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Word Pictures in the New Testament - Mark

A. T. Robertson





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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

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Word Pictures in the New Testament

Mark

A.T. Robertson

Chapter 1

1:1 **The beginning** [*archē*]. There is no article in the Greek. It is possible that the phrase served as a heading or title for the paragraph about the ministry of the Baptist or as the superscription for the whole Gospel (Bruce) placed either by Mark or a scribe. And then the Gospel of Jesus Christ means the Message about Jesus Christ (objective genitive). The word Gospel here [*euaggelion*] comes close to meaning the record itself as told by Mark. Swete notes that each writer has a different starting point [*archē*]. Mark, as the earliest form of the evangelic tradition, begins with the work of the Baptist, Matthew with the ancestry and birth of the Messiah, Luke with the birth of the Baptist, John with the Preincarnate Logos, Paul with the foundation of each of the churches (**Php 4:15**). **The Son of God** [*Huiou theou*]. Aleph 28, 255 omit these words, but B, D, L, have them and the great mass of the manuscripts have [*huiou tou theou*]. If this is a heading added to what Mark wrote, the heading may have existed early in two forms, one with, one without “Son of God.” If Mark wrote the words, there is no reason to doubt the genuineness since he uses the phrase elsewhere.

1:2 **In Isaiah, the prophet** [*en tōi Esaiāi tōi prophētēi*]. The quotation comes from **Mal 3:1** and **Isa 40:3**. The Western and Neutral classes read Isaiah, the Alexandrian and Syrian, “the prophets,” an evident correction because part of it is from Malachi. But Isaiah is mentioned as the chief of the prophets. It was common to combine quotations from the prophets in *testimonia* and *catenae* (chains of quotations). This is Mark’s only prophetic quotation on his own account (Bruce).

1:3 **The voice of one crying** [*phonē boōntos*]. God is coming to his people to deliver them from their captivity in Babylon. So the prophet cries like a voice in the wilderness to make ready for the coming of God. When the committee from the Sanhedrin came to ask John who he was, he used this very language of Isaiah (**Joh 1:23**). He was only a voice, but we can still hear the echo of that voice through the corridor of the centuries. **Paths straight** [*eutheias tas tribous*]. Automobile highways today well illustrate the wonderful Persian roads for the couriers of the king and then for the king himself. The Roman Empire was knit together by roads, some of which survive today. John had a high and holy mission as the forerunner of the Messiah.

1:4 **John came** [*egeneto Iōanēs*]. His coming was an epoch [*egeneto*], not a mere event [*ēn*]. His coming was in accordance with the prophetic picture [*kathōs*, **1:2**]. Note the same verb about John in **Joh 1:6**. The coming of John the Baptizer was the real beginning of the spoken message about Christ. He is described as **the baptizing one** [*ho haptizōn*] in the wilderness [*en tēi erēmōi*]. The baptizing took place in the River Jordan (**Mr 1:5,9**) which was included in the general term the wilderness or the deserted region of Judea. **Preached the baptism of repentance** [*kērussōn baptisma metanoias*]. Heralded a repentance kind of baptism (genitive case, genus case), a baptism marked by repentance. See on **Mt 3:2** for

discussion of repent, an exceedingly poor rendering of John's great word [*metanoias*]. He called upon the Jews to change their minds and to turn from their sins, "confessing their sins" [*exomologoumenoi tas hamartias autōn*]. See [Mt 3:16](#). The public confessions produced a profound impression as they would now. **Unto remission of sins** [*eis aphesin hamartiōn*]. This is a difficult phrase to translate accurately. Certainly John did not mean that the baptism was the means of obtaining the forgiveness of their sins or necessary to the remission of sins. The trouble lies in the use of [*eis*] which sometimes is used when purpose is expressed, but sometimes when there is no such idea as in [Mt 10:41](#) and [Mt 12:41](#). Probably "with reference to" is as good a translation here as is possible. The baptism was on the basis of the repentance and confession of sin and, as Paul later explained ([Ro 6:4](#)), was a picture of the death to sin and resurrection to new life in Christ. This symbol was already in use by the Jews for proselytes who became Jews. John is treating the Jewish nation as pagans who need to repent, to confess their sins, and to come back to the kingdom of God. The baptism in the Jordan was the objective challenge to the people.

1:5 **Then went out unto him** [*exeporeueto pros auton*]. Imperfect indicative describing the steady stream of people who kept coming to the baptism [*ebaptizonto*], imperfect passive indicative, a wonderful sight). **In the river Jordan** [*en tōi Iordanēi potamōi*]. In the Jordan river, literally.

1:6 **Clothed with camel's hair** [*endedumenos trichas kamēlou*]. Matthew ([Mt 3:4](#)) has it a garment [*enduma*] of camel's hair. Mark has it in the accusative plural the object of the perfect passive participle retained according to a common Greek idiom. It was, of course, not camel's skin, but rough cloth woven of camel's hair. For the locusts and wild honey, see on [Mt 3:4](#). Dried locusts are considered palatable and the wild honey, or "mountain honey" as some versions give it [*meli agrion*], was bountiful in the clefts of the rocks. Some Bedouins make their living yet by gathering this wild honey out of the rocks.

1:7 **Mightier than I** [*ho ischuroteros mou*]. In each of the Synoptics. Gould calls it a skeptical depreciation of himself by John. But it was sincere on John's part and he gives a reason for it. **The Latchet** [*ton himanta*]. The thong of the sandal which held it together. When the guest comes into the house, performed by a slave before one enters the bath. Mark alone gives this touch.

1:7 **With water** [*hudati*]. So Luke ([Lu 3:16](#)) the locative case, **in water**. Matthew ([Mt 3:11](#)) has [*en*] (in), both with (in) water and the Holy Spirit. The water baptism by John was a symbol of the spiritual baptism by Jesus.

1:9 **In the Jordan** [*eis ton Iordanēn*]. So in [verse 10](#), [*ek tou hudatos*], out of the water, after the baptism into the Jordan. Mark is as fond of "straightway" [*euthus*] as Matthew is of "then" [*tote*]. **Rent asunder** [*schizomenous*]. Split like a garment, present passive participle. Jesus saw the heavens parting as he came up out of the water, a more vivid picture than the "opened" in [Mt 3:16](#) and [Lu 3:21](#). Evidently the Baptist saw all this and the Holy Spirit

coming down upon Jesus as a dove because he later mentions it ([Joh 1:32](#)). The Cerinthian Gnostics took the dove to mean the heavenly *aeon Christ* that here descended upon the man Jesus and remained with him till the Cross when it left him, a sort of forecast of the modern distinction between the Jesus of history and the theological Christ.

1:11 **Thou art** [*su ei*]. So [Lu 3:22](#). [Mt 3:17](#) has **this is** [*houtos estin*] which see. So both Mark and Luke have “in thee,” while Matthew has “in whom.”

1:12 **Driveth him forth** [*auton ekballei*]. Vivid word, bolder than Matthew’s “was led up” [*anēchthē*] and Luke’s “was led” [*ēgeto*]. It is the same word employed in the driving out of demons ([Mr 1:34,39](#)). Mark has here “straightway” where Matthew has “then” (see on [verse 9](#)). The forty days in the wilderness were under the direct guidance of the Holy Spirit. The entire earthly life of Jesus was bound up with the Holy Spirit from his birth to his death and resurrection.

1:13 **With the wild beasts** [*meta tōu thēriōn*]. Mark does not give the narrative of the three temptations in Matthew and Luke (apparently from the Logia and originally, of course, from Jesus himself). But Mark adds this little touch about the wild beasts in the wilderness. It was the haunt at night of the wolf, the boar, the hyena, the jackal, the leopard. It was lonely and depressing in its isolation and even dangerous. Swete notes that in [Ps 90:13](#) the promise of victory over the wild beasts comes immediately after that of angelic guardianship cited by Satan in [Mt 4:6](#). The angels did come and minister [*diēkonoun*], imperfect tense, kept it up till he was cheered and strengthened. Dr. Tristram observes that some Abyssinian Christians are in the habit of coming to the Quarantania during Lent and fasting forty days on the summit amid the ruins of its ancient cells and chapels where they suppose Jesus was tempted. But we are all tempted of the devil in the city even worse than in the desert.

1:14 **Jesus came into Galilee** [*ēlthen ho Iēsous eis tēn Galilaian*]. Here Mark begins the narrative of the active ministry of Jesus and he is followed by Matthew and Luke. Mark undoubtedly follows the preaching of Peter. But for the Fourth Gospel we should not know of the year of work in various parts of the land (Perea, Galilee, Judea, Samaria) preceding the Galilean ministry. John supplements the Synoptic Gospels at this point as often. The arrest of John had much to do with the departure of Jesus from Judea to Galilee ([Joh 4:1-4](#)). **Preaching the gospel of God** [*kērussōn to euaggelion tou theou*]. It is the subjective genitive, the gospel that comes from God. Swete observes that repentance [*metanoia*] is the keynote in the message of the Baptist as gospel [*euaggelion*] is with Jesus. But Jesus took the same line as John and proclaimed both repentance and the arrival of the kingdom of God. Mark adds to Matthew’s report the words “the time is fulfilled” [*peplērōtai ho kairos*]. It is a significant fact that John looks backward to the promise of the coming of the Messiah and signals the fulfilment as near at hand (perfect passive indicative). It is like Paul’s fulness of time [*plērōma tou chronou*] in [Ga 4:4](#) and fulness of the times [*plērōma ton kairōn*] in [Eph 1:10](#) when he employs the word [*kairos*], opportunity or crisis as here in Mark rather than the

more general term [*chronos*]. Mark adds here also: “and believe in the gospel” [*kai pisteuete en tōi euaggeliōi*]. Both repent and believe in the gospel. Usually faith in Jesus (or God) is expected as in [John 14:1](#). But this crisis called for faith in the message of Jesus that the Messiah had come. He did not use here the term Messiah, for it had come to have political connotations that made its use at present unwise. But the kingdom of God had arrived with the presence of the King. It does make a difference what one believes. Belief or disbelief in the message of Jesus made a sharp cleavage in those who heard him. “Faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase [*pisteuete en tōi euaggeliōi*] in the oldest record of the teaching of our Lord is a valuable witness to this fact” (Swete).

