unto them, The sabbath was made for man, and not man for the sabbath : (28) so that the Son of man is lord even of the sabbath.

III And he entered again into the synagogue ; and there was a man there who had his hand withered. (2) And they watched him, whether he would heal him on the sabbath day ; that they might accuse him. (3) And he saith unto the man that had his hand withered, <sup>1</sup>Stand forth. (4) And he saith

<sup>1</sup> Gr. *Arise into the midst.*

nection. It is clear from this that Jesus did not regard 27 the observance of the sabbath as a legal act, through which men were obligated to serve God, but as an arrangement made for the good of man. From this then it follows as a matter of course, that nothing that is necessary for man to do in order to give him strength, such as the plucking of grain on the sabbath day by the disciples, is contrary to rest on the sabbath. Only from this point can the statement of Matt. xii. 8, be regarded as a conclusion drawn from this. For the Son of man, who 28 came solely for the salvation of man, must also determine how the sabbath rest that has been appointed for his welfare, can be observed in a manner best in harmony with its purpose.

With the preceding Mark connects, purely on the ground of its contents, a similar sabbath episode. 1 Jesus is again in a synagogue, where He finds 2 a man with a withered hand. It is the same case of which we have heard in Matt. xii 9, 10, only that here the opponents are not reported as asking openly what He thinks of healing on the sabbath day, but watch to see if He will heal him, in order then to charge Him with having transgressed the law of the sabbath. Jesus discerning these intentions caused the sick 3 man to come into the midst of them, to show that He need not avoid the greatest publicity, and puts to them a question with reference to the observance of the 4

unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. (5) And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. (6) And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him. .

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sabbath law. He makes them regard the healing from the general standpoint of duty, to omit an act of which duty in any circumstances, even on the sabbath, is wrong; and to omit all effort to save life and thus be the possible agent of death to some one can be as little permitted as is murder itself. And when He then asks, what is allowed on the sabbath day, good or evil, to save life or to take life, they are naturally compelled to keep silent. Then He in anger looks about Him, because none will yield to the  
 5 truth. But afterwards compassion takes possession of Him on account of the hardening of their hearts which has come upon them like a judgment of God. And when the man, at His command, stretches out the fully healed hand, He furnishes them the irrefutable proof, that the healing achieved by a manifest divine miracle was not a violation of the sabbath. But over against such opponents nothing could do any good. In their eyes He was and continued to be a sabbath breaker, worthy of death; and the manner in which He had forced them to a disgraceful silence, could only arouse in them the determination to put Him to death at all  
 6 hazards. But how this was to be done was hard to say, since the Jewish party of His enemies as such had no means of accomplishing it. They accordingly apply to the party of the Herodian monarchy, who through their connection with the court of the ruler of the coun-



(7) And Jesus with his disciples withdrew to the sea : and a great multitude from Galilee followed ; and from Judæa, (8) and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>1</sup> what great things he did, came unto him. (9) And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him : (10) for he had healed many ; insomuch that as many as had <sup>2</sup> plagues <sup>3</sup> pressed upon him that they might touch him. (11) And the

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<sup>1</sup> Or, *all the things that he did.*

<sup>2</sup> Gr. *scourges.*

<sup>3</sup> Gr. *fell.*

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try could probably induce the latter to take some steps against Jesus. From this time on they confer with this party, to see how they can get rid of Jesus. This is the climax to which the description of this period of the gospel carries us.

The third part of the gospel, which begins with the formation of the circle of apostles, shows that in the people, too, a separation gradually took place between those who would receive the word and those who would not. Jesus, in order to avoid fruitless controversy with the Pharisees, goes down to the sea, where the people were accustomed to gather around Him. But now the 7 crowds that followed Him from Galilee gradually assumed phenomenal proportions, and from all parts of the country, where the fame of His deeds had spread, they came in great masses, from the south and the east of the land and even from the extreme western borders. The crush was so great, that Jesus was compelled to direct His disciples to keep a boat ready for Him at all times, so that He could make use of it to withdraw. 9 And in addition to this, it was always the healings that 10 caused all of those that were afflicted in any way to rush to Him, in order at least to touch Him, if He declined to pay them any attention. But the greatest 11 trouble was caused Him by those possessed, who driven by the evil spirits, continually cried out to Him as the

unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. (12) And he charged them much that they should not make him known.

(13) And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. (14) And he appointed twelve, <sup>1</sup>that they might be with him, and that he might send them forth to preach, (15) and to have authority to cast out demons: (16) <sup>2</sup>and Simon he surnamed Peter; (17) and <sup>3</sup>James the son of Zebedee, and John the brother of <sup>4</sup>James; and them he surnamed Boanerges, which is, Sons of thunder: (18) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and <sup>5</sup>James, the son of

<sup>1</sup> Some ancient authorities add *whom also he named apostles*. See Lk. 6.13 : comp. Ch. 6. 30.

<sup>2</sup> Some ancient authorities insert *and he appointed twelve*. <sup>3</sup> Or, *Jacob*.

Messiah, so that He could not rebuke them too severely, bidding them not to make known to the people who He  
 13 was. It was under these circumstances that He decided to organize a smaller circle of disciples. He ascended a small hill; and through His regular companions He caused those to come to Him, whom He had chosen for this purpose. And as they all followed the call, He could appoint only twelve to be His regular companions, who later were to assist in His work, He sending them out to proclaim the joyful message and confirming them by giving them the power to drive  
 16 out devils. But as Mark now proposes to mention the Twelve, he cannot call him of whom so much has already been said by the name of Simon, but must add that Jesus had given this Simon the name of Peter, which he always had in the circle of the apostles, just as he later constantly calls the publican Levi by the name  
 12 by which he was always known among the apostles. He also mentions that Jesus on one occasion gave the name of sons of thunder to the sons of Zebedee on account of their fiery temperament. For this reason the name of the brother of Simon is first inserted at this

Alphæus, and Thaddæus and Simon the <sup>1</sup>Cananæan, (19) and Judas Iscariot, who also <sup>2</sup>betrayed him.

And he cometh <sup>3</sup>into the house. (20) And the multitude cometh together again, so that they could not so much as eat bread. (21) And when his friends heard it, they went out to lay hold on him : for they said, He is beside himself. (22) And the scribes that came down from Jerusalem said, He hath <sup>4</sup>Beelzebub, and, <sup>5</sup>By the prince of the demons casteth he out

<sup>1</sup> Or, *Zealot*. See Lk. 6. 15 ; Acts 1. 13.

<sup>2</sup> Or, *delivered him up*.

<sup>3</sup> Or, *home*.

<sup>4</sup> Gr. *Beelzebul*.

<sup>5</sup> Or, *In*.

place, and not as in Matt. x. 2 sqq., in connection with Peter ; but as for the rest, the same order is observed that is found there, with the exception that the twin brother of Matthew is placed after the latter, and in this way is found between this one and the other son of Alphæus in the catalogue of the apostles.

But in addition to the Twelve there was another group of disciples who were willing to receive the word ; and how highly Jesus esteemed these is clear from the narrative of Mark concerning the visit of His relatives. Jesus was on this occasion in a certain house and was being besieged by a multitude, so that He was not even able to partake with the disciples of His frugal meal. His relatives heard that He was wont to be there, thought they may not have known it upon this particular occasion ; for this remark is intended merely to serve as an introduction for their visit while He was here. But they 21 had heard of His exhausting activity among the crowds that were constantly surging around Him, and it was their purpose to take Him away with them. It was even reported that He was out of His mind i.e., that He was not Himself in the zeal of His activity, so that in His ecstatic enthusiasm He had forgotten Himself entirely and was not able to keep within bounds. For this reason they started out to take Him, and if this should become necessary, with gentle force to bring Him back into the bosom of His family. In this con- 22

the demons. (23) And he called them unto him, and said unto them in parables, How can Satan cast out Satan? (24) And if a kingdom be divided against itself, that kingdom cannot stand. (25) And if a house be divided against itself, that house will not be able to stand. (26) And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. (27) But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong

<sup>a</sup> Or, *home*.

nection Mark recalls a similar charge that had been made against Him by the Rabbis, who had come with this crowd from Jerusalem. They thought that they could most effectively destroy the effect that He was making in expelling the devils, by claiming that He Himself was possessed by the chief of the evil spirits and by his power was driving out the devils. Mark knows how to express the idea more clearly than can be done in a modern tongue, that he is only inserting this by way of parenthesis, as well as certain sentences from Jesus' defense against them, which Matt. xii. 25 sqq. has preserved according to an older tradition, especially certain parables from this defense through which it is Mark's intention to characterize the teaching methods  
 23 of Jesus. Here he starts with the statement that Jesus, as reported in Matt. xii. 26, desired to prove that it certainly is impossible that Satan would wish to drive himself out of the demoniacs, and He illustrates this through the parables which He gives in detail, concerning the kingdom and its government, and of a house, which could not stand if it were divided against itself since one part  
 26 would always antagonize the other. Then Jesus draws the further conclusion, that if Satan were opposed to  
 27 himself in rebellion, he would soon be undone. In contradiction to their senseless explanation of His act of driving out the devil, Jesus sets up the only correct explanation, in the parable of the strong man, who must

*man*; and then he will spoil his house. (28) Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: (29) but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: (30) because they said, He hath an unclean spirit.

(31) And there come his mother and his brethren; and, standing without, they sent unto him, calling him. (32) And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. (33) And he answereth them, and saith, Who is my mother and my brethren? (34) And looking round on them that sat

first be overpowered if anybody would rob him of his property (Matt. xii. 29). Finally comes the threatening reference to their blasphemy of the Holy Ghost, which, even if all other sins and blasphemies can be forgiven, will find no forgiveness, because thereby they have become guilty of a sin that cannot be wiped out (cf. Matt. xii. 31-32). The reference to the slander that called forth this threat clearly brings this insertion to a close. Now the original story is taken up again, that the mother, and the brothers of Jesus, as we saw in v. 21 had arrived, but were outside of the house, which is surrounded by the crowd, and they sent to have Him called out. Now, however, He is not dealing with a noisy crowd that is anxious only to have their sick healed, but it is a multitude that is attentively sitting around Him listening, and these report the message of the relatives to Him, among whom also, in the account of Matt. xx. 50, His sisters are expressly mentioned. For here too the question that is raised by Jesus has only the purpose of introducing the explanation of what He has to say as to the nature of real relationship with Him. Now He expressly designates those who sit about Him and attentively listen to the word as those who, because they do the will of God, are related to Him. As He

round about him, he saith, Behold, my mother and my brethren ! (35) For whosoever shall do the will of God, the same is my brother, and sister, and mother.

IV And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea ; and all the multitude were by the sea on the land. (2) And he taught them many things in parables, and said unto them in his teaching, (3) Hearken : Behold, the sower went forth to sow : (4) and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. (5) And other fell on the rocky ground, where it had not much earth ; and straightway it sprang up, because it had no deepness of earth : (6) and when the sun was risen, it was scorched ; and because it had no root, it withered away. (7) And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. (8) And others fell into the good ground, and yielded fruit, growing up and increasing ; and brought forth, thirty-fold and sixtyfold and a hundredfold. (9) And he said, Who hath ears to hear, let him hear.

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fulfils this through His discourses, they do so by listening to Him, and for this reason they are also His disciples in the wider sense of the term. Since the visit of the relatives was mentioned merely apropos of this declaration, we are not informed what Jesus did with His relatives in reference to the fears that they entertained. But how Jesus showed His preference for this circle of disciples as distinguished from the masses who would not hear Him, is indicated by Mark in the parables of which His subsequent address is composed.

Again Jesus began to teach by the sea. But on this occasion the crowds were so great that Jesus was forced to make use of the boat which He had directed should be ready for Him for just such events. He entered it and sat down so that He could teach the multitudes who were ranged along the shore. Of the parables that Jesus spoke on this occasion Mark first makes mention of the Sower and the Seed, exactly as this is

(10) And when he was alone, they that were about him with the twelve asked of him the parables. (11) And he said unto them, Unto you is given the mystery of the kingdom of God : but unto them that are without, all things are done in parables : (12) that seeing they may see, and not perceive ; and

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reported in Matt. xiii. 3-9, excepting that in reference to the seed that fell upon good soil, it is expressly stated that this seed alone came up, something that the seed on the roadway could not do ; and then that it grew while that sown upon the stony ground already withered soon after it had began to shoot forth ; and that moreover it brought forth fruit, while that which fell among the thorns did not. But to our narrative 10 the parable itself is not of prime importance. It was merely on account of the conversation that was held at the conclusion of the whole parable address, after the people had scattered, although Mark represents them as still present, that he made mention of the parables at all. In this case not only the Twelve but the whole group of those who had shown a willingness to hear, asked Jesus concerning the purpose of His speaking in parables. They had accordingly not only been listening attentively but they had also noticed that a deeper meaning was concealed in the parables ; and, as they were really anxious to learn, they asked Him to reveal these hidden things to them. Thereupon Jesus ex- 11 plains to them, that it has been granted to them in accordance with the divine counsel, to understand the mysteries of the kingdom of God contained in the parables, while those who were yet without, that is, the masses of the people, were to hear this only in parables. 12 This answer implied that they, for the very reason that they asked and were anxious to learn, were to be instructed as to the meaning of these parables, while the others cannot understand it in the parable form. But

hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. (13) And he saith unto them, Know ye not this parable? and how shall ye know all the parables? (14) The sower soweth the word. (15) And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. (16) And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; (17) and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. (18) And others are they that are sown among the

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these are not to understand these things, for in them the judgment of God that was prophesied in Is. vi. 9-10 is being accomplished. Because they in the hardness of their hearts until now would not hear, since His method of teaching by parables, which naturally arouses the curiosity to learn, has not even caused them to ask what the meaning of these parables is, they are no longer permitted to understand what the real import of the parables is. Because they are not willing to be converted, now they shall not be able to be converted and  
 13 thereby obtain forgiveness. True it is that even the willing hearers cannot of themselves understand the parables; their questioning concerning the meaning shows that they can do this as little as the other. But for this reason Jesus gives them an explanation, of which Mark furnishes an example which we have already  
 14 read in Matt. xiii. 19-23. In a more simple manner it  
 15 is here explained, that the seed is the word of the gospel proclamation, which, whenever it falls upon a hard road, is at once seized by Satan. As for the rest, we have exactly the same explanation, only that in addition to the care of the things of this world and the deception of riches, the lusts also, which concern them-



thorns ; these are they that have heard the word, (19) and the cares of the <sup>1</sup> world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. (20) And those are they that were sown upon the good ground ; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold. (21) And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand ? (22) For there is nothing hid, save that it should be

<sup>1</sup> Or, *age*.

selves about other earthly possessions, are expressly mentioned as those that, entering the heart, choke the word, and that in the end the ability to accept the word is declared to be what makes the word fruitful.

Before Mark introduces several other parables that belong to this address, he inserts some statements concerning the call to discipleship, which were spoken at different times but which were of importance for that circle of disciples to whom Jesus had imparted such great truths and naturally can be applied to them. Just in this way had it been the habit of Peter from whose report, according to tradition, Mark wrote this gospel, to compile and place together in his teachings sayings of Jesus on certain subjects without regard to their original connection. He begins with the statement found 21 in Matt. v. 15. For as we do not place the lamp, when it is brought into a room, under a bushel or under a couch, but put it upon a stand, so the disciples are not to keep to themselves the secrets of the kingdom of God that have been revealed to them in the parables, since these are intended to be revealed to all. For men do not hide or cover anything up that it may be 22 hidden for all times, but that in the right time and in the presence of the right persons it may be revealed, as has already been said in Matt. x. 26. Accordingly too this secret is hidden from the people only for the time

manifested ; neither was *anything* made secret, but that it should come to light. (23) If any man hath ears to hear, let him hear. (24) And he said unto them, Take heed what ye hear : with what measure ye mete it shall be measured unto you ; and more shall be given unto you. (25) For he that hath, to him shall be given : and he that hath not, from him shall be taken away even that which he hath.

(26) And he said, So is the kingdom of God, as if a man

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being ; but the time will come when it will be revealed  
 23 to all, and these are ordained to reveal it. Therefore  
 they first of all must hear aright, as Jesus exhorts them  
 to do at the end of His parables ; and must have ears  
 24 that can hear. The matter of importance is that we ap-  
 preciate at its full worth that which we do hear. For here,  
 too, applies what has been said, Matt. vii. 2, in the sense  
 that the higher the importance which we assign to what  
 we hear, the greater will be the measure of meaning  
 that we derive from it. Indeed we can say with Matt.  
 vi. 33, that a person will ever receive more than he has  
 suspected even when putting the highest estimate on a  
 25 subject. Here the statement of Matt. xxv. 29, can be  
 applied. For he who shows the degree of attention de-  
 manded of a disciple, to him a constantly increasing  
 measure of understanding will be granted. But he who  
 has not this attention will soon be deprived of what he  
 really did hear, but which without this attention was  
 perfectly meaningless.

As Mark now returns to the parables that were spoken  
 on this occasion, he selects one that depicts just in the  
 same way the development of the kingdom of God, as the  
 first parable did the founding of the same, namely  
 26 the parable of the growing seed. What more does a  
 man than sow the seed into the ground ? This is little  
 enough, and then he goes and sleeps and arises, as the  
 change of day and night brings this with it ; but for that

should cast seed upon the earth ; (27) and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. (28) The earth <sup>1</sup> beareth fruit of herself ; first the blade, then the ear, then the full grain in the ear. (29) But when the fruit <sup>2</sup> is ripe, straightway he <sup>3</sup> putteth forth the sickle, because the harvest is come.

(30) And he said, How shall we liken the kingdom of God ? or in what parable shall we set it forth ? (31) <sup>4</sup> It is like a

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<sup>1</sup> Or, *yieldeth*.  
<sup>2</sup> Or, *alloweth*.

<sup>3</sup> Or, *sendeth forth*.  
<sup>4</sup> Gr. *As unto*.

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which he has sown he can do nothing more. In the 27  
 meanwhile the seed sprouts, becomes larger and larger,  
 and he himself does not know how. Entirely of itself 28  
 the seed fructifies the earth, and one thing after the  
 other comes forth, the blade, the ear, the full grains in  
 the ear. Only when the fruit has developed sufficiently  
 does the sower intervene. But even then he can do  
 nothing else than to put in the sickle by which the ripe  
 grain is harvested. Thus it is with the kingdom of  
 God when once it has been established. Without  
 human coöperation does it ripen into full development. 30  
 And how grand this development is, can be seen from  
 the third parable. Jesus looks around him searchingly,  
 to find an illustration, in which this can be shown in  
 a worthy manner ; and He resorts to the example 31  
 of the mustard seed, which we became acquainted  
 with in Matt. xiii. 31-32. For the mustard seed,  
 when it is sown into the ground, is smaller than all  
 other seed kernels that fall upon the ground. But when  
 it has once been sown, then it becomes greater than all  
 the garden plants, all of which the mustard tree  
 surpasses ; for it grows branches like a tree, under the  
 shadow of which birds can build their nests. Thus it  
 is with the kingdom of God, which is now being realized  
 only in the small circle of the disciples, but later on  
 shall overshadow the entire nation. Here, too, it is not  
 the purpose of Mark to report one of the long addresses,

grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, (32) yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

(33) And with many such parables spake he the word unto them, as they were able to hear it; (34) and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

(35) And on that day, when even was come, he saith unto

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which were well known to him from the oldest gospel writing. His purpose is, as he himself states, to show in what parables Jesus preached the message of the kingdom of God. If He had preached these things in the ordinary method of teaching, the people would have turned away in disappointment from a proclamation that was so completely opposite to their own ideas. In this way at all events, it was possible to awaken in them a desire for instruction in higher things, as was the case with those who were willing to hear. Therefore He does not speak of these things except in parables; but to those who, as His disciples in the narrow sense, were constantly around Him and who could always, when they were alone with Him, demand a solution of the riddle that was contained in their parables—to all of these He gave an explanation of each parable.

