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

"BEHOLD MY SERVANT" (Isa. 42:1).

(Introduction.)

B1  | 1. 1-8. THE FORERUNNER.
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For the New Testament and the order of the Books, see Ap. 95.
For the Inter-rotation of the Four Gospels, see the Structure on p. 1804.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words used only in Mark, see some 70 recorded in the notes.

Mark is a Roman (Latin) surname. His Hebrew forename was John (Acts 12.12). He was a cousin of Barnabas (Col. 4.10). His mother’s name was “Mary” (Acts 12.13; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4.28; 12.12; 15.5, 13; 16.37-39. Col. 4.10. 2 Tim. 4.11. Philon. p. 21. 1 Pet. 5.13).

Mark was not the young man mentioned in ch. 14.61-62. See the notes there. His Gospel was not derived, as alleged, from any human sources; such assertions are at best only conjectures. It was given to him, as Luke’s Gospel was given to him, “from above” (Luke 1.1). This excludes all theories about “copying” and human “inditing” and “transcribing.” There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah’s Servant and not by the conflicting and uncertain speculations as to the “sources” of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as “Lord” in the other three Gospels 73 times; by His disciples 87 times, and by others 88 times (6 of which are rendered “Sire”); He is addressed as such in the Gospel of Mark, only twice; once by the Woman (a Greek or Gentile), 7.25, where it should be rendered “Sire”; and 9.24, where “Lord” is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 185, note 8). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist only twice (16.15, 20), but that was after His ascension into heaven.

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

How the disciples were sent forth “two and two” (6.7);
How the centurion “stood by, over against” the Lord (15.29);
How the people were made to sit “in ranks” (6.10);
How the Lord went to pray (1.28);
How He withdrew “to the sea” (6.1); and how He “sat in the boat, on the sea.” (4.1);
How He was in the stern, asleep on a pillow (4.38); how He sat (12.11; 18.3).

We are told also of the fear, astonishment, and awe of the disciples (4.41; 6.51; 10.24, 26); and of the effect of the Lord’s words and works on the People (2.2; 3.10, 20; 4.1; 5.21, 31; 6.21, 25; 8.1).

The activities and movements of “Jehovah’s Servant” are always prominent, from the very beginning; which, without any prologue, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1.27, 31; 2.12; 5.19; 5.29; 6.56; 7.37); and on the other the depth of His feelings as man—His fatigue, &c. (4.38; 11.12; 14.34); His sympathies and compassion (8.34; 8.2); His love (10.21); His compassion (4.38-40; 16.5); His seeking solitude (1.15; 6.25-27); His wonder (6.9); His grief (8.6); His sighing (7.31; 8.12); His anger and displeasure (5.5; 10.14). See note on “immediately” (1.12).

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

MARK.

1. 1-8 (A, p. 1581). THE FORERUNNER. (Introversion.)


1. 4-6. John. His mission.


\( \text{A} \) gospel= glad tidings. See note on Matthew (Title). Jesus Christ. See Ap. 98. XL.

\( \text{B} \) the Son of God. See Ap. 98. XV.

\( \text{A} \) It is written it has been written; i.e. it standeth written.

\( \text{B} \) proverbs. PL because it is a composite quotation Mal. 3. 1. Isa. 40. 3. See Ap. 107. II. 4.

\( \text{A} \) messenger=- angels.

\( \text{B} \) before Thy face. A pure Hebraism (cp. Amos 9. 1, 2). Unknown to pure Greek.

\( \text{A} \) before. Gr. pro. Ap. 104. xiv. which= who.

\( \text{B} \) before Thee. Omitted by L T T Tr. WH R.

\( \text{A} \) to the Lord. Ap. 68. VI. 1. A. 2. 3.

\( \text{B} \) did baptize= did come to pass John [was] baptizing.

\( \text{A} \) baptize= they came to pass. Gr. Ap. 116. I.

\( \text{B} \) baptize= they were proclaiming, or heralding. Ap. 121. 1.

\( \text{A} \) repentance. See Ap. 111. II. 1.

\( \text{B} \) for= resulting in. Gr. eis. Ap. 104. vi.

\( \text{A} \) sins. See Ap. 128. II. 1.

\( \text{B} \) went out= kept going out. Imperf. Tense.

\( \text{A} \) unto. Gr. pro. Ap. 104. xv. 5.

\( \text{B} \) into the land= country, or territory. Put by Fig. Metonomy (of Subject), Ap. 6, for the inhabitants.

\( \text{A} \) the river of Jordan. Occ. only in Mark.

\( \text{B} \) the river of Jordan. Occ. only in Mark.

\( \text{A} \) confessing. See Matt. 3. 4. their= their own.

\( \text{B} \) their= their own.

\( \text{A} \) saw= they had a garment woven of camel's hair. Not a skin, but a garment woven with camels' hair. Op. 2 Kings I. 11. about.

\( \text{B} \) Matt. 3. 4. wild honey. Plentiful then, and now.

\( \text{A} \) saying, etc. My beloved Son, in Whom I am well pleased.

\( \text{B} \) Gr. pnuema hagion (without Articles)='power from on high.' See Ap. 101. II. 14.

1. 8-11 (B, p. 1581). THE BAPTISM: WITH WATER. (Introversion.)

1. 9. The Lord. His coming to John.

1. 9-10. Seen. The heavens opening.

1. 11. Seen. The Dove descending.

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


10 straightway= immediately. See note on v. 15.


heavens. Plural. See note on Matt. 3. 9, 10. opened= parting or rending asunder.


the beloved. As in Matthew and Luke. I am well pleased= I have [ever] found delight.
1. 12, 13 (C, p. 1891). THE TEMPTATION: IN THE WILDERNESS. (Introversion.)

C | E | 12. The Spirit’s Compulsion.

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


1. 14-15. THE LORD’S FOURFOLD MINISTRY. (See Ap. 118.) (Introversion.)

1. 14-20. The First Period. Subject: The Proclamation of the Kingdom.

F | 1. 21-8. 30. The Second Period. Subject: The Proclamation of the Kingdom. His Person.

E | 8. 31-10. 22. The Third Period. Subject: The Rejection of the Kingdom.


1. 14-20 (E, above). THE FIRST PERIOD OF THE MINISTRY. THE KINGDOM PROCLAIMED. (Division.)

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


1. 18-20 (G, above). THE CALLING OF FOUR DISCIPLES. (Extended Alternation.)


b | 17. Their call.

a | 18. Their obedience.


C | 20-22. Their call.

C | 20-22. Their obedience.

19 walked = was walking. beside. Gr. para. Ap. 104. xii. 3. Simon and Andrew. See Ap. 141. casting a net. The word “net” is included and implied in the Verb. All the texts omit the Noun. into the sea. in. Gr. en, as in v. 2. 17 Come. This call explains Acts 1. 21, 22. The official mission comes later, in 3. 17, &c. to become fishers of men. The likeness is not conveyed by the Fig. Simile, or stated by Metaphor, but is implied by the Fig. Hypocatastasis. See Ap. 6.


20 He called. See note on “Come” (p. 17). ship = boat. with the hired servants. A Divine supplement in Mark. 21 Capernaum. See Ap. 169.


F | H | 1. 21-2. 12. Teaching and Miracles.

J | 1. 22-3. 29. Call of Levi.

H | 3. 33-13. Call of the Twelve.


H | 6. 18-8. 30. Teaching and Miracles.

1. 21-2. 12 (H, above). TEACHING AND MIRACLES. (Repeated Alternation.)

H | K | 1. 21, 22. Teaching. With authority as Lord.

L | 1. 32-34. Miracles: Unclean spirit (13-20); Fever (20-31); Many (32-14).

K | 1. 33-35. Teaching. and exercising authority.

L | 1. 40-45. Miracle: The Loaves.


21. A.D. 27

22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23 and there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, “Let us alone; what have we to do with Thee, Thou Son of the Most High God?”

25 And Jesus rebuked him, saying, “Hold thy peace, and come out of him.”

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

27 And they were all amazed, insomuch as they questioned among themselves, saying, “What is this? what new doctrine is this?” for with authority commandeth He even the unclean spirits, and they do obey Him.”

28 And immediately His fame spread abroad throughout all the region round about Galilee.

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

30 But Simon’s wife’s mother lay sick of a fever, and they told Him about her.

31 And He came and took her by the hand, and lifted her up; and immediately 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 diseased, and them that were possessed with devils.

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

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

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

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

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

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

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

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

41 And He, moved with compassion, put forth His hand, and touched him, and saith unto him, “I will; be thou cleansed.”

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

43 And He straitly charged him, and forbade him to tell it; saying, "See thou say nothing to any man.”

44 But His disciples’ tran. 1884
thing to any man: but go thy way, shew
thyself to the priest, and offer for thy cleansing
those things which Moses commanded, for a testimoni unto them."

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

K

2 And again He entered into Capernaum
(p. 1385)

after some days; and it was noised
that He was in the house.

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

L

3 And they come unto Him, bringing one
sick of the palsy, which was borne of four.

4 And when they could not come nigh
unto Him for the press, they uncovered the
roof where He was: and when they had broken
up, they let down the bed wherein the
sick of the palsy lay.

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

6 But there were certain of the scribes sitting
there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God alone?

8 And immediately when Jesus perceived
in His spirit that they so reasoned within themselves, He said unto them, Why reason
ye these things in your hearts?

9 Whether is it easier to say to the sick of the
palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of
man hath power on earth to forgive sins,
(He saith to the sick of the palsy.)

11 I say unto thee, Arise, and take up thy
bed, and go thy way into thy house.

12 And immediately he arose, took up the
bed, and went forth before them all; insomuch
that they were all amazed, and glorified God, saying, We never saw it on this fashion.

J M

(p. 1385)

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
Alpheus sitting at the receipt of custom,
and said unto him, Follow me. And he left all, and followed Him.

M d

(p. 1386)

15 And it came to pass that, as Jesus sat at meat in his house, many publicans and


2. noised. reported. that He was in the house. He is [gone] into the house [and is there].

3. in. Gr. eis (as above).

4. straightway. immediately. See note on 1. 12.

5. no room. no longer any room.

6. not. Gr. me. Ap. 105. II.

7. come. night unto. Gr. prosegeiō. Occ. only here in N.T.

8. press. The 1611 edition of the A.V. reads "for press".