1:16 **And passing along by the Sea of Galilee** [*kai paragōn para tēn thalassan tēs Galilias*]. Mark uses [*para*] (along, beside) twice and makes the picture realistic. He catches this glimpse of Christ in action. Casting a **net** [*amphiballontas*]. Literally casting on both sides, now on one side, now on the other. Matthew ([Mt 4:18](#)) has a different phrase which see. There are two papyri examples of the verb [*amphiballō*], one verb absolutely for fishing as here, the other with the accusative. It is fishing with a net, making a cast, a haul. These four disciples were fishermen [*halieis*] and were **partners** [*metochoi*] as Luke states ([Lu 5:7](#)).

1:17 **Become** [*genesthai*]. Mark has this word not in Matthew. It would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of fishermen. Preachers are made out of laymen who are willing to leave their business for service for Christ.

1:19 **A little further** [*oligon*]. A Marcan detail. **Mending their nets** [*katartizontas ta diktua*]. See on [Mt 4:21](#). Getting ready that they might succeed better at the next haul.

1:20 **With the hired servants** [*meta tōn mishōtōn*]. One hired for wages [*misthos*], a very old Greek word. Zebedee and his two sons evidently had an extensive business in cooperation with Andrew and Simon ([Lu 5:7,10](#)). Mark alone has this detail of the hired servants left with Zebedee. They left the boat and their father ([Mt 4:22](#)) with the hired servants. The business would go on while they left all ([Lu 5:11](#)) and became permanent followers of Jesus. Many a young man has faced precisely this problem when he entered the ministry. Could he leave father and mother, brothers and sisters, while he went forth to college and seminary to become a fisher of men? Not the least of the sacrifices made in the education of young preachers is that made by the home folks who have additional burdens to bear because the young preacher is no longer a bread-winner at home. Most young preachers joyfully carry on such burdens after entering the ministry.

1:21 **And taught** [*edidasken*]. Inchoative imperfect, began to teach as soon as he entered the synagogue in Capernaum on the sabbath. The synagogue in Capernaum afforded the best opening for the teaching of Jesus. He had now made Capernaum (Tell Hum) his headquarters after the rejection in Nazareth as explained in [Lu 4:16-31](#) and [Mt 4:13-16](#). The

ruins of this synagogue have been discovered and there is even talk of restoring the building since the stones are in a good state of preservation. Jesus both taught [*didaskō*] and preached [*kērussō*] in the Jewish synagogues as opportunity was offered by the chief or leader of the synagogue [*archisunagōgos*]. The service consisted of prayer, praise, reading of scripture, and exposition by any rabbi or other competent person. Often Paul was invited to speak at such meetings. In [Lu 4:20](#) Jesus gave back the roll of Isaiah to the attendant or beadle [*tōi hupēretēi*] whose business it was to bring out the precious manuscript and return it to its place. Jesus was a preacher of over a year when he began to teach in the Capernaum synagogue. His reputation had preceded him ([Lu 4:14](#)).

1:22 **They were astonished** [*exeplēssonto*]. Pictorial imperfect as in [Lu 4:32](#) describing the amazement of the audience, “meaning strictly to strike a person out of his senses by some strong feeling, such as fear, wonder, or even joy” (Gould). **And not as their scribes** [*kai ouch hōs hoi grammateis*]. [Lu 4:32](#) has only “with authority” [*en exousiāi*]. Mark has it “as having authority” [*hōs echōn exousian*]. He struck a note not found by the rabbi. They quoted other rabbis and felt their function to be expounders of the traditions which they made a millstone around the necks of the people. By so doing they set aside the word and will of God by their traditions and petty legalism ([Mr 7:9,13](#)). They were casuists and made false interpretations to prove their punctilious points of external etiquette to the utter neglect of the spiritual reality. The people noticed at once that here was a personality who got his power (authority) direct from God, not from the current scribes. “Mark omits much, and is in many ways a meagre Gospel, but it makes a distinctive contribution to the evangelic history *in showing by a few realistic touches* (this one of them) *the remarkable personality of Jesus*” (Bruce). See on [Mt 7:29](#) for the like impression made by the Sermon on the Mount where the same language occurs. The chief controversy in Christ’s life was with these scribes, the professional teachers of the oral law and mainly Pharisees. At once the people see that Jesus stands apart from the old group. He made a sensation in the best sense of that word. There was a buzz of excitement at the new teacher that was increased by the miracle that followed the sermon.

1:23 **With an unclean spirit** [*en pneumati akathartōi*]. This use of [*en*] “with” is common in the Septuagint like the Hebrew *be*, but it occurs also in the papyri. It is the same idiom as “in Christ,” “in the Lord” so common with Paul. In English we speak of our being in love, in drink, in his cups, etc. The unclean spirit was in the man and the man in the unclean spirit, a man in the power of the unclean spirit. Luke has “having,” the usual construction. See on [Mt 22:43](#). Unclean spirit is used as synonymous with **demon** [*daimonion*]. It is the idea of estrangement from God ([Zec 13:2](#)). The whole subject of demonology is difficult, but no more so than the problem of the devil. Jesus distinguishes between the man and the unclean spirit. Usually physical or mental disease accompanied the possession by demons. One wonders today if the degenerates and confirmed criminals so common now are not

under the power of demons. The only cure for confirmed criminals seems to be conversion (a new heart).

1:24 **What have we to do with thee?** [*ti hēmin kai soi?*] The same idiom in [Mt 8:29](#). Ethical dative. Nothing in common between the demon and Jesus. Note “we.” The man speaks for the demon and himself, double personality. The recognition of Jesus by the demons may surprise us since the rabbis (the ecclesiastics) failed to do so. They call Jesus “The Holy One of God” [*ho hagios tou theou*]. Hence the demon feared that Jesus was come to destroy him and the man in his power. In [Mt 8:29](#) the demon calls Jesus “Son of God.” Later the disciples will call Jesus “The Holy One of God” ([Joh 6:69](#)). The demon cried out aloud [*anekraxen*], late first aorist form, [*anekragen*], common second aorist) so that all heard the strange testimony to Jesus. The man says “I know” [*oida*], correct text, some manuscripts “we know” [*oidamen*], including the demon.

1:25 **Hold thy peace** [*phimōthēti*]. First aorist passive imperative of [*phimoō*]. “Be quiet,” Moffatt translates it. But it is a more vigorous word, “Be muzzled” like an ox. So literally in [De 25:4](#), [1Co 9:9](#); [1Ti 5:18](#). It is common in Josephus, Lucian, and the LXX. See [Mt 22:12, 34](#). Gould renders it “Shut up.” “Shut your mouth” would be too colloquial. Vincent suggests “gagged,” but that is more the idea of [*epistomazein*] in [Tit 1:11](#), to stop the mouth.

1:26 **Tearing him** [*sparaxan auton*]. Margin, **convulsing him** like a spasm. Medical writers use the word for the rotating of the stomach. [Lu 4:35](#) adds “when the demon had thrown him down in the midst.” Mark mentions the “loud voice” [*phonēi megalēi*], a screech, in fact. It was a moment of intense excitement.

1:27 **They questioned among themselves** [*sunzētein autous*]. By look and word. **A new teaching** [*didachē kainē*]. One surprise had followed another this day. The teaching was fresh [*kainē*], original as the dew of the morning on the blossoms just blown. That was a novelty in that synagogue where only staid and stilted rabbinical rules had been heretofore droned out. This new teaching charmed the people, but soon will be rated as heresy by the rabbis. And it was with authority [*kat’ exousian*]. It is not certain whether the phrase is to be taken with “new teaching,” “It’s new teaching with authority behind it,” as Moffatt has it, or with the verb; “with authority commandeth even the unclean spirits” [*kai tois pneumasin tois akathartois epitassei*]. The position is equivocal and may be due to the fact that “Mark gives the incoherent and excited remarks of the crowd in this natural form” (Swete). But the most astonishing thing of all is that the demons “obey him” [*hupakouousin autōi*]. The people were accustomed to the use of magical formulae by the Jewish exorcists ([Mt 12:27](#); [Ac 19:13](#)), but here was something utterly different. Simon Magus could not understand how Simon Peter could do his miracles without some secret trick and even offered to buy it ([Ac 8:19](#)).

1:27 **The report of him** [*hē akoē autou*]. Vulgate, *rumor*. See [Mt 14:1](#); [24:6](#). They had no telephones, telegraphs, newspapers or radio, but news has a marvellous way of spreading

by word of mouth. The fame of this new teacher went out “everywhere” [*pantachou*] throughout all Galilee.

1:29 **The house of Simon and Andrew** [*tēn oikian Simōnos kai Andreou*]. Peter was married and both he and Andrew lived together in “Peter’s house” (Mt 8:14) with Peter’s wife and mother-in-law. Peter was evidently married before he began to follow Jesus. Later his wife accompanied him on his apostolic journeys (1Co 9:5). This incident followed immediately after the service in the synagogue on the sabbath. All the Synoptics give it. Mark heard Peter tell it as it occurred in his own house where Jesus made his home while in Capernaum. Each Gospel gives touches of its own to the story. Mark has “lay sick of a fever” [*katekeito puressousa*], lay prostrate burning with fever. Matthew puts it “stretched out [*beblēmenēn*] with a fever.” Luke has it “holden with a great fever” [*ēn sunechomenē puretōi megalōi*], a technical medical phrase. They all mention the instant recovery and ministry without any convalescence. Mark and Matthew speak of the touch of Jesus on her hand and Luke speaks of Jesus standing over her like a doctor. It was a tender scene.