Mark retained a distinct remembrance, that still on the same day on which Jesus had taught the people through parables, He also directed the disciples in the evening to go over to the other shore. This excursion to the eastern shore is described according to the oldest tradition, in Matt viii. 18, and probably had an original connection with the parable address. Why Mark brings in this story just at this place becomes clear from the close; and since that which they experienced while going over the sea has nothing to do with the point of

them, Let us go over unto the other side. (36) And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. (37) And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. (38) And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? (39) And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. (40) And he said unto them, Why

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view from which he narrates the story proper, this must have been handed down traditionally as having occurred during this journey. How vivid this picture 36 yet was in the mind of Mark, as a result of the account given by Peter, is seen by the way in which he describes how the disciples at once took Jesus with them as He was in the boat, from which He taught the people, and by which He could leave them. For if He had been among the multitude on the lake side, He would probably not have been able so easily to get away. But, 37 at any rate, the people insisted upon taking whatever vessels were still there and accompanying Him for some distance. In the same way Mark, on the basis of Peter's accounts, could understand how the storm broke forth, and the boat was already beginning to fill with the water flung over it by the waves, and how Jesus was lying on the pillow in the rear of the boat calmly sleeping. Here it almost sounds like a gentle 39 reproof when the disciples awaken Him with the question whether He is not at all concerned that they were perishing. Jesus does not answer this question 40 at once after being awakened, but only after He has ordered the winds and the waves to become quiet, and in this way His word first made itself felt. He asks them, rather, how they could be so extremely fearful. How is it possible that they have not enough

are ye fearful? have ye not yet faith? (41) And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

V And they came to the other side of the sea, into the country of the Gerasenes. (2) And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, (3) who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; (4) because that he had been often bound with fetters

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of confidence in the miraculous protection of God, 41 which never fails His Representative? Then they were overcome with a great fear, because they had incurred the censure of the Master; and now they began to suspect that He, to whom wind and storm was obedient, must be something more than their Master, the title by which they had hitherto addressed Him.

And now they came to the east shore in the neighborhood of the little city of Gersa, where to the present day the overhanging cliffs can be seen. 2 Here Jesus, after He had left the ship, meets a demoniac coming forth from the tombs that had been dug in these overhanging cliffs. This meeting is already described by the oldest narrative (cf. Matt. viii. 28); and there also only one was undoubtedly spoken of; for Mark has retained for us the most exact 3 reports, which were given him by Peter. He explains why this unfortunate man, who was evidently suffering from acute lunacy, lived in these tombs, and that he could not by force, if necessary, be prevented from doing any 4 harm to others. The attempt had been frequently made, even with chains, to fetter him; but he possessed the almost superhuman strength found in such men, and had torn asunder his fetters and his chains. And now his fury had reached such a stage, that he could not be subjugated sufficiently to be bound by chains. In this way he raged day and night in the

and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. (5) And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. (6) And when he saw Jesus from afar, he ran and <sup>1</sup>worshipped him; (7) and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. (8) For he said unto him, Come forth, thou unclean spirit, out of the man. (9) And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. (10) And he besought him much that he would not send them

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<sup>1</sup> The Greek word denotes an act of reverence, whether paid to a creature (see Mt. 4. 9; 18. 20) or to the Creator (see Mt. 4. 10).

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tombs and around over the hills, crying aloud, and in his wild hatred of men, which he could not show in any other way, wounding himself with rocks. Then we meet again that mysterious double consciousness, according to which the unfortunate man, who feels that he is bound by the spirit that recognizes Jesus as the Messiah, as soon as he sees Him, even from afar, runs out to meet Him and falls down, because he knows that only He sent by God can loosen the bonds that fetter him. But now he cries out again, as soon as Jesus <sup>7</sup> undertakes to drive out the evil spirit, and keeps Him <sup>8</sup> off; indeed, in the name of and at the instigation of the spirit, he appeals to Him in the name of the Most High not to torment him by driving out the spirit. In order to quiet the terrible exhibition of wrath, which in this case will be connected with the expulsion of the evil spirit, Jesus permits the demoniac to converse with Him. This one naturally refers the question as to his name to the evil spirit, in whose name he is speaking, and calls it Legion, because, as he himself explains, his terrible condition has produced in him the conviction, that he is possessed by a whole army of evil spirits. We find here again this regular mixing of self and the <sup>10</sup>

away out of the country. (11) Now there was there on the mountain side a great herd of swine feeding. (12) And they besought him saying, Send us into the swine, that we may enter into them. (13) And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were drowned in the sea. (14) And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. (15) And they come to Jesus, and behold <sup>1</sup>him that was possessed with demons sitting, clothed and in his right mind, *even*

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<sup>1</sup> Or, *the demoniac*.

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evil spirit that is driving him on, and who, after Jesus has once begun to speak with him, induces him to ask again and again, that He would at least, when  
 11 He expels them, not drive them from these regions,  
 12 where they (i. e. really the demoniac) are well satisfied. Mark also narrates the fact that along the hill-sides there some herds of swine happened to be feeding, to give special form to this petition, that Jesus would command them to enter the swine (cf. Matt. viii. 30-31). But the word of Jesus, which commands  
 13 them to depart, is here regarded as an explicit permission to this effect, because now, in exact agreement with the older narrative, the destruction of the herd brought about through the raging man, is ascribed to the evil spirits, which passed into them (cf. Matt. viii. 32). We again hear from the eyewitnesses how the people of the neighborhood, called together by the shepherds, for the purpose of convincing themselves of the destruction of the herds of almost two thousand  
 14 swine, the loss of which they deplore and naturally with exaggerations, now see the demoniac in the full possession of his senses and decently clothed, sitting by Jesus, although formerly he had always torn off his  
 15 clothes together with his fetters. But instead of enthusiastically praising Him, who had brought about



him that had the legion : and they were afraid. (16) And they that saw it declared unto them how it befell <sup>1</sup>him that was possessed with demons, and concerning the swine. (17) And they began to beseech him to depart from their borders. (18) And as he was entering into the boat, <sup>2</sup>he that had been possessed with demons besought him that he might be with him. (19) And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. (20) And he went his way, and began to publish in Decapolis how great things Jesus had done for him : and all men marvelled.

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<sup>1</sup> Or, *the demoniac*.

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this change, a silly fear of this wonder-worker seizes these people ; and this fear, when they hear of the con- 16  
 nection of the destruction of the herds with the ex- 17  
 pulsion of the devil from the demoniac, is so great that they, fearing further harm to their earthly interests, ask Him urgently to leave these regions. In this we can see the reason why Mark has narrated this story at this place, namely as a proof of the hardness of heart which Jesus at times met, even in the presence of His great miracles. For properly this event, as well as the parable address, belongs to an earlier period, as we can see from the fact, that when Jesus entered into the boat, 18  
 the former demoniac asked Him to take him along as a regular companion ; and hence the circle of the Twelve at that time was not yet completed. But Jesus, apart from other reasons, that probably moved Him to refuse this, wanted to leave behind Him at least one witness 19  
 of the grace of God that had appeared in these regions. And the former demoniac at once began to fulfil His command, and did it so thoroughly, that in the whole region of the Decapolis, to which these districts belonged, this miracle of Jesus aroused the greatest of amazement.

(21) And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him ; and he was by the sea. (22) And there cometh one of the rulers of the synagogue, Jairus by name ; and seeing him, he falleth at his feet, (23) and beseecheth him much, saying My little daughter is at the point of death : *I pray thee*, that thou come and lay thy hands on her, that she may be <sup>1</sup> made whole, and live. (24) And he went with him ; and a great multitude followed him, and they thronged him.

(25) And a woman, who had an issue of blood twelve years, (26) and had suffered many things of many physicians, and

<sup>1</sup> Or, *saved*.

- 21 When Jesus had now crossed over in the boat in which He had arrived, He again came to the western shore of the sea, where He was accustomed to stay. Here a great multitude again assembled around Him, and He remained with them on the shore of the sea. In this way Mark, in point of time, completely separates this from the preceding, and shows that he wants to narrate the story of the waking of the dead only as another example of the unwillingness to hear, which Jesus found even in the presence of His miracles. We are acquainted with this story from the old narrative in
- 22 Matt. ix. But Mark knows from the accounts of Peter, that it was the leader of a synagogue who came to Jesus, and even calls Him by name. Above all he makes more definite the older story, which was more in the nature of a sketch, and at once begins by stating that the subject matter was the awakening of a dead person (Matt. ix. 18) ; and he adds further that the father, since his little girl was at the point of death, begged upon his knees of Jesus, that He would come and lay His hands upon his daughter in
- 23 order to heal her. But Mark tells us also the story of
- 24 the woman with the bloody flux, who steps out of the
- 25 crowd that is thronging around Jesus. All kinds of
- 26 physicians had already vexed her with various medi-

had spent all that she had, and was nothing bettered, but rather grew worse, (27) having heard the things concerning Jesus, came in the crowd behind, and touched his garment. (28) For she said, If I touch but his garments, I shall be <sup>1</sup> made whole. (29) And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her <sup>2</sup> plague. (30) And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? (31) And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? (32) And he looked round about to see her that had done this thing. (33) But the woman fearing and trembling, knowing what

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<sup>1</sup> Saved.

<sup>2</sup> Gr. *scourge*.

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cines, and she had spent all her possessions on them but no good had resulted; on the contrary, she had 27 become worse. But what she had heard of Jesus had 28 encouraged her to come to Him, just as this is explained in Matt. ix. 20-27, in order to touch His garment. Now we are told that already among the eyewitnesses the idea gained ground, that the woman had been healed by a power that had gone out from Jesus when she touched His garment, and that she had perceived this from the 29 fact that a new strength was pervading her whole 30 body, as Jesus had noticed that strength had passed from Him. For Jesus, when He turned around (cf. Matt. ix. 22), because He had noticed that His garment had been touched, asked who had touched His garment. The disciples were amazed at this, because in such a crowd He could not avoid being touched at any 31 moment; and it was therefore felt, that He could have noticed this touching only as it had become known to Him by the passing away of some of His healing strength. But Peter had also further narrated, that the woman, 32 when Jesus looked around to see who had touched Him, 33 feared of being discovered, and trembling lest the healing that she had, as it were, through stealth gained

had been done to her, came and fell down before him, and told him all the truth. (34) And he said unto her, Daughter, thy faith hath <sup>1</sup>made thee whole; go in peace, and be whole of thy <sup>2</sup>plague.

(35) While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? (36) But Jesus, <sup>1</sup>not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. (37) And he suffered no man to follow with him, save Peter, and <sup>3</sup>James, and John

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<sup>1</sup> Or, *saved thee*.

<sup>2</sup> Or, *overhearing*.

<sup>3</sup> Or, *Jacob*.

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for herself, might again be lost, because she had against His knowledge and will enticed the healing power from Him, now casts herself down before Jesus and confesses the whole truth. On this Jesus declared, not only that  
 34 it was her faith that had healed her (Matt. ix. 22), but in view of her fears also promised that the cure should be permanent, so that she could now enjoy a well-being free from all danger and trouble. In the  
 35 meanwhile messengers came from the house of Jairus, and announced that his child had died, and that he should no longer trouble the Master. We see here clearly that this must have been the first case of an awakening of the dead by Jesus, since, notwithstanding all confidence in His miraculous power, it was regarded as self-evident that nothing more was to be expected. Jesus, however, who had only accidentally heard the message brought to the leader of the synagogue, ad-  
 36 monished him not to be afraid, but to continue in his trust in His power to help. For persistent faith is always heard by God, even when all help seems out of the question. And that the father believes, is seen from the fact that he does not ask Jesus not to go with him any farther. Jesus, however, knows that God will grant to Him in an extraordinary degree the power to  
 37 help, and for that reason suffers only three confidential disciples, whom we here for the first time see as such

the brother of <sup>1</sup>James. (38) And they come to the house of the ruler of the synagogue ; and he beholdeth a tumult, and *many* weeping and wailing greatly. (39) And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. (40) And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. (41) And taking the child by the hand, he saith unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, Arise. (42) And straightway the damsel rose up, and walked ; for

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confidants, to follow Him with the father. As Peter is one of these, the narrator can appeal for all that follows to an eyewitness. When they now come to the house of Jairus, Jesus sees here the tumult of the weeping women and of those mourning with the family, and orders them, as soon as He has entered, to keep silent ; and He explains in the double-meaning words of Matt. ix. 24, that there was no occasion for lamentation over the dead. And now comes the fact itself, on account of which the narrator considers this as another example of the marvellous unwillingness of the multitude to hear Him even in view of His miracles. They laugh at Him, because they take His words in their literal sense. The narrator, however, who knows how this is to be understood in view of the success, considers this lack of confidence in His miraculous power as so impudent, that he can understand the driving out of the mourning assembly only as a punishment of the mockers. Those who will not believe in the miracle are not to see it at all. Only the two parents and the three disciples Jesus takes with Him into the room where the dead girl lay. In this connection Mark, on the basis of the report of Peter, has preserved to us the word and that too in the language in which Jesus spoke, with which He took her by the hand and raised her to

she was twelve years old. And they were amazed straightway with a great amazement. (43) And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

VI And he went out from thence; and he cometh into his own country; and his disciples follow him. (2) And when the sabbath was come, he began to teach in the synagogue: and <sup>1</sup>many hearing him were astonished, saying,

<sup>1</sup> Some ancient authorities insert *the*.

life and commanded her to arise. Mark emphasizes the fact, that she did not only at once obey the command, but that she walked about like one perfectly well, as she was, notwithstanding the friendly word which Jesus addressed to her, not a little child, but a girl of twelve years. By describing how the eyewitnesses were amazed beyond measure, Mark desires to make it prominent, that they did not entertain the least doubt that the girl had really been recalled to life from death in contradistinction to those who mocked; the fact certainly is beyond dispute, that Jesus was right when He said, as they understood it, that the girl was only asleep. For He forbade most earnestly that the eyewitnesses should say anything of what had really  
 43 occurred. People were not to believe that He had come to awaken their dead, or to heal their sick, even if God had given to Him, under the special features of this case, power to do this great thing. The command, too, to give the child to eat, is meant to indicate that she had returned to a perfectly normal life.

As the worst phase of this unwillingness to hear, which Jesus found both in connection with His preaching and His healing, Mark finally narrates, as was done  
 1 in Matt. xiii., the story of the visit of Jesus to Nazareth. Here He at last returned with all His disciples; and on the sabbath day He began to teach in the synagogue.  
 2 Intentionally His failure to succeed at this place (cf. Matt. xiii. 54) is ascribed to the majority of the

Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such <sup>1</sup>mighty works wrought by his hands? (3) Is not this the carpenter, the son of Mary, and brother of <sup>2</sup>James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were <sup>3</sup>offended in him. (4) And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. (5) And he could there do no <sup>4</sup>mighty work, save that he laid his hands upon a few sick folk, and healed them. (6) And he marvelled because of their unbelief.

And he went round about the villages teaching.

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<sup>1</sup> Gr. *powers*.

<sup>2</sup> Or, *Jacob*.

<sup>3</sup> Gr. *caused to stumble*.

<sup>4</sup> Gr. *power*.

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population. Here He is expressly called the son of the well-known carpenter, because He, in His youth, had <sup>3</sup> with His father been engaged in this trade, and the son of the well-known Mary, and the brother of four men whose names are mentioned, and of the sisters who were still living in this city. The main purpose is, as it was in Matt. xiii. 57, that they took offence at Him, because they could not understand how this man, who was so well known to them, and who was remarkable in nothing, could be so highly preferred before them. In the saying, with which Jesus replies to them <sup>4</sup> (cf. Matt. xiii. 57), Mark explains that which is said of His family expressly by a reference to that which is said of His relatives (iii. 33, 34). He particularly emphasizes the fact that He, who at all times makes faith a <sup>5</sup> condition of His healings, could do here none of His miraculous acts of which they had heard (cf. v. 2). Only a few weak persons, who suffered only from insignificant diseases, showed so much confidence in Him that He could heal them by the laying on of hands; <sup>6</sup> so that Jesus Himself was amazed at their entire lack of faith. But as this part of the gospel had begun with the choosing of the Twelve, it closes with the sending of the disciples, that was already contemplated

(7) And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; (8) and he charged them that they should take nothing for *their* journey save a staff only; no bread, no wallet, no <sup>1</sup>money in their <sup>2</sup>purse; (9) but to go shod with sandals: and, *said he*, put not on two coats. (10) And he said unto them, Wheresoever ye enter into a house, there abide

<sup>1</sup> Gr. *brass*.

<sup>2</sup> Gr. *girdle*.

7 at that time (cf. iii. 14). Without making special note of the time, Mark states that it was during His journeys back and forth that Jesus called the Twelve to Him and began to send them out, two by two, so that they would learn to strengthen and help each other. In doing this He gives them, as was foretold in iii. 15, power over the evil spirits. In this connection Mark does not reproduce the address which Jesus delivered on this occasion, but mentions only several instructions  
 8 in reference to the preparations for the journey that  
 9 seemed to him to be noteworthy (cf. Matt. x. 9-10). Here it becomes clear that He enjoined upon them to undertake their journey only with a staff in their hands, without provisions, without a wallet for other requirements for a journey, even without the smallest coin in their pockets, with light ordinary sandal shoes, and not, as distinguished travellers do, carrying two undergarments. Another item in this instruction was of such importance for the narrator, because it presupposes that the disciples would here and there find in those they met the same unwillingness to hear  
 10 which Jesus had found in His recent work. He had directed that they should remain in the house which they should enter until they left the place (cf. Matt. x. 11), because every change of quarters could only be for the purpose of finding things better and more comfortable somewhere else, and they would offend their



till ye depart thence. (11) And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. (12) And they went out, and preached that *men* should repent. (13) And they cast out many demons, and anointed with oil many that were sick, and healed them.

(14) And king Herod heard *thereof*; for his name had become known: and <sup>1</sup>he said, John the Baptizer is risen from

<sup>1</sup>Some authorities read *they*.

hosts by such ungrateful conduct. But He had also 11 anticipated the occasions on which hospitality would be refused them in certain places. In this case they should, in agreement with Matt. x. 14, shake the dust from off their feet, as a testimony to these hardened people that they had not the least in common 12 with them. And in this way then the disciples went forth; and it was their chief work to demand a change of heart which they, just as Jesus Himself did, connected with the announcement of the near approach of the kingdom of God, and they further confirmed, on the basis of the authority given to them, this preaching by driving out devils and by healings. 13 Mark, indeed, seems to indicate that they were successful in this only in those cases where the sicknesses were of a perhaps comparatively mild type. But just for this reason Jesus had evidently given them the direction to apply the most simple remedy, and anoint the sick with oil, calling upon God for His wonderful help. We know that for a long time this custom of healing the sick was still practised in the church (cf. James v. 14).

The fourth part of this gospel finds Jesus at the height of His popular activity, and indicates, too, what induced men gradually to withdraw from Him. 14 The introduction reports the impression that was made in the house of the king, as Mark calls the court

the dead, and therefore do these powers work in him. (15) But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. (16) But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. (17) For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife ; for he had married her. (18) For John said unto Herod, It is not lawful for thee to have thy brother's wife. (19) And

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of the Tetrarch in order to describe his position in the land, by the reports concerning Jesus. For as the disciples, in their journeying through the land, everywhere preached Jesus, and in His name expelled devils, naturally His name became generally known, and the report of what the disciples were doing finally  
 15 penetrated the court of the king. We now hear that the opinion entertained of Him by Herod, with which we become acquainted in Matt. xii. 2, was widely spread abroad, but that another opinion besides his had gained ground, namely, that He was Elijah, who was to be a forerunner of the Messianic period, or that in Him some one of the Old Testament prophets had  
 16 again appeared. But when Herod heard these views, he decided that only the first could be correct, because his wicked conscience would not permit him to see in Jesus any one but him whom he had caused to be executed. This circumstance furnished our Evangelist with the occasion to narrate the story of the capture and the beheading of the Baptist, which, at the same time, in a suitable manner fills the gap between the sending out of the disciples and their return. The reason for taking John prisoner we have seen in Matt. xiv. 3-4 ; but here we are merely told that it was done at the instigation of Herodias, who hated John because he had disapproved of her marriage, and wanted to take his life because she was afraid of his influence on her husband. But for the present she could not carry out her

Herodias set herself against him, and desired to kill him ; and she could not ; (20) for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he <sup>1</sup> was much perplexed ; and he heard him gladly. (21) And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the <sup>2</sup> high captains, and the chief men of Galilee ; (22) and when <sup>3</sup> the daughter of Herodias herself came in and danced, <sup>4</sup> she pleased Herod and them that sat at meat with him ; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. (23) And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. (24) And she went out, and said unto her mother, What shall I ask ? And she said, The head of John

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<sup>1</sup> Many ancient authorities read *did many things*.