9. press. crowd.


11. break it up. Gr. skarouno. Occ. only here and bed—couch, or pallet. Gr. krathaton, a Latin word. A poor man's bed. Not the same word as in 4. 21.


15. thy sins be forgiven thee. Thus proclaiming His
Dolity, being the second subject of His Ministry. See Ap. 119.


18. but God only. except One [that is] God.


20. immediately. A key-word of this Gospel, to mark
the activities of Jehovah's servant. See note on 1. 12.


23. II. 9.


25. Whether is it. Which is. . . .


27. the son of man. See Ap. 98. XVI. Thus setting forth His Person, which is the subject of this second period. See F, p. 1833; and Ap. 119. Cp. Matt. 8. 20.


2. 13-22 (J 1, p. 1883). THE CALL OF LEVI. (Division.)


14 Levi. Probably his former name before changing it to "Matthew". the gift of God (Matt. 9. 9). the son of Alpheus. Occ. only here (i.e. in connection with Levi) in N.T. Alpheus. Aramaic.


16 sat at meat. reclined [at table].

17 publicans = tax-gatherers.
MARK.

2. 15-22 (M², p. 1385). LEVIT'S FEAST.

(Revision)

M² | d | 15, 16. Question of Pharisees.
   | e | 17, Answer. Proverb.
   | f | 18-22. Question of John's disciples.
   | g | 23. Answer. Proverbs.

   sins also = sinners also sat.

16 And Pharisees and Tr. read "of the Pharisees". Ap. 120. II.

17 When Jesus heard it, He said unto them,
   "They that are whole have no need of the physician, but they that are sick: I come not to call the righteous, but sinners to repentance." (p. 1386)

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

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

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

21 No man also seweth a piece of new cloth on an old garment: else, the new piece which was sewn upon the old will make the garment worse.

22 And no man putteth new wine into old bottles: else the new wine will burst the bottles, and the wine will be spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that He went through the corn fields on the sabbath day;

and His disciples began, as they went, 'to pluck the ears of corn.

24 And the Pharisees said unto Him, "Behold, why do they on the sabbath day that is not lawful?"

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

26 How he went into the house of the high priest, and did eat the shewbread, which is not lawful to eat "but for the priests, and gave also to them which were with him?"

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

(Matthew and Luke). Occ. only in Mark. "Had need" is generic, and "was hungered" is specific (explaining the need).

26 In the days of... Gr. epi. Ap. 104. ix. 1. Ahiabhar. Called Ahimelech in 1 Sam. 21. 1; 22. 2, 11, 29; and Abiah in 1 Sam. 14. 3. The father and his son Ahiabhar must have had two names, as was frequently the case. And why not our own day? In 1 Sam. 8. 17, and 1 Chron. 12. 12, we have Ahimelech the son of Ahiabhar; and in 1 Sam. 22. 10 Abiah is the son of Abimelech (who was the son of Ahitub). There is no "confusion in the Heb. text". The Lord's enemies are the best witnesses of this, for they would not have missed such an opportunity of effective reply (see 3. 6). They knew what modern critics do not know: the shewbread. Refer to Pent. (Ex. 25. 30; 35. 12; 39. 36; Lev. 24. 2-9). Cp 2 Chron. 13. 11. See Ap. 92 and 117. I. But except. To eat this was the priest's first duty on the Sabbath, gave also = gave to them also. with. Gr. en. Ap. 104. xvi. 1. sabbath. Note the Figure.

Antimetabolé (Ap. 6), "sabbath... man... man... sabbath".

27 sabbaths. Note the Figure. man. Gr. anthropos. Ap. 123. I. and. All the texts omit "and". In that case, note the Fig.

Asymédelon (Ap. 9).

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

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

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

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

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

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

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

But Jesus withdrew Himself with His disciples to the sea:

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

And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

And He spake to His disciples, that a small ship should wait on Him.

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

And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art that Son of God.

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

And He went up into a mountain, and called unto Him whom He willed: and they came unto Him.

And He ordained twelve, that they should be with Him,

and that He might send them forth to preach,
And to have power to heal sicknesses, and to cast out devils:
18 And Simon he surnamed Peter;
19 And James the son of Zebedee, and John the brother of James; and James he surnamed him Boanerges, which is, The sons of thunder:
20 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananaite,
21 And Judas Iscariot, which also betrayed Him:

and they went into an house.
20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when His friends heard of it, they went out to lay hold on Him: for they said,
22 And the scribes which came down from Jerusalem said,
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 cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but "hath an end.


The Twelve. Their Calling.
- To be with Him.
- To be sent forth.
- Their purpose.

devils = demons.

16 surnamed = added [the] name. See Ap. 141.
Peter. Only his name given here; not his appointment. In Mark, Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between.

17 Zebedee. See note on 1. 18.
Boanerges. Occ. only in Mark. Aramaic. See Ap. 84, III. 3.

3. 19-4. 34 (R, p. 1889). TEACHING. (Extended Alternation.)
V | 3. 21-32. The Lord with friends and enemies.
T | 4. 1-7. Place. By the seaside.
U | 4. 2-7. Concourse.
V | 4. 7-34. The Lord with His disciples.

20 again. Referring back to v. 7. could not = found themselves unable. not. Gr. mé. Ap. 105, II.

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

21 friends = kinsfolk. "His brethren, and His mother" (see v. 31). went out = set out. they said = they were saying (Imperf. Tense): i.e. maintained (as we say). beside Himself = out of His senses.


A Divine supplement. Occ. only in Mark.
27 No man can = No one is any wise able to.
spoil = plunder.
goods = vessels (of gold or silver), δοκά.
Verily. See note on Matt. 5. 15.
the sons of men. See note on v. 17.
against: i.e. ascribe the Holy Spirit's work, or
against: i.e. ascribe the Holy Spirit's work, or
Christ's work, to Satan. This is the unpardonable sin.
damnation = judgment.
Because. This is the reason given.
His brethren and His mother: i.e. the kinsmen
folk of v. 11.
and. Note the Fig. Parabola (Ap. 6), in vv. 31-35.
That they might more easily seize Him (v. 21).
sat = were sitting.
sat = were sitting.
do have done.
the will. Gr. τα θέλημα. See Ap. 102. 3.

4. 1 And. Note the Fig. Parabola (Ap. 6), in vv. 1-9.
again. He had taught there before. Gr. 8. 7.
multitude = crowd.
by = toward. i.e. facing. Gr. επί. An "unto", above.

4. 2-34 (U. p. 1885). THE LORD WITH HIS DISCIPLES. (Intercession and Intercussion.)

V A C (p. 1389)
D | C | J. Parabolic instruction.
D | C | 33-34. Parable. The Seed.
D | J | 35-34. Along with disciples. Expounding.

2 taught = was teaching.
discipline = teaching.

4. 3-9 (O. above). PARABLE. THE SOWER. (Intercession.)

D | | 3-7. Call to hearken.
D | | 3-7. The Parable.
D | | Call to hearken.

3 Behold. Fig. Asterismos (Ap. 6), for emphasis. Gr.
there went out. This parable is repeated in Luke 8. 8
under different circumstances from those in Matt. 13. 8,
which accounts for the variation of wording.
The antecedents in Matthew and Mark are the visit of His
kinsfolk, 8. 31-34 (which is a consequent in Luke 8. 4).
The consequent in Matthew and Mark is the question of the
Twelve concerning others who asked the meaning.
In Luke the consequent is the question of the Twelve
followed by the visit of His kinsfolk. Why not should
they be identified? and why should not two accounts of
the same be supplementary? 4 it came to pass. A Hebraism.
as he sowed = in (Gr. en, as in v. 2) his sowing.
immediately. See note on v. 12.
6 which = having risen.
which . . . was up. = having risen.
The Gr. δέ, in οπων, denotes suffocation by compression.
choked. it yielded no fruit. A Divine
Not the same word as in v. 8, but the same
as in v. 17, 40.
good. Because prepared.

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

And when He was alone, they that were about Him with the twelve asked of Him the parable.

And He said unto them, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

And He said unto them, "Know ye not this parable? and how then will ye know all parables?"

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

And these are they which are sown upon stony ground, who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth because of the word, they are offended.

And these are they which are sown among thorns; such as hear the word, and the cares of this life, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some an hundred, and some thirty, and some twenty."

And He said unto them, "Is a man that is an householder out of the belly of a cauldrong to bring forth a new thing? And being asked of the Pharisees on what day Christ should come, answered them, saying, The kingdom of heaven is like unto a man which was an householder, and went out early in the morning, and plowed his field, and sowed therein seed. And when he was already asleep, his servant came and said unto him, Master, there is an eruption of prey came and ate up the seed which was sown in the field. And he said, He which hath sown the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the恶."

Assuming the hypothesis as a fact.

On the former occasion the Lord said "how" (Luke 8:14) with, Gr. en. Ap. 104. viii. to you should more be given = to you, and that with interest.

A contingent hypothesis.

if. A man should cast seed into the ground;
4. 27. MARK.

27 And ° should sleep, and rise night and day, and the seed should ° spring and ° grow up, ° knoweth ° not how. 
28 For the ° earth bringeth forth fruit ° of herself; first ° the blade, then ° the ear, after that ° the full corn ° in the ear. 
29 But when the fruit ° is brought forth ° immediately he ° putteth in the sickle, because the harvest ° is come. °

4. 26-32 (D, p. 1389). PARABLES. THE SEEDS. (Extended Alternation.)

   | r | 29. Fruit brought forth. 
   | G | p | 30. The kingdom of God. 
   | q | 31. Seed. Particular. 
   | r | 32. The tree grown up. 
27 should sleep, and rise. These Present Tenses, following the Past in v. 26, indicate the continued rising and sleeping after the seed was sown. 
spring=sprout. 
grow up=lengthen. 
knoweth=has not intuitive knowledge. Gr. οίδα. 
Ap. 132. I. i. 
28 of herself. Gr. αὐτοίς=automatically. The word occurs only here and Acts 12. 10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us," "God clothes the grass." The explanation is in 1 Cor. 3. 6, 7. 
The...-a, a. 
the full corn=full corn. 
30 comparison=parable. 
we...are=we to. 
31 in=upon. Gr. ἐπί. 
that...earth. Divine supplements, here. 
32 growth up. 
shooteth out=makes. 
the air=the heaven. Sing. See note on Matt. 8. 9, 10. 
Occ. only in Mark. 
33 spake=was He speaking. 
they...able to hear. Occ. only in Mark. 
34 expounded=kept expounding. Gr. λαλεῖν. 
24 and 2 Pet. 1. 20.