1:32 **When the sun did set** [*hote edusen ho hēlios*]. This picturesque detail Mark has besides “at even” [*opsias genomenēs*], genitive absolute, evening having come). Matthew has “when even was come,” Luke “when the sun was setting.” The sabbath ended at sunset and so the people were now at liberty to bring their sick to Jesus. The news about the casting out of the demon and the healing of Peter’s mother-in-law had spread all over Capernaum. They brought them in a steady stream (imperfect tense, [*epheron*]). Luke (Lu 4:40) adds that Jesus laid his hand on every one of them as they passed by in grateful procession.

1:33 **At the door** [*pros tēn thuran*]. At the door of Peter’s house. The whole city was gathered together there (ēn episunēgmenē, past perfect passive periphrastic indicative, double compound [*epi*] and [*sun*]). Mark alone mentions this vivid detail. He is seeing with Peter’s eyes again. Peter no doubt watched the beautiful scene with pride and gratitude as Jesus stood in the door and healed the great crowds in the glory of that sunset. He loved to tell it afterwards. **Divers diseases** [*poikilais nosois*]. See Mt 4:24 about [*poikilos*] meaning many-coloured, variegated. All sorts of sick folk came and were healed.

1:34 **Devils** [*daimonia*]. Demons it should be translated always. **Suffered not** [*ouk ēphien*]. Would not allow, imperfect tense of continued refusal. The reason given is “because they knew him” [*hoti ēideisan auton*]. Whether “to be Christ” [*Christon einai*] is genuine or not, that is the meaning and is a direct reference to 1:24 when in the synagogue the demon recognized and addressed Jesus as the Holy One of God. Testimony from such a source was not calculated to help the cause of Christ with the people. He had told the other demon to be silent. See on Mt 8:29 for discussion of the word demon.

1:35 **In the morning, a great while before day** [*prōi ennucha lian*]. Luke has only “when it was day” [*genomenēs hēmeras*]. The word [*prōi*] in Mark means the last watch of the night from three to six A.M. [*Ennucha lian*] means in the early part of the watch while it was still

a bit dark (cf. [Mr 16:2](#) [*lian prōi*]. **Rose up and went out** [*anastas exēlthen*]. Out of the house and out of the city, off [*apēlthen*], even if not genuine, possibly a conflate reading from [6:32, 46](#)). “Flight from the unexpected reality into which His ideal conception of His calling had brought Him” (H.J. Holtzmann). Gould notes that Jesus seems to retreat before his sudden popularity, to prayer with the Father “that he might not be ensnared by this popularity, or in any way induced to accept the ways of ease instead of duty.” But Jesus also had a plan for a preaching tour of Galilee and “He felt He could not begin too soon. He left in the night, fearing opposition from the people” (Bruce). Surely many a popular preacher can understand this mood of Jesus when in the night he slips away to a solitary place for prayer. Jesus knew what it was to spend a whole night in prayer. He knew the blessing of prayer and the power of prayer. **And there prayed** [*k’akei prosēucheto*]. Imperfect tense picturing Jesus as praying through the early morning hours.

1:36 **Followed after him** [*katediōxen auton*]. Hunted him out (Moffatt). Perfective use of the preposition [*kata*] (down to the finish). The verb [*diōkō*] is used for the hunt or chase, pursuit. Vulgate has *persecutus est*. The personal story of Peter comes in here. “Simon’s intention at least was good; the Master seemed to be losing precious opportunities and must be brought back” (Swete). Peter and those with him kept up the search till they found him. The message that they brought would surely bring Jesus back to Peter’s house.

1:37 **Into the next towns** [*eis tas echomenas kōmopoleis*]. It was a surprising decision for Jesus to leave the eager, excited throngs in Capernaum for the country town or village cities without walls or much importance. Only instance of the word in the N.T. Late Greek word. The use of [*echomenas*] for next is a classic use meaning clinging to, next to a thing. So in [Lu 13:33](#); [Ac 13:44](#); [20:15](#); [Heb 6:9](#). “D” here has [*eggus*] (near).

1:39 **Throughout all Galilee** [*Eis holēn tēn Galilaian*]. The first tour of Galilee by Jesus. We are told little about this great preaching tour.

1:40 **Kneeling down to him** [*kai gonupetōn*]. Picturesque detail omitted by some MSS. [Lu 5:12](#) has “fell on his face.”

1:41 **Being moved with compassion** [*splagchnistheis*]. Only in Mark. First aorist passive participle.

1:43 **Strictly charged** [*embrimēsamenos*]. Only in Mark. [Lu 5:14](#) has [*parēggeilen*] (commanded). Mark’s word occurs also in [14:5](#) and in [Mt 9:30](#) and [Joh 11:38](#). See on [Mt 9:30](#). It is a strong word for the snorting of a horse and expresses powerful emotion as Jesus stood here face to face with leprosy, itself a symbol of sin and all its train of evils. The command to report to the priests was in accord with the Mosaic regulations and the prohibition against talking about it was to allay excitement and to avoid needless opposition to Christ.

1:44 **For a testimony unto them** [*eis marturion autois*]. Without the formal testimony of the priests the people would not receive the leper as officially clean.

1:45 **Began to publish it much** [*ērxato kērussein polla*]. [Lu 5:15](#) puts it, “so much the more” [*māllon*]. One of the best ways to spread a thing is to tell people not to tell. It was certainly so in this case. Soon Jesus had to avoid cities and betake himself to desert places to avoid the crowds and even then people kept coming to Jesus [*ērchonto*, imperfect tense]. Some preachers are not so disturbed by the onrush of crowds.

Chapter 2

2:1 **Again into Capernaum after some days** [*palin eis Kapharnaoum di' hēmerōn*]. After the first tour of Galilee when Jesus is back in the city which is now the headquarters for the work in Galilee. The phrase [*di' hēmerōn*] means days coming in between [*dia, duo*], two) the departure and return. **In the house** [*en oikōi*]. More exactly, **at home**, in the home of Peter, now the home of Jesus. Another picture directly from Peter's discourse. Some of the manuscripts have here [*eis oikon*], illustrating the practical identity in meaning of [*en*] and [*eis*] (Robertson, *Grammar*, pp. 591–6). **It was noised** [*ēkousthē*]. It was heard (first aorist, passive indicative from [*akouō*], to hear). People spread the rumour, "He is at home, he is indoors."

2:2 **So that there was no longer room for them, no, not even about the door** [*hōste mēketi chōrein mēde ta pros tēn thuran*]. Another graphic Markan detail seen through Peter's eyes. The double compound negative in the Greek intensifies the negative. This house door apparently opened into the street, not into a court as in the larger houses. The house was packed inside and there was a jam outside. **And he spake the word unto them** [*kai elalei autois ton logon*]. And he was speaking the word unto them, Mark's favourite descriptive imperfect tense [*elalei*]. Note this word [*laleō*] about the preaching of Jesus (originally just sounds like the chatter of birds, the prattling of children, but here of the most serious kind of speech.) As contrasted with [*legō*] (to say) it is rather an onomatopoeic word with some emphasis on the sound and manner of speaking. The word is common in the vernacular papyri examples of social inter-course.

2:3 **And they come** [*kai erchontai*]. Fine illustration of Mark's vivid dramatic historical present preserved by Luke [Lu 5:18](#), but not by [Mt 9:2](#) (imperfect). **Borne by four** [*airomenon hupo tessarōn*]. Another picturesque Markan detail not in the others.

2:4 **Come nigh** [*proseggisai*]. But Westcott and Hort read [*prosenegkai*], to bring to, after Aleph, B, L, 33, 63 (cf. [Joh 5:18](#)). **They uncovered the roof** [*apestegasan tēn stegēn*]. They unroofed the roof (note paronomasia in the Greek and cognate accusative). The only instance of this verb in the N.T. A rare word in late Greek, no papyrus example given in Moulton and Milligan *Vocabulary*. They climbed up a stairway on the outside or ladder to the flat tile roof and dug out or broke up [*exoruxantes*] the tiles (the roof). There were thus tiles [*dia tōn keramōn*], [Lu 5:19](#) of laths and plaster and even slabs of stone stuck in for strength that had to be dug out. It is not clear where Jesus was [*hopou ēn*], either downstairs, (Holtzmann) or upstairs (Lightfoot), or in the quadrangle (*atrium* or *compluvium*, if the house had one). "A composition of mortar, tar, ashes and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it" (Vincent). **They let down the bed** [*chalōsi ton kribatton*], historical present again, aorist tense in [Lu](#)

5:19 [*kathēkan*]. The verb means to lower from a higher place as from a boat. Probably the four men had a rope fastened to each corner of the pallet or poor man's bed [*krabaton*], Latin *grabatus*. So one of Mark's Latin words). Matthew (Mt 9:2) has [*klinē*], general term for bed. Luke has [*klinidion*] (little bed or couch). Mark's word is common in the papyri and is spelled also [*krabbatos*], sometimes [*krabatos*], while W, Codex Washingtonius, has it [*krabbaton*].

2:5 **Their faith** [*tēn pistin autōn*]. The faith of the four men and of the man himself. There is no reason for excluding his faith. They all had confidence in the power and willingness of Jesus to heal this desperate case. **Are forgiven** [*aphientai*], aoristic present passive, cf. punctiliar action, Robertson's *Grammar*, pp. 864ff.). So Mt 9:3, but Lu 5:20 has the Doric perfect passive [*apheōntai*]. The astonishing thing both to the paralytic and to the four friends is that Jesus forgave his sins instead of healing him. The sins had probably caused the paralysis.