<sup>2</sup> Or, *military tribunes* Gr. *chiliarchs*.

<sup>3</sup> Some ancient authorities read *his daughter Herodias*.

<sup>4</sup> Or, *it*.

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plans, because Herod was afraid of doing violence to a man who was so generally regarded as just and pious ; and by imprisoning him he purposed rather to save him from the murderous plots of his wife than to harm him. For Herod heard him gladly, although he there- 20 by was led to question many things that he himself had done. Mark accordingly tells us that the beheading of the Baptist subsequently tortured him with remorse. But how he came to commit this crime we see in the history of a birthday festival which Herod gave, and which offered his wife a favorable opportunity for carrying out her project (cf. Matt. xiv. 6). Mark describes in detail the festive company which 21 was assembled there. It consisted of the highest military and civil officials and prominent people of the province. For we now understand why Herod, after he had allowed himself to be forced into making the rash promise, as Mark narrates after Esther v. 3, and Herodias had persuaded her daughter to ask for the head of the Baptist (cf. Matt. xiv. 7-8), and although 22 he was sorry, he nevertheless, since the whole aris-

the Baptizer. (25) And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. (26) And the king was exceeding sorry ; but for the sake of his oaths, and of them that sat at meat, he would not reject her. (27) And straightway the king sent forth a soldier of his guard, and commanded to bring his head : and he went and beheaded him in the prison, (28) and brought his head on a platter, and gave it to the damsel ; and the damsel gave it to her mother. (29) And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

(30) And the apostles gather themselves together unto Jesus ; and they told him all things, whatsoever they had done, and whatsoever they had taught. (31) And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and

tocratic company had heard the promise, did not venture to take back his word, which he had confirmed  
 26 with an oath. What was to be done must be done rapidly in order to save him further scruples ; and he accordingly sent one of his body-guards who, as the girl had demanded, brought the head upon a platter.  
 27 It is perfectly clear why the girl with her own hand brings the head to her mother, namely, so that the latter could gloat her vengeance with this sight (cf. Matt. xiv. 10-11). Of the burial of John by his disciples we have heard in Matt. xiv. 12.

30 According to Mark it was the return from the mission journey of the disciples, who after its completion are for the first time called Apostles, that induced Jesus to take a journey to the Eastern Shore (cf. Mark  
 31 xi. 13). They had just begun to give a report to Jesus of their teaching and deeds, when there was again such a continuous coming and going of the people around Him, that they could not even take their meal in peace, and still less could discuss the experi-

they had no leisure so much as to eat. (32) And they went away in the boat to a desert place apart. (33) And *the people* saw them going, and many knew *them*, and they ran together there <sup>1</sup>on foot from all the cities, and outwent them. (34) And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd : and he began to teach them many things. (35) And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent ; (36) send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. (37) But he answered and said unto them, Give ye them to eat.

<sup>1</sup> Or, *by land*.

ence of the disciples on their journey. This it was that 32 induced Jesus to enter a boat in order to find some rest in a less crowded spot. But Mark narrates more fully how this purpose was thwarted. For many had 33 noticed them depart and had seen what direction they had taken. At once they ran around the northern 34 edge of the sea and came from all the cities round about, and arrived at the place even in advance of Jesus and the disciples. Thus it happened that Jesus, when He stepped out of the boat, found a multitude already assembled ; and in compassion for the flock that had no shepherd (cf. Matt. ix. 38), He gave up His purpose and resumed His instructions. How it happened that the multitude swelled to unprecedented proportions and that in the evening the feeding of the five thousand took place, is not described by Mark. We hear from 35 him exactly as in Matt. xiv. 15 that the disciples asked Jesus to dismiss the people, as it was already late, so that they could go to the neighboring farms and market places to buy food. And here the disciples, 36 when Jesus asks them to give the people something to eat, estimate how much it would cost to do so. They 37 would be compelled to buy two hundred denars' worth of bread if they were to do this, and this was naturally

And they say unto him, Shall we go and buy two hundred <sup>1</sup>shillings' worth of bread, and give them to eat? (38) And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. (39) And he commanded them that all should <sup>2</sup>sit down by companies upon the green grass. (40) And they sat down in ranks, by hundreds, and by fifties. (41) And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. (42) And they all ate, and were filled. (43) And they took up broken pieces, twelve basketfuls, and also of the fishes. (44) And they that ate the loaves were five thousand men.

(45) And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to

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<sup>1</sup> The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.

<sup>2</sup> Gr. *recline*.

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- 38 a sum that they could not bring together. After this report, too, Jesus causes an examination to be made as to the provisions they have on hand, and directs them, although there are only five loaves and two fishes, to cause the people to sit down and prepare for a meal. We now learn how it came to pass that afterwards the number of these people could be calculated; for Jesus ordered that they should, after the manner of table companies, lie down in groups of fifties and hundreds that looked like garden beds, and made it possible quickly and systematically to distribute the food; and thus it was only necessary to count the groups, to
- 40 which the disciples had distributed it. The feeding itself is described entirely after the report of Matt. xiv. 19 sqq., only that repeatedly the fishes are mentioned, which in the oldest reports were included in the
- 44 bread. Further, the manner in which Mark describes the parting of Jesus and His disciples is exactly after Matt. xiv. 21-23, only that in this case Bethsaida is mentioned as the place to which they are to precede
- 45 Him. The experience on the night journey is, however,

Bethsaida, while he himself sendeth the multitude away. (46) And after he had taken leave of them, he departed into the mountain to pray. (47) And when even was come, the boat was in the midst of the sea, and he alone on the land. (48) And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: (49) but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; (50) for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. (51) And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; (52) for they understood not concerning the loaves, but their heart was hardened.

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introduced by the statement that Jesus saw from the top of the hill how the disciples were compelled to struggle in rowing against contrary winds. Then, rather remarkably, it is said that Jesus purposed passing them by, when He was compelled by the superstitious fears of the disciples to speak to them and to quiet them. But this in a measure is explained by the fact that all the disciples saw this remarkable appearance, which was therefore no figment of the imagination; and this astounded them. But that the disciples 51 were amazed beyond all measure when Jesus entered their ship and the wind was quieted, Mark explains by saying that the disciples, even by the miraculous feeding, had not yet reached the full understanding of the wonderful powers of Jesus. His intention is, therefore not only to report a great miracle performed by Jesus, but to emphasize the fact that the disciples, notwithstanding all this, still possessed only a faint appreciation of the greatness of Jesus, because their hearts were hardened against the significance of such deeds as the feeding of the thousands and the walking of Jesus upon the water. For this at last naturally compelled

(53) And when they had <sup>1</sup>crossed over, they came to the land unto Gennesaret, and moored to the shore.

(54) And when they were come out of the boat, straightway *the people* knew him, (55) and ran round about that whole region, and began to carry about on their <sup>2</sup>beds those that were sick, where they heard he was. (56) And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched <sup>3</sup>him were made whole.

<sup>1</sup> Or, *crossed over to the land, they came unto Gennesaret.*

<sup>2</sup> Or, *pallets.*

<sup>3</sup> Or, *it.*

- Jesus to withdraw more and more from His activity among the people at large and apply Himself to the instruction of the disciples. The narrative closes with the statement that they, since the proposed meeting was not necessary on account of the arrival of Jesus, crossed over the sea and came to the plain of Gennesaret, where they landed.
- The description of the manner in which the people on the plain of Gennesaret at once recognized Jesus, and as rapidly as possible spread the news of His return, so that they could bring the sick to Him, (cf. Matt. xiv. 35), is here still further emphasized by the statement that they brought them on beds at every place. As soon as they heard that Jesus had left one place and had gone to another, they followed Him and laid the sick down on the public squares where He happened to be. But here, too, it is especially noted that Jesus did not pay attention to all of these cases, but merely permitted them, by touching His garments as He passed, to receive the benefit of His healing powers. We see here Jesus already beginning to retire from His public ministry. But His enemies, the Scribes and some of the Rabbis, opposed Him even while on His journey, because they took offense at certain practices of the disciples, which they probably noticed during their missionary journey. They eat their bread



VII And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, (2) and had seen that some of his disciples ate their bread with <sup>1</sup>defiled, that is, unwashen, hands. (3) (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; (4) and *when they come* from the market-place, except they <sup>2</sup>bathe themselves, they eat not; and many other things there are, which they have received to hold, <sup>3</sup>washings of cups, and pots, and brassen vessels<sup>4</sup>.) (5) And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with <sup>1</sup>defiled hands? (6) And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

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<sup>1</sup> Or, common.

<sup>2</sup> Or, up to the elbow Gr. with the fist.

<sup>3</sup> Gr. baptize. Some ancient authorities read *sprinkle themselves*.

<sup>4</sup> Gr. baptizings.

<sup>5</sup> Many ancient authorities add *and couches*.

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as they state it, with profane hands, i.e., hands, that had not through the customary washings attained the purity proper for the children of God. Mark inter- 3 rupts the account by an explanation of the custom that is involved in this controversy concerning the washing of hands (cf. Matt. xv. 2). He states that it was the custom of the Jews, and especially a rigid observance of their models of piety, to wash the inner part of the hand thoroughly before every meal, by cleaning each hand with the fist of the other from all legal impurity with which it may have come into contact. When they came from the market, where it was 4 easily possible to come into contact with something that defiled, it was necessary to apply at least the simplest form of cleansing, which was practicable in any place, that of sprinkling. Then there are many other observances of this kind, such as the rinsing of eating and drinking vessels and of the table ware. When His opponents asked Jesus why His disciples 5 did not observe this honored custom, Jesus simply rebuked them as hypocrites, of whom Isaiah in xxiv. 13 had prophesied (cf. Matt. xv. 7, sqq.), because 6

<sup>1</sup> This people honoreth me with their lips,

But their heart is far from me.

(7) But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

(8) Ye leave the commandment of God, and hold fast the tradition of men. (9) And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. (10) For Moses said, <sup>2</sup> Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him <sup>3</sup> die the death: (11) 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; (12) ye no longer suffer him to do aught for his father or his mother; (13) making void the word of God by your tradition, which ye have delivered: and many such like things ye do. (14) And he called to him the multitude again, and said unto them, Hear me all of you, and understand: (15) there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those

<sup>1</sup> Is. xxix. 13.

<sup>2</sup> Ex. xx. 12; Dt. v. 16; Ex. xxi. 17; Lev. xx. 9.

<sup>3</sup> Or, *surely die*.

on account of their zeal for these human ordinances they had neglected the commandments of God; and hence their zeal was not for the latter, but for the former. But He also cites an example of the way in which they, of their own will are ignoring a time-honored tradition, really makes a divine command of none effect. It is the point discussed in Matt. xv. 4 sqq., excepting that Jesus here adds that they do many other things of like character. But to the people, as is also reported in Matt. xv. 10-11, He attempts to make clear that He does not hereby try to destroy the laws of purification by employing them, as He does all natural customs, as a parable for the higher order of things in the Kingdom of God. For as these proceed from the presumption that not that which enters into a man, but that which proceeds from him, such as a bloody flux, leprosy, putrefaction, makes a man profane,

that defile the man.<sup>1</sup> (17) And when he was entered into the house from the multitude, his disciples asked of him the parable. (18) And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; (19) because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. (20) And he said, That which proceedeth out of the man, that defileth the man. (21) For from within, out of the heart of men,<sup>2</sup> evil thoughts proceed, fornications, thefts, murders, adulteries. (22) covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: (23) all these evil things proceed from within, and defile the man.

(24) And from thence he arose, and went away into the

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<sup>1</sup> Many ancient authorities insert ver. 18. *If any man hath ears to hear, let him hear.* See ch. 4. 9. 23.

<sup>2</sup> *Gr. thoughts that are evil.*

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i.e., makes an Israelite lose the sanctity which he has as a child of God, so, too, the moral purity is lost, not by a cause coming from without, but by the evil that comes from the heart. When the disciples, as soon as 17 they were alone with Jesus, asked for the interpretation of this parable, Jesus rebuked them sharply for not 18 understanding such a parable, and explained it to them according to Matt. xv. 17-20. It is here expressly 19 made evident that nothing that enters into a man from without goes into his heart. But originally all sins, as 20 enumerated with some fulness, come from the heart, and it is therefore clear that only what comes from within can pollute a man. Henceforth it appears that further public teaching, as it is constantly bringing Jesus into renewed controversies with His opponents, fails of its object since He can do nothing more than condemn them; and He is forced to the conclusion that the disciples, as well as the people, whom He had long since given up, are still in great need of further education in order to understand Him.

In order to devote Himself entirely to His disciples, 24

borders of Tyre<sup>1</sup> and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. (25) But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. (26) Now the woman was a <sup>2</sup>Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter. (27) And he said unto her, Let the children first be filled: for it is not meet to take the chil-

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<sup>1</sup>Some ancient authorities omit *and Sidon*.

<sup>2</sup>Or, *Gentile*.

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Jesus leaves the Jewish country, where new attacks were always being made upon Him, and crossing the western border in the neighborhood of Tyre, enters a house. Mark places this episode at a moment when Jesus by His actions could confirm the principles just enunciated by Him, in reference to clean and unclean things. He does not regard Himself as defiled, as the Jews would have done, by entering into the house of a heathen, which is really not forbidden anywhere in the law of God. Of course it is by no means His purpose to begin a public ministry in the heathen land. He therefore does not wish His presence to be known; 25 but concealment proved to be impossible, as is seen from the story, reported in Matt. xv. from the oldest traditions, of the Syro-Phœnician woman, which Mark 26 assigns to this place. For as soon as she hears of Jesus she comes to Him, and casting herself down, begs of Him to cast out a devil from her afflicted daughter. In this connection Mark, in order to explain the following narrative, adds that she was a Greek woman, who came from Phœnicia, which belonged to the province of Syria. Without entering into the details of the story, he only reports the word of Jesus, with which, according to Matt. xv. 26, He spurns the woman, but not without explaining it by declaring, in contradiction to the current error, that salvation is not to be denied to the heathen as such, although the Jews are first to be

dren's <sup>1</sup> bread and cast it to the dogs. (28) But she answered and saith unto him, Yea, Lord ; even the dogs under the table eat of the children's crumbs. (29) And he said unto her, For this saying go thy way ; the demon is gone out of thy daughter. (30) And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

(31) And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. (32) And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to lay his hand upon him. (33) And he took him aside from the multitude privately, and put his fingers

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<sup>1</sup>Or, loaf.

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filled with its blessings. And he especially emphasizes 28 the fact that Jesus, on account of the statement of the woman who recognizes the superior claims of Israel to redemption, and accordingly herself states the sense in which Jesus can comply with her request, promises that her wish shall be granted. Finally he 29 describes how she, in accordance with this promise, finds on her return home her daughter, hitherto tormented by the evil spirit, lying upon her bed released from its power. Without remaining any longer in the 31 neighborhood of Tyre, Jesus now returns in a more northerly direction through Sidon, and making a wide circuit of the northern part of the Holy Land from the east, returns to the Sea of Galilee in the midst of the district of the disciples.

But it was not His purpose there to take up again His work of healing. For when they bring to Him a 32 deaf mute, He takes him aside, in order to heal him by the laying on of hands ; so that the people might not learn whether He healed him or not. This single case of the healing of the deaf, Mark makes use of, in order to explain in detail the method of Jesus in dealing with such cases. First, Jesus touches the original seat of 33 the trouble, by putting His finger into the ear of the

into his ears, and he spat, and touched his tongue; (34) and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. (35) And his ears were opened, and the bond of his tongue was loosed, and he spake plain. (36) And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. (37) And they were beyond measure astonished saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

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unfortunate man, and then He touches the tongue, by  
34 moistening it with spittle. And now He looks up with  
a sigh in prayer to God, who alone can give Him the  
power to remove the evil, and, as He is always sure of  
35 being heard, He pronounces His Ephphatha, and the  
result shows that He was not mistaken in trusting to  
this help. For as soon as the ears of the deaf man had  
been opened, the bond of his tongue was also loosened,  
36 and he spoke in a perfectly normal manner. But Jesus  
expressly orders him and those who had brought him  
to Him, not to say anything about it, in order that no  
37 further demands be made upon Him to heal others.  
It is true that this did no good. The very fact that  
Jesus wished the healing to remain a secret increased  
their desire to publish it abroad as something extraor-  
dinary. And it is clear, why Mark reports the sequel  
at such length. It was in these regions that He had  
once been asked to depart, and had left behind Him  
one witness of His miraculous power, (cf. v. 17-20).  
Now when the people heard of the healing of the deaf  
and mute man, they were amazed beyond measure,  
and did not tire of praising Jesus for all that He had  
done so well, although on the former occasion they had  
feared only evil from Him. But now the time was  
passed when Jesus sought to testify to the people  
through His miracles, that in Him had appeared that

VIII In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, (2) I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: (3) and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. (4) And his disciples answered him, Whence shall one be able to fill these men with <sup>1</sup> bread here in a desert place? (5) And he asked them, How many loaves have ye? And they said, Seven. (6) And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them

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<sup>1</sup> Gr. *loaves*.

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grace of God which the people would not accept in the form in which Jesus brought it to them.

It was during the very days when the enthusiasm of the people for Jesus reached its culmination, and Jesus was yet gradually withdrawing from His public ministry, that a large multitude was once more collected around Him and had nothing to eat. It is possible that Mark thought that the people assembled on account of the miracle just performed in Decapolis. In this way was brought about the feeding of the four thousand, which the first Evangelist had already narrated after Mark. With more detail than Matthew 2 gives, our Evangelist describes Jesus as basing His action on the needs of the people, as some of them had come from afar. For evidently the narrator wishes to 3 emphasize the fact that this miracle, too, was wrung from Him by the extreme want of His followers. The disciples do otherwise than is related in Matt. xv. 4 33, and merely remind Jesus of the fact, that here in a desert place nothing can be had with which to satisfy hunger. It is rather remarkable that nobody thinks of the first feeding of the thousands. For from this 5 point the narrative continues exactly as the story in

before the multitude. (7) And they had a few small fishes : and having blessed them, he commanded to set these also before them, And they ate, and were filled : and they took up, of broken pieces that remained over, seven baskets. (9) And they were about four thousand : and he sent them away. (10) And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

(11) And the Pharisees came forth, and began to question

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Matt. xv. 34 sqq. excepting that it is expressly said, that the disciples distributed the bread that had been given them, and that fishes so far had not been  
 9 mentioned. Jesus spoke a blessing. Then comes yet the final statement modeled after the story of the first  
 10 feeding exactly as found in Matt. xv. 37-38. Immediately after this Jesus dismissed the people, with whom He no longer wishes to have anything to do, by entering a boat with His disciples and sailing away. As the destination of His journey is not mentioned, nor is known in the gospels as the seat of His activity on any other occasion, it must be concluded that He again wished to withdraw entirely from the people ; and since it is not said that He crossed the sea, it may have  
 11 been the south-eastern regions of the lake. But as immediately after the first feeding of the thousands we hear of a collision with His enemies, so here Mark tells us that the Pharisees came also to this place, although, to judge from this expression, the locality must have been outside of the Holy Land. On this occasion it is their purpose to begin a controversy with Him ; for their demand for a sign from heaven (Matt. xvi. 1) has manifestly no other purpose than to try and see if He can furnish such a sign ; and as they naturally presuppose that He cannot do so, His inability will be a proof of His folly. Hence Jesus will not enter into a discussion with them at all. He does not even undertake



with him, seeking of him a sign from heaven, trying him. (12) And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. (13) And he left them, and again entering into *the boat* departed to the other side.

(14) And they forgot to take bread; and they had not in the boat with them more than one loaf. (15) And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. (16) And they reasoned one with

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to condemn them, as He did in the controversy concerning the washing of hands, but only sighs in the depths 12 of His heart on account of the hardness of their heart, and briefly explains with emphatic asseveration, that to such a generation a sign of this character can under no circumstances be given, and then leaves them there and in a vessel crosses over to the western shore.