4. 35-5. 43 (S, p. 1389). MIRACLES. 

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

M | s | 37-35. Storm arising. 
   | t | 38. Disciples alarmed. 
   | u | 39. Storm calmed. 
   | y | 40. 41. Disciples reproved.

37 storm=squall. The earlier storm in Matthew was caused by an earthquake (Gr. εἰσόμαι). That storm was before the calling of the Twelve (Matt. 6. 24 and 10. 1). This storm was subsequent (cp. 3. 13). 
beat=were beating. Therefore an open boat. 
full=filling. In the earlier storm it was getting covered. 
38 in=on. Gr. επί. 
   Ap. 104. ix. 2. All the texts prefer Gr. εἰν. in (Ap. 104. viii). 
a pillow=the wooden seat (with its leathern covering of cushion). 
parish=are perishing. 
rebuked=was rebuked. In the earlier storm, He rebuked the disciples first, and then the disciples, because the danger was greater. 
40 so=thus. 
41 feared exceedingly=feared with a great fear. Fig. Polyptoton. 
Ap. 104. xv. 3. What manner of Man...?

5. 14-17 (K, p. 1391). THE INHABITANTS. PRAYER. (Alternation.)

5. 16. The swine.choked.
5. 17. The swine.fled.

5. 16. MARK.

18 And they that *saw it *told them how it befall to him that was *possessed with the devil, and also *concerning the swine.

17 And they began to *pray Him to depart out of their *coasts.

18 And *when He was come into the 2ship, he that had been *possessed with the devil *prayed Him that he might be *with Him. 19 Howbeit *Jesus suffered him *not, but saith unto him, "Go *home *to thy friends, and tell them how great things *the Lord hath done for thee, and hath compassion on thee." 20 And He departed, and began to publish *in Decapolis how great things *Jesus had done for him: and all men did marvel.

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

22 And, *behold, there cometh one of the rulers of the *synagogue, *Jairus by name; and when He saw Him, he fell at His feet.

23 And *besought Him greatly, saying, *"My little daughter lieth at the point of death: I pray Thee, come and *lay Thy hands on her, *that she may be healed; and she shall live." 24 And *Jesu went *with him: and *much people followed Him, and *thronged Him.

25 And a certain woman, *which had a *issue of blood twelve years, 26 And had suffered many *things of physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. 27 When she had heard of *Jesus, came *in the *press behind, and touched His garment. 28 For she said, *"If I may touch but His clothes, I shall be whole."

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

30 And *Jesu, *immediately *knowing *in Himself that virtue had gone *out of him, turned Him about *in the *press, and said, *"Who touched Me?"

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 was done in her, came and fell down before Him, and told Him all the truth.

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


36 As soon as *immediately. See note on 1. 12. heard. T Tr. A WH R (not Syr.) read parakoues (instead of akoues), which A translates "overheard".
5. 36.

MARK.

A.D. 27
was spoken, He saith unto the ruler of the
 synagogue, "Be not afraid, only " believe."

Q. m
37 And He o suffered no man to follow Him,
 save Peter, and James, and John the brother of.

n
38 And He cometh o to the house of the ruler
 of the synagogue, and i seeth the tumult, and
 them that wept and o wailed greatly.
39 And when He was come in, o He saith unto
 them, "Why make ye this ado, and weep? the o damsel o is 11 not dead, but o sleepeth."

p
40 And they o laughed Him to scorn.

m
But when He had o put them all out, He taketh
 the father and the mother of the 39 damsel,
 and them that were 18 with Him,

n
and entereth in where the 39 damsel was
 lying.

o
41 And He took the 39 damsel by the hand,
 and said unto her, o " Talitha cumi; " which
 is, being interpreted, o "Damsel, I say unto
 thee, arise." o 42 And, 2 straightway the 41 damsel arose,
 and o walked; for she was of the age of twelve
 years.

p
And they were o astonished with a great
 astonishment.

43 And He charged them o strictly that o no
 man should o know it; and commanded that
 something should be given her to eat.

6. 1-6 (R, p. 1886). TEACHING.
(Introduction and Alteration.)

R. R q j | 1. His own country.
2. Teaching. (Positive.)
3. Astonished.

S. s | 1. His kindred.
2. Stumbled.

R. R q j | 4. His own country.
2. Mighty works. (Negative.)

2. His own country—His native country: i.e. Galilee,
 Ap. 109. This was His second visit (Matt. 15. 24).

q
 as in v. 4, 25, 85.

s mighty works = miracles. One of the renderings

wrought = come to pass.

 as in v. 9, 11, 34, 60.

the carpenter = the workman. Such terms used
 only by His rejectors. Occ. only here and Matt. 13. 34

were offended = stumbled. Gr. eanástalës.

S. s. Jesus. Ap. 98. X.
A prophet, &c. Fig. Parabia. Ap. 6.

but except.


there could do no = was not (as in v. 8) able to do
 any there. Nazareth saw most of the Lord, but pro-

savë except. sick = infirm.

3 marvelled because of, &c. Occ. only in Mark,

G. 7-30 [For Structure see next page].

7. called. The 1611 edition of the A.V. reads =calleth,
 two and two. Gr. duo duo. Modern critics object
 that it is not good Greek to repeat the cardinal
 number for a distributive numeral. But it is found
 in Aeschylus and Sophocles, and in the Oxyrhynchus
 Papyri (See 121 and 989). See Deissmann’s Light,
p. 124, 125.


8 commanded = charged. See Matt. 10. 5, &c.
6. 7-30 (J, p. 1883). MISSION OF THE TWELVE BEGUN, AND JOHN'S ENDED.
(Interversion and Alternation.)

of
T | 30. Mission of the Twelve reported.

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

T | W | u | 7-17. The Twelve called and sent.
X | v | y | z | 7-9. Authority given.
Y | x | z | 10. Reception: 
X | y | z | 11-12. Instruction.
Z | w | v | u | 12. Authority exercised.

W | u | 12. The Twelve going and proclaiming.
X | v | 12. Authority exercised.

W | u | 12. Take up (as luggage).

W | u | 12. With a view to.

W | u | 13. Herod's statement.

W | u | 13. The only coins minted in Palestine then.


W | u | 13. Not the same as in Matt.


24 And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of the Baptist."  
25 And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist."  
26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.  
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,  
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.  
29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

31 And he said unto them, "Come yourselves apart into a desert place, and rest a while:"  
32 And they departed into a desert place by ship privately.  
33 And the people saw them departing, and many knew Him, and ran after them  
34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was now far spent, His disciples came unto Him, and said, "This is a desert place, and now the time is far passed:  
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat."  
37 He answered and said unto them, "Give them to eat."  
38 And they say unto Him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"  
39 And He commanded them to make all sit down by companies upon the green grass.

37 Ἡμιτον Κρ. Give. This is the Lord's higher thought.  
38 ἦν Χριστὸς. This question and Christ's answer are a Divine supplement only here.  
39 ἐποιήθησαν χρώματα. Fig. ἑπόταξις (Ap. 6).  
40 And they sat down in ranks by hundreds, and by fifties.

41 And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all.

42 And they did eat all, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And that did eat of the loaves were about five thousand men.

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

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

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

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

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

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

51 For they all saw Him walking, and were troubled.

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

53 And He went up unto them into the ship; and the wind ceased:

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

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

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

57 And when they were come out of the ship, twenty straightway they knew Him.

58 And ran throughout that whole region round about, and began to carry about 22 in beds those that were sick, where they heard He was.

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

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

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

For the Pharisees, and all the Jews, in ranks = in divisions (like garden beds).


41 looked up. Ap. 133. III. I.


heaven = the heaven. Sing. See Matt. 6. 9, 10.

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

all. This is Divine supplement, only in Mark.


43 baskets. Gr. kophinos = a Jewish wicker traveling basket. The same word as in 8. 19; not the same word as in 8. 20.


of the fishes. Only mentioned here.


45 ship = boat.


a = the; denoting a well-known mountain.


6. 48-52 (C3, p. 1396). MIRACLE. WALKING ON THE SEA. (Alternation.)

C3 | e | 14s. The wind contrary.


e | 313. The wind. Ceased.

f | 51, 52. Miracles. Effect.


about. Gr. peri. Ap. 104. xiii. 3. Not the same word as in 8. 44.

the fourth watch. See Ap. 51. iv (15).


would have passed by -- wished (Ap. 102. 1) to pass by. Only here.


50 they all saw Him. A Divine supplement, here. talked with them = spake with them. Matthew and John to them.


52 For, &c. Verse 52 is a Divine supplement, here. the miracle of the loaves = concerning (Gr. epi. Ap. 104. ix. 2) the loaves.

hardened. Referring to the habitual state.


drew to the shore. A Divine supplement, here.


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

56 And, &c. Verse 56 is a Divine supplement, here. country = country places.

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


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


Pharisees. See Ap. 120. II.


defiled = not ceremonially cleansed.

that is to say. Explanation for Gentile readers.

3 For, &c. Verses 3 and 4 are interposed by the Fig. Parenth. (Ap. 6).
except they wash their hands oft, eat not, and hold the tradition of the elders.

And they that come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and brasen vessels, and of tables.

Then the Pharisees and scribes asked Him, "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashed hands?"

He answered and said unto them, "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth Me with their lips, but their heart is far from Me.' Howbeit in vain do they worship Me, teaching for doctrines the commandments of men."

For laying aside the commandment of God, ye hold the tradition of men, as the washing of cups and pots: and many such like things do ye."

And He said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition."

For Moses said, "Honour thy father and thy mother;" and, "Whoso curseth father or mother, let him die the death:" And ye say, "If a man shall say to his father or mother, 'It is Corban,' (that is to say, a gift), by whatsoever thou mightest be profited by me; he shall be free."

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

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

And when He had called all the people unto Him, He said unto them, "Hearken unto Me every one of you, and understand:

but the things which come out of him, they are that defile the man."

If any man have ears to hear, let him hear."!