2:6 **Sitting there, and reasoning in their hearts** [*ekei kathēmenoi kai dialogizomenoi en tais kardiais autōn*]. Another of Mark's pictures through Peter's eyes. These scribes (and Pharisees, Lu 5:21) were there to cause trouble, to pick flaws in the teaching and conduct of Jesus. His popularity and power had aroused their jealousy. There is no evidence that they spoke aloud the murmur in their hearts, "within themselves" (Mt 9:3). It was not necessary, for their looks gave them away and Jesus knew their thoughts (Mt 9:4) and perceived their reasoning (Lu 5:22). **Instantly Jesus recognized it in his own spirit** [*euthus epignous ho Iēsous tōi pneumatī autou*], Mr 2:8). The Master at once recognizes the hostile atmosphere in the house. The debate [*dialogizomenoi*] in their hearts was written on their faces. No sound had come, but feeling did.

2:7 **He blasphemeth** [*blasphēmei*]. This is the unspoken charge in their hearts which Jesus read like an open book. The correct text here has this verb. They justify the charge with the conviction that God alone has the power [*dunatai*] to forgive sins. The word [*blasphēmeō*] means injurious speech or slander. It was, they held, blasphemy for Jesus to assume this divine prerogative. Their logic was correct. The only flaw in it was the possibility that Jesus held a peculiar relation to God which justified his claim. So the two forces clash here as now on the deity of Christ Jesus. Knowing full well that he had exercised the prerogative of God in forgiving the man's sins he proceeds to justify his claim by healing the man.

2:10 **That ye may know** [*hina eidēte*]. The scribes could have said either of the alternatives in [verse 9](#) with equal futility. Jesus could say either with equal effectiveness. In fact Jesus chose the harder first, the forgiveness which they could not see. So he now performs the miracle of healing which all could see, that all could know that (the Son of Man, Christ's favourite designation of himself, a claim to be the Messiah in terms that could not be easily attacked) he really had the authority and power [*exousian*] to forgive sins. He has the right

and power here on earth to forgive sins, here and now without waiting for the day of judgment. **He saith to the sick of the palsy** [*legei*]. This remarkable parenthesis in the middle of the sentence occurs also in [Mt 9:6](#) and [Lu 5:24](#), proof that both Matthew and Luke followed Mark's narrative. It is inconceivable that all three writers should independently have injected the same parenthesis at the same place.

2:12 **Before them all** [*emprosthen pantōn*]. [Lu 5:25](#) follows Mark in this detail. He picked up [*aras*] his pallet and walked and went home as Jesus had commanded him to do ([Mr 2:11](#)). It was an amazing proceeding and made it unnecessary for Jesus to refute the scribes further on this occasion. The amazement [*existasthai*], our *ecstasy*, as [Lu 5:26](#) has it), was too general and great for words. The people could only say: "We never saw it on this fashion" [*Houtōs oude pote eidamen*]. Jesus had acted with the power of God and claimed equality with God and had made good his claim. They all marvelled at the **paradoxes** [*paradoxa*], [Lu 5:26](#)) of that day. For it all they glorified God.

2:13 **By the seaside** [*para tēn thalassan*]. A pretty picture of Jesus walking by the sea and a walk that Jesus loved ([Mr 1:16](#); [Mt 4:18](#)). Probably Jesus went out from the crowd in Peter's house as soon as he could. It was a joy to get a whiff of fresh air by the sea. But it was not long till all the crowd began to come to Jesus [*ērchetō*, imperfect) and Jesus was teaching them [*edidasken*, imperfect). It was the old story over again, but Jesus did not run away.

2:14 **And as he passed by** [*kai paragōn*]. Present participle active, was passing by. Jesus was constantly on the alert for opportunities to do good. An unlikely specimen was Levi (Matthew), son of Alphaeus, sitting at the toll-gate [*telōnion*] on the Great West Road from Damascus to the Mediterranean. He was a publican [*telōnēs*] who collected toll for Herod Antipas. The Jews hated or despised these publicans and classed them with sinners [*hamartōloi*]. The challenge of Jesus was sudden and sharp, but Levi (Matthew) was ready to respond at once. He had heard of Jesus and quickly decided. Great decisions are often made on a moment's notice. Levi is a fine object lesson for business men who put off service to Christ to carry on their business.

2:16 **The scribes of the Pharisees** [*hoi grammateis tōn Pharisaiōn*]. This is the correct text. Cf. "their scribes" in [Lu 5:30](#). Matthew gave a great reception [*dochen*], [Lu 5:29](#)) in his house ([Mr 2:15](#)). These publicans and sinners not simply accepted Levi's invitation, but they imitated his example "and were following Jesus" [*kai ēkolouthoun autōi*]. It was a motly crew from the standpoint of these young theologues, scribes of the Pharisees, who were on hand, being invited to pick flaws if they could. It was probably in the long hall of the house where the scribes stood and ridiculed Jesus and the disciples, unless they stood outside, feeling too pious to go into the house of a publican. It was an offence for a Jew to eat with Gentiles as even many of the early Jewish Christians felt ([Ac 11:3](#)) and publicans and sinners were regarded like Gentiles ([1Co 5:11](#)).

2:17 **The righteous** [*dikaious*]. Jesus for the sake of argument accepts the claim of the Pharisees to be righteous, though, as a matter of fact, they fell very far short of it. Elsewhere (Mt 23) Jesus shows that the Pharisees were extortionate and devoured widows' houses and wore a cloak of pride and hypocritical respectability. The words "unto repentance" [*eis metanoian*] are not genuine in Mark, but are in Lu 5:32. Jesus called men to new spiritual life and away from sin and so to repentance. But this claim stopped their mouths against what Jesus was doing. The well or the strong [*ischuontes*] are not those who need the physician in an epidemic.

2:18 **John's disciples and the Pharisees were fasting** [*ēsan hoi mathētai Iōanou kai hoi Pharisaiōi nēsteuontes*]. The periphrastic imperfect, so common in Mark's vivid description. Probably Levi's feast happened on one of the weekly fast-days (second and fifth days of the week for the stricter Jews). So there was a clash of standpoints. The disciples of John sided with the Pharisees in the Jewish ceremonial ritualistic observances. John was still a prisoner in Machaerus. John was more of an ascetic than Jesus (Mt 18:1f.; Lu 7:33-35), but neither one pleased all the popular critics. These learners [*mathētai*] or disciples of John had missed the spirit of their leader when they here lined up with the Pharisees against Jesus. But there was no real congeniality between the formalism of the Pharisees and the asceticism of John the Baptist. The Pharisees hated John who had denounced them as broods of vipers. Here the disciples of John and the disciples of the Pharisees [*hoi mathētai Iōanou kai hoi mathētai tōn Pharisaiōn*] join in criticizing Jesus and his disciples. Later we shall see Pharisees, Sadducees, and Herodians, who bitterly detested each other, making common cause against Jesus Christ. So today we find various hostile groups combining against our Lord and Saviour. See on Mt 9:14-17 for comments. Matthew has here followed Mark closely.

2:19 **The sons of the bridechamber** [*hoi huioi tou numphōnos*]. Not merely the groomsmen, but the guests also, the [*paranymphs*] [*paranymphoi*] of the old Greek). Jesus here adopts the Baptist's own metaphor (Joh 3:29), changing the friend of the bridegroom [*ho philos tou numphiou*] to sons of the bridechamber. Jesus identifies himself with the bridegroom of the O.T. (Ho 2:21), God in his covenant relation with Israel (Swete). Mourning does not suit the wedding feast. Mark, Matthew, and Luke all give the three parables (bridegroom, unfulled cloth, new wineskins) illustrating and defending the conduct of Jesus in feasting with Levi on a Jewish fast-day. Lu 5:36 calls these parables. Jesus here seems iconoclastic to the ecclesiastics and revolutionary in emphasis on the spiritual instead of the ritualistic and ceremonial.

2:21 **Seweth on** [*epirhaptēi*]. Here only in the N.T. or elsewhere, though the uncompounded verb [*rhaptō*] (to sew) is common enough, **sews upon:** in Mt 9:16 and Lu 5:37 use [*epiballei*], put upon or clap upon.

2:22 **But new wine into fresh wineskins** [*alla oinon neon eis askous kainous*]. Westcott and Hort bracket this clause as a Western non-interpolation though omitted only in D and some old Latin MSS. It is genuine in [Lu 5:37](#) and may be so here.

2:23 **Through the cornfields** [*dia tōn sporimōn*]. See on [Mt 12:1](#). So Matt. and [Lu 6:1](#). But Mark uses [*paraporeuesthai*], to go along beside, unless [*diaporeuesthai*] (BCD) is accepted. Perhaps now on the edge, now within the grain. Mark uses also [*hodon poiein*], to **make a way** like the Latin *iter facere*, as if through the standing grain, **plucking the ears** [*tillontes tous stachuas*]. Work of preparing food the rabbis called it. The margin of the Revised Version has it correctly: They began to make their way plucking the ears of corn (grain, wheat or barley, we should say). See on [Mt 12:1-7](#) for discussion of this passage, parallel also in [Lu 6:15](#).