Jesus accordingly desires to have as little to do with His opponents as with the people. This it was that induced Him now to devote Himself entirely to His disciples. And it was soon to appear how imperatively necessary this was. In the instance given by Mark it becomes still clearer than we can gather from Matt. xvi. 5, why the disciples, when Jesus departed so suddenly on account of the attack of the Pharisees, had forgotten to take provisions with them. They had as 14 a matter of fact only a single loaf of bread left in the boat. This was the cause of the inexplicable misunderstanding of a word spoken figuratively by Jesus (cf Matt. xvi. 6-7). Jesus had warned them against 15 the leaven of the Pharisees and of Herod. He had of course meant the sinful character of these people that penetrated all their doings and actions; in the case of the former this being a hypocritical piety, in the case of the latter, a worldly-minded lack of piety. The disciples, who in their daily intercourse with Jesus could

another, <sup>1</sup>saying, <sup>2</sup>We have no bread. (17) And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? (18) Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? (19) When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces took ye up? They say unto him, Twelve. (20) And when the seven among the four thousand, how many <sup>3</sup>basketfuls of broken pieces took ye up? And they say unto him, Seven. (21) And he said unto them, Do ye not yet understand?

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<sup>1</sup> Some ancient authorities read *because they had no bread*.

<sup>2</sup> Or, It is *because we have no bread*.

<sup>3</sup> *Basket* in ver. 19 and 20 represents different Greek words.

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not presuppose as self-evident what we naturally so understand, that every word that we know of Him must point to spiritual things, believed as they thought over His words, that He referred to their lack of bread. But Jesus, who now knew the thoughts of their mind, was seriously offended at this. Already in vii. 18, He had rebuked them, because they did not understand the figurative use of a word that He spoke; and  
 17 now this is again the case. Jesus, finds, as the Evangelist did in vi. 52, that they have a hardened heart, and that in fact, they are not much better equipped to understand Him than are the people in general who with seeing eyes do not see and with hearing ears do  
 19 not hear. (cf. iv. 12). Therefore He reminds them of  
 20 the two occasions on which He fed thousands. Jesus shames them doubly, making them state themselves how many baskets they had filled with what was left on the first time and how many were left over on the  
 21 second, and for this reason, He again asks in surprise, how it had been possible for them not to notice that He was speaking of spiritual things, since through their own experience they certainly ought to have known that there would be no need of bread. Mark narrates all this so fully in order to point out again at the con-

(22) And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. (23) And he took hold of the blind man by the hand, and brought him out of the village ; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? (24) And he looked up, and said, I see men ; for I behold *them* as trees, walking. (25) Then again he laid his hands upon his

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clusion of this part of his book that it was the pressing necessity of instructing His weak disciples that induced Jesus to withdraw from His public activity more and more. For that He did this appears once again from the narrative of the healing of the blind man.

Jesus comes with His disciples to Bethsaida, on the west coast, where He had already intended to go after the first feeding of the thousands (cf. vi. 45). But when they here bring to Him a blind man with the request to heal him by the laying on of hands, He leaves those behind who bring him and with His own hand leads the blind man out of the city. As in the case of the deaf mute, He does not wish it to be known there what He does to the blind man, in order not to encourage new demands on His healing powers. And again, as in the description of the preceding healing, Mark here enters upon the details of this miracle. Jesus lays His hands upon the eyes of the blind man, that have been moistened by spittle, and asks if he can see anything. The latter opens his eyes in order to try what he can see, and is ready to think that he already sees certain forms, but in indistinct outline, and believes they are men walking about that look as though they were trees. Therefore Jesus repeats the laying on of hands, that had brought help ; and now at once it seems as though his glance can penetrate the mist that had veiled everything before this, and he can see again perfectly. From now on he can see all things, even in the distance.

eyes ; and he looked stedfastly, and was restored, and saw all things clearly. (26) And he sent him away to his home, saying, Do not even enter into the village.

(27) And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi : and on the way he asked his disciples, saying unto them, Who do men say that I am ? (28) And they told him, saying, John the Baptist ; and others, Elijah ; but

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26 But in this case too the story ends with the injunction, that the miracle is not to be reported. For this reason the healed man is not even to return to the village, where the miracle would naturally become known, even without his saying a word ; but he is to go directly to his house, which was outside of the village. Since Mark closes this part of his gospel with this narrative, the thought forces itself upon us spontaneously that he sees something representative in it. He who opened the eyes of the blind man will also be able to overcome even the great incapacity of the disciples to understand Him ; and the account of how He accomplishes this through the instruction He gives them forms the contents of the fifth part.

Mark again and again makes it manifest that the subject that was discussed by Jesus in instructing the disciples was the suffering and passion that awaited the Messiah. But Jesus could speak of this subject only after the disciples had been firmly grounded in the faith that He was the Messiah ; and to see if this is the case, is now the purpose of Jesus' question. Again He had withdrawn with His disciples from the usual scene of His activity, and had gone to the territory of the Tetrarch Philip. But here too He did not enter the capital city, just as He went not into the capital of His own ruler. But He was walking through the villages around Cæsarea Philippi with His disciples, when He suddenly put the question to them, as

others, One of the prophets. (29) And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. (30) And he charged them that they should tell no man of him.

(31) And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three

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to what conclusion men had reached in reference to Himself. We have here exactly the same conversation with 29 the disciples that is reported in Matt. xvi. 13-16, from the oldest tradition, excepting that in this case Peter, in the name of the disciples, simply confesses the Messianic character of Jesus, which was the matter of chief importance in this connection. For this reason it is 30 also clear that the purpose of the prohibition was only that they are not, as was stated in Matt. xvi. 20, to speak of His Messianic character, which fact could only awaken false hopes in the people at large, as these could not receive the actual truth. But the disciples, too, share this popular belief in the earthly Messianic glory which awaits their Master, and for that reason it is necessary that they are to be instructed concerning the passion that, according to the counsel of God, impends over Him, as was the case in Matt. xvi., 21. But the fact 31 that the present gospel has preserved this point of the instruction in the original form, is clear from this, that the prediction of a resurrection that is always connected with this passion, is here only made to imply that He will rise again after three days. Certain it is that this was, on the basis of Hos. vi., 2, only a proverbial way of saying that the miraculous act of God, which was to recall Him from the grave and raise Him to His Messianic glory, was to take place in a very short time. So surely this passage shows, that it was only another expression for the same thought, when, later, in reference

days rise again. (32) And he spake the saying openly. And Peter took him, and began to rebuke him. (33) But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men. (34) And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his

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to the actual fulfilment of this prediction, it was said,  
 32 "in three days." Mark emphasizes particularly that Jesus had already, now and then, especially in figurative form, hinted at these things, but that now He began to speak of them, openly and frankly. It is Mark who describes the amazement of Peter on account of this announcement, which we read already in Matt. xvi. 22, so that he makes use of the same terms with which he describes how Jesus reproves the disciples  
 33 (cf. v. 30), and soon afterwards himself. So far Peter forgets his relation towards his Master; for which reason Mark emphasizes the fact, that Jesus turning around and looking at the disciple who was following Him, declares this to be a Satanic temptation, in that he would try to persuade Him to depart from the divinely ordered submission to His passion. They are all to hear, that even the formal confessor of His Messiahship will become a Satan, if by this confession he seeks the fulfilment only of his earthly expectations, and not that of the divine will, to accomplish which Jesus has come  
 34 into the world (Matt. xvi., 23). But the people shall also hear, although He has withdrawn Himself from them, while discussing these matters with His disciples, that He demands of all who are really following Him, not only, that they follow after Him to hear what He has to say, but also that they with self-denial be prepared to take upon themselves all the suffering that will attend their calling (cf. Matt. xvi. 24).

cross, and follow me. (35) For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the<sup>1</sup> gospel's shall save it. (36) For what doth it profit a man, to gain the whole world, and forfeit his life? (37) For what should a man give in exchange for his life? (38) For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

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<sup>1</sup> See marginal note on ch. 1. 1.

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We see, exactly as in iv. 21-25, that Mark here con- 35  
nects with this episode of Peter's confession a series of  
statements of Jesus, in which He points to the neces-  
sary fact, that the disciples must expect to suffer (cf.  
Matt. xvi. 25, 26). This must have been one of the  
most certain things noted by Mark from the communi-  
cations of Peter, namely, that Jesus in this connection 38  
referred for the first time to His return in glory, (cf.  
Matt. xxv. 31), when He will appear in the company  
of angels (Matt. xxiv. 31). From the very fact that  
He was compelled to predict for His disciples such a  
lot of suffering, He has also told them what would be  
the end of this suffering, if they would remain faithful.  
But this is only an application of what Jesus had said  
in Matt. x. 33, when in order to furnish a reason for  
this exhortation to undertake suffering, He points out  
what would happen to him who is not willing to bear  
even the lightest suffering or the worldly contempt  
that must be the fate of His followers and the de-  
fenders of that message of redemption which He had  
intrusted to His disciples. Jesus emphasizes the fact  
that it would be an honor to be despised by a genera-  
tion so forgetful of God (Matt. xii. 39), and so sinful  
as this is. For this reason He also will be ashamed of  
him who is ashamed to bear His disgrace, when He  
returns and will not recognize him as a true dis-  
ciple; and Mark expressly points out, that He added yet

IX (1) And he said unto them, Verily I say unto you, There are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power.

(2) And after six days Jesus taketh with him Peter, and <sup>1</sup>James, and John, and bringeth them up into a high mountain apart by themselves; and he was transfigured before them; (3) and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. (4) And there appeared unto them Elijah with Moses: and they were talking with

<sup>1</sup> Or, *Jacob*.

another statement, in which Jesus indicates how near that return is, in which not only their suffering would be ended, but it would also be decided who has been His true disciples and who not. For there are some among those standing here, who, no matter how many shall suffer death on His account, will not suffer this dire affliction until they have seen the Kingdom of God coming in its full realization, when not only all suffering will be at an end, but it will also be decided who is to have a part in the eternal salvation.

Here it becomes clear that it was Mark who knew from the reminiscences of Peter, that the transfiguration had taken place exactly six days after the prediction concerning the return of Jesus; for which reason he regards it as a guarantee of His return (cf. 2 Pet. 1. 2 16). From him, too, we have the statement, that it was only the three confidants of Jesus, to whom it was 3 given to see the transfiguration. While the transfiguration of His person is not described further, Mark, depicts the intense whiteness that was reflected by His garments, in accordance with his picturesque 4 style, as such which no earthly fuller could achieve. It is further peculiar to him, that the words which Peter uses after the appearance of the two men speaking to Jesus (Mark, xvii. 3-4), were entirely



Jesus. (5) And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah. (6) For he knew not what to answer; for they became sore afraid. (7) And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: bear ye him. (8) And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

(9) And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. (10) And they kept the saying, questioning among themselves what the rising again from the dead should mean.

<sup>1</sup> Or, *booths*.

thoughtless, since he rightly believes that Peter had regarded this vision as an objective reality. That he, 5 in his confusion did not know what he was saying is described by Mark as a result of the fright roused in the 6 disciples by the vision, which Matt. xvii. 5-6, probably on the basis of an older tradition, reports as only ex- 7 cited later, when the cloud overshadows them and they hear the voice of God. The narrative concludes 8 with the statement, that suddenly, when the disciples looked around, the vision had disappeared and they saw Jesus alone. But the prohibition to say anything, 9 before the resurrection to anybody of that which they had seen is found already in Matt., xvii. 9. But 10 Mark tells us that they observed this prohibition strictly, and only began to discuss with one another what this resurrection would be. For they indeed knew of a resurrection through the Messiah on the last day, but of a resurrection of the Messiah Himself, which should take place very shortly after His death, they could not form any conception. So also of the conversation concerning Elijah, which was caused by their misunderstanding on account of the appearance of Elijah, as we can see by the thoughtless statement of

(11) And they asked him, saying, <sup>2</sup> *How is it* that the scribes say that Elijah must first come? (12) And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at naught? (13) But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

(14) And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

<sup>2</sup> Or, *The scribes say . . . come.*

- 11 Peter, as already reported in Matt. xvii. 10, sqq. Here, however, Jesus gives a new turn to the conversation, by making the concession that the Scribes are right in claiming that Elijah was first to come, but adds that, according to prophecy, not only Elijah is to come, but that he is to restore the people to their normal condition, adding the question, how this is to be harmonized with the facts also plainly taught by the Scriptures concerning the Messiah. For if Elijah fulfills his mission and restores all things, then the way has been prepared for the Messiah, and it is hard to understand
- 12 how He is then to suffer much and be despised. Jesus, accordingly, only makes use of the question with the disciples in order to return to the subject that engages His attention more than any other in instructing
- 13 them. He then solves the seeming contradiction of the two passages of Scriptures, as in Matt., xvii. 12-13 on the supposition that John the Baptist was the promised Elijah, who was, however, by the conduct of the people, prevented from doing what his mission had implied; which again led to the conclusion, that the Messiah was not welcomed but was regarded as nothing; yet He goes further in this matter by stating, that this fate of the Baptist too had been predicted in the Scriptures and evidently in what is said in 1
- 15 Kings xix, of the persecutions of Elijah.

(15) And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. (16) And he asked them, What question ye with them? (17) And one of the multitude answered him, Teacher, I brought unto

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When Jesus returned with His three confidants from the hill to the other disciples awaiting their return on the plain, they meet a scene which only one of the three could so vividly have described, and which Mark undoubtedly often heard from the lips of Peter. In the midst of a large multitude are the disciples and some Scribes, who are engaged in a lively discussion with each other. Of course those coming from the hill do not yet know what the discussion is about; but we know from what follows, that it was concerning the miraculous power of Jesus, in whose name the disciples had in vain been trying to heal an epileptic. The incident is related in much briefer form by the first Evangelist according to the oldest tradition. But the fact that Mark too inserts the narrative at this place, shows that already in the oldest reports it was connected with the narrative of the transfiguration and that he did not wish to omit it because he had received the information of the significant details from Peter. To this belongs also 15 the description of the way in which the people were amazed beyond measure, when, just at the moment when He was the object of the discussion, Jesus Himself appears, in order to decide the matter. The people rush towards Him and enthusiastically greet Him. 16 Jesus, however, who does not yet know what we know from the narrator, that it was the Scribes among the people who were debating with the disciples, turns to them with the question why they are disputing with them? Then one from among the crowd speaks, and from his words we see that he was the father who had brought his epileptic son to Jesus, in order to have

thee my son, who hath a dumb spirit ; (18) and wheresoever it taketh him, it <sup>1</sup>dasheth him down : and he foameth, and grindeth his teeth, and pineth away : and I spake to thy disciples that they should cast it out ; and they were not able. (19) And he answereth them and saith, O faithless generation, how long shall I be with you ? how long shall I bear with you ? bring him unto me. (20) And they brought him, unto him : and when he saw him, straightway the spirit <sup>2</sup>tare him grievously ; and he fell on the ground, and wallowed foaming. (21) And he asked his father, How long time is it since this hath

<sup>1</sup> Or, *rendeth him*. See Mt. 7 6.

<sup>2</sup> Or, *convulsed*. See ch. 1. 26.

Him drive out the evil spirit, which is here called dumb, but later also designated as deaf, because when the boy was attacked he was speechless and could not  
 18 during his attack be influenced by the words of others. We learn here that the epileptic attacks, by which the boy was periodically afflicted, were attributed to the influence of an evil spirit, who does not have him in his power at all times, but ever pursues him and when he seizes him, throws him back and forth in his spasms. The father describes that in such attacks he foams at the mouth, and grinds his teeth, and in consequence of this he has become terribly emaciated. As he did not find Jesus, he had appealed to the disciples to drive out the evil spirit, but they had not been able  
 19 to do so. Jesus thereupon breaks out into lamentation on account of this unbelieving generation, with whom He had been tarrying so long and which He was compelled to bear in their unbelief, and includes in this the father, as we have seen already from Matt., xvii. 17.  
 20 When then at His command the boy is brought to Him, a violent spasm at once results, and during this he rolls around upon the ground, and foams at the mouth. This was ascribed to the evil spirit, who, recognizing Jesus and fearful lest he may be expelled,  
 21 rages in his final fury with all his power. Jesus, who

come unto him? And he said, From a child. (22) And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. (23) And Jesus said unto him, If thou canst! All things are possible to him that believeth. (24) Straightway the father of the child cried out, and said, <sup>1</sup>I believe; help thou mine unbelief. (25) And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. (26) And having cried out, and <sup>2</sup>torn him much, he came out: and the boy became as one dead; insomuch that the more part

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<sup>1</sup> Many ancient authorities add *with tears*.

<sup>2</sup> Or, *convulsed*. See ch. 1. 26.

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desires to awaken faith in the father in order that He may help him, enters into a conversation with him. But when the father had answered that the boy has 22 been subject to these attacks from his childhood, he again in the anxiety of his heart describes the danger that surrounds the boy, ascribing those phenomena described in Matt., xvii. 15, to the evil spirit, who wants to destroy his victim. Then, however, he begs of Jesus to have compassion on him and his child, asking that He should help, if it were at all possible. Jesus then 23 takes him by his word and answers that this: "If thou canst," is no faith, and that faith alone can expect to be heard. The father, however, clinging to this 24 word, utters a heartrending cry, saying, that he believes, and if Jesus does not find this faith sufficient, He should help him, notwithstanding his unbelief. 25 This saying implies complete faith that trusts Jesus for all things; but as He sees that the crowd is constantly growing, and in order to avoid further excitement, He interrupts the conversation and commands the spirit to depart and never again to torment the boy. But now a last terrible attack is made, which with the loud outcry that the boy makes, is ascribed to

said, He is dead. (27) But Jesus took him by the hand, and raised him up; and he arose. (28) And when he was come into the house, his disciples asked him privately. <sup>1</sup>*How is it* that we could not cast it out? (29) And he said unto them. This kind can come out by nothing, save by prayer.<sup>2</sup>

(30) And they went forth from thence, and passed through Galilee; and he would not that any man should know it. (31) For he taught his disciples, and said unto them, The son of

<sup>1</sup> Or, saying, *We could not cast it out.*

<sup>2</sup> Many ancient authorities add *and fasting.*

the evil spirit and is followed by a deathlike exhaustion. But it is only necessary for Jesus to take him by the hand and the boy arises and is fully restored to health. And when Jesus afterwards was alone in a house with the disciples, they asked how it was that they had not been able to drive out the evil spirit. This included the question, why the authority that had been given them had in this case failed. But Jesus gives them to understand that the worse the case is, the more there is need of prayer; this only is on the part of him who seeks help, as on the part of the helper, the expression of that confidence of faith, which is capable of securing everything and of doing everything (Matt. xvii. 20).

Inasmuch as this incident, described in such detail, has nothing to do with the principal theme of this part of this gospel, Mark, in closing, returning again to the former subject. When Jesus returned from the journey to Cæsarea Philippi, during which Mark probably places also the story of the transfiguration, goes and through Galilee, He proceeds without stopping, taking care only that nobody should learn of His presence and make new demands on Him, because He was engaged in instructing His disciples with reference to the passion to which the Messiah was destined, as this has already been detailed by Matt. xvi. 22, on the basis of the present passage. There it is further added, in order to

man is <sup>1</sup>delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. (32) But they understood not the saying, and were afraid to ask him.

(33) And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? (34) But they held their peace: for they had disputed one with another on the way, who *was* the <sup>2</sup>greatest. (35) And he sat down, and called the twelve; and he said unto them, If any man would be first, he shall be last of all,

<sup>1</sup> See ch. 8 19.

<sup>2</sup> Gr. *greater*.

explain the constant repetition of the matter, that the disciples had not yet understood about His sufferings; and because they feared they would yet hear something worse, they were afraid to make further enquiries.

The occasion for a more thorough discussion serving to further the training of the disciples is furnished by their dispute concerning their relative greatness. When Jesus came to Capernaum with them, where He 33 had an opportunity for engaging in a fuller conversation, He asked what they had been disputing about on the way. He asked this question merely to have them confess, for He knew them thoroughly. But they were ashamed, because they had on the way disputed who was the greatest among them. As this episode is so positively placed in the time of the return from the Mount of Transfiguration to Capernaum, it is highly probable that the fact of Jesus having taken His three confidants with Him on this occasion had led to haughty remarks on the one side and to jealous words on the other. And now Jesus makes use of this op- 34 portunity to discuss in detail humility as a necessary virtue of the disciple, as is indicated by the solemn manner in which He sits down to teach and gathers the Twelve around Him. But it is not Mark's habit, as it 35 is of the older writers, to report such addresses

and <sup>1</sup>servant of all. (36) And he took a little child, and set him in the midst of them : and taking him in his arms, he said unto them, (37) Whosoever shall receive one of such little children in my name, receiveth me : and whosoever receiveth me, receiveth not me, but him that sent me.