And when He was entered into the house of one of the Pharisees, who had invited Him to eat, He said unto them:

"Why do ye make the commandments of God of none effect, by your tradition, and taught you to neglect the commandment of God, for the sake of your tradition?"

And a certain one of them, which was a lawyer, asked Him, "Which is the great commandment in the law?"

He answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment."

And the second is like, namely this, "Thou shalt love thy neighbour as thyself."

On these two commandments hang all the law and the prophets."

And while He yet spake, there came also a tax collector named Levi, and he sat at table with Him."

And Levi made Him a great feast, and He was, and said unto him, "Follow Me."

And Levi made Him a great feast, and in the house, and there was a great company."

And this saying went abroad among the Jews, that He was sinning with publicans and sinners."

And when the scribes and Pharisees saw it, they said to His disciples, "Why does He eat and drink with publicans and sinners?"

And Jesus answered and said unto them, "Those that are well have no need of a physician; but they that are sick."

Go and learn what it meaneth, "I will have mercy, and not sacrifice: for I came not to call the righteous, but sinners.""

And the disciples said unto the scribes and Pharisees, "Why do the scribes and Pharisees say that it is lawful to divorce one's wife, but Your saying is that who ever shall put away his wife shall be called an adulterer?"

And Jesus answered and said unto them, "Whoever shall put away his wife, and marry another, commits adultery against her."

And they inherited the kingdom of heaven."
18 And He saith unto them, "Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, if it cannot defile him;

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

20 "And He said, "That which cometh out of the man, defileth the man."

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thievs, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

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

24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid.

25 "For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet;

26 The woman was a Greek, a Syrophcenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

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

28 And she answered and said unto Him, "Yes, Lord: yet the dogs eat of the children's crumbs."

29 "And He said unto her, "For this saying go thy way; 20 the devil is gone out of thy daughter."

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

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


7. 32.

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

And He took him aside from the multitude, and put His fingers into his ears, and spitt, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha: that is, Be opened.

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

And He charged them that they should tell no man:

but the more they charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

8 In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them,

I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

And His disciples answered Him, From whence may a man satisfy these men with bread here in the wilderness?

And He asked them, How many loaves have ye?

And they said, Seven.

And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people.

And they had a few small fishes: and He blessed, and commanded to set them also before them.

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

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

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

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

sighing deeply in His spirit, and saith, Why doth this generation seek after a sign, and verily I say unto you,

12 And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign, and verily I say unto you,
8.12. MARK.

S. 10-21 (A3, p. 1360). TEACHING. PHARISEES AND DISCIPLES. (Alterations.)

A3 K | 10. Departure to Dalmanutha.
| t 12. The Lord. Troubled.
K | 13. Return to the other side.
| w 15. Leaven. Warning.

There shall no sign be, &c. = If there shall be a sign given, &c. A Heb. idiom: ye will see a sign; but the sentence is left unfinished by the Fig. Apostrophe (Ap. 6). The word "if" implies that there is no doubt about it. See Ap. 118. 2 a. Gr. Gen. 21. 23. Deut. 1. 28. 1 Kings 1. 51.


15. charged was charging.


the leaven. Note the Fig. Hypocatastasis (Ap. 6), by which the word "doctrina" is implied. Cp. Matt. 16. 6. Herod. See 8. 6 and Ap. 103.

16. reasoned = were reasoning. among = with (Gr. prot. Ap. 104. xv. 8) another.


Why reason ye . . . ? Note the Fig. Erosion (Ap. 6), emphasizing the seven questions of vv. 17, 18. Cp. vv. 12 and 21.

18. Having eyes, &c. Quoted from Jer. 5. 21.

see. Gr. blepō. Ap. 185. i. 5.


19. among to; or [and gave] to. Gr. elai. Ap. 104. vi. Not the same word as in v. 18. five = the five.


20. when = when [I brake]. Supply the Ellipsis from v. 19.

four = the four.

baskets. Gr. speris, a large basket, or hamper. See note on v. 8, 19.

How is it ? . . . ? Fig. Erosion (Ap. 6). See notes on vv. 12, 17.

S. 22-26 (B3, p. 1896). MIRACLE. BLIND MAN, (Introversion and Alteration.)

B3 M x | 22. Blind man brought.

y 23 - Town (Bethsaida) avoided.

z | 24. First application.

w | 24. Partial restoration.

n z | 25. Second application.


A b L (p. 1402)

22. And He cometh, &c. This miracle is a Divine supplement in this Gospel. The second part of the Lord's ministry was drawing to a close. The proclamation of His Person was reaching a climax (vv. 27-30). Note the character of "this generation" brought out by the Fig. Erosion (Ap. 6) in vv. 12, 17, 18, 21; the unbelief of Bethsaida (Matt. 11. 21), is symbolized by this, the last miracle of that period, which that town was not allowed to witness or be told of. Note also the seeming difficulty and the two stages of the miracle, as though symbolic of vv. 17, 18. Bethsaida. Where most of His miracles had been wrought. A town on the west shore of Galilee. See Ap. 94. III. 8 and 160. 23 took took hold of. (Bo. Tadane) out = outside of. on = into. Gr. eis. Ap. 104. vi. put = laid. asked = was asking. Imperf.

if he saw = can you see. . . ? Present Tense. 24 looked up. Ap. 158. 1. 6. I see men, &c. I see the things when they must be for [I see them] as trees walking. Gr. anthropos. Ap. 123. 1.


S. 27-30 (For Structure see next page).

That I am. The second subject of the Lord's ministry (see the Structure on p. 1883 and Ap. 119), as to His Person, was thus brought to a conclusion; as in Matt. 16. 17-20.

1401
And He said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till the Son of man be risen again in glory." (Mark 8:31-32)


publicly; not as in John 2. 19-21, or John 8. 14, in the earlier portion of His ministry. rebuke = remonstrate with.

And He spake that saying openly. And Peter took Him, and began to rebuke Him. (Mark 8:32)

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him. (Mark 8:32)

and 3 of after three days rise again.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, "Get thee behind Me, Satan; for thou savourest not the things that be of God, but the things that be of men." (Mark 8:33)

34 And when He had called the people unto Him with His disciples also, He said unto them, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake and the gospel's, the same shall save it." (Mark 8:34)

35 For whosoever will save his own soul shall lose it; but whosoever shall lose his soul for My sake and the gospel's, the same shall receive eternal life. (Mark 8:35)

36 For what shall it profit a man, if he gain the whole world, and lose his soul? For what shall a man give in exchange for his soul? (Mark 8:36)

37 Or what shall a man give in exchange for his soul? (Mark 8:37)

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; (Mark 8:38)

39 But he that shall glory shall glory in the Lord. (Mark 8:39)

40 And I say unto you, That there be some of them that stand here, which shall not taste of death, till the Son of man be risen again in glory." (Mark 8:31-32)
9. 1.

A.D. 28 they have seen the kingdom of God come with power.

X² f 2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves.

and He was transfigured before them.

3 And His raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them.

4 And there appeared unto them Elias with Moses: and they were talking with 2 Jesus.

h 5 And Peter answered and said to 2 Jesus, Master, it is good for us to be here: let us make three tabernacles; one for Thee, and one for Moses, and one for 2 Elias.

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

h 7 And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is My beloved Son: 2 hear Him.

g 8 And suddenly, when they had looked round about, they saw no man any more, save 2 Jesus only with themselves.

f 9 As they came down from the mountain, He charged them that they should not tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one another what the rising of the dead should mean.

X² A 11 And they asked Him saying, Why say the scribes that 2 Elias must first come?

B 12 And He answered and told them, 2 Elias is verily come in his first and restor eth all things;

k and how it is written of the Son of man, that He must suffer many things, and be set at nought.

B 13 But I say unto you,

h That 2 Elias is indeed come, and they have done unto him whatsoever they listed.

A as it is written of him.

SCJ 14 And when He came to His disciples, He saw a great multitude about them, and 2 the scribes questioning with them.

15 And 2 straightway all the people, when they beheld Him, were greatly amazed, and running to 2 Him saluted Him.

16 And He asked the scribes, What question ye 2 with them?

m 17 And one of the multitude answered and have seen may have seen. Gr. eido. Ap. 183. I. 8. 9. the kingdom of God. See Ap. 114. come = actually come.


9. 2–10 (X², p. 1402). SUFFERINGS AND GLORY. FORESHOWN. (Introversion.)

X² f 2. Ascent. Disciples take up.

g 2.4. Vision. The Lord, Moses, and Elijah.

h 5. e. Voice of Peter.

j 7. Voice of the Father.


Gr. metempsychôs. To change the form or appearance. Occ. only here, Matt. 17. 2; Rom. 12. 2; and 2 Cor. 3. 8.

Contrast meteâmatizôs, to transform, to change the figure, shape, men, &c. (1 Cor. 4. 6. 2 Cor. 11. 13, 14, 15. Phil. 3. 21. See Ap. 149.

3 shining = gleaming. Gr. stibôs. Occ. only here.

snow. The whiteness of nature.

so as no fuller, &c. A Divines supplement, here.


can whiten them = is able to whiten them. The whiteness of art.


Moses. See note on 1. 44.

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

Master = Rabbi. Ap. 98. XIV. vii. Not the same word as in 2 Tim. 2. 17.


7 them. i.e. Moses and Elijah.


My beloved Son = My Son, the beloved.

He was = he was. Cp. Deut. 3. 22.


9 came = were coming, from = away from. Gr. apo. Ap. 104. ix.

tell = relate to. no man = no one.

the Son of man. See Ap. 98. XVI.

were = should have.


the dead. No Art. See Ap. 159. 2.


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

9. 11–13 (X², p. 1402). SUFFERINGS AND GLORY. EXPLAINED. (Introversion and Alteration.)

X² A 11. What the Scribes were saying.


k 12. Prophecy concerning Himself.


k 13. Prophecy concerning Elijah.

A 13. What is written in the Scripture.

9. 14–29 (For Structure see next page.)


the scribes. This particularizing the scribes as questioners is a Divine supplement, here.

15 And, &c. vv. 15 and 16 are also a Divine supplement, here.

straightway. See notes on 1.10, 12.

people = crowd. Same word as in v. 14. beheld = saw, as in v. 14. were greatly amazed. Gr. ekthambômenai = to be greatly astonished. Occ. only here; and 14. 33; 18. 5, 6. 17 of = from among. Gr. eis. Ap. 104. vii.
MARK.