2:26 **The house of God** [*ton oikon tou theou*]. The tent or tabernacle at Nob, not the temple in Jerusalem built by Solomon. **When Abiathar was high priest** [*epi Abiathar archiereōs*]. Neat Greek idiom, in the time of Abiathar as high priest. There was confusion in the Massoretic text and in the LXX about the difference between Ahimelech (Abimelech) and Abiathar ([2Sa 8:17](#)), Ahimelech's son and successor ([1Sa 21:2](#); [22:20](#)). Apparently Ahimelech, not Abiathar was high priest at this time. It is possible that both father and son bore both names ([1Sa 22:20](#); [2Sa 8:17](#); [1Ch 18:16](#)), Abiathar mentioned though both involved. [*Epi*] may so mean in the passage about Abiathar. Or we may leave it unexplained. They had the most elaborate rules for the preparation of the shewbread [*tous artous tēs protheseōs*], the loaves of presentation, the loaves of the face or presence of God. It was renewed on the commencement of the sabbath and the old bread deposited on the golden table in the porch of the Sanctuary. This old bread was eaten by the priests as they came and went. This is what David ate.

2:27 **For man** [*dia ton anthrōpon*]. Mark alone has this profound saying which subordinates the sabbath to man's real welfare (mankind, observe, generic article with [*anthrōpos*], class from class). Man was not made for the sabbath as the rabbis seemed to think with all their petty rules about eating an egg laid on the sabbath or looking in the glass, *et cetera*. See [2Macc. 5:19](#) and *Mechilta* on [Ex 31:13](#): "The sabbath is delivered unto you and ye are not delivered unto the sabbath." Christianity has had to fight this same battle about institutionalism. The church itself is for man, not man for the church.

2:27 **Even of the sabbath** [*kai tou sabbatou*]. Mark, Matthew ([Mt 12:8](#)), and Luke ([Lu 6:5](#)) all give this as a climax in the five reasons given by Christ on the occasion for the conduct of the disciples, but Mark has the little word "even" [*kai*] not in the others, showing that Jesus knew that he was making a great claim as the Son of Man, the Representative Man, the Messiah looked at from his human interest, to lordship [*kurios*] even of the sabbath. He was not the slave of the sabbath, but the master of it. "Even of the sabbath, so invaluable in

your eyes. Lord, not to abolish, but to interpret and keep in its own place, and give it a new name” (Bruce).

Chapter 3

3:1 **Had his hand withered** [*exērammenēn echōn tēn cheira*]. He had his (the in the Greek, common idiom with article as possessive) hand (right hand, [Lu 6:6](#)) in a withered state, perfect passive participle (adjective [*xēran*] in Matthew and Luke), showing that it was not congenital, but the result of injury by accident or disease. Bengel: *Non ex utero, sed morbo aut vulnere*.

3:2 **They watched** [*paretēroun*]. Imperfect tense, were watching on the side (or sly). Luke uses the middle voice, [*paretērounto*], to accent their personal interest in the proceedings. It was the sabbath day and in the synagogue and they were there ready to catch him in the act if he should dare to violate their rules as he had done in the wheat fields on the previous sabbath. Probably the same Pharisees are present now as then. **That they might accuse him** [*hina katēgorēsōsin autou*]. So [Mt 12:10](#). Luke has it “that they might find how to accuse him” [*hina heurōsin katēgorein autou*]. They were determined to accuse him. The sabbath controversy offered the best opening. So here they are ready for business.

3:3 **Stand forth** [*egeire eis to meson*]. Step into the middle of the room where all can see. It was a bold defiance of the Christ’s spying enemies. Wycliff rightly puts it: **They aspieden him**. They played the spy on Jesus. One can see the commotion among the long-bearded hypocrites at this daring act of Jesus.

3:4 **But they held their peace** [*hoi de esiōpōn*]. Imperfect tense. In sullen silence and helplessness before the merciless questions of Jesus as the poor man stood there before them all. Jesus by his pitiless alternatives between doing good [*agathopoieō*], late Greek word in LXX and N.T.) and doing evil [*kakopoieō*], ancient Greek word), to this man, for instance, **to save a life or to kill** [*psuchēn sōsai ē apokteinai*], as in this case. It was a terrible exposure.

3:5 **When he had looked round on them with anger** [*periblepsamenos autous met’ orgēs*]. Mark has a good deal to say about the looks of Jesus with this word ([3:5](#), [34](#); [5:37](#); [9:8](#); [10:23](#); [11:11](#)) as here. So Luke only once, [Lu 6:10](#). The eyes of Jesus swept the room all round and each rabbinical hypocrite felt the cut of that condemnatory glance. This indignant anger was not inconsistent with the love and pity of Jesus. Murder was in their hearts and Jesus knew it. Anger against wrong as wrong is a sign of moral health (Gould). **Being grieved at the hardness of their hearts** [*sunlupoumenos epi tēi pōrōsei tēs kardias autōn*]. Mark alone gives this point. The anger was tempered by grief (Swete). Jesus is the Man of Sorrows and this present participle brings out the continuous state of grief whereas the momentary angry look is expressed by the aorist participle above. Their own heart or attitude was in a state of moral ossification [*pōrōsis*] like hardened hands or feet. [*Pōros*] was used of a kind of marble and then of the *callus* on fractured bones. “They were hardened by previous conceptions against this new truth” (Gould). See also on [Mt 12:9-14](#).

3:6 **And straightway with the Herodians took council** [*euthus meta tōn Hērōidianōn*]. The Pharisees could stand no more. So out they stalked at once in a rage of madness (Lu 6:11) and outside of the synagogue took counsel [*sumboulion epoiēsan*] or gave counsel [*sumboulion edidoun*], as some MSS. have it, imperfect tense, offered counsel as their solution of the problem) with their bitter enemies, the Herodians, on the sabbath day still “how they might destroy him” [*hopōs auton apolesōsin*], a striking illustration of the alternatives of Jesus a few moments before, “to save life or to kill.” This is the first mention of the Herodians or adherents of Herod Antipas and the Herod family rather than the Romans. The Pharisees would welcome the help of their rivals to destroy Jesus. In the presence of Jesus they unite their forces as in Mr 8:15; 12:13; Mt 22:16.

3:7 **Withdrew to the sea** [*anechōrēsen eis tēn thalassan*]. Evidently Jesus knew of the plot to kill him, “perceiving it” (Mt 12:15). “He and His would be safer by the open beach” (Swete). He has the disciples with him. Vincent notes that on eleven occasions Mark mentions the withdrawals of Jesus to escape his enemies, for prayer, for rest, for private conference with his disciples (1:12; 3:7; 6:31, 46; 7:24, 31; 9:2; 10:1; 14:34). But, as often, a great multitude [*polu plēthos*] from Galilee followed him.

3:7 **Hearing what great things he did** [*akouontes hosa poiei*]. Masculine plural present participle, though [*plēthos*] is neuter singular (construction according to sense in both number and gender). This crowd by the sea came from Galilee, Judea, Jerusalem, Idumea, beyond Jordan (Decapolis and Perea), Tyre and Sidon, Phoenicia, North, South, East, and Northwest, even from Idumea (mentioned here alone in the N.T.) won by John Hyrcanus to Palestine. “In our Lord’s time Idumea was practically a part of Judea with a Jewish circumcised population” (George Adam Smith). Many of these were probably Gentiles (Phoenicia and Decapolis) and may have known only the Greek language. The fame of Jesus had spread through all the regions round about. There was a jam as the crowds came to Jesus by the Sea of Galilee.

3:9 **That a little boat should wait on him** [*hina ploiarion proskarterēi autōi*]. The boat was to keep close (note present tense subjunctive of [*proskartereō*] to the shore in constant readiness and move as Jesus did. Whether he needed it or not is not told, but it was there at hand. **Lest they should throng him** [*hina mē thlibōsin auton*]. Press or crush him. Jesus stayed with the crowds for they needed him. Present subjunctive again.

3:10 **Pressed upon him** [*epiptein autōi*]. Were falling upon him to such an extent that it was dangerous. They were not hostile, but simply intensely eager, each to have his own case attended to by Jesus. **That they might touch him** [*hina autou hapsōntai*]. If only that much. They hoped for a cure by contact with Christ. Aorist subjunctive. It was a really pathetic scene and a tremendous strain on Jesus. **As many as had plagues** [*hosoi eichon mastigas*]. Strokes or scourges, terms used by us today as a paralytic stroke, the influenza scourge. Our word plague is from [*plēgē*] (Latin *plaga*), from [*plēgnumi*], to strike a blow.

Common in ancient Greek in this sense. See [Mr 5:29, 34](#); [Lu 7:21](#) for the same use of [*mastiges*] and also [2Macc. 9:11](#).

3:11 **Whosoever they beheld him** [*hotan auton etheōroun*]. Imperfect indicative with [*hotan*] of repeated action. They kept falling down before him [*prosepipton*] and crying, [*ekrazon*] and he kept charging or rebuking [*epitimā*] them, all imperfects. The unclean spirits (demons) recognize Jesus as the Son of God, as before. Jesus charged them not to make him known as he had also done before. He did not wish this testimony. It was a most exciting ordeal and is given only by Mark. Note non-final use of [*hina*].

3:13 **He goeth up into the mountain** [*anabainei eis to oros*]. So Matthew ([Mt 5:1](#)) and Luke ([Lu 6:12](#)), “to pray” Luke adds. Historical present so common in Mark’s vivid narrative. Neither Gospel gives the name of the mountain, assuming it as well known, probably not far from the lake. **Whom he himself would** [*hous ēthelen autos*]. Emphatic use of [*autos*] (himself) at end of sentence. Whether by personal imitation or through the disciples Jesus invites or calls to himself [*proskaleitai*], historical middle present indicative) a select number out of the vast crowds by the sea, those whom he really wished to be with him. **They went off to him** [*apēlthon pros auton*]. Luke states that Jesus “continued all night in prayer, to God.” It was a crisis in the ministry of Christ. This select group up in the hills probably respected the long agony of Jesus though they did not comprehend his motive. They formed a sort of spiritual body-guard around the Master during his night vigil in the mountain.