(38) John said unto him, Teacher, we saw one casting out demons in thy name ; and we forbade him, because he followed

<sup>1</sup>Or, *minister*.

fully, but, as he had heard this from Peter, to compile a number of sayings of Jesus on the subject discussed. In this manner he begins with the statement, which in a variety of versions is found in the gospel traditions, and which we have read in another connection in Matt. xxiii. 11. It is here formulated with special reference to the case in hand. The disciples had claimed each one to be greater than the other ; but if everything were done among them that should be done, then, in case a certain one wanted to be first in rank, he, as though he were the last, would offer to do all services to all. Only in this self-abasing humility should the

36 one seek to surpass the other. On another occasion Jesus had placed a child among them, and, embracing it before them all, had shown His love for children, and had admonished them to show true humility also in such love of children as at His command condescends even to the most modest things and to those of the greatest helplessness. At that time He, as we found in Matt. xviii. 5, had already said that He would look upon the reception of such a child as though we had received Him, and had given His reasons for this. He adds that in Him we receive the One who has sent Him, namely, God Himself (Matt. x. 40).

38 Again, on another occasion, John had boasted that the disciples had forbidden a certain man, who had been casting out devils in the name of Jesus, using it as a formula of sorcery, without joining the ranks of



not us. (39) But Jesus said, Forbid him not : for there is no man who shall do a <sup>1</sup>mighty work in my name, and be able quickly to speak evil of me. (40) For he that is not against us is for us. (41) For whosoever shall give you a cup of water to drink, <sup>2</sup>because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. (42) And whosoever shall

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<sup>1</sup>Gr. *power*.

<sup>2</sup>Gr. *in name that ye are*.

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the followers of Jesus, to do this work, because, notwithstanding repeated invitations on their part, he had persisted in his refusal to join them, and thereby shown that he would have nothing to do with Jesus. But 39 such intolerance was only another expression of the pride, which, unmindful of its own weaknesses, puts too much stress on that which another still lacks to become a disciple of Jesus. Jesus had distinctly forbidden them to stop this man in his work, because he who makes such a use of His name, thereby at least is prevented from abusing Him, as His opponents did. In the impossibility of this man's being His enemy, 40 already lies the promise of a decision for Him, concerning whom it is always a question of for or against (Matt. xii. 30). This is based on the fact that already in Matt. x. 42, an imperishable reward had been promised to him who would show them even the smallest service, yet only because they were the representatives of the Messiah, whom He is already regarded as standing near ready to protect. Thus 42 too, Jesus had also said in Luke xvii. 2, that for him who causes the least one of those who believe in Christ to be doubtful of his faith in Him, it would be better had he died the most horrible death (cf. Matt. xviii. 6). From this it follows that it is not even allowed by intolerant treatment to cause a person who is but a beginner in the faith to stumble, and he who should cast out the devil by trusting in the name of Jesus was just such a beginner.

cause one of these little ones that believe <sup>1</sup> on me to stumble, it were better for him if <sup>2</sup> a great millstone were hanged about his neck, and he were cast into the sea. (43) And if thy hand cause thee to stumble, cut it off : it is good for thee to enter into life maimed, rather than having thy two hands to go into <sup>3</sup> hell, into the unquenchable fire.<sup>4</sup> (45) And if thy foot cause thee to stumble, cut it off : it is good for thee to enter into life halt, rather than having thy two feet to be cast into <sup>3</sup> hell. (47) And if thine eye cause thee to stumble, cast it out : it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into <sup>3</sup> hell ; (48) where their worm dieth not, and the fire is not quenched. (49) For

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<sup>1</sup> Many ancient authorities omit *on me*.

<sup>2</sup> Gr. *a millstone turned by an ass*.

<sup>3</sup> Gr. *Gehenna*.

<sup>4</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

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Thus the series of statements here given had ended in touching upon an altogether different subject, namely, that of offenses. When Jesus on another occasion had discussed this subject, He had spoken not only of the offense that we give to others, but also of that which may be caused by the most valuable and useful of our possessions. He thought that in this case it was necessary to make a sacrifice (Matt. v. 29, 30), as illustrated by the example of the hand and foot as the most indispensable things and of the eye as the most valuable thing that we possess, and the sacrifice of these is commanded in a most impressive manner and with  
 43 pointed repetition. It is not a serious matter if we enter the kingdom of God as cripples or as lame or with one eye and thus enter into eternal life, if during our lifetime the last judgment should overtake us. It is much worse to go into hell with the body whole, (cf. Matt. xviii.  
 49 8-9. There the fire of divine wrath is unquenchable, which is shown by a reference to Is. lxvi. 24, which the later copyists have inserted at verses 44 and 46. The painful sacrifices by which a person thus saves himself from being misled constitute a part of the purifying fire of adversity, with which in the end everybody

every one shall be salted with fire.<sup>1</sup> (50) Salt is good : but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

X And he arose from thence, and cometh into the borders of Judæa and beyond the Jordan : and multitudes come together unto him again ; and, as he was wont, he taught them again.

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<sup>1</sup> Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. 2. 13.

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must be salted, i. e., made pleasing to God, just as according to Lev. ii. 13, every sacrifice had to be salted. The image of salt very naturally leads over to the last 50 point of these instructions. If the disciples, whose work it is to make the world pleasing to God, as salt makes food palatable (cf. Matt. v. 13), are themselves through such proud ambitions made displeasing to God, like salt that has lost its savor, then nothing can make them again acceptable to God, just as the salt, which is the only thing with which one can salt, cannot under any circumstances regain its salting power once lost. Therefore they are to see to it that at all times they have with them the humility which alone will make them pleasing to God, as it was only their pride that led them to the dispute as to who was the greatest among them.

But Jesus did not at this time remain in Capernaum, as ever since the events recorded in chap. vii, He was continually journeying about to the northwest and to the northeast. He now goes to the south, sometimes to Judæa and sometimes beyond the Jordan. It is not the intention of Mark to represent this special stage in his history. He merely remarks that here in these regions where He had never before been, great crowds once more assembled around Him, and that He had no reason for resuming His teaching work here. But the Evangelist's purpose is still, as it was before, to show that Jesus allows no opportunity to pass for instruct-

(2) And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife ? trying him. (3) And he answered and said unto them, <sup>1</sup> What did Moses command you ? (4) And they said, Moses suffered to write a bill of divorcement, and to put her away. (5) But Jesus said unto them, For your hardness of heart he wrote you this commandment. (6) But from the beginning of the creation, Male and female made he them.<sup>2</sup> (7) For this cause shall a man leave his father and mother, <sup>7</sup> and shall cleave to his wife ; (8) and the two shall become one flesh : so that they are no more two, but one flesh. (9) What therefore God hath joined together,

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<sup>1</sup> Dt. xxiv. 1, 3.

<sup>2</sup> Some ancient authorities omit *and shall cleave to his wife*.

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ing His disciples, as this is shown very plainly in the following section, where two episodes are put together in which He instructs them concerning marriage and  
 2 concerning children. As we have already seen in Matt. xix. 3, the Pharisees furnish Him with the occasion for the discourse on marriage. They knew from the Sermon on the Mount, that Jesus condemned all divorce, and they hoped that they could entice Him into making a more decided utterance against the laws of Moses, by asking Him if it was permissible to dis-  
 3 miss a wife. He asks them directly what it is that Moses has commanded in reference to this matter.  
 4 But when they answer that Moses in Deut. xxiv. 1, has expressly stated that it is lawful to dismiss her by giving her a letter of divorcement, Jesus does not enter upon this seeming permission, but only explains that Moses had given this command concerning the letter of divorcement, which is contained only in this one place, on account of the hardness of their heart which, as a matter of fact, often made divorces necessary, and he  
 6 had merely legally regulated this evil. In opposition to this, He shows exactly as He did in Matt. xix. 4 sqq., that on the basis of the account of the creation, to which  
 9 He unmistakably refers, and which Moses had written

let not man put asunder. (10) And in the house the disciples asked him again of this matter. (11) And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her : (12) and if she herself shall put away her husband, and marry another, she committeth adultery.

(13) And they were bringing unto him little children, that he should touch them : and the disciples rebuked them. (14) But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me ; forbid them not : for <sup>1</sup> to such belongeth the kingdom of God. (15) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter

<sup>1</sup> Or, *of such is.*

down, the original order of God demands that marriage be indissoluble. But here, too, the narrator regards it as the most important thing, that when the disciples afterwards, as was their custom, asked Him when they were alone, concerning what had been said, He 10 directly explains, as was done in Matt. v. 32, that every remarriage of a divorced person was adultery. In 11 Israel, of course, such a case could only be that of a dismissed wife ; but in this instance this principle is applied to the conditions of the Græco-Latin world, in which the disciples were later to work, where a 12 woman could also dismiss a husband.

Without connecting it in point of time, Mark nar- 13 rates, after the preceding, another incident in which children were brought to Jesus, so that by touching the holy man they would receive a blessing for life. 14 That the disciples needed instructions with reference to children, we saw already in Matt. xix. 13, 14, when Jesus is compelled to forbid them from trying to hinder the very thing on account of which He here seriously upbraids them. In the same way He adds to the reason for this there given, the statement that he who does not receive the kingdom of God and the salvation

therein. (16) And he took them in his arms, and blessed them, laying his hands upon them.

(17) And as he was going forth <sup>1</sup> into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? (18) And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. (19) Thou knowest the commandments, <sup>2</sup> Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and

<sup>1</sup> Or, *on his way*.

<sup>2</sup> Ex. xx. 12-16; Dt. v. 16-20.

- therein given in the simplicity of a childlike feeling of his own helplessness and trust in the Giver, will never  
 16 at all become a member of the same. Mark sets forth expressly that Jesus embraced the children lovingly, and blessed them by laying His hands upon them. Here Mark adds the teaching of Jesus to the disciples concerning earthly possessions, although the occasion that called forth these statements, as they themselves show, is to be placed at a time when the number  
 17 of the disciples was not yet completed. He accordingly only states in general, that Jesus was at the point of taking a journey, when a certain man who desired to see Him, ran to Him, and, showing him the greatest reverence in actions and words, asked the question, with which we are already acquainted from Matt. xiv.  
 18 16. In the present account, however, Jesus, discussing the epithet which the man had applied to Him with the implication that He not only taught what was good, but that He also perfectly exemplified goodness, declines to accept the appellation, because even the man, who is always doing good, still finds at all times new duties to perform, and accordingly must first *become* good, while there is but one Being who is actually  
 19 good, namely, God. For this reason, too, He can only direct the man who asks Him, to the commandments with which he is well acquainted, namely, the sixth

mother. (20) And he said unto him, Teacher, all these things have I observed from my youth. (21) And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, follow me. (22) But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

(23) And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (24) And the disciples were amazed at his

seventh, eighth and ninth, while He gives to the tenth, because He is dealing with a rich man, on the basis of Deut. xxiv. 14, the meaning, that he shall not retain that which belongs to anybody else. And as these are all only prohibitions, Jesus adds yet, as He does in Matt. xix, 19, the fifth commandment. The rich man, 20 however, honestly gives Him the assurance that he has, from his youth up, been on his guard against all these things, in which claim he includes above everything the reverence he owes to his parents. 21 As Jesus then looked at him intently, He recognized the honesty of his purposes and the anxiety for redemption; and He began to love him, so that He thought of receiving him into the inner circle of His disciples. He accordingly asks of him to sell all of his earthly possessions for the benefit of the poor, and to find the certainty of salvation in following Him (cf. Matt. xix. 21). Thereupon his countenance 22 fell, because he did not want to give up his many possessions (cf. Matt. xix. 22). This it was that caused 23 Jesus to look around upon His disciples, who had listened to this conversation, in order to discover what impression it had made on them, and then to bid them consider how difficult it was for the possessor of riches to enter the kingdom of God (cf. Matt. xix. 23). When the disciples were amazed at this, He re- 24

words. But Jesus answereth again, and saith unto them, Children, how hard is it <sup>1</sup> for them that trust in riches to enter into the kingdom of God ! (25) It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (26) And they were astonished exceedingly, saying <sup>2</sup> unto him, Then who can be saved ? (27) Jesus looking upon them saith, With men it is impossible, but not with God : for all things are possible with God. (28) Peter began to say unto him, Lo, we have left all, and have followed thee. (29) Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the <sup>3</sup> gospel's sake, (30) but he shall receive a hundredfold now in this time,

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<sup>1</sup> Some ancient authorities omit *for them that trust in riches*.

<sup>2</sup> Many ancient authorities read *among themselves*.

<sup>3</sup> See marginal note on ch. 1. 1.

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25 peated His words, saying, that it was in general hard to enter into the kingdom of God, and for the rich man, humanly speaking, it was even impossible (cf. Matt. xix. 24). The disciples, who were still more surprised at this, were then admonished by Him, as in Matt. xix. 25-26, that even this was possible with God.

28 When Peter thereupon stated that he and his fellow disciples had done exactly what Jesus had demanded of the rich man, He tells them that He fully  
 29 appreciates the importance of their acts. But the promises which He in return gives to them for this are intended for all who, for His sake, and because they have confessed Him on account of their devotion to the gospel which they proclaim, have given up every-  
 30 thing that they loved and considered valuable. This promise is already to be fulfilled in this world, where they will be rewarded a thousandfold. For in place of the house which they have lost, all Christian houses are open to them; in place of the sisters and brothers who have left them, all Christians will be their sisters and brothers; in the place of the mother



houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the <sup>1</sup> world to come eternal life. (31) But many *that are* first shall be last; and the last first.

(32) And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, (33) *saying*, Behold, we go up to Jerusalem; and the

<sup>1</sup> Or, *age*.

whom they have left they would be taken care of by all the Christian matrons. Children every one can have as many as he begets through the gospel (1 Cor. iv. 15), and for lands they shall enjoy all the common possessions of the Christian community. (Acts ii. 44.) True, they possess all these things now only amid persecution; but for this they will in the coming world have eternal life (cf. Matt. xix. 29). Jesus closes this discourse with the admonition of Matt. xix. 30.

The close of the instructions given to the disciples 32 transfers us to the time when the journey upon which Jesus was engaged with His disciples, turns towards Jerusalem. It was not a journey that had been agreed upon among them, for the disciples were astonished when Jesus, who was preceding them, proposed to go there. That the conflicts with His enemies would only be increased there was certainly clear, for the rabbis, who had come from Jerusalem, had attacked Him more bitterly than others. Moreover, the crowd that followed Him must have been acquainted with public sentiment in the city, and they were afraid that His going to Jerusalem would prove disastrous to Him. Then Jesus again takes the Twelve aside, and tells them that He knew for a certainty what was in store for Him there. In connection with this journey to 33 Jerusalem was to be fulfilled what He had predicted

Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: (34) and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

(35) And there come near unto him <sup>1</sup> James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. (36) And he said unto them, What would ye that I should do for you? (37) And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. (38) But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? (39) And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: (40) but to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared. (41) And

<sup>1</sup> Or, *Jacob*.

concerning the betrayal of the Son of Man into the hands of the leaders of the people and the consequences  
 34 of this step (cf. Matt. xx. 18-19). He was to become not only an object of contumelious mockery, but also of abomination to the heathen. But on this occasion it is not the details of His suffering and death which constituted the basis of the last instructions to His disciples, but rather the hope that arose from the prediction of His resurrection for the final victory of His  
 35 cause which induced the sons of Zebedee to pray that they might be permitted to be the nearest to Him in His glory (cf. Matt. xv. 20-21). For according to this report it is these disciples themselves who ask for this; yet as they are seemingly afraid to state the wish openly and ask first, Jesus promises to fulfil their desire before they utter it. The remaining conversation of Jesus with them we know from Matt. xx. 22-23.  
 41 In the present passage the fate that awaits them is

when the ten heard it, they began to be moved with indignation concerning <sup>1</sup>James and John. (42) And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. (43) But it is not so among you: but whosoever would become great among you, shall be your <sup>2</sup>minister; (44) and whosoever would be first among you, shall be <sup>3</sup>servant of all. (45) For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

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<sup>1</sup> Or, *Jacob*.

<sup>2</sup> Or, *servant*.

<sup>3</sup> Gr. *bondservant*.

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given under another figure than that of a baptism, in which the waters of tribulation, into which they are to be immersed, are to overwhelm them. Then, the discussion connected with the preceding one concerning true greatness and superiority in the communion of the disciples, we know already from Matt. xx. 24-27. It is, however, to be noted here that it is stated more sharply, that while among the Gentiles greatness and power pertain to the rulers, owing to their oppression and suppression of others, amongst Christ's followers he becomes the first who with all his powers, renders the greatest service to all. But in this passage 45 of Mark, the instructions to the disciples close with the words in which Jesus for the first time explains why the Messiah must suffer and die. We know this statement also from Matt. xx. 28, but it is Mark who finds the central thought in the instruction of the disciples concerning true greatness in service, in the words in which Jesus points to the fact that His life was to be a model of such service, in which, through His voluntary submission unto death, the many were to be delivered from that destruction which had been their lot on account of their sins.

In the sixth part of this Gospel we find an account of the activity of Jesus in Jerusalem, beginning with

(46) And they come to Jericho : and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. (47) And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. (48) And many rebuked him, that he should hold his peace : but he cried out the more a great deal, Thou son of David, have mercy on me. (49) And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer : rise, he calleth thee. (50) And he, casting away his garment, sprang up, and came to Jesus. (51) And Jesus answered him, and said, What wilt thou that I should do unto thee ? And the blind man said unto him, <sup>1</sup> Rabboni, that I may receive my sight, (52) And Jesus said unto him, Go thy way ; thy faith hath <sup>2</sup> made thee whole. And straightway he received his sight, and followed him in the way.

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<sup>1</sup> See John 20. 16.

<sup>2</sup> Or, *saved thee*.

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the incident of His entry into the city. Mark begins  
 46 with the departure of Jesus from Jericho. Here we  
 are informed, with circumstantial accuracy, that one  
 blind beggar sat by the wayside. His father must  
 have been known to the readers, as Mark begins to  
 speak of the son of Timæus, and only afterwards called  
 him by the Hebraistic name, which Greek readers of  
 47 the Gospel do not recognize as the same name. What  
 we hear further of this blind beggar is exactly what is  
 told in Matt. xx. 30-31, who evidently follows Mark's  
 account. From this it appears that the disciples and  
 the people are already preparing for the solemn en-  
 trance of Jesus, and do not wish that the intention be  
 49 known too soon. On the other hand, the Evange-  
 list vividly describes how the unfortunate man, when  
 he hears that Jesus has called him, throws off his outer  
 garment, and with a leap of joy, runs to Jesus, from  
 51 whom he now expects healing. Then the manner in  
 which Jesus causes him again expressly to confirm his  
 faith in his recovery of sight is the same as in Matt. xx.

**XI** And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, (2) and saith unto them, Go your way into the village that is over against you : and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat ; loose him, and bring him. (3) And if any one say unto you, Why do ye this? say ye, The Lord hath need of him ; and straightway he <sup>1</sup>will send him <sup>2</sup>back hither. (4) And they went away, and found a colt tied at the door

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<sup>1</sup> Gr. *sendeth*.

<sup>2</sup> Or, *again*.