9. 14-29 (S, p. 1402). MIRACLE. DEMONIAZ. (Intervention and Alternations.)


Master=Teacher. Ap. 98. XIV. v. 1. Not the same word as in v. 2.
34 But they held their peace: for they had disputed among themselves, who should be the greatest.

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

36 And He took the eleven disciples, and said among them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him That sent Me.

38 And John answered Him, saying, Master, we saw one casting out devils in Thy name; and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

40 For he that is not against us is on our part.

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

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

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell fire:

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

45 And if thy foot offend thee, cut it off: it is better for thee to enter into life halfe, than having two feet to be cast into hell fire:

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

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

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

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost its saltiness, wherewith ye may season it?

51 Have salt in yourselves, and have peace one with another.


10. 1-13 [For Structure see next page].
2 And the *Pharisees came to Him, and asked Him 
  a question of a man ... putting away his wife?" tempting Him.
O 3 And He answered and said unto them, "What did Moses command you?"
O 4 And they said, "Moses suffered to write a bill of divorcement, and to put her away."
N 5 And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept.
B 6 But from the beginning of the creation God made them male and female.
7 For this cause shall a man leave his father and mother, and cleave to his wife;
8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
N 9 What therefore God hath joined together, let not man put asunder.
M 10 And in the house His disciples asked Him again of the same matter.
L 11 And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And if a woman shall put away her husband, and be married to another, she committeth adultery."

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

14 But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall receive one of such children in My name, receiveth Me; and he that receiveth Me receiveth Me not Me, but him that sent Me."
10. 17-24 (V. p. 1409). QUESTION. THE RICH YOUNG MAN. (Introversion and Alternation.)

P | 17. Question of one to the Lord.
| 18. Question of the Lord.
Q | 21. Answer of the Lord. Do these.

P | 23. Comment of the Lord.

19 knowest. Ap. 132. i. i. the commandments, &c. If it is a matter of doing, all must be done. Jas. 2. 10, 11. The Lord cites only these, and these not in order, to convict the questioner more readily: the seventh, sixth, eighth, ninth, and fifth.

Do not, &c. Quoted from Deut. 5. 17-20.
Fraud not. This is a summary of what precedes.

20 all these. Not so. The command which follows convicts him of a breach of the tenth.

observed = been on my guard against.
21 beholding = looking upon, as in v. 27. Gr. emblepeto. Ap. 133. i. loved. Gr. agapeo. Ap. 185. i. sell, &c. This was the tenth commandment. This command was suitable for the period prior to the rejection of the kingdom (see v. 22), for the King Himself was present, and what could any of His subjects lack? Cp. Ps. 145. 13. 15.

heaven. Sing. See note on Matt. 6. 1, 10.
take up the cross. [L] Tr. We R omit these words.
great = many.
25 hardly = difficultly. Because of their own reluctance to part with riches; not from denial of God's mercy.

trust in = rely upon. Referring to feeling rather than to faith.
25 It is easier, &c. See notes on Matt. 19. 24.

10. 26-31 (W. p. 1409). DISCIPLESHIP. (Alternation.)

y 27. The Lord. Answer: Possible and Impossible.
y | 29-31. The Lord's Answer.

Who then ...? Expressing astonishment. Fig. Erotesis.

28 began. See note on l. 1.
Lo. Fig. Astartemos. Ap. 6.
29 left. Gr. ophismoi = to leave behind, let go, disregard. Not the same word as in v. 7.

30 time = season. houses, &c. These details are a Divine supplement, here. and. Note the Fig. Polýsyndeton. Ap. 6. with = in association with (Gr. meta. Ap. 104. xi. 1.) with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. aíon). See Ap. 129. 2 and 161. II. A. i. 8.

10. 32-34 (T. p. 1409). SUFFERINGS. THIRD ANNOUNCEMENT. (Alternation.)

T | a | 32-33. Jerusalem.
b | 32. Announcement.
a | 33-34. Jerusalem.
b | 33-34. Announcement.

32 to = unto. Gr. eis. Ap. 104. vi. went = was going on.

were amazed. This sudden awe is a Divine supplement, here. took = took aside again. This was the third announcement of His sufferings. For the others see 8. 31; 9. 31; and 10. 14.
33 Behold. Fig. Asterismos (Ap. 6), for emphasis. go up = are going up.
and. Fig. Polysynedon. Ap. 6.
the Son of man. See Ap. 58, XVI.
mock Him. This is a Divine supplement, here.
the third day. See Ap. 144, 145, and 156.
10. 35-44 (U, p. 1402). DISCIPLESHIP.
(Repeated Alternation.)
U o 33. Disciples. Request of Two.
33. Disciples. Definition by the Two.
31. The Lord. Answer and Question.
33. Disciples. Answer of the Two.
42. The Lord. Teaching and Illustration.
38 the sons. the [two] sons.
37 sit = sit (in state.
Thy glory. Wondrous faith, coming immediately
after the third announcement of His sufferings and
resurrection. It was the kingdom which had been proclaimed was a grand
reality. It was a revealed truth.
38 can ye drink . . . ? = are ye able to drink . . . ?
26. 35. baptism. Denoting the outward suffering.
39 We can = We are able. And they were able, by
grace. James (Acts 12. 2); and John, if, according
to tradition, he died in boiling oil.
40 but, &c. but it is theirs for whom it is already
41 much displeased = indignant.
the same word as in vv. 27, 30.
accounted to rule = deemed rulers.
be = to become.
minister. Gr. diakonos, a free servant. Not the same
word as in v. 44. Cp. 8. 35.
44 chiefest = first.
be = to become.
minister. Gr. diakonos, a free servant. Not the same
word as in v. 44. Cp. 8. 35.
Note the Fig. Epiphanius. Ap. 8.
46 to be ministered unto = to be served. Gr. diakonos.
and to give. This is the fourth announcement of
His sufferings. See the Structure F, p. 1402.
10. 46-52 (S, p. 1402). MIRACLE. BLIND MAN.
(Introduction.)
S e 46. Blind man sitting by the way.
47. 48. Request for healing.
49-52. Command.
49. Encouragement from the Lord.
50. Encouragement from the people.
51, 52. Compliance and healing.
52. Blind man following in the way.
46 Jericho. This is the second mention in N.T.
Cp. Matt. 20. 29, the first. Over 100,000 inhabitants (sec. to Epiphanius, Bishop of Cyprus, 998-403. Works: vol. i, 702).
As he went out = as He was going out. The three
cases of healing here were: (1) as He drew near (Luke
18. 32); (2) "as He was going out"; and (3) after He
blind. The wonder is, not that there were four, but that there were only four. Blindness and ear-diseases
are very common in the East; said to be one in five.
47 Son of David. See Ap. 98, XVIII, and note on Matt. 15. 22.
48 charged him = reprimanding him, and told him to hold his tongue.
49 cried = kept crying.
MARK.

49 And Jesus stood still, and commanded him to be called.

And they call the blind man, saying unto him,

"Be of good comfort, rise; He calleth thee."

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him,

"What wilt thou that I should do unto thee?"

The blind man said unto Him, "Lord, that I might receive my sight."

52 And Jesus said unto him, "Go thy way; thy faith hath made thee whole."

And immediately he received his sight, and followed Jesus in the way.

11 And when they came nigh unto Jerusalem unto Bethphage and Bethany, at the mount of Olives, He sent forth two of His disciples,

2 And saith unto them, "Go your way into the village over against you: and as soon as ye shall enter into it, ye shall find an ass tied, whereon never man sat; loose him, and bring him.

3 And if any man ask you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the ass tied by the door without in a place where two ways met; and they loosed him.

5 And certain of them that stood there said unto them, What do ye, loosing the ass?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the ass to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed is He that cometh in the name of the Lord:

sixth day before the Passover was unexpected (Matt. 11:10). Not apostles. 2 into. Gr. eis. Ap. 104. vii. over against = below and opposite (katanemi). At the former entry it was openant = right opposite (Matt. 21. 2), as soon as = immediately. See notes on 1.10, 12. colt tied. At the former entry "as a tied and a colt with her" (Matt. 21. 2). An unnamed colt submits to the Lord. Not so His People to whom He was coming (John 1.11), whereon. Gr. gen. 104. ix. 3 which, never man = no one (Gr. auóma). See Ap. 103. 1). of men, man, Gr. anastrephe. Ap. 129. 1. bring him = lead it. 3 if any man = if anyone. The contingency being probable. See Ap. 118. 1. b. The same word as in 21. 10. 12, not the same as in 13, 21, 25, the Lord. Ap. 98. VI. 1. a. 2. a. a straightway. See note on 1.12. 4 the a. According to all the texts. by = at. Gr. pro. Ap. 104. xv. 3. Not the same word as in 25, 29, 33. in = on, or upon. Gr. epi. 104. ix. 1. a place where two ways met in that quarter (where the Lord had said) Gr. amphiados. The regular word in the Papyri to denote the "quarter" or part (Lat. vicus) of a city. Occ. only here in N.T. But Codex Bocce (Cambridge), cept. 5 or 6, adds (in Acts 19. 19). 6 wrath, "running into that quarter". 5 What do ye... = What are you doing? 6 Jesus. Ap. 98. X. 7 brought = led. to. Gr. pro. Ap. 104. xv. 3. Not the same word as in 1.12, 15. him = it. upon. Gr. epi. 104. ix. 2. 11. 8-11. [For Structure see next page].

11. 8-11 (Tn, p. 1409). IN JERUSALEM. ENTRY.

(Tropion)

Tn 1 | s. Action. The Multitude.
| 2 | s. Cry. The King.
| 3 | s. Cry. The Kingdom.

10 the kingdom. Note the Structure "in" and "m".
11 temple. Gr. hieron i.e. the temple courts. Not the nave. See note on Matt. 28. 16.

when He had looked round about upon them. Therefore not the same entry as in Matt. 21.12-16. Cp. vs. 13-16.
now the eventide was come = the hour already being late.

11. 18-19 (Tn, p. 1409). IN THE TEMPLE.

(Tropion)

| 17. Teaching. What the Temple was for.
| 18. Incrimination. What it had become.

18 began. See note on 1. 1.
to cast out. This was a further cleansing than that in Matt. 21.
19 And would not suffer, &c. This was not done at the former cleansing in Matt. 21. 12-16.