3:14 **He appointed twelve** [*epoiēsen dōdeka*]. This was a second selection out of those invited to the hills and after the night of prayer and after day came ([Lu 6:13](#)). Why he chose twelve we are not told, probably because there were twelve tribes in Israel. It was a good round number at any rate. They were to be princes in the new Israel (cf. [Mt 19:28](#); [Lu 22:30](#); [Re 21:14,15](#)). Luke ([Lu 6:13-16](#)) also gives the list of the twelve at this point while Matthew ([Mt 10:1-4](#)) postpones giving the names till they are sent out in Galilee. There is a fourth list in [Ac 1:13](#). See discussion of the names of the apostles on [Mt 10:1-4](#) and pp. 271–3 of my *Harmony of the Gospels for Students of the Life of Christ*. The three groups of four begin alike (Simon, Philip, James). There are some difficulties. **Whom he also named apostles** [*hous kai apostolous ōnomasen*]. Margin of Revised Version, the text of Westcott and Hort after Aleph, B, C, etc. Genuine in [Lu 6:13](#) and probably so here. The meaning is that Jesus himself gave the name apostle or missionary [*apostellō*, to send) to this group of twelve. The word is applied in the New Testament to others besides as delegates or messengers of churches ([2Co 8:23](#); [Php 2:25](#)), and messenger ([Joh 13:16](#)). It is applied also to Paul on a par with the twelve ([Ga 1:1, 11f.](#), etc.) and also to Barnabas ([Ac 14:14](#)), and perhaps also to Timothy and Silas ([1Ti 2:6f.](#)). Two purposes of Jesus are mentioned by Mark in the choice of these twelve, **that they might be with him** [*hina ōsin met’ autou*], **and that he might send them forth** [*kai hina apostellēi autous*]. They were not ready to be sent forth till they had been with Jesus for some time. This is one of the chief tasks of Christ to train this group

of men. See Bruce's *The Training of the Twelve*. The very word [*apostolos*] is from [*apostellō*]. There were two purposes in sending them forth expressed by two infinitives, one to preach [*kērussein*], from [*kēruux*], herald), the other to have power to cast out demons [*echein exousian ekballein ta daimonia*]. This double ministry of preaching and healing was to mark their work. The two things are, however, different, and one does not necessarily involve the other.

3:16 **Simon he surnamed Peter** [*epethēken onoma tōi Simōni Petron*]. The Greek idiom seems awkward, but it is not. Peter is in apposition with *name* or [*onoma*] (accusative). This surname Jesus gave in addition [*epethēken*] to Simon (dative case). Here then is a direct reference to what is told in [Joh 1:42](#) when Jesus met Simon for the first time. Mark here reflects Peter's own words. Luke ([Lu 6:14](#)) simply says "Whom he also surnamed Peter." See [Mt 16:17](#) for the full explanation of the name Peter, a Rock, Cephas.

3:17 **Boanerges, which is Sons of thunder** [*Boanērges ho estin huioi brontēs*]. This Hebrew nickname is given only by Mark and the reason for it is not clear. It may refer to the fiery temperament revealed in [Lu 9:34](#) when James and John wanted to call down fire on the Samaritan villages that were unfriendly to them. The word literally means **sons of tumult, sons of thunder** in Syriac. No other epithets are given by Mark save descriptions to distinguish as Simon the Cananaean (or Zealot) and Judas Iscariot, who also betrayed him ([verse 19](#)). Andrew, (from [*anēr*], a man) and Philip (Philippos, fond of horses) are both Greek names. Bartholomew, son of Tolmai, is the Nathanael of John's Gospel ([Joh 21:2](#)). He probably had both names. Matthew is a Hebrew name meaning gift of God [*Maththaios*]. Thomas is Hebrew and means Twin (Didymus, [Joh 11:16](#)). There are two uses of the name of James [*Iacōbos*], Jacob). Thaddeus is another name for Lebbaeus.

3:19 **He cometh into a house** [*erchetai eis oikon*]. Historical present again and no article with noun. He comes home from the mountain, probably the house of Simon as in [1:29](#). Mark passes by the Sermon on the Mount given by Matthew and Luke on the mountain (plateau on the mountain in Luke). We have to allow a reasonable interval for Mark's narrative. Mark's Gospel is full of action and does not undertake to tell all that Jesus did and said.

3:20 **So that they could not so much as eat bread** [*hōste mē dunasthai autous mēde arton phagein*]. Note infinitive with [*hōste*]. Apparently Jesus and the disciples indoors with the great crowd in the house and at the door as in [1:32](#); [2:2](#) to which Mark refers by "again." The jam was so great that they could not rest, could not eat, and apparently Jesus could not even teach. The crowd reassembled at once on Christ's return from the mountain.

3:21 **His friends** [*hoi par' autou*]. The phrase means literally "those from the side of him (Jesus)." It could mean another circle of disciples who had just arrived and who knew of the crowds and strain of the Galilean ministry who now come at this special juncture. But the idiom most likely means the kinspeople or family of Jesus as is common in the LXX. The fact that in [verse 31](#) "his mother and his brothers" are expressly mentioned would in-

dicare that they are “the friends” alluded to in [verse 21](#). It is a mournful spectacle to think of the mother and brothers saying, **He is beside himself** [*exestē*]. Second aorist active indicative intransitive. The same charge was brought against Paul ([Ac 26:24](#); [2Co 5:13](#)). We say that one is out of his head. Certainly Mary did not believe that Jesus was in the power of Beelzebub as the rabbis said already. The scribes from Jerusalem are trying to discount the power and prestige of Jesus ([3:22](#)). See on [Mt 9:32-34](#); [10:25](#); [12:24](#) for Beelzebub and Beelzebul. Mary probably felt that Jesus was overwrought and wished to take him home out of the excitement and strain that he might get rest and proper food. See my *The Mother of Jesus: Her Problems and Her Glory*. The brothers did not as yet believe the pretensions and claims of Jesus ([Joh 7:5](#)). Herod Antipas will later consider Jesus as John the Baptist *redivivus*, the scribes treat him as under demonic possession, even the family and friends fear a disordered mind as a result of overstrain. It was a crucial moment for Jesus. His family or friends came to take him home, to lay hold of him [*kratēsai*], forcibly if need be.

3:23 In parables [*en parabolais*]. In crisp pungent thrusts that exposed the inconsistencies of the scribes and Pharisees. See on [Mt 13](#) for discussion of the word **parable** [*parabolē*, placing beside for comparison). These short parabolic quips concern Satan’s casting out [*ekballei*], the very word used of casting out demons) Satan (rhetorical question), a kingdom divided [*meristhēi*], for a mere portion) against itself, a house divided [*meristhēi*] against itself, two conditions of the third class undetermined, but with prospect of determination.

3:27 Spoil [*diarpasai*]. Plunder, compound verb, thoroughly ransack. Picture of Satan plundering the demons, the very tools [*skeuē*] by which he carried on his business. A *reductio ad absurdum*. Jesus is the conqueror of Satan, not in league with him.

3:29 Guilty of an eternal sin [*enochos estin aiōniou hamartēmatos*]. The genitive of the penalty occurs here with [*enochos*]. In saying that Jesus had an unclean spirit ([verse 30](#)) they had attributed to the devil the work of the Holy Spirit. This is the unpardonable sin and it can be committed today by men who call the work of Christ the work of the devil, Nietzsche may be cited as an instance in point. Those who hope for a second probation hereafter may ponder carefully how a soul that eternally sins in such an environment can ever repent. That is eternal punishment. The text here is [*hamartēmatos*] (sin), not [*kriseōs*] (judgment), as the Textus Receptus has it.

3:31 Standing without [*exō stēkontes*]. A late present from the perfect [*hestēka*]. Pathetic picture of the mother and brothers standing on the outside of the house thinking that Jesus inside is beside himself and wanting to take him home. They were crowded out. **They sent unto him, calling him** [*apesteilan pros auton kalountes auton*]. They were unwilling to disclose their errand to take him home (Swete) and so get the crowd to pass word unto Jesus on the inside, “calling him” through others. Some of the MSS. add “sisters” to mother and brothers as seeking Jesus.

3:32 **Was sitting about him** [*ekathēto peri auton*]. They sat in a circle [*kuklōi*] around Jesus with the disciples forming a sort of inner circle.

3:34 **Looking round on them** [*periblepsamenos*]. Another of Mark's life-like touches. Jesus calls those who do the will of God his mother, brothers, and sisters. This does not prove that the sisters were actually there. The brothers were hostile and that gives point to the tragic words of Jesus. One's heart goes out to Mary who has to go back home without even seeing her wondrous Son. What did it all mean to her at this hour?

Chapter 4

4:1 **Sat in the sea** [*kathēsthai en tēi thalassēi*]. In the boat, of course, which was in the sea. He first sat by the beach (Mt 13:1) and then a very great multitude [*ochlos pleistos*] made him enter a boat in which he sat and taught. It was a common experience now to teach the crowds on the beach (2:1, 13; 3:7-9). **There is gathered** [*sunagetai*]. Graphic pictorial present again. See the crowds pressing Jesus into the sea.

4:2 **He taught them** [*edidasken autous*]. Imperfect tense describing it as going on. **In parables** [*en parabolais*]. As in 3:23, only here more extended parables. See on Mt 13 for discussion concerning Christ's use of parables. Eight are given there, one (the Lamp both in Mr 4:21 and Lu 8:16 (both Sower and the Lamp in Luke), one alone in Mr 4:26-29 (seed growing of itself) not in Matthew or Luke, ten on this occasion. Only four are mentioned in Mr 4:1-34 (The Sower, the Lamp, the Seed Growing of Itself, the Mustard Seed). But Mark adds (4:34) "without a parable spake he not unto them," clearly meaning that Jesus spoke many others on this occasion and Matt. after mentioning eight (Mt 13:34) makes the same statement. Manifestly, therefore, Jesus spoke many parables on this day and all theories of exegesis or dispensations on the basis of the number of these kingdom parables are quite beside the mark. In beginning Jesus said: **Hearken** [*Akouete*]. It is significant that even Jesus had to ask people to listen when he spoke. See also verse 9.