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32-33. Here Jesus promises him healing solely on account of his faith ; and, having been restored to sight at once, he joins the festive procession. We also learn 1 that evangelical tradition mentions Bethphage as standing before the gates of Jerusalem (cf. Matt. xxi. 1), only because it was the largest and the best known of these surrounding places, through the mention of which the reader could locate Bethany, which was in the immediate neighborhood on the Mount of Olives, and was generally not known, but mentioned by the Evangelist for the first time. To this place Jesus sends the two disciples with the instruction to loosen a foal of an ass that they would find as they entered the village. This beast had never yet been used, and accordingly alone was worthy of His use. They were to bring it to 2 Him ; and those who perhaps would try to hinder this 3 were simply to be referred to the needs of the Lord, and given the promise of a speedy return of the animal. (cf. Matt. xxi. 2-3.) Only one of the two disciples could have narrated how they actually found the foal tied at the entrance of the way leading to the place, and that those who stood there and tried to prevent them from loosening it, when informed of the wishes of Jesus, at once suffered this to be done. In 4 this connection it becomes still more evident that Jesus was well known at this place ; but the manner in which

without in the open street ; and they loose him. (5) And certain of them that stood there said unto them, What do ye, loosing the colt ? (6) And they said unto them even as Jesus had said : and they let them go. (7) And they bring the colt unto Jesus, and cast on him their garments ; and he sat upon him. (8) And many spread their garments upon the way ; and others <sup>1</sup> branches, which they had cut from the fields. (9) And they that went before, and they that followed, cried, Hosanna ; Blessed is he that cometh in the name of the Lord : (10) Blessed is the kingdom that cometh, *the kingdom* of our father David : Hosanna in the highest.

(11) And he entered into Jerusalem, into the temple ; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

(12) And on the morrow, when they were come out from

<sup>1</sup> Gr. *layers of leaves*.

the agreement was reached with the owner is again made intelligible only through the Fourth Gospel. 7 That Jesus then takes His seat upon the ass, which had been prepared by the disciples putting their garments 8 upon the animal ; that the people then spread their 9 garments and the branches of trees in the way ; and that Jesus enters the city amid the Hosannas of the 10 crowds, we know from Matt. xxi. 6-9. However here it is shown still more clearly that they glorify the Kingdom of David coming in the one sent by God, the re-establishment of which the people now expect. In this way Jesus, saluted as the longed-for Messiah, enters the capital city, and at once goes to the Temple. The Evangelist indicates that He, already as He looks around Him, sees the abuses which were connected with the well-known Temple market. But for this day it was too late to interfere here. The Evangelist accordingly describes the entrance of Jesus as having taken place in the evening, and states that He at once returned with the Twelve to Bethany. 12 It was on the morning after the entrance that Jesus,

Bethany, he hungered (13) And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves ; for it was not the season of figs. (14) And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

(15) And they come to Jerusalem : and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-

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on His way to the city, became hungry, and sought in vain for fruit on a certain fig tree (Matt. xxi. 18-19). But Mark describes more vividly how Jesus saw from a distance the tree in foliage ; and for this reason hoped to find fruit on it, since in the case of the fig tree the fruit comes before the leaves. But when He came near He found nothing but the leaves. Mark expressly adds that it was not the time for figs, and that accordingly the abnormal condition of the tree had deceived Jesus. In this, as we saw in Matthew, the abnormal character of the people, as symbolized by the fig tree, consisted in that they deceived Him with the semblance of faith, which they did not turn out really to possess, because they would not accept Him as the Messiah, as He was, and would not be instructed by Him in the way of salvation, but insisted upon a Messiah after their own notions. Just as from this fig tree, which did not bear 14 the fruit that was expected of it because of its foliage, no more fruit should ever again be gathered, so, too, this people should never again bear fruit, such as God, who had chosen them, had sought from them. With the remark that the disciples heard this word, Mark introduces the narrative that only on the next day the fulfilment of the prediction of Jesus took place. For on this day Jesus went to Jerusalem in 15 order to put an end to the profanation of the Temple, which He had observed the day before but without

changers, and the seats of them that sold the doves ; (16) and he would not suffer that any man should carry a vessel through the temple. (17) And he taught, and said unto them, Is it not written, <sup>1</sup> My house shall be called a house of prayer for all the nations ? <sup>2</sup> but ye have made it a den of robbers. (18) And the chief priests and the scribes heard it, and sought how they might destroy him : for they feared him, for all the multitude was astonished at his teaching.

(19) And <sup>3</sup> every evening <sup>4</sup> he went forth out of the city.

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<sup>1</sup> Is. lvi. 7.

<sup>2</sup> Jer. vii. 11.

<sup>3</sup> Gr. *whenever evening came.*

<sup>4</sup> Some ancient authorities read *they*.

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- being able to interfere on account of the lateness of the hour. And then Mark narrates the story of the purification of the Temple, as we have already read in
- 16 Matt. xxi. 12-13, excepting that he emphasizes the fact that Jesus did not permit anyone, in order to spare himself the trouble of making a circuit, to carry any household utensil through the courts of the Temple,
- 17 because by this also the Sanctuary was profaned. And he further reports that Jesus in His instructions later on in the Temple, chides the people on account of this profanation by a citation from an old prophet, and expressly draws attention to the fact that the place, where the Temple market stood, according to Is. lvi.
- 7, was the court which the heathen were permitted to
- 18 enter in order to worship the God of Israel. Mark narrates further that the heads of the people, when they heard of the interference on the part of Jesus with an abuse which they themselves ought to have abolished long ago, and that He had exposed them before the people for having neglected their duty, inasmuch as He was meddling with their rights, sought to put Him out of the way. Only fear of Him prevented them, since the people were struck by the way in which He defended His action by His words, and thus recognized it as perfectly just.
- 19 And here Mark makes a note of the fact that on these days Jesus was accustomed at nightfall to go out of the



(20) And as they passed by in the morning, they saw the fig tree withered away from the roots. (21) And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. (22) And Jesus answering saith unto them, Have faith in God. (23) Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. (24) Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. (25) And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.<sup>2</sup>

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<sup>1</sup> Gr. *received*.

<sup>2</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6. 15; 18.35.

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city, manifestly, as on the evening after His entry into Jerusalem, in order to revisit Bethany. He wishes by this to explain how it came to pass that on the following morning, when at daylight they passed by the fig tree, which they had not seen in the darkness of the preceding evening, they saw that it was withered to the roots. God had put His seal upon the words of Jesus, and with His wondrous hand had touched the root. Now this withered tree, from which no one should ever again gather any fruit, is a symbol of the punishment of God about to fall upon the nation on account of its unfruitfulness. Then Peter recalls the word of Jesus, and draws attention to the fact that the tree, in accordance with the words of Jesus, had withered. This suggested the question, how this had been possible, and the answer is contained in the admonition to the disciples, to place their trust in God, who, as is promised in Matt. xxi. 21-27, will hear the faith that does not doubt. For a suppliant who believes that he will surely receive that for which he asks will not be disappointed. But we are not to misunderstand Jesus. We are not to believe that God will inflict upon an enemy

(27) And they come again to Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders ; (28) and they said unto him, By what authority doest thou these things ? or who gave thee this authority to do these things ? (29) And Jesus said unto them, I will ask of you one <sup>1</sup> question, and answer me, and I will tell you by what authority I do these things. (30) The baptism of John, was it from heaven, or from men ? answer me. (31) And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him :

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<sup>1</sup> Gr. *word*.

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evil which we pray may fall upon him, as evil had fallen upon the fig tree which Jesus had cursed. For according to Matt. vi. 15, it is not possible at all to pray with the expectation of being heard if we have not forgiven him against whom we are angered. Only under these conditions can we hope for that pardon for our sins, of which we stand in constant need, since he who does not himself forgive, merely shows thereby, that he is no disciple of Jesus, and hence cannot receive any forgiveness ; since according to Matt. xviii. 35, the forgiveness that is bestowed upon those who are called the disciples, must be taken back, if it does not render us also willing to forgive.

- 27 As soon as Jesus comes to Jerusalem, there occurs the first collision with the leaders of the people as such. Mark expressly draws attention to the fact that He had not yet done or said anything on account of which they would attack Him, but was merely walking about in the Temple, so that it was only their anger on account of the cleansing of the temple, which they presumed would
- 28 be only one of similar acts on His part, which made them ask, as in Mark xxi. 23, for His authority to do this.
- 29 Jesus is quite willing to give an answer if they first tell
- 30 Him whether they acknowledge the divine authority
- 31 of the Baptist. The Evangelist describes them as being so embarrassed by this question that they could

(32) <sup>1</sup> But should we say, From men—they feared the people :  
<sup>6</sup> for all verily held John to be a prophet. (33) And they answered Jesus and say, We knew not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

**XII** And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. (2) And at the season he sent to the husbandmen a <sup>8</sup> servant, that he might receive from the husbandmen of the fruits of the vineyard. (3) And they took him, and beat him, and sent him away empty. (4) And again he sent unto them another <sup>4</sup> servant ; and him they wounded in the head, and handled shamefully. (5) And he sent another ; and him they killed : and many others ; beating some, and killing some. (6) He had yet one, a beloved

<sup>1</sup> Or, *But shall we say, From men ?*

<sup>6</sup> Or, *for all held John to be a prophet indeed.*

<sup>3</sup> Gr. *bondservant.*

<sup>4</sup> Gr. *bondservant.*

not say yes or no to it. He gives his own explanation 32 why they could not answer negatively. But why Jesus, 33 in view of their pretended ignorance, refuses every answer, is seen in Matt. xxi. 27-28.

Jesus can accordingly at once proceed to the condem- 1 nation of them, and He does so in two parables. The first is that of a vineyard, the master of which entrusts it, as he goes abroad, to certain husbandmen (Matt. xxi. 33). 2 But in this case the contract relation with these is somewhat different, as the master demands only a part of the fruits, which he sends for at a fixed time, and the husbandmen are to keep the rest as pay for their work. Thereby the analogy is brought out all the clearer. The leaders of the Old Testament Theocracy certainly are not to be denied their share of honor and profits, if they will only see to this, that God receives His due. In the same way attention is drawn more 3 fully to the long succession of prophets who admonished the people to fulfil their duty, but were rejected with mockery and were even slain. More solemnly 6

son : he sent him last unto them, saying, They will reverence my son. (7) But those husbandmen said among themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. (9) What therefore will the lord of the vineyard do ? he will come and destroy the husbandmen, and will give the vineyard unto others. (10) Have ye not read even this scripture :

(2) The stone which the builders rejected,  
The same was made the head of the corner ;

(11) This was from the Lord, And it is marvellous in our eyes ?

(12) And they sought to lay hold on him ; and they feared the multitude ; for they perceived that he spake the parable against them : and they left him, and went away.

\* Ps. cxviii. 22 f.

than is described in Matt. xxi. 37 sqq., is here narrated the sending of the only Son, i. e., of the Messiah, whom the leaders of the Theocracy, because He is to be the Lord of the Theocracy, put to death and even refuse His body, which the husbandmen throw out of  
9 the vineyard, a decent burial. Here Jesus Himself answers the question, what is to be done to the husbandmen, when the master returns, as this is done in Matt. xxi. 41. The other parable is that of the stone, which the builders have rejected and which by the power of God (through the miracle of the resurrection and the exaltation of Jesus), has become the head of the corner, on the basis of Ps. cxviii. 22 sqq. (cf. Matt. xxi.  
12 42). Their anger on account of these words of Jesus reached such a pitch that they attempted to take Him prisoner. And yet the fear of the people prevented the leaders from doing this, because they knew very well that the parable of the husbandmen referred to them, and that they accordingly, as soon as they used violence on Jesus, thereby merely confirmed His claim, that He was the Son of God, chosen by Him to be the

(13) And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. (14) And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? (15) Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a <sup>1</sup>denarius, that I may see it. (16) And they brought it. And he saith

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<sup>1</sup> See marginal note on ch. 6. 7. 8

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Lord of the Theocracy, the slaying of whom would necessarily bring the judgment of God on them.

Finally, Mark describes how Jesus during His sojourn in Jerusalem came into contact with all classes of people, especially with the Pharisees and Sadducees. On the 13 present occasion the leaders of the people send a number of Pharisees and Herodians to Him, in order to catch Him through the tribute question, because they thought that the only answer that He could give would surely prove His ruin. (cf. Matt. xxii. 15 sqq.) The flattery with 14 which they encourage Him to make an off-hand and imprudent answer, is based upon His love for absolute truth, which, without fear of the rank or favor of anybody, teaches the way which in truth has been pointed out by God; and the question is pointed and 15 exactly in accordance with their usual craftiness. They pretend that they are really troubled in their conscience, how this question is to be answered. Here, Jesus, who sees through their hypocrisy, asks them how they had come upon the idea of enticing Him to give a revolutionary reply (Matt. xxii. 18), and He simply asks them to bring to Him a current coin, the denarius, in order to prove by the inscription and image upon it, the fact of the actual existence of the imperial government. On the basis of these premises 16 He then gives the answer discussed in connection with

unto them, Whose is this image and superscription? And they said unto him, Cæsar's. (17) And Jesus said unto them, Render unto Cæsar, the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

(18) And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying, (19) Teacher, Moses wrote unto us, <sup>1</sup> If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise upseed unto his brother. (20) There were seven brethren: and the first took a wife, and dying left no seed; (21) and the second took her, and died, leaving no seed behind him; and the third likewise: (22) and the seven left no seed. Last of all the woman also died. (23) In the resurrection whose wife shall she be of them? for the seven had her to wife. (24) Jesus said unto them, Is it not for this cause that ye err,

<sup>1</sup> Dt. xxv. 5.

- Matt. xxii. 21, on account of which they are much amazed, without being able to do Him any harm.
- 18 Without in any way connecting it with the preceding, Mark now introduces the narrative of the Sadducees, who for the sake of the Roman readers of the gospel, are described as those who deny the resurrection, and these now approach Jesus with a question intended
- 19 to embarrass Him. They base their enquiry, as they do in Matt. xxii. 24, on the Mosaic law in reference to the marriage of the widow of a deceased brother, in order to show in a hypothetical case, the insurmountable difficulties that would arise in case there were a
- 20 resurrection. The matter is formulated exactly as in Matt. xxii. 28. Jesus, however, in the full consciousness of the truth of the doctrine of the resurrection, puts to them the question, whether it does not rather follow from this, that their idea of the resurrection, which they denied, was wrong, as though they main-
- 24 tained that the Scriptures taught their idea, and He actually points out, exactly as in Matt. xxii. 30, that

that ye know not the scriptures, nor the power of God? (25) For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, <sup>1</sup> *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* (27) He is not the God of the dead, but of the living: ye do greatly err.

(28) And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? (29) Jesus answered, The first is <sup>2</sup> *Hear, O Israel; <sup>3</sup> The Lord our God,*

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<sup>1</sup> Ex. iii 6.

<sup>2</sup> Dt. vi. 4 ff.

<sup>3</sup> Or, *The Lord is our God; The Lord is one.*

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the power of God is great enough to create new life in the resurrection, such as the angels in heaven possess. But for these, marriage such as prevails in human life, 25 naturally does not exist. Then He proves, as He does in Matt. xxii. 31-32, from the appearance of God in the burning bush, that the name applied there by God to Himself shows that the Patriarchs, long since dead, were yet destined for a life, such as could be given them only in the resurrection. From this it then follows, 27 that His opponents, in regarding this as a difficulty that would seemingly prove the impossibility of the resurrection, now on their part find themselves involved in a double error.

Finally, we have the discussion of Jesus with the 28 Scribes, who had been the first to oppose Him. Mark regards it as noteworthy, that there was at least one among them, who, when he heard Him in the debate with the Sadducees, found this answer good; and now in turn this Scribe puts to Him a famous question, viz., of what character a commandment must be, in order that it be regarded as the first in comparison to everything else that is commanded (cf. Matt. xxii. 36.) Here 29 Jesus assigns as a reason why He regards Deut vi. 5, as

the Lord is one : (30) and thou shalt love the Lord thy God<sup>1</sup> with all thy heart, and<sup>1</sup> with all thy soul, and<sup>1</sup> with all thy mind, and<sup>1</sup> with all thy strength. (31) The second is this,<sup>2</sup> Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (32) And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one ; and there is none other but he : (33) and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. (34) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

(35) And Jesus answered and said, as he taught in the

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<sup>1</sup> Gr. *from*.

<sup>2</sup> Lev. xix. 18.

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such a commandment, that it begins with the declaration of the unity of God from vi. 4, and that the Jews add this to that prayer morning and night and hence regard it as the first. But when He joins to this, as second, Lev. xix. 18, as was done in Matt. xxii. 39, and declares that there can be none greater than these two, He thereby elevates the command to love our neighbor to an equality with that demanding love to God. But when the Scribe explicitly declared that he was satisfied with this, since he too regarded this double commandment of love as higher than any command concerning sacrifice, Jesus declares that this is a perfectly sensible reply, and says that he is not far from the kingdom of God. For he who has once come to the full knowledge of what is required for the complete fulfilment of God's will, soon also will see, that he is of himself not able to do this, and will be anxious to be accepted as a disciple of Jesus in the kingdom of God. When, as a result of this series of striking answers, nobody any longer dared to come to Him with new questions, He took advantage of this situation while teaching the people in the temple to expose the theo-



temple, How say the scribes that the Christ is the son of David? (36) David himself said in the Holy Spirit,

<sup>1</sup> The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies <sup>2</sup> the footstool of thy feet,

(37) David himself calleth him Lord; and whence is he his son?

And <sup>3</sup> the common people heard him gladly.

(38) And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces, (39) and chief seats in the synagogues, and chief places at feasts: (40) they that devour widows' houses, <sup>4</sup> and for a pretence make long prayers; these shall receive greater condemnation.

<sup>1</sup> Ps. cx. 1.

<sup>2</sup> Some ancient authorities read underneath thy feet.

<sup>3</sup> Or, the great multitude.

<sup>4</sup> Or, even while for a pretence they make.

logical helplessness of the Scribes. He sets up against their teachings, that the Messiah is the Son of David and consequently can only as his successor ascend his throne, the statement of David on the subject (Ps. cx. 1), cf. Matt. xxii. 43 sqq. From this statement it follows, 36 that He whom David calls his Lord, in order to attain to this highest dignity of participating in the divine government of the world, cannot be the son of David and become the Messiah only by ascending the earthly throne. But rather His prophesied descent from David 37 has nothing to do with this His highest destiny. And 38 because the crowd assembled in the temple were glad to hear Jesus, He warns them earnestly in His discourses against the Scribes, by picturing their vanity, 39 which they showed in wearing trailing garments and everywhere demanding the greatest marks of honor (Matt. xxiii. 6). He describes them as men, who, while 40 best informed in spiritual things, demanded such exorbitant sums for their prayers, that they thereby robbed the widows of their houses and homes; and He warns them that their punishment will be all the greater, because they have abused that which is holy

(41) And he sat down over against the treasury, and beheld how the multitude cast <sup>1</sup> money into the treasury : and many that were rich cast in much. (42) And there came <sup>1a</sup> a poor widow, and she cast in two mites, which make a farthing. (43) And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury : (44) for they all did cast in of their superfluity ; but she of her want did cast in all that she had, *even* all her living.

**XIII** And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what

<sup>1</sup> Gr. *brass*.

<sup>1a</sup> Gr. *one*.

for the satisfaction of their own greed. Just why Jesus takes this robbing of poor widows as an example, is explained by Mark in conclusion by the fact, that often such persons were much more liberal than  
 41 were the very rich. For when Jesus on one occasion was sitting in the temple, near the receptacles for charitable gifts, He noticed that a number of people threw in copper coins, but that many rich people threw  
 42 in large sums. And once there came a poor widow, whose sole wealth consisted of a quadrans ; and as she possessed this in the form of two small copper pieces, she could easily have kept one of them for herself, yet  
 43 she threw both of them into the treasury. Jesus thereupon said to His disciples, whom He expressly called to Himself in order to draw their attention to the case that she had put in more than all the rest. For the value of a gift is not measured by its size, but by the  
 44 sacrifice that the giver makes. All the others had only put in of their superfluity and had given what they could easily do without ; but she, notwithstanding her poverty, had put in everything that she had and even what she needed for her own support.