11. 20-26 (Sv, p. 1409). BETHANY. RETURN FROM.

(Interpolation)

Sv | p 20. Fig-tree withered. Nation cut off.

q 21. The Lord's word remembered.

r 22. God the only source of restoration.

s 23. The Lord's word to be believed.

p 23. National blessing dependent on national repentance and forgiveness.

20 And in the morning, &c. Verses 20-26 are a Divine supplement of details, here.
behind = see. Fig. Asterismos. Ap. 9 and 193. i. 1.
withered away. Symbolical as to the national existence and privilege of Israel.
22 Have faith in God. He and His alone can restore it to life = "life from the dead". See Rom. 11. 5.


17. 20; 21. 21; and see note on Luke 17. 6.
12.3

MARK.

11.23.

A.D. 29 removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

P

(p. 1410)

25 And when ye stand praying, forgive, 13 if ye have offended against any: that your Father 14 which is in heaven forgive you your trespasses.

T5

27 And they came again 1 to Jerusalem:

TUA

(p. 1411)

and as He was 9 walking in the temple, there came to Him the chief priests, and the scribes, and the elders,

28 And said unto Him, 10 "By what authority dost Thou these things? and who gave Thee this authority to do these things?"

B

29 And 11 Jesus answered and said unto them, 12 "If we shall say, 13 From heaven, 14 He will say, 'Why then did ye not believe Him?'

C

31 And they reasoned with themselves, saying, 15 "If we shall say, 16 From men; 17 He will say, 'Why then did ye not believe Him?'

E

33 And they answered and said unto Jesus, 18 "We cannot tell."

A

And 19 Jesus answering saith unto them, "Neither do I tell you by what authority I do these things."

VWD

12 And He began to speak unto them 10 by parables.

E

"A certain 11 man planted a vineyard, and 12 set an hedge about it, and dug a place for the winefat, and built a tower, and 13 let it out to 14 husbandmen, and 15 went into a far country.

Fp!

2 And 16 at the season he sent 17 to the husbandmen a 18 servant, that he might receive 19 from the husbandmen 20 of the fruit of the vineyard.

q1

3 And they 21 caught him, and beat him, and sent him away empty.

he shall have, &c. = there shall be to him.
therefore I say unto you, What things sover ye desire, when ye pray, believe that ye receive them, and ye shall have them. [They shall be to you. against. Gr. κατά. Ap. 104. x. 2.
Father. Ap. 98. III.


(Entrance and Alteration.)

T5


U | 12. 41-44. Authority exercised.

11. -27-33 (U, above). AUTHORITY QUESTIONED. (Entrance.)


C | 31. 33. Enemies’ reasoning.

E | 33-37. The Lord’s question unanswered.

A | 33. Enemies’ question. Unanswered.

27 walking. A Divine supplement, here.


what. = what kind (or sort) of.


this. = this particular.

to do. = that Thou shouldest do.

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

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


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

33 We cannot tell. We do not (Gr. ou. Ap. 105. I) know (Gr. οἴδα. Ap. 102. I. 1).

12. 1-11 (W, above). TEACHING. PARABLE OF THE VINEYARD. (Entrance.)

W | D 1-7. The Lord, Teaching.


F | 2-8. Conduct of husbandmen.


D | 10, 11. The Lord, Application.

1 began. See note on 1. 1.


2 at the season. The fourth year after planting it; no profit till then. See Lev. 19. 22, 24. to.


12. 2-9 [For Structure see next page].

set an hedge = placed a fence.

winefat. = vessel (cf. Dutch vat = to catch). Northern Eng. for vat.

See note on Matt. 21. 33.

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

husbandman = vine-dressers.

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

12. 2-9 Not the same word as in vs. 28, 31.

of. = from. Gr. ἀπό. Ap. 104. iv. 1. Same word as in vs. 36; not the same as in v. 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out," Matt. 21. 33.

3 caught = took.
12. 2-8 (f. p. 1411). CONDUCT OF HUSBAND-MEN. (Repeated Alternation.)

F p\^1 2. A servant sent.  
q\^1 3. His treatment.  
p\^1 4. Another servant sent.  
q\^1 5. His treatment.  
p\^1 6. Another servant sent.  
q\^1 7. His treatment.  
p\^1 8. "Many others," sent  
q\^1 9. Their treatment.  
p\^1 10. The only Son sent.  
q\^1 11. His treatment.  

at him, &c. = him they stoned. This word "stoned" is omitted by all the texts. 

sent him away shamefully handled. L T Tr. WH R with Syr. read "insulted him."  
5. many others. All these were "His servants the prophets" up to John the Baptist. Supply the Ellipsis 
from v. 4 thus: "Many others [He sent, whom they used shamefully], beating some and killing some," 
beating = scourging.  

his = his own. 
wellbeloved = beloved. Ap. 125, III. 
last. A Divine supplement, here. 
reverence = have respect to.  
7. said. ... This = said that (Gr. hoti) this is, &c. 

10. have ye not read. ... ? See Ap. 143, 

X And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.  

Y p\^r (p. 1412) 10 And 3 have ye not read, "The Stone which the builders rejected is become the head of the corner:"  
11. This was "the Lord's doing, and it is marvellous in our eyes."  

12. 13-17 (Y, p. 1411). QUESTION OF THE PHARISEES. (POLITICAL.) (Introversion.)  
Y p\^r 13. Their design explained.  
no one. Gr. oudeis, a compound of ou. Ap. 106, I. for = because. regarded not = lookest (Ap. 128,  

15. Shall we give, &c. A Divine supplement,  
Gr. ou. Ap. 105, 1. Not the same word as in Ev. 16, 15.  
16. Shall we give, &c. A Divine supplement,  
marvelled = were wondering. T WH R read "wondered beyond measure" (exzaimazon, instead of ethaumazon, with  
A.V. L Tr. A. and Syr.).
12. 18-27 (Y², p. 1411). QUESTION OF THE SADDUCCEES (DOCTRINAL). (Alteration)

G [21. Their error. Ignorance of Scripture.
18 Sadducees. (No Article.) See Ap. 120. II.
which they who. Gr. hoilithes, marking them as a class characterized by this denial.
19 Gr. sm. Ap. 105. II. As in v. 19; not the same as in vv. 20, 22, i.e. they denied it subjectively.
asked=questioned.
19 Moses. See note on 1. 44 and Matt. 8. 4.
H, &c. Deut. 29. 5, 6. Assuming a simple hypothesis.
See Ap. 118. 1. b.
20 no. Gr. ou. Ap. 105. I. Same as in v. 22; not the same as in vv. 18, 19.
22 woman died also = woman also died.
23 had = sat.
24 Do ye not therefore err. Because ye know not the scriptures, neither the power of God?
25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, 1 am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 But God is one, and hath all power: who saith to thee, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength, this is the first commandment.
28 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
29 And the scribe said unto Him, Well, Master, thou hast said the truth, for there is one God; and there is none other beside Him; but He is beside Him, or as wise "Good", the truth is according to (Gr. epi. Ap. 104. ix. 1) the truth, i.e. truthfully. Ap. 175. 1. for that, there is one God. All the texts read "he is one" (omitting the word "God") but He = besides Him. 33 understanding = intelligence, the thinking faculty. more, &c. Op. 1. Sam. 15. 22.

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

Y² [u] 28- 34. Perception of the Lord by the Scribe.


u [34. Perception of the Scribe by the Lord.

28 came = came up; or came to [Him].
asked = questioned.
Which = of what nature.
the first, &c. = the first of all the commandments.
29 Hear, O Israel, &c. Quoted from Deut. 6. 4, 5.


one. See note on Deut. 6. 4.

30 love. See Ap. 185. I. I.
with = out of, or from. Gr. ek. Ap. 104. vii. all thy = thy whole.

and. Note the Fig. Polysemion. Ap. 6.

1413
13. 1. 12. 34. MARK. 12. 34. 13. 1.

A.D. 29 *discreetly. He said unto him, “Thou art not far from the kingdom of God.” And no man after that durst ask Him any question.

V W x 35 And answered Jesus 17 said, “while He taught in the temple, y “How say the scribes of Christ is the Son of David?” z 36 14 For David himself said by the Holy Ghost, “The LORD said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool.” x y 37 35 David therefore himself calleth Him Lord; and whence is He then his son?” x

z And the common people heard Him gladly.

Xa 38 And He said unto them in His doctrine, “Beware of the scribes, a which love to go in long clothing, and love salutations in the marketplaces, b and the chief seats in the synagogues, and the uppermost rooms at feasts:

b 40 Which devour widows’ houses, and for a pretense make long prayers:

c these shall receive greater damnation.”

Uc 41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

b d 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

d 43 And He called unto Him His disciples, and saith unto them, “Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

c 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

St J K (p. 1415) 13 And as He went out of the temple, one of His disciples saith unto Him, “Master, see what manner of stones and what buildings are here!”


12. 35-37 (W, p. 1411), TEACHING. QUESTION. (Introversion.) W x 35.- The Lord. Teaching. The Place. y 35.- His question re Scribes’ teaching.

z 37.- The Lord. Teaching. The People.

35 while He taught in the temple. See Ap. 156. Christ = the Messiah. (With Art.) See Matt. 1. 1. Ap. 98. IX. the son of David. See Ap. 98. XVIII. David himself. These are the Lord’s words. He did not accept the current view, but He spoke from the Father Himself. See Deut. 18. 15, John 7. 16, 8. 22, 3.; 8. 16, 47; 12, 49; 14, 19, 24; 17, 2. This settles the authorship of Ps. 110. said. Quoted from Ps. 110. Midway between Abraham and Messiah, this Psalm was given to David.

the Holy Ghost. See Ap. 101. 11. 3.


b till I make. See note on Matt. 22. 44. make shall have set.


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

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


a 16. Condemnation.

b 38 doctrine = teaching.


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

b love = desire, or will to. Gr. thello. Ap. 102. 1.

b go = walk about. Gr. eldei.

b 39 chief seats. See note on Matt. 23. e.

b uppermost rooms = first couches or places.

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

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

Uc 41. The many, casting in.

d 42. The widow. Her act.

d 43. The widow. The Lord’s commendation.

c 44. The many and the widow.