4:7 **Choked** [*sunepnixan*]. [*Pnigō*] means to strangle, throttle. Mark has the compounded form with [*sun-*], squeezed together. Mt 13:7 has [*apepnixan*], **choked off. Yielded no fruit** [*karpon ouk edōkan*]. In Mark alone. Barren in results.

4:7 **Growing up and increasing** [*anabainonta kai auxanomēna*]. In Mark alone. A vivid detail enlarging on the continued growth implied in the imperfect "yielded fruit" [*edidou karpon*]. It kept on yielding as it grew. Fruit is what matters.

4:10 **When he was alone** [*hote egeneto kata monas*]. Only in Mark. Vivid recollection of Peter. Mark has also "they that were about him with the twelve" [*hoi peri auton sun tois dōdeka*], Matthew and Luke simply "the disciples." They did not want the multitude to see that they did not understand the teaching of Jesus.

4:11 **Unto you is given the mystery of the kingdom of God** [*Humin to mustērion dedotai tēs basileias tou theou*]. See on Mt 13:11 for word [*mustērion*]. Here (Mr 4:11; Mt 13:11; Lu 8:10) alone in the Gospels, but in Paul 21 times and in the Revelation 4 times. It is frequent in Daniel and O.T. Apocrypha. Matthew and Luke use it here in the plural. Matthew and Luke add the word **to know** [*gnōnai*], but Mark's presentation covers a wider range than growing knowledge, the permanent possession of the mystery even before they understand it. The secret is no longer hidden from the initiated. Discipleship means initiation into the secret of God's kingdom and it will come gradually to these men. **But unto them that are without** [*ekeinois de tois exō*]. Peculiar to Mark, those outside our circle, the uninitiated,

the hostile group like the scribes and Pharisees, who were charging Jesus with being in league with Beelzebub. [Lu 8:10](#) has “to the rest” [*tois loipois*], [Mt 13:11](#) simply “to them” [*ekeinois*]. Without the key the parables are hard to understand, for parables veil the truth of the kingdom being stated in terms of another realm. Without a spiritual truth and insight they are unintelligible and are often today perverted. The parables are thus a condemnation on the wilfully blind and hostile, while a guide and blessing to the enlightened. **That** [*hina*]. Mark has the construction of the Hebrew “lest” of [Isa 6:9f.](#) with the subjunctive and so [Lu 8:10](#), while [Mt 13:13](#) uses causal [*hoti*] with the indicative following the LXX. See on [Mt 13:13](#) for the so-called causal use of [*hina*]. Gould on [Mr 4:12](#) has an intelligent discussion of the differences between Matthew and Mark and Luke. He argues that Mark here probably “preserves the original form of Jesus’ saying.” God ironically commands Isaiah to harden the hearts of the people. If the notion of purpose is preserved in the use of [*hina*] in Mark and Luke, there is probably some irony also in the sad words of Jesus. If [*hina*] is given the causative use of [*hoti*] in Matthew, the difficulty disappears. What is certain is that the use of parables on this occasion was a penalty for judicial blindness on those who will not see.

4:12 **Lest haply they should turn again, and it should be forgiven them** [*mēpote epistrepsōsin kai aphethēi autois*]. Luke does not have these difficult words that seem in Isaiah to have an ironical turn, though [Mt 13:15](#) does retain them even after using [*hoti*] for the first part of the quotation. There is no way to make [*mēpote*] in [Mr 4:12](#) and [Mt 13:15](#) have a causal sense. It is the purpose of condemnation for wilful blindness and rejection such as suits the Pharisees after their blasphemous accusation against Jesus. Bengel says: *iam ante non videbant, nunc accedit iudicium divinum*. Jesus is pronouncing their doom in the language of Isaiah. It sounds like the dirge of the damned.

4:13 **Know ye not this parable?** [*ouk oidate tēn parabolēn tauten*]. They had asked Jesus his reasons for using parables. This question implies surprise at their dulness though initiated into the secret of God’s Kingdom. Incapacity to comprehend this parable of the sower raises doubt about all the others on this day and at all times.

4:14 **The sower soweth the word** [*ho speirōn ton logon speirei*]. Not put thus clearly and simply in [Mt 13:19](#) or [Lu 8:11](#).

4:15 **Where the word is sown** [*hopou speiretai ho logos*]. Explanatory detail only in Mark. **Satan** [*Satanās*] where [Mt 13:19](#) has **the evil one** [*ho ponēros*] and [Lu 8:12](#) **the devil** [*ho diabolos*]. **Sown in them** [*esparmenon eis autous*]. Within them, not just among them, “in his heart” (Matt.).

4:19 **The lusts of other things** [*hai peri ta loipa epithumiai*]. All the passions or longings, sensual, worldly, “pleasures of this life” [*hēdonōn tou biou*] as Luke has it ([Lu 8:14](#)), the world of sense drowning the world of spirit. The word [*epithumia*] is not evil in itself. One can yearn (this word) for what is high and holy ([Lu 22:15](#); [Php 1:23](#)).

4:20 **Bear fruit** [*karpophorousin*]. Same word in [Mt 13:23](#) and [Lu 8:15](#). Mark gives the order from thirty, sixty, to a hundred, while [Mt 13:23](#) has it reversed.

4:21 **Not to be put on the stand?** [*ouch hina epi tēn luchnian tethēi*]. First aorist passive subjunctive of [*tithēmi*] with [*hina*] (purpose). The lamp in the one-room house was a familiar object along with the bushel, the bed, the lampstand. Note article with each. [*Mēti*] in the Greek expects the answer no. It is a curious instance of early textual corruption that both Aleph and B, the two oldest and best documents, have [*hupo tēn luchnian*] (under the lampstand) instead of [*epi tēn luchnian*], making shipwreck of the sense. Westcott and Hort actually put it in the margin but that is sheer slavery to Aleph and B. Some of the crisp sayings were repeated by Jesus on other occasions as shown in Matthew and Luke. To put the lamp under the bushel [*modion*] would put it out besides giving no light. So as to the bed or table-couch [*klinēn*] if it was raised above the floor and liable to be set on fire.

4:22 **Save that it should be manifested** [*ean mē hina phanerōthēi*]. Note [*ean mē*] and [*hina*]. [Lu 8:17](#) has it **that shall not be made manifest** [*ho ou phaneron genēsetai*]. Here in Mark it is stated that the temporary concealment is for final manifestation and a means to that end. Those who are charged with the secret at this time are given the set responsibility of proclaiming it on the housetops after Ascension (Swete). The hidden [*krupton*] and the secret [*apokruphon*] are to be revealed in due time.

4:23 Repeats [verse 9](#) with conditional form instead of a relative clause. Perhaps some inattention was noted.

4:24 **What ye hear** [*ti akouete*]. [Lu 8:17](#) has it “how ye hear” [*pōs akouete*]. Both are important. Some things should not be heard at all for they besmirch the mind and heart. What is worth hearing should be heard rightly and heeded. **With what measure** [*en hōi metrōi*]. See already in the Sermon on the Mount ([Mt 7:2](#); [Lu 6:38](#)).

4:25 **Even that which he hath** [*kai ho echei*]. [Lu 8:17](#) has **even that which he thinketh that he hath or seemeth to have** [*kai ho dokei echein*]. It is possible that [*echei*] here has the notion of acquiring. The man who does not acquire soon loses what he thinks that he has. This is one of the paradoxes of Jesus that repay thought and practice.

4:26 **As if a man should cast** [*hōs anthrōpos balēi*]. Note [*hōs*] with the aorist subjunctive without [*an*]. It is a supposable case and so the subjunctive and the aorist tense because a single instance. Blass considers this idiom “quite impossible,” but it is the true text here and makes good sense (Robertson, *Grammar*, p. 968). The more common idiom would have been [*hōs ean*] (or [*an*]).

4:27 **Should sleep and rise** [*katheudēi kai egeirētai*]. Present subjunctive for continued action. So also **spring up and grow** [*blastai kai mēkunētai*] two late verbs. The process of growth goes on all night and all day [*nukta kai hēmeran*], accusative of time). **He knoweth not how** [*hōs ouk oiden autos*]. Note position of [*hōs*] (beginning) and [*autos*] (end) of clause: **How knows not he**. The mystery of growth still puzzles farmers and scientists of

today with all our modern knowledge. But nature's secret processes do not fail to operate because we are ignorant. This secret and mysterious growth of the kingdom in the heart and life is the point of this beautiful parable given only by Mark. "When man has done his part, the actual process of growth is beyond his reach or comprehension" (Swete).

4:27 **Of herself** [*automatē*]. Automatically, we say. The secret of growth is in the seed, not in the soil nor in the weather nor in the cultivating. These all help, but the seed spontaneously works according to its own nature. The word [*automatē*] is from [*autos*] (self) and [*memaā*] desire eagerly from obsolete [*maō*]. Common word in all Greek history. Only one other example in N.T., in [Ac 12:10](#) when the city gate opens to Peter of its own accord. "The mind is adapted to the truth, as the eye to the light" (Gould). So we sow the seed, God's kingdom truth, and the soil (the soul) is ready for the seed. The Holy Spirit works on the heart and uses the seed sown and makes it germinate and grow, "first the blade, then the ear, then the full corn in the ear" [*prōton chorton, eiten stachun, eiten plērē siton en tōi stachui*]. This is the law and order of nature and also of grace in the kingdom of God. Hence it is worth while to preach and teach. "This single fact creates the confidence shown by Jesus in the ultimate establishment of his kingdom in spite of the obstacles which obstruct its progress" (Gould).