Here it is one particular disciple, probably Peter, the reporter himself, who, as Jesus leaves the temple,

manner of stones and what manner of buildings! (2) And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

(3) And as he sat on the mount of Olives over against the temple, Peter and <sup>1</sup> James and John and Andrew asked him privately, (4) Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? (5) And Jesus began to say unto them, Take heed that no man lead you astray. (6) Many shall come in my name, saying, I am *he*; and shall lead many astray. (7) And when he shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. (8) For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

(9) But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a

<sup>1</sup> Or, *Jacob*.

draws His attention to the immense marble blocks and to the magnificence of the structure, in reply to which 2 Jesus prophecies the complete destruction of the temple, as is done in Matt. xxiv. 2. Again, it is the three con- 3 fidants of Jesus, together with the brother of Peter, who, apropos of the temple, ask Him concerning the time and the preceding signs of this destruction. Jesus 4 does not directly reply to this question; but, as in Matt. xxiv. 4-5, He warns them against the deception of the pseudo-Messianic agitation, which is to bring about the destruction. It would not be the wars, of 7 which they would perhaps hear, that would effect this end. Such wars would come, as also famine, earth- 8 quakes, and distresses of all kinds; but these are only the beginning of troubles. These are to be expected according to Matt. xxiv. 6, sqq. Instead of 9 being troubled on account of such phenomena, they shall rather look to themselves, i. e., to their faith and

testimony unto them. (10) And the <sup>1</sup>gospel must first be preached unto all the nations. (11) And when they lead you *to judgment*, and delivered you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. (12) And brother shall <sup>2</sup>deliver up brother to death, and the father his child; and children shall rise up against parents, and <sup>3</sup>cause them to be put to death. (13) And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

(14) But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: (15) and let him that is on the housetop not go down, nor enter in, to take anything out of his house: (16) and let him that is in the field not return back to take his cloak. (17) But woe unto

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<sup>1</sup>See marginal note on ch. 1. 1.

<sup>2</sup>See ch. 3. 19.

<sup>3</sup>Or, *put them to death*.

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their conduct. For at this place Mark inserts the predicted persecution of the disciples among the signs preceding the end (cf. Matt. x. 17-18). He has already  
 10 developed the hint of Matt. x. 18, by saying that before  
 the end comes, the gospel must be preached to all the  
 11 nations. Just as he connects with this also the promise  
 12 of Matt. x. 19-20, he also adds the prediction of terror,  
 the climax of severity, which the persecutions shall  
 14 reach, according to Matt. x. 21-22. Here, too, the ex-  
 pression, abomination of desolation, which the destruc-  
 tion of the temple prophesied by Jesus shall bring,  
 clearly refers to the Roman army, which takes its  
 station on the soil of the Holy Land, where it hitherto  
 dared not take its stand. This expression is to be  
 compared with the insertion of Matt. xxiv. 15, which  
 originally had another connection, if we would attain  
 a correct interpretation of its enigmatical character.  
 15 Then follows the command that they should resort to  
 17 flight at once, as in Matt. xxiv. 16, sqq., a flight par-  
 ticularly attended with suffering to those who are with

them that are with child and to them that give suck in those days! (18) And pray ye that it be not in the winter. (19) For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. (20) And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.

(21) And then if any man shall say unto you, Lo, here is the

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child, or who give suck, and concerning which the prayer is to be uttered that it take not place in the winter (Matt. xxiv. 19-20). Just as in Matt. xxiv. 21-22, the terrible sufferings are described, such as God has never before inflicted upon mankind, and by the shortening of which salvation, even for the elect, is alone possible. In this time of desolation the prophesied destruction of 18 the temple shall occur, and through the enumeration of the signs that shall precede it the question of the disciples is answered. But Jesus had connected with the terrors of these times of destruction that should befall Judæa the promise of His return; and it is for this reason that Mark here gives us, on the basis of the oldest tradition, the only longer address of Jesus in his gospel, in order to strengthen the hope for His return, which in his days had begun to waver.

But this time of tribulation, which shall spread over 21 Judæa, is also the time of tribulation prophesied in v. 9-13 as impending over the faithful, and then attaining its greatest severity; and it is accordingly pointed out by Mark in v. 20 that, by the shortening of this time the trial shall be prevented from becoming so great that even the faithful fall away. Therefore Jesus warns the disciples that they are not in those terrible times to permit themselves to be deceived by premature announcements of the return of the Messiah who is to deliver them from their trials. For then it will

Christ ; or, Lo, there ; believe <sup>1</sup> it not : (22) for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. (23) But take ye heed : behold, I have told you all things beforehand.

(24) But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, (25) and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. (26) And then shall they see the Son of man coming in clouds with great power and glory. (27) And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

(28) Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye

<sup>1</sup> Or, *him*.

22 be reported that He is here and is there. But this will not only be declared by a man here and there, but false prophets will arise, who confirm their declarations by signs and wonders, so that, if it were  
 23 possible, they would deceive the very elect. And even if the unwavering faithfulness of God, who has chosen them, shall protect them against falling away, yet Jesus would do what He can to warn by His predictions against such false announcements of His return  
 24 (cf. Matt. xxiv. 24 sqq). But only in the days that shall follow this great distress will the return of the Son of Man take place with the infallible signs of the destruction of the world, as this has been prophesied in Matt. xxiv. 29-30. This is the end, at which time it has been prophesied in xiii. 13, that those who shall have been faithful to the end are to be saved, when He shall cause His angels to gather them from the ends of the earth, when the vault of heaven, sinking down  
 28 over them, shall enfold them (Matt. xxiv. 31). By the parable of the fig-tree (Matt. xxiv. 32-33), Jesus points out how it will be possible to know by the com-

know that the summer is nigh ; (29) even so ye also, when ye see these things coming to pass, know ye that <sup>1</sup> he is nigh, even at the doors. (30) Verily I say unto you, This generation shall not pass away, until all these things be accomplished. (31) Heaven and earth shall pass away : but my words shall not pass away. (32) But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

(33) Take ye heed, watch <sup>2</sup> and pray : for ye know not when the time is. (34) *It is as when* a man, sojourning in another country, having left his house, and given authority to his <sup>3</sup> servants, to each one his work, commanded also the porter to watch. (35) Watch therefore : for ye know not when the lord

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<sup>1</sup> Or, *it*.

<sup>3</sup> Gr. *bondservants*.

<sup>2</sup> Some ancient authorities omit *and pray*.

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ing of the time of distress prophesied in v. 14-20, that the return of the Messiah may be expected as a certainty. The present generation will live to see this, 30 even if the knowledge of the day and hour has 32 been reserved by God for Himself. Therefore the address closes with an admonition to be watchful. For the very reason that nobody knows what mo- 33 ment God has appointed, they are to be ready at all times for the return of the Lord, who comes to judge whether they have been faithful to the end or not. It is as though a human master had gone on a journey, and before leaving his house had entrusted each of his servants with a special commission to do the work assigned to him by their master. In this way Jesus has entrusted to the four apostles, to whom He is speaking, the guidance and the care of His congregation ; and it is to be their duty at all times to do this work. For they know as little when the Lord comes 35 to demand an accounting from them as a doorkeeper knows whether his master will return in the late evening (i. e., between 9 and 12), or at the cockerow (i. e., about 3 a. m.), or at early dawn (i. e., between 3

of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning ; (36) lest coming suddenly he find you sleeping. (37) And what I say unto you I say unto all, Watch.

XIV Now after two days was *the feast of the passover* and the unleavened bread : and the chief priests and the scribes sought how they might take him with subtlety, and kill him : (2) for they said, Not during the feast, lest haply there shall be a tumult of the people.

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36 and 6). At all events, He will come suddenly ; and it dare not be that He finds the doorkeeper asleep, as little as the Lord dare find them neglectful of their  
37 duty when He returns. But this warning to be watchful is intended not only for these four, but for all the disciples ; for to each the Lord has assigned a duty to perform until He returns. And God has not informed them of the day and the hour of the return of Jesus, to this very end, namely, that His disciples may keep themselves ready at all times, and not become negligent in the performance of their disciple duty.

- 1 The seventh part of the gospel, which is devoted to the story of the passion, begins by informing us of the fact that Jesus went up to Jerusalem on the feast of the Passover, which was followed by the days upon
- 2 which only unleavened bread dare be eaten. It was now three days before the feast, when the leaders of the people began to search for ways and means to put Him to death. But so much, as was seen from xii. 17, was already clear, that taking Him prisoner, which was necessary for the consummation of their plot, could only be done secretly ; since if it were done on the festival, in the presence of a multitude that favored Him, this would surely result in a tumult, which would deliver Him out of the hands of His enemies and make Him a king. Then as a matter of necessity the Romans would interfere, and this would make an end of their (the



(3) And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having <sup>1</sup>an alabaster cruse of ointment of <sup>2</sup>pure nard very costly; and she brake the cruse, and poured it over his head. (4) But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? (5) For this ointment might have been sold for above three hundred <sup>3</sup>shillings, and given to the poor. And they murmured against her. (6) But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. (7) For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

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<sup>1</sup> Or, a flask.

<sup>2</sup> Gr. *liquid nard*.

<sup>3</sup> See marginal note on ch. 6. 37.

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Jewish leaders') power. Here we can plainly see how Mark, according to his usual custom, inserts the story of His anointing only for the purpose of explaining that at the time when the leaders of the people were yet deliberating unsuccessfully how to put Jesus to death, He Himself clearly foresaw His death impending in the near future. The first Evangelist has followed <sup>3</sup> him in this (cf. Matt. xxvi. 4 sqq.), and from him we have already heard that during the evening meal at Bethany a woman anointed Him. Here we only hear in addition to this that the ointment she used consisted of pure, that is unadulterated, and therefore costly, nard, and that she broke the alabaster box because she would use the entire contents, and did not intend to employ a vessel that had been sanctified in such a way for profane purposes. And further, we are <sup>4</sup> told here that those who so severely rebuked the woman for her wastefulness, and who are not mentioned by name in the oldest tradition, estimate the <sup>5</sup> value of the ointment at three hundred denarii. Jesus, <sup>6</sup> however, who directs them not to interfere with the woman, expressly explains that they always have with them the poor, for whose benefit they wanted the nard to be sold, but that this woman had only this oppor-

(8) She hath done what she could ; she hath anointed my body beforehand for the burying. (9) And verily I say unto you, Wheresoever the <sup>1</sup>gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

(10) And Judas Iscariot, <sup>2</sup>he that was one of the twelve, went away unto the chief priests, that he might <sup>3</sup>deliver him unto them. (11) And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently <sup>3</sup>deliver him *unto them*.

<sup>1</sup> See marginal note on ch. 1. 1.

<sup>2</sup> Gr. *the one of the twelve*.

<sup>3</sup> See ch. 3. 19.

tunity of anointing His body beforehand for His  
 9 burial (cf. Matt. xxvi. 8-12). So certain is He that His death is impending in the immediate future that this anointing is regarded by Him as an embalming of His body. He promised to the woman an enduring remem-  
 10 brance for her service. And now Mark returns to the story begun in xiv. 1-2, because just at this time when the leaders could not discover how to put Him to death, an entirely unexpected way was opened to them, which would enable them to carry out their murderous purpose. This way was, that one of the Twelve, who in iii. 19 was already designated as the one should betray Jesus into the hands of His enemies, appeared in this gathering and really offered  
 11 so to do. In great delight at this, they strengthened him in his purpose by the promise of money if he would carry out this proposal ; for now the means had been found by which to lay hands on Jesus by trickery, and even at the feast, an occasion on which the presence of Jesus furnished the best opportunity to take Him prisoner. For now this could take place secretly without any fear of a tumult among the people ; for the consummation of which plan Judas was only waiting for a good opportunity.

12 Now on the first day of unleavened bread (cf. Matt.

(12) And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? (13) And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water : follow him ; (14) and wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? (15) And he will himself show you a large upper room furnished *and* ready : and there make ready for us. (16) And the disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

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xxvi. 17), on which the Passover lamb was to be killed, so that the solemn Passover meal could be eaten in the evening, the disciples asked Jesus where they should prepare for it. If, however, Jesus desired to partake of this feast with His disciples without being disturbed, it would not do for Judas to discover the house in Jerusalem in which it was to be celebrated, lest he should seize the opportunity of apprehending Jesus during the meal. Accordingly, Jesus, who 13 perfectly understood the plan of Judas, had already come to an understanding with a guest-friend in the city. It was not necessary for Him to inform the disciples which house this was, since the guest-friend was to send a servant to meet the two disciples, whom Jesus had sent into the city, and this servant they would be able to recognize from the fact that he was carrying a water pitcher. This servant was instructed 15 to take them to his house, where he would show them the upper room fully prepared with the necessary couches for the meal ; and here they were to be permitted to prepare the Easter lamb and what belonged to it, for Jesus. When this had been done, Jesus, as 16

(17) And when it was evening he cometh with the twelve. (18) And as they <sup>1</sup>sat and were eating, Jesus said, Verily I say unto you, One of you shall <sup>2</sup>betray me, *even* he that eateth with me. (19) They began to be sorrowful, and to say unto him one by one, Is it I? (20) And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. (21) For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is <sup>2</sup>betrayed! good were it <sup>3</sup>for that man if he had not been born. (22) And as they were eating, he took <sup>4</sup>bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. (23) And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. (24) And he said unto them, This is my blood of the <sup>5</sup>covenant, which is poured out for many. (25) Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>1</sup> Gr. *reclined*.<sup>2</sup> See marginal note on ch. 3. 19.<sup>3</sup> Gr. *for him if that man*.<sup>4</sup> Or, *a loaf*<sup>5</sup> Some ancient authorities insert *new*.

soon as the festal evening had arrived, went there with  
 17 the Twelve. Mark reports only two incidents in connection with the meal, as he shows by the introductory  
 18 words, which in both cases are the same. The first is that Jesus explicitly predicts that one of the Twelve who was united to Him by the closest possible bonds, that of being a table companion, was to betray Him  
 19 into the hands of His enemies. We know already from Matt. xxvi. 21, 22 the consternation of the disciples at this announcement, for they one after the other de-  
 21 clared that it was not he. But Jesus could only repeat that it still was one of them, and that one who should dip into the bowl with Him, as also His intense aversion to one who could abuse this close bond of communion so shamefully, on the ground of the words found  
 22 in Matt. xxvi. 24. The second memorable episode was the solemn breaking of the bread, which Jesus declares to be the founding of a covenant through His blood  
 25 (cf. Matt. xxvi. 27, 28). The words, too, of Jesus, with

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

(27) And Jesus saith unto them, All ye shall be <sup>1</sup>offended : for it is written, <sup>2</sup>I will smite the shepherd, and the sheep shall be scattered abroad. (28) Howbeit, after I am raised up I will go before you into Galilee. (29) But Peter said unto him, Although all shall be <sup>1</sup>offended, yet will not I. (30) And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. (31) But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

(32) And they come unto <sup>3</sup>a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I

<sup>1</sup> Gr. *caused to stumble*.

<sup>2</sup> Gr. *an enclosed piece of ground*.

<sup>3</sup> Zech. xlii. 7.

which He declares that this is His last meal, we know already from Matt. xxvi. 29, and also the conversation with the disciples on the way to the Mount of Olives (Matt. xxvi. 30-35), only that we are informed at this place that the words in which Jesus announced to 27 Peter that he would betray Him, stated more particu- 30 larly how this would take place, namely, before the second crowing of the cock should announce the coming of the morning. Mark, also, in his more picturesque way, describes how Peter with each new assertion seeks to surpass the preceding, declaring that he would not 31 betray the Master, even if he had to go into death for Him, and how the disciples then, one after the other, gave the same assurance.

We have already heard in Matt. xxvi. 36 sqq. that Jesus, leaving His other disciples sitting at the entrance of Gethsemane, withdrew with His three confidants further into the garden, there to pray, and that here for the first time the terror at the thought of the approaching crisis and the anxious unrest on account of the uncertain sufferings that awaited Him, overwhelmed Him. In His own sadness He had asked the three to 32

pray. (33) And he taketh with him Peter and <sup>1</sup>James and John, and began to be greatly amazed, and sore troubled. (34) And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. (35) And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. (36) And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. (37) And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? (38) <sup>2</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (39) And again he went away, and prayed, saying the

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<sup>1</sup> Or, *Jacob*.

<sup>2</sup> Or, *Watch ye, and pray that ye enter not*.

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remain there and to watch; and Mark describes that He, going only a little further on, again and again casts Himself down on the ground praying that, if at all possible, the hour that was to bring the terrible sufferings might pass without them. What the disciples heard of the earnest prayers of Jesus, Mark summarizes  
 33 in his words. He had petitioned the Father, with the Abba cry, which His congregation had learned from Him; He had appealed to the omnipotence of God, which surely could find another way to accomplish the  
 34 divine purpose; He had spoken of the cup of suffering which the Father had placed before Him; but in each instance He had declared His willingness to submit to  
 37 the Father's will. In this case it is Peter, the source of our Gospel writer, to whom alone Jesus, when He returns, addresses the word of reproof, "Peter, sleepest thou?" and asks if he cannot watch with Him a single hour. He had expected the fulfilment of His request from the energetic disciple, whom He here addressed with his proper name, and not with that given him by  
 38 Himself (iii. 16.). But the earnest admonition to be  
 39 watchful is addressed to all the disciples in general. So much does the report of Mark enter into the details

same words. (40) And again he came, and found them sleeping, for their eyes were very heavy ; and they knew not what to answer him. (41) And he cometh the third time, and saith unto them, <sup>1</sup>Sleep on now, and take your rest : it is enough ; the hour is come ; behold, the Son of man is <sup>2</sup>betrayed into the hands of sinners. (42) Arise, let us be going : behold, he that <sup>2</sup>betrayeth me is at hand.

(43) And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. (44) Now he that <sup>2</sup>betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he ; take him, and lead him away safely. (45) And when he was come, straightway he came to him, and saith, Rabbi ; and <sup>3</sup>kissed him. (46) And they laid hands on him, and took him. (47) But a certain one of them that stood by drew his sword, and smote the <sup>4</sup>servant

<sup>1</sup> Or, *Do you sleep on, then, and take your rest ?*

<sup>2</sup> See marginal note on ch. 8. 19.

<sup>3</sup> Gr. *kissed him much.*

<sup>4</sup> Gr. *bondservant.*

of what the disciples experienced that he briefly mentions that Jesus, when going a second time to pray, repeats His request, and naturally in the same words, 40 and that when He returns He finds the disciples sleeping, because their eyes were heavy and they knew not how to answer His silent reproof. They had become the victims of the weakness of the flesh, which they could not master. For this reason, no mention is made 41 of the third time that He withdrew, but only of His returning the third time, when He expressly states that it is enough ; that He needs their society, and therefore their watchfulness, no longer. That His desire to give 42 the disciples a little more time to rest is thwarted by the appearance of the watch is narrated in Matt. xxi. 45, sqq. Now we also see that it was Mark who speaks 45 of the arrest with deep indignation, and that, Judas, in order to point out to the watch with certainty who was to be arrested, meets Jesus with a hypocritical greeting and kiss. Then he places in contrast to the 47

of the high priest, and struck off his ear. (48) And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? (49) I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. (50) And they all left him, and fled.

(51) And a certain young man followed with him, having a linen cloth cast about him, over *his* naked body: and they lay hold on him; (52) but he left the linen cloth, and fled naked.

(53) And they led Jesus away to the high priest: and there

folly of one of those who had followed Jesus and had struck at the attacking party with the sword (Matt. xxvi. 51), the fact that Jesus, with the words found in Matt. xxvi. 55-56, describes the folly of these in arresting by force a man who had never attempted to avoid  
 50 arrest. But in connection with the flight of all the disciples, Mark adds a singular episode. In addition to the disciples there was present as a witness of these things a certain young man who had followed Jesus and His company from the house where they had taken their Passover supper. He, when the company started and he had by his curiosity been impelled to follow to see what would occur, had quickly seized a cloth, because he had already disrobed, and had stealthily followed them. He had yet hesitated a moment when all the other disciples had fled, because he hoped that they would pay no attention to him. But he was willing to confess that he was no more courageous than the rest. For when they tried to seize him he preferred to leave the cloth in the hands of his pursuers and to flee naked. In order to understand how it happened that the Gospel writer reports this episode, which was of no interest to anybody but to him who experienced it, it must be implied that Mark himself was this young man.

53 When Jesus was then led to the high priest, there



come together with him all the chief priests and the elders and the scribes.