41 Ps. 41-44 are parallel with Luke 21. 1-4. See notes there. the treasury. Situated in the women’s court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called “trumpets” (from their shape): nine being for legal dues, and four for voluntary contributions. All labelled for their special objects. beheld = observed thoughtfully. Gr. thello. Ap. 138. I. 11.

b cast are casting. money = copper money; called prutah, two of which made a farthing. into. Gr. eis. Ap. 104. vi.

b cast in = were casting (as He looked on).

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

b a certain poor widow = one poor widow.

b threw = cast, as above.


b 43 Verily. See note on Matt. 5. 18. this poor widow = this poor woman; and also a poor one. 44 of = out of.


b want = destitution. all the whole. that as much as. living = life.

b Put by Fig. Metonymy (of Effect), Ap. 6, for the means whereby her life was supported; i.e. her livelihood.

b Gr. bios. See Ap. 170. 2.


13. 8-37 (N¹, above). ANSWER TO THE SECOND QUESTION. (Division.)
N¹ | O¹ | 8-27. Prophecy. Instruction.
O¹ | 8-37. Time. Beginning.
P | 9-17. Time. The end.

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

13. 13.

MARK.


k. [18. Commiseration.


k. [20. Commiseration.

14 see. Gr. eidos. Ap. 138. i. 1, as in v. 29; not the same word as in v. 24. 1, 2, 24. the abomination of desolation. See Matt. 24. 15. quoted from Dan. 9. 27; cp. 12. 11; and Ap. 89. 90. 91. spoken of by Daniel the prophet. Om. by [L] Tr. A WH B, but not the Syr. by. Gr. hupo. Ap. 104. xviii. 1, let him, &c. Heb. idiom (later usage)=let him who reads and comments on these words in the assembly, &c. cp. 1 Tim. 4. 13.


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


m. [22. False Christ.

w. [23. Warning. Take ye heed.


13. 24-27 (P. p. 1415). TIME. THE END. (Inversion.)


o. [25. The coming of the Son of man.

o. [27. The sending of His angels.

n. [27. Signs on earth.


25 of heaven=of the heaven. Sing. with Art. As in vs. 31, 31; not as in v. 25. See note on Matt. 8. 9, 10. shall fall=shall be falling out; implying discontinuance, and the powers, &c. Quoted from Isa. 24. 4. heaven=the heavens. Pl. with Art. Not the same as in vs. 25, 31, 31. See note on Matt. 6. 9, 10. shall they see. Gr. opomai. Ap. 133. i. 8. a. the son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13.


13. 28-27 [For Structure see next page].

28 a parable=the parable. See Matt. 24. 32. of=from. Gr. apo. Ap. 104. iv. Not the same word as in vs. 12, 32. branch. Gr. klados. See note on 11. 8. is yet=shall have already become; as in Matt. 24. 32. leaves=its leaves. know=to get to know. Gr. ginomai. Ap. 182. i. ii.
30 So in like manner, when ye shall see these things come to pass,
31 know that it is nigh, even at the doors.
32 Verily I say unto you, that this generation shall not pass away, till all these things be done.
33 Heaven and earth shall pass away: but My words shall not pass away.
34 But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
35 Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.”

After two days was the feast of the passover, and of unleavened bread:

U and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.

2 But they said, O Not on the feast day, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as He sat at meat,

X there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

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


14. 28-37 (O, p. 1415). PARABLES. WARNING.

(Alternations)

0| R | p | 28. Parable. The Fig-tree.
| r | 32. Nearness.
| S | 35. Watch.
| q | 35. Application.
| r | 36. Suddenness.
| S | 37. Watch!

29 ye in like manner ye also.

30 Verily. See note on Matt. 5. 17.

this generation. See note on Matt. 11. 16.

be done may have taken place. See note on Matt. 24. 34; where the Gr. particle, an, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3. 14-26).

31 Heaven the heaven. Sing. See note on Matt. 6. 9, 10.


the Son: i.e. as the Son of man”. See v. 23.

Father. Ap 88. III.


watch time is season, or crisis.


and commanded the porter commanded the porter withal.

watch=to keep awake. Not the same word as in v. 32. Note the Fig. Epanadiplosis (Ap. 6), vv. 34 and 37.


36 sleeping=not for yourself, or voluntarily. Gr. katheudo. See notes on 1 Thess. 4. 14, and 5. 6. Not kommaumai to fall asleep involuntarily (as in death). See Ap 171. 1.

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

(Introversion)

1-2 Two days before the Passover.
T 12-25. One day before the Passover.


As in vv. 28, 29.


V W 3-7. The Feast.
X | 3. The woman.
| 5. Reason.
| 7. Reason.
X | 8. The Prophecy.

3 And being. Parallel with Matt. 26. 6-13. In. Gr. en. Ap 104. viii. Not the same word as in vv. 29, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 163. the leper. Note the Fig. Amplynteto (Ap. 6), by which Simon still retains the name describing what he had once been, a woman. Not Mary; the second occasion being quite different. See Ap. 163. box=flask. spikenard=pure nard. Liquid, because it was poured. Gr. brake. Alabaster being brittle it was easily done. A Divine supplement here. poured. Gr. kateach. Occ. only here and in Matt. 26. 7; not in John 12. 3.
on. Gr. kata. Ap. 104. x. 1. Not the same word as in vv. 2, 33, 46. some. At the first anointing it was only one, Judas (John 12. 4). within.

Gr. pros. Ap 104. xv. 5. Not the same word as in v. 28. was made= is come to pass.
14. 5. 5 For it might have been sold for more than three hundred "pence, and have been given to the poor." And they "murmured against her.

Y's 6 And Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on Me.

7 For ye have the poor with you always, and "whosoever ye will ye may do them good: but "Me ye have not always.

8 She hath done what she could: she is come aforehand to anoint My body to the "burial.

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

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

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

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

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

14 And whosoever he shall go in, say ye to the "goodman of the house, "The Master saith, 'Where is the guest chamber, where I shall eat the "passover with My disciples?'" 15 And "she will shew you a large upper room "furnished and prepared: there make ready for us."

v 16 And His disciples went forth, and came into the city, and 'found as He had said unto them:

u and they made ready the "passover.

Z w 17 And in the evening He cometh with the twelve.

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

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


14. 12-28 (Z 14.1417). ONE DAY BEFORE THE PASSOVER. (Division.)

14. 12-19 (Z 14.1418), PREPARATION. (Introversion.)

14. 12-21 (Z 14.1417). PREDICTION. (Introversion.)

14. 35.

20 And He answered and said unto them, "It is one of the twelve, that dippest with Me in the dish.
21 The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed!
22 And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.
23 And He said unto them, "This is My blood of the new testament, which is shed for many.
24 Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God."
25 When they had sung an hymn, they went out into the mount of Olives.
26 And Jesus saith unto them, "All ye shall be offended, because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered."
27 But after that I am risen, I will go before you unto Galilee.
28 And Peter said unto Him, "Although all shall be offended, yet will not I."
29 And Jesus saith unto him, "Verily I say unto thee, that thou shalt deny Me thrice before the cock crow."
30 But he spake the more vehemently, "If I should die with Thee, I will not deny Thee in any wise."
31 And they came to a place which was named Gethsemane:
32 And He saith to His disciples, "Sit ye here, while I shall pray," and took with Him Peter and James and John,
33 And He taketh with Him Peter and James and John, and began to be sorrowful and heavy.
34 And saith unto them, "My soul is exceeding sorrowful unto death: tarry 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 from Him.

14. 32-42 (A4, above). GETHSEMANE. (Introversion.)

32 a 32. Departure.
32 b 32-34. Purpose stated.
32 c 35-41. Purpose effected.
32 a 32. Departure.

33 HIm=Himself. 
34 His=His.
35 on=upon.

14. 35-41 [For Structure see next page].
14. 36.

A.D. 29
36 And He said, "Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt.

37 And He cometh, and findeth them sleeping, and saith unto Peter, "Simon, art thou asleep? couldst thou not watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

(p. 1420)

39 And again He went away, and prayed, and spake the same words.

40 And when He returned, He found them sleeping, for their eyes were heavy; neither wist they what to answer Him.

41 And He cometh the third time, and saith unto them, "Sleep on now; and take your rest: it is enough; 1 the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; 1 lo, he that betrayeth Me is at hand.

BB

43 And immediately, while He yet spake, cometh Judas, one of the twelve, and 7 with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

J N P

44 And he that betrayed Him had given them a token, saying, "Whomever I shall kiss, that same is He; take Him, and lead Him away safely.

45 And as soon as he was come, he goeth straightway to Him, and saith, "Master, Master;" and kissed Him.

46 And they laid their hands on Him, and took Him.

Q

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

14. 35-41 (b, p. 1419). PURPOSE EFFECTED. (Division.)

b 35-38. The First Prayer.
39, 40. The Second Prayer.
41. The Third Prayer.

36 Abba. Aramaic for Father. Occ. only here, Rom. 8, 14, and Gal. 4, 6. See Ap. 94. III. 8. (Heb. 'ab')
Simon. The name a Divine supplement, here. couldst not thou = wast thou not able.
lest ye enter, = that ye may not (Gr. me, as in u, 2) enter, &c.
ready = prompt, or willing. Occ. only here, Matt. 26, 41, and Rom. 1, 15.
spake the same words. A Divine supplement, here.
neither wist they = and they knew not (Gr. ou). Ap. 105. D.

14. 36-16. 14 (B, p. 1881). THE BAPTISM OF SUFFERINGS. (Division.)

B 14, 36-35. Death.

14. 43-15, 39 (B1, above). DEATH. (Introductions and Alternations.)

B1 C 14, 43. The Arrival of Judas.
D E G J 14, 44-46. Conspiracy. (Judas.)
K 14, 45. The Lord led to Caiaeph.
H 14, 46. Peter. Following.
M 14, 47. Personal abuse.
D E G J 15, 1-2. Conspiracy. (Rulers.)
K 15, 1. The Lord led to Pilate.
F L 15, 2-15. The Lord before Pilate.
M 15, 16-23. Personal abuse.


14. 44-52 (J, above). CONSPIRACY. (JUDAS.) (Introducion.)

Q 47. The seal of one. Peter defending.
O 49. The Lord. Reason of the Appeal.
N P 50. Desertion. By all.
Q 51, 52. The seal of one. Lazarus following.