4:29 **Is ripe** [*paradoi*], second aorist subjunctive with [*hotan*]. Whenever the fruit yields itself or permits. **Putteth forth** [*apostellei*]. Sends forth the sickle. The word for *apostle* comes from this verb. See [Joh 4:38](#): "I sent you forth to reap" [*ego apesteila humās therizein*]. Sickle [*drepanon*] here by metonymy stands for the reapers who use it when the harvest stands ready for it [*parestēken*], stands by the side, present perfect indicative).

4:30 **How shall we liken?** [*Pōs homoiōsōmen?*] Deliberative first aorist subjunctive. This question alone in Mark. So with the other question: **In what parable shall we set it forth?** [*en tini autēn parabolēi thōmen;*]. Deliberative second aorist subjunctive. The graphic question draws the interest of the hearers (*we*) by fine tact. [Lu 13:18f.](#) retains the double question which [Mt 13:31f.](#) does not have, though he has it in a very different context, probably an illustration of Christ's favourite sayings often repeated to different audiences as is true of all teachers and preachers.

4:31 **When it is sown** [*hotan sparēi*]. Second aorist passive subjunctive of [*speirō*]. Alone in Mark and repeated in [verse 32](#). **Less than all the seeds** [*mikroteron pantōn tōn spermatōn*]. Comparative adjective with the ablative case after it. Hyperbole, of course, but clearly meaning that from a very small seed a large plant grows, the gradual pervasive expansive power of the kingdom of God.

4:32 **Groweth up** [*anabainei*]. [Mt 13:32](#) **When it is grown** [*hotan auxēthēi*]. **Under the shadow thereof** [*hupo tēn skian autou*]. A different picture from Matthew's **in the branches thereof** [*en tois kladois autou*]. But both use [*kataskēnoin*], to tent or camp down, make nests in the branches in the shade or hop on the ground under the shade just like a covey

of birds. In [Mt 8:20](#) the birds have nests [*kataskēnōseis*]. The use of the mustard seed for smallness seems to have been proverbial and Jesus employs it elsewhere ([Mt 17:20](#); [Lu 17:6](#)).

4:33 **As they were able to hear it** [*kathōs ēdunanto akouein*]. Only in Mark. Imperfect indicative. See [Joh 16:12](#) for [*ou dunasthe bastazein*], not able to bear. Jesus used parables now largely, but there was a limit even to the use of them to these men. He gave them the mystery of the kingdom in this veiled parabolic form which was the only feasible form at this stage. But even so they did not understand what they heard.

4:34 **But privately to his disciples he expounded all things** [*kat' idian de tois idiois mathētais epeluen panta*]. To his own [*idiois*] disciples in private, in distinction from the mass of the people Jesus was in the habit (imperfect tense, [*epeluen*] of **disclosing**, revealing, all things [*panta*] in plain language without the parabolic form used before the crowds. This verb [*epiluō*] occurs in the N.T. only here and in [Ac 19:39](#) where the town-clerk of Ephesus says of the troubles by the mob: “It shall be settled in the regular assembly” [*en tēi ennomōi ekklesiāi epiluthēsetai*]. First future passive indicative from [*epiluō*]. The word means to give additional [*epi*] loosening [*luō*], so to explain, to make plainer, clearer, even to the point of revelation. This last is the idea of the substantive in [2Pe 1:20](#) where even the Revised Version has it: “No prophecy of scripture is of private interpretation” [*pāsa prophēteia graphēs idias epiluseōs ou ginetai*]. Here the use of [*ginetai*] (comes) with the ablative case [*epiluseōs*] and the explanation given in verse [2Pe 1:21](#) shows plainly that disclosure or revelation to the prophet is what is meant, not interpretation of what the prophet said. The prophetic impulse and message came from God through the Holy Spirit. In private the further disclosures of Jesus amounted to fresh revelations concerning the mysteries of the kingdom of God.

4:35 **When even was come** [*opsias genomenēs*]. Genitive absolute. It had been a busy day. The blasphemous accusation, the visit of the mother and brothers and possibly sisters, to take him home, leaving the crowded house for the sea, the first parables by the sea, then more in the house, and now out of the house and over the sea. **Let us go over unto the other side** [*dielthōmen eis to peran*]. Hortatory (volitive) subjunctive, second aorist active tense. They were on the western side and a row over to the eastern shore in the evening would be a delightful change and refreshing to the weary Christ. It was the only way to escape the crowds.

4:36 **Even as he was** [*hōs ēn*]. Vulgate, *ita ut erat*. Bengel says: *sine apparatu*. That is, they take Jesus along [*paralambanousin*] without previous preparation. **Other boats** [*alla ploia*]. This detail also is given only by Mark. Some people had got into boats to get close to Jesus. There was a crowd even on the lake.

4:37 **There ariseth a great storm of wind** [*ginetai lailaps megalē anemou*]. Mark's vivid historical present again. [Mt 8:24](#) has [*egeneto*] (arose) and [Lu 8:23](#) [*katebē*] (came down). Luke has also [*lailaps*], but Matthew [*seismos*] (tempest), a violent upheaval like an earthquake. [*Lailaps*] is an old word for these cyclonic gusts or storms. Luke's “came down” shows

that the storm fell suddenly from Mount Hermon down into the Jordan Valley and smote the Sea of Galilee violently at its depth of 682 feet below the Mediterranean Sea. The hot air at this depth draws the storm down with sudden power. These sudden storms continue to this day on the Sea of Galilee. The word occurs in the LXX of the whirlwind out of which God answered Job ([Job 38:1](#)) and in [Jon 1:4](#). **The waves beat into the boat** [*ta kumata epeballen eis to ploion*]. Imperfect tense (were beating) vividly picturing the rolling over the sides of the boat “so that the boat was covered with the waves” ([Mt 8:24](#)). Mark has it: “in-somuch that the boat was now filling” [*hōste ēdē gemizesthai to ploion*]. Graphic description of the plight of the disciples.

4:37 **Asleep on the cushion** [*epi to proskephalaion katheudōn*]. Mark also mentions the cushion or bolster and the stern of the boat [*en tēi prumnēi*]. [Mt 8:24](#) notes that Jesus was sleeping [*ekatheuden*], Luke that **he fell asleep** [*aphupnōsen*], ingressive aorist indicative). He was worn out from the toil of this day. **They awake him** [*egeirousin auton*]. So Mark’s graphic present. Matthew and Luke both have “awoke him.” Mark has also what the others do not: “Carest thou not?” [*ou melei soi;*]. It was a rebuke to Jesus for sleeping in such a storm. We are perishing [*apollumetha*], linear present middle). Precisely this same form also in [Mt 8:25](#) and [Lu 8:24](#).

4:39 **Rebuke the wind** [*epetimēsen tōi anemōi*] as in [Mt 8:26](#) and [Lu 8:24](#). He spoke to the sea also. All three Gospels speak of the sudden calm [*galēnē*] and the rebuke to the disciples for this lack of faith.

4:40 **Why are ye fearful?** [*Ti deiloi este;*]. They had the Lord of the wind and the waves with them in the boat. He was still Master even if asleep in the storm. **Have ye not yet faith?** [*Oupō echete pistin;*]. Not yet had they come to feel that Jesus was really Lord of nature. They had accepted his Messianism, but all the conclusions from it they had not yet drawn. How like us in our troubles they were!

4:41 **They feared exceedingly** [*ephobēthēsan phobon megan*]. Cognate accusative with the first aorist passive indicative. They feared a great fear. [Mt 8:27](#) and [Lu 8:22](#) mention that “they marvelled.” But there was fear in it also. **Who then is this?** [*Tis ara houtos estin;*]. No wonder that they feared if this One could command the wind and the waves at will as well as demons and drive out all diseases and speak such mysteries in parables. They were growing in their apprehension and comprehension of Jesus Christ. They had much yet to learn. There is much yet for us today to learn or seek to grow in the knowledge of our Lord Jesus Christ. This incident opened the eyes and minds of the disciples to the majesty of Jesus.

Chapter 5

5:1 **The Gerasenes** [*tōn Gerasēnōn*]. Like [Lu 8:26](#) while [Mt 8:27](#) has “the Gadarenes.” The ruins of the village Khersa (Gerasa) probably point to this site which is in the district of Gadara some six miles southeastward, not to the city of Gerasa some thirty miles away.

5:2 **Out of the boat** [*ek tou ploiou*]. Straightway [*euthus*] Mark says, using the genitive absolute [*exelthontos autou*] and then repeating [*autōi*] associative instrumental after [*apēntēsen*]. The demoniac greeted Jesus at once. Mark and [Lu 9:27](#) mention only one man while Matthew notes two demoniacs, perhaps one more violent than the other. Each of the Gospels has a different phrase. Mark has “a man with an unclean spirit” [*en pneumati akathartōi*], [Mt 8:27](#) “two possessed with demons” [*duo daimonizomenoi*], [Lu 8:27](#) “one having demons” [*tis echōn daimonia*]. Mark has many touches about this miracle not retained in Matthew and Luke. See on [Mt 8:28](#).

5:3 **No man could any more bind him, no, not with a chain** [*oude halusei oudeis edunato auton dēsai*]. Instrumental case [*halusei*], a handcuff [*a*] privative and [*luō*], to loosen). But this demoniac snapped a handcuff as if a string.

5:4 **Often bound** [*pollakis dedesthai*]. Perfect passive infinitive, state of completion. With fetters [*pedais*], from [*peza*], foot, instep) and chains, bound