(54) And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. (55) Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. (56) For many bare false witness against him, and their witness agreed not together. (57) And there stood up certain, and bare false witness against him, saying, (58) We heard him say, I will destroy this <sup>1</sup> temple that is made with hands, and in three days

<sup>1</sup> Or, *sanctuary*

gathered around him all the members of the Sanhedrin, who had at once been notified of the successful arrest. In this connection it becomes clear, that it was Mark, who from the beginning had in mind the experience of his authority, Peter, during the deliberation of this, the highest court; for he narrates how Peter, at 54 first timidly, then with greater courage, follows Jesus from a distance till he finds his way into the court of the palace of the high priest, and describes how he there sat with the servants and warmed himself at the fire (cf. Matt. xxvi. 38). Meanwhile the trial began before 55 the Sanhedrin by hearing the witnesses. Here we 56 are expressly told that many false witnesses appeared against Jesus (cf. Matt. xxvi. 59-60), but that their evidence was not valid, because it did not agree, as was expressly demanded by the Mosaic law (Deut. xvii. 6). Then several false witnesses came forward, who had 57 themselves heard that Jesus had spoken the word about demolishing the temple (cf. Matt. xxvi. 61). Mark explains that Jesus had spoken of the temple of 58 the new congregation of God not made with hands, in which God is to dwell in a higher sense of the term than in the temple made by the hands of men; and in this sense had pledged to destroy this profane sanctuary and to erect one that was much more exalted.

I will build another made without hands. (59) And not even so did their witness agree together. (60) And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (61) But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? (62) And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. (63) And the high priest rent his clothes, and saith, What further need have we of witnessses? (64) Ye have heard the blasphemy: what think ye?

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- 59 And however heavy the charge may be in this perverting of the word of Jesus in John ii. 19, even as it is interpreted by the Evangelist, yet the exact words which the different witnesses pretend to quote from actual hearing of them, agreed so little, that they did not constitute a ground for condemning Jesus. Then the high priest commanded Jesus to reply to the testimony against Him (cf. Matt. xxvi. 62), in the hope of inducing Him to make some unfortunate utterance by which  
 60 they could catch Him; but when Jesus refused to comply, nothing finally remained, but to bring up the question, with which they could have begun at once, if they had had any hope on the basis of Jesus' conduct so  
 61 far, of receiving a sound, direct answer. The high priest in asking Him if He is the Messiah, implied that the latter was the Son of the Blessed One, which no ordinary person could claim to be; but which nobody  
 62 who had a right to it, could refuse to state. And this time Jesus gives a plain and clear answer, directing attention to the future, which would prove the correct-  
 63 ness of His claim (cf. Matt. xxvi. 64); upon which, as is reported by Matt. xxvi. 65-66, He was unanimously con-  
 64 demned to death. At this point certain individuals spat upon Him, and after covering His face, asked Him in derision, who it was that struck Him, and to announce

And they all condemned him to be <sup>1</sup>worthy of death. (65) And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with <sup>2</sup>blows of their hands.

(66) And as Peter was beneath in the court, there cometh one of the maids of the high priest; (67) and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even Jesus*. (68) But he denied, saying, <sup>3</sup>I neither know, nor understand what thou sayest: and he went out into the <sup>4</sup>porch; <sup>5</sup>and the cock crew. (69) And the maid saw him, and began again to say to them that stood by, This is *one* of them. (70) But he again denied it. And

<sup>1</sup> Gr. *liable to*.

<sup>2</sup> Or, *strokes of rods*

<sup>3</sup> Or, *I neither know, nor understand: thou, what sayst thou?*

<sup>4</sup> Gr. *forecourt*. <sup>5</sup> Many ancient authorities omit *and the cock crew*.

how this one whom He did not see was to be punished, The further statement is made that the servants, into 65 whose charge He had now again been put, had the boldness to strike Him with their fists when they receive Him. With this the narrative again returns to 66 Peter, who sat in the court below, while the trial was being conducted in the upper room of the palace of the high priest. As in Matt. xxvi. 69, it is one of the maids of the high priest, who thinks that she recognizes Peter as one of the companions of the Nazarene, of that Jesus who is being tried, and stated this as she saw him standing in the light of the fire when he was warming himself. But Peter simply expresses his 68 great surprise at the question, which he maintains he cannot even understand. And the same maid 69 repeats her assertion that he is one of the companions of Jesus, when she sees him after he had retired to the outer court and was standing there with others; and this time he does not dare to lie directly. Instead, 70 however, of making use of this opportunity to make good his wrong-doing by an open confession, he continues, as Mark reports, his prevaricating denial. While doing this, some of those around him begin to

after a little while again they that stood by said to Peter, Of a truth thou art *one* of them ; for thou art a Galilæan. (71) But he began to curse, and to swear, I know not this man of whom ye speak. (72) And straightway the second time the cock crow. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. <sup>1</sup> And when he thought thereon, he wept.

XV And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and de-

<sup>1</sup> Or, *And he began to weep.*

notice him more closely and with a greater positiveness to maintain that he was a disciple, since, in addition to the fact, that the maid felt sure that she had recognized him, he, like all of Jesus' followers, was a Galilæan, which they can in this case also recognize by his dialect. And now he goes to the extreme, described so impressively already in Matt. xxvi. 74, of beginning to wish himself accursed if he knew the man of whom they were speaking. And as just at this moment the second crowing of the cock announced that the day was breaking, Peter remembered the prediction of Jesus. It certainly is a gross misunderstanding of the incident, when a later copyist states that after the first denial the cock crowed for the first time. For Jesus had spoken of the second crowing of the cock only in contradistinction from the first, which generally occurs at midnight. Our narrative closes with the statement that Peter, as soon as he called to mind the word of Jesus and became conscious of what he had done, began to weep bitterly; naturally these were bitter tears of repentance that he shed.

- 1 Since the morning broke with the crowing of the cock on which it was permitted to come before the Procurator with business matters, there at once follows, since the condemnation had taken place during the

livered him up to Pilate. (2) And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. (3) And the chief priests accused him of many things. (4) And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. (5) But Jesus no more answered anything; insomuch that Pilate marvelled.

(6) Now at <sup>1</sup>the feast he used to release unto them one prisoner, whom they asked of him. (7) And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. (8) And the multitude went up and began to ask him to do

<sup>1</sup> Or, a feast.

denial of Peter, the transfer of the prisoner to the governor, as is narrated in Matt. xxvii. This could indeed not take place, as is stated by Mark, without a decision to this effect having been found, through which that official was to be induced to have Him put to death. He also emphasizes the fact, that they, in order not to leave the governor in doubt on the state of affairs, all came together with the fettered Jesus to the Procurator, the hearing being before Pilate as we know already from Matt. xxvii. 11-14, when the Evangelist tells the 2 same story that Mark does. But we hear at this place 5 more accurately concerning that Barabbas, whose name 6 afterward plays such a fateful rôle. He had been a rebel, who in connection with an insurrection, together with his fellow conspirators, had committed murder, and for that reason lay in chains. Mark evidently 7 mentions this fact, for the purpose of showing that Pilate could not possibly have conceived the thought that they would ask him to let this man go. We hear in this connection that the question of the Paschal amnesty was not brought forward by the governor at all, but by the people, who came in great masses to the 8 castle, and demanded that Pilate should do according to his custom. Without a doubt this demand was very

as he was wont to do unto them. (9) And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (10) For he perceived that for envy the chief priests had delivered him up. (11) But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. (12) And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? (13) And they cried out again, Crucify him. (14) And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. (15) And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

(16) And the soldiers led him away within the court, which is the <sup>1</sup>Prætorium; and they call together the whole <sup>2</sup>band.

<sup>1</sup> Or, *palace*.

<sup>2</sup> Or. *cohort*.

welcome to Pilate, as he was convinced that the wishes of the people demanded that Jesus be freed, whose  
 9 appellation as the King of the Jews he regarded as only  
 10 a mark of honor bestowed by the people, but which had  
 aroused the jealousy of the high priests against Him.  
 But when he then proposed to them to let Jesus go  
 11 free, the high priests cajoled the people into declining  
 this proposal and asking for the freedom of Barabbas.  
 This demand already they must have made with loud  
 outcries; for when Pilate a second time makes an appeal  
 for Jesus, asking what he is to do with the King of the  
 12 Jews, they demand with an outcry His crucifixion.  
 13 We saw already in Matt. xxvii. 20 sqq. that the people  
 did this only in obedience to their leaders, and that,  
 after Pilate had drawn attention to the innocence of  
 Jesus, they repeated vociferously the fanatical demand.  
 14 In this way the trial before the governor comes to  
 15 an end with the decision of yielding to the wishes of  
 the people, as this he does according to Matt. xxvii. 26.  
 16 Here it becomes perfectly clear, that the locality  
 where the mockery took place (Matt. xxvii. 27-30), was

(17) And they clothe him with purple, and plating a crown of thorns, they put it on him ; (18) and they began to salute him, Hail, King of the Jews ! (19) And they smote his head with a reed, and spat upon him, and bowing their knees<sup>1</sup> worshipped him. (20) And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

(21) And they<sup>2</sup> compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.

(22) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (23) And they offered

<sup>1</sup> See marginal note on ch. 5. 6.

<sup>2</sup> Gr. *impress*.

the inner court of the castle, which Mark calls the barracks of the Roman cohort, because it was quartered in the neighboring building. Mark describes vividly how 18 the soldiers greet Jesus in the mocking caricature as 19 the King of Jews, first maltreat Him, and then spit on Him, and then in mockery again show Him the deepest reverence. Here too we are informed that the name of the man, who because he happened to be coming from the field, was forced to carry the cross for Jesus, who in the meanwhile had again received back His garments and was being led to the place of crucifixion, has been retained in the memory of the Evangelist. It was that 20 Simon of Cyrene, who was the father of two Christians 21 well known to the readers of Mark, whose most cherished remembrance it was that their father had been privileged on His way to His death, to give some relief 22 to Jesus. In the same way we read that the drink that 23 was given to Jesus when He had arrived at the place of crucifixion, was a wine mixed with myrrh, and therefore benumbing, the object being to make Him insensible to the pains of the crucifixion, but which Jesus for this reason refused to drink, because He wanted to enter upon His sufferings with a clear mind. In connection with the distribution of His garments, after the cruci-

him wine mingled with myrrh: but he received it not. (24) And they crucify him, and part his garments among them, casting lots upon them, what each should take. (25) And it was the third hour, and they crucified him. (26) And the superscription of his accusation was written over, THE KING OF THE JEWS. (27) And with him they crucify two robbers; one on his right hand, and one on his left.<sup>1</sup> (29) And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the <sup>2</sup> temple, and buildest it in three days, (30) save thyself, and come down from the cross. (31) In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; <sup>3</sup> himself he cannot save. (32) Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

(33) And when the sixth hour was come, there was darkness over the whole <sup>4</sup> land until the ninth hour. (34) And at the

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<sup>1</sup> Many ancient authorities insert ver. 28, *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Lk. 22. 37.  
<sup>2</sup> Or, sanctuary.      <sup>3</sup> Or, can he not save himself?      <sup>4</sup> Or, earth.

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24 fixation (Matt. xxvii. 35), it is noted, that lots were cast for them, as to which each of the watchers at the crucifixion was to receive as his share. When it is stated that the hour of the crucifixion was the third, it is  
25 clear from the manner of Mark in dividing the whole day of Jesus' death according to quarters, that this can mean only the second, or from 9 to 10. Concerning the  
26 crucifixion itself, there is yet mention made of the inscription, which here is stated to have been simply that  
28 Jesus was the King of the Jews, as also of the fact that two murderers were crucified with Him (Matt. xxvii. 37-38); for the reference to Is. viii. 17 (cf. Luke xxii. 37), is not a part of the oldest text. The mocking after  
29 He had been crucified we know from Matt. xxvii. 39-44, where already, following Mark, it is narrated, that during the third quarter of the day a deep darkness prevailed over the whole earth, at the conclusion of which  
33  
34 the final death sigh of Jesus was heard. (Matt. xxvii. 45-46). Here we are also informed, that the man who



ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, <sup>1</sup>My God, my God, <sup>2</sup>why hast thou forsaken me? (35) And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. (36) And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. (37) And Jesus uttered a loud voice, and gave up the ghost. (38) And the veil of the <sup>3</sup>temple was rent in two from the top to the bottom. (39) And when the centurion, who stood by over against him, saw that he <sup>4</sup>so gave up the ghost, he said, Truly this man was <sup>5</sup>the Son of God.

(40) And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of <sup>6</sup>James the <sup>7</sup>less and of Joses, and Salome; (41)

<sup>1</sup> Ps. xxii. 1.    <sup>2</sup> Or, *why didst thou forsake me?*    <sup>3</sup> Or, *sanctuary*.

<sup>4</sup> Many ancient authorities read *so cried out, and gave up the ghost*.

<sup>5</sup> Or, *a son of God*.    <sup>6</sup> Or, *Jacob*.    <sup>7</sup> Gr. *little*.

in compassion offered Jesus something to refresh Him, answers to the rude pleasantry of the others, only that they may not prevent him from doing this service. He 35 wants to keep Him alive only long enough to see if the 36 Elias, who has been called by Him, will really appear, and take Him from the cross. Of the signs that took place at the death of Jesus, Mark mentions only the rending of the veil of the temple (Matt. xxvii. 50-51). 38 But of special significance is still the impression which the Roman captain, who stood opposite the cross and could accordingly watch the dying Jesus closely, received. For while those that are crucified generally die 39 of exhaustion, he saw in the loud cry with which Jesus died, a sign that He was really the Son of God. In this way the gospel closes with the confession, which, Mark, according to i. 1, wanted to establish by it, and which now even a heathen man must confirm. From this it appears, that all that yet follows is to be regarded only as an appendix to the gospel.

The appendix treats of the experience of several 40 women, which goes beyond the earthly life of Jesus. 41

who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.

(42) And when even was now come, because it was the Preparation, that is, the day before the sabbath, (43) there came Joseph of Arimathæa, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.

(44) And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. (45) And when he learned it of the

\* Many ancient authorities read *were already dead*.

These are the same that are mentioned in Matt. xxvii. 55, 56, as those who had served Jesus in Galilee and had followed Him to Jerusalem. They had from a distance been witnesses of the death of Jesus, and from them no doubt Mark learned many of the things that he reports on this subject. From them, too, he received the account of the burial of Jesus, which must be narrated first, because the experiences of the women are connected with this. Here we are informed that Joseph of Arimathæa (Matt. xxvii. 37), was a member of the Sanhedrin, who for this reason was not a regular disciple of Jesus, but yet belonged to those, who, like all the pious in Israel, were waiting for the kingdom of

43 God, and for this reason wanted to show the last honors to Him who had lived and died for this hope of Israel. There was need of haste, as it was already late in the afternoon (3-6 o'clock), and the day of Jesus' death was a Friday, with the close of which the Sabbath began, on which nothing could be done for the burial of the dead. On account of his official position Joseph could venture to go to the governor with the request for the  
44 body of Jesus. The governor was indeed astonished at this, because people that are crucified die slowly, and it accordingly seemed doubtful to him, if this could already  
45 be the case with Jesus. But after he had learned of the

centurion, he granted the corpse to Joseph. (46) And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb, (47) And Mary Magdalene and Mary the *mother* of Josès beheld where he was laid.

**XVI** And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. (2) And very early on the first day of the week, they come to the tomb when the sun was risen. (3) And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? (4) and looking up, they see that the stone is rolled back: for

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centurion, who had command of the guard, that Jesus had been some time already dead, he grants the request of Joseph, and as it appears, without taking any money for this. Now new linen was bought in a hurry, in order to wrap in it the body that had been taken from the cross; and it was laid into a tomb in the rocks, which was closed with a stone, according to Matt. xxvii. 39--60. The women must have heard of this burial; for on the same evening the two Marys go to that place in order to look at it carefully. For now their work is to begin by embalming the beloved dead. Of course this could be done only after the Sabbath had passed by, but after that, they go at once with Salome to buy the necessary aromatic herbs and mix 1 these into a salve. On the first dawn of the Sunday we find them on their way to the tomb, but naturally with anxious thoughts as to who would roll away the stone 2 for them, which, as they saw the day before, covered 3 the entire entrance to the tomb. But as they came near enough to the tomb to see it by the first rays of the sun, they noticed that the stone, which was large 4 enough to be seen from a distance, was no longer on the entrance of the tomb, but lay at the side. Now fol-

it was exceeding great. (5) And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. (6) And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! (7) But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he

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- 5 lows their Easter experience with which Mark wanted to close his gospel, because from this the message of joy dates, which his gospel is to confirm. The women entered the tomb and it was empty. In a constant change of imagery the women describe the heavenly vision, through which they were confirmed in the blessed certainty of the Easter revelation. Now it is a  
6 youth in flowing white garment, who quiets their first fright by the good news, that Jesus is risen. He is no more in the tomb; the place where His body lay is  
7 empty. But to them the command is given to tell both disciples and particularly Peter, that the hour had come when the words spoken by Jesus in Matt. xxvii., 5, sqq., are to be fulfilled. He who had been a witness of what Mark had reported concerning the earthly life of Jesus, was also to be the first witness of His heavenly life. That which the Evangelist had reported of this heavenly revelation in the words of men, could of course become clear to the women only gradually. At first they trembled and were amazed, when instead of the beloved body they saw a heavenly vision in the empty tomb, at the sight of which a human being cannot but be filled with fear. Therefore they fled from the tomb and did not dare to say anything to anybody about what they have seen and heard. But that they did this later is proved by the fact that our gospel reports these things. But the fact that the gospel closes with the statement that they did not at that time do what

said unto you. (8) And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

(9) Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. (10) She went and told them that had been with him, as they mourned and wept. (11) And they, when they heard that he was alive, and had been seen of her, disbelieved.

(12) And after these things he was manifested in another form unto two of them, as they walked, on their way into

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<sup>1</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

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had been commanded them from the empty tomb, can only be understood, on the supposition that at once certain events happened that made this necessary. These events are the appearances of the risen Lord; but these do not belong to the earthly life of Jesus, which Mark purposed to report. In the appearances, He who by His resurrection was exalted to a heavenly life, revealed Himself to His disciples in visible form, in order to make them certain of His eternal life in the body.

Later copyists were not satisfied with the close 9 of the gospel, because they thought that the story of Jesus' appearances should be inserted. They accordingly added three of these on the basis of the reports of the other Evangelists. The first was the one received by Mary Magdalene, according to John xx. 14-18, and she personally is described more particularly accord- 10 ing to Luke viii. 2. The fact that the disciples did not believe her message, the narrator concludes from the fact that at different places the gospel reports that doubts were raised which were quieted only by the actual appearance of the Risen One Himself. For this reason this is expressly stated to have been the case with the two disciples of Emmaus, of whom Luke xxiv.

the country. (13) And they went away and told it unto the rest: neither believed they them.

(14) And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. (15) And he said unto them, Go ye into all the world, and preach the <sup>1</sup>gospel to the whole creation. (16) He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (17) And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with <sup>2</sup>new tongues; (18) they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

<sup>1</sup> See marginal note on ch. 1. 1.    <sup>2</sup> Some ancient authorities omit *new*.

12 13-35 speaks, and the appearance of Jesus on this occasion is evidently intended for the second. For that He appeared to them in a different form than that in which they were accustomed to see Him, follows from this, that they did not know Him. To this is added the appearance in the presence of the Twelve on Easter evening, as in Luke xxiv. 36-43, in which instance Jesus was compelled to chide their unbelief and declares that this comes from the hardness of their hearts. Finally the narrator summarizes all that Jesus after His resurrection said to His disciples, after 15 the manner of Matt. xxviii. 19, only that sending them 16 out to all the nations is not regarded as a baptismal command, but as an exposition of the doctrine that the believer, if he has sealed his faith by baptism, can be saved, while the unbeliever would surely be condemned. In the place of the promise of the gracious presence of the exalted Christ (Matt. xxviii, 20), there follows a list of signs, by which He will confirm in a miraculous manner the preaching of His believers. The driving out of the devils and the speaking with tongues, which were known from 1 Cor. xiv, and the healing of the sick by the laying on of hands, probably

(19) So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. (20) And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

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stand in some connection with special experiences, that they, without suffering thereby, can take serpents in their hands (cf. Acts xxviii. 3-5), and can even drink a poison cup. The conclusion is made by a reference 19 to the fulfilment of these promises, for only He, who 20 after His resurrection and Ascension to heaven, i. e. after He has received His full power to govern the whole world, could in this way co-operate with the preachers of the gospel, that He would confirm their message of redemption by the signs and wonders which He caused to accompany His preaching.