43 one = being one. See note on Matt. 26, 47.
multitude = crowd.
staves = or clubs. Gr. zulon = wood, timber. Put by Fig. Metonymy of Cause. Ap. 6, for weapons made from timber.
44 that betrayed Him = that was delivering Him up.
take = seize. safely = secured assuredly. Occ. only here, Acts 2, 2; 10, 23.
45 goeth = cometh up.
Master, Master = Rabbi, Rabbi. Fig. Epizeuxis (Ap. 6) = great Rabbi. Note that Judas never spoke of or to Him as "Lord": Cp. 1 Cor. 12, 3.
(47 one of them, &c. This was Peter.
(48 led = effectively kissed. See note on Matt. 26, 48. 49.
47 one of them, &c. This was Peter.
a servant = the servant. See note on Matt. 26, 51.
See note on Matt. 26, 51.

ear. Gr. etion; but all the texts read etion.
14. 48. And the Jesus answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take Me?"

49 I was daily with you in the temple teaching, and ye took Me not; but the scriptures must be fulfilled.

50 And they all forsook Him, and fled.

51 And there followed Him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him:

52 And He left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with Him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed Him afar off, even unto the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none.

56 For many false witness against Him, but their witness agreed not together. And there arose certain, and spake false witness against Him, saying:

57 And He heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'

58 But neither so did their witness agree together.

59 And the high priest stood up in the midst, and asked Jesus, saying, 'Art Thou the Son of the Blessed?'

60 But He held His peace, and answered nothing.

61 Again the high priest asked Him, and said 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 on the right hand of power, and coming in the clouds of heaven.'


50 forsook Him, and fled. See note on Matt. 26. 55, 56. And there followed, &c. This is a Divine supplement, peculiar to Mark's Gospel.

51 certain young man = one particular young man. That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany on the preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: 'The chief priests consulted that they might put Lazarus also to death' (John 12. 10). None of the apostles was arrested. Peter (though suspected) and another (John 18. 15) were unmolested; (6) his name is not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger.


53 to. Gr. pros. Ap. 104. xv. 3. with him = to him : i.e. by his order or edict.


14. 55-64 (L, p. 1420). THE LORD BEFORE CATHAPAS. (Alternation.)

55 all the = the whole. council = Sanhedrin. sought for witness against = were seeking, &c. This was contrary to their rule: "In judgments against the life of any man, they begin first to transact about quitting the party who is tried, and they begin not with these things which make for his condemnation" (Sanhed.).

60 stood up in the midst = stood up [and came down] into the midst. Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (16. 1). asked = further asked.

61 the Christ = the Messiah. See note on Matt. 26. 61, blessed. Used by the Jews instead of the name Jehovah.

Then the high priest rent his clothes, and saith, "What need we any further witnesses?"

Ye have heard the blasphemy: what think ye?" And they all condemned Him to be guilty of death.

And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, "Prophesy!" and the servants did strike Him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

And when she saw Peter warming himself, she looked upon him, and said, "And is this not the man that cometh in and saith, I am Christ a king?"

But he denied, saying, "I know not, neither understand I what thou sayest."

And he went out into the porch, and the cock crew.

And a maid saw him again, and began to say to them that stood by, "This is one of them." And he denied it again. And a little after, they that stood by said again to Peter, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereunto."

But he began to curse and to swear, saying, "I know not this Man of Whom ye speak."

And Peter called to mind the word that Jesus said unto him, "Before the cock crew twice, thou shalt deny Me thrice."

And when he thought thereon, he wept.

In the morning, as he went out, he saw Jesus, and told him that it was Jesus. And He answered and said unto him, "Art Thou the King of the Jews?"

And the chief priests accused Him of many things: but He answered nothing.

And Peter asked Him again, saying, "Answerest Thou nothing? behold how many things they witness against Thee." But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired.

And there was one named Barabbas, which had made insurrection with Judas the Galilean, in the insurrection which was in Judaea; and there was a Multitude crying aloud.

And the Multitude crying aloud began to say....
A.D. 29 desire him to do as he had ever done unto them.
9 But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?"
10 For he knew that the chief priests had delivered Him for envy.
11 But the chief priests moved the people, that he should rather release Barabbas unto them.
12 And Pilate answered and said again unto them, "What will ye then that I shall do unto Him Whom ye call the King of the Jews?"
13 And they cried out again, "Crucify Him."

Then Pilate said unto them, "Why, what evil hath He done?"

And they cried out the more exceedingly, "Crucify Him!"

16 And the soldiers led Him away into the hall, called Praetorium; and they called together the whole band.

17 And they clothed Him with purple, and platted a crown of thorns, and put it upon His head,

18 And began to salute Him, "Hail, King of the Jews!"

19 And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him.

20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

21 And they compell one Simon a Cyrenian, who was going up, they put the cross on Him, the father of Alexander and Rufus, to bear His cross.

22 And they bring Him unto the place called Golgotha, which is, being interpreted, "The place of a skull."

23 And they gave Him to drink mingled with myrrh: but He received it not.

24 And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

THE CRUCIFIXION. (Introversion and Alternation.)

C T I
15. 24-39 (C, p. 1420). THE CRUCIFIXION. (Introversion and Alternation.)

15. 24-39 (C, p. 1420). THE CRUCIFIXION. (Introversion and Alternation.)

CT I
m 25. Time. Event at third hour (9 a.m.).
un 24. The Indictment.
U n 29-32. The Indictment.
o 32. The two Robbers. Reviling.

T m 31-33. Time. Events at sixth and ninth hours (noon to 8 p.m.).
1 33. A soldier.

24 when they had, &c. The two robbers of v. 27, and Matt. 27, not yet brought. See Ap. 164.
And it was the third hour, and they crucified Him.

And the superscription of His accusation was written over, THE KING OF THE JEWS.

With Him they crucify two thieves; the one on His right hand, and the other on His left.

And the scripture was fulfilled, which saith, And He was numbered with the transgressors.

And they that passed by railed on Him, wagging their heads, and saying, "Ah, Thou that destroyest the Temple, and buildest it in three days.

Save Thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

Let Christ the King of Israel descend now from the cross, that we may see and believe.

And they that were crucified with Him reviled Him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, My God, why hast Thou forsaken Me?"

And some of them stood by, when they heard it, said, "Behold, He calleth Elias." And one ran and filled a spunge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down." And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the Temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, "Truly this was the Son of God.

There were also women looking afar off: among whom was Mary Magdalene, and the mother of James the less and of Joses, and of Salome;

Who also, when He was in Galilee, followed Him, and ministered unto Him, and many other women which came up with Him unto Jerusalem.

The third hour of the day (John 11:5), i.e. 9 a.m. No discrepancy; for the sixth hour of John 18:36 was the sixth hour of the night (from about sunset), viz. "about" midnight (in the midst of the trial), when Pilate said "Behold your King." The context there and here explains and settles the matter. Here, the trial was over; in John 19:14 the trial was going on. See Ap. 16b and 165. It was the hour of the morning sacrifice.

superscription, &c. = inscription of His indictment. Not the writing put over His head (Matt. 27:37). See Ap. 16b.


with = together with. Gr. syn. Ap. 104. vii. they crucify. Present tense, describing what was done then (after the dividing of the garments), not when they put the Lord on the cross in u. 24.

thieves = robbers, not malefactors as in Luke 23:32, who were "led with Him." See Ap. 164.


Ah, or Aha. destroyest. As in 1:2. Temple = Neos. See notes on Matt. 4:5; 8:12.


also the chief priests = the chief priests also (as well as the passers by). said = kept saying. among themselves = to (Gr. pros). Ap. 104. xv. 8. each other = others. Gr. allos. Ap. 124. 1. cannot = is not (u. 23). said = said.

Christ = the Messiah. Ap. 98. IX. the King of Israel. Referring to the confession in v. 2. descend. Same as "come down" in v. 30. see (Ap. 133. I. 1.) believe (Ap. 150. I. 1. I.). Vain promise. For they did not believe, though He came up from the grave, they that were... reviled Him. Both the "robbers", but only one of the "malefactors", reviled (Luke 23:39).

the sixth hour of the day. (John 11:8.) From sunrise: i.e. noon. See note on v. 23, and Ap. 163.

was because. over. Gr. epi. Ap. 104. ix. 8. the ninth hour. The hour of offering the evening sacrifice: i.e. 3 p.m. So that the darkness was from noon till 3 p.m. See Ap. 165.

Eloï, &c. = Quoted from Ps. 22:1. See note on Matt. 27:44. 35 Bohold, Fig. Asterismos. Ap. 6. Eilias = Elijah.

Eilas = Elijah.

gave Him = was giving. See note on Matt. 27:34. cried with a loud voice, and having uttered a loud cry, gave up the ghost = expired. Gr. ekphero to breathe out, or expire. Occ. only here, v. 39, and Luke 23:46.


Salome. See Matt. 27:56.

41 also, when He was in Galilee = when He was in Galilee also. followed = ministered = used to follow and minister. unto. Gr. eis. Ap. 104. vi. Not the same word as in v. 22, 43, 46.

the Son of God = a Son of God; i.e. a supernatural or Divine being. Ap. 98. XV. Found frequently in the Fayyum Papyri as a title of the Emperor Augustus, in Latin as well as Greek inscriptions.

15. 40—16. 8 [For Structure see next page].
42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

W

43 Joseph of Arimathea, an honourable councillor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

X

And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead.

Y

And when he knew it of the centurion, he gave the body to Joseph.

r

And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

p

And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

17th Nisan

Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

18th Nisan

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid him.

But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid.
9 Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

10 And she went and told them that had been with Him, as they mourned and wept.

11 And they, when they had heard that He was alive, and had been seen of her, believed not.

12 After that He appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not those things which had been seen Him after He was risen.

15 And He said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

16. 9-13 (B. p. 1420). RESURRECTION.

(Repeated Alternation.)

9 Now when Jesus was risen, &c. For the sequence of events after the Resurrection, see Ap. 168. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.

early: i.e. any time after sunset on our Saturday, 6 p.m. See Ap. 165.


11 was alive. Gr. apo. Ap. 164. iv. Not the same word as in v. 20.

12 was not-believed. Gr. hupodeixi. Ap. 164. viii. Not the same word as in v. 9.


19 So then. Gr. phaino. Ap. 166. I. i. Not the same word as in v. 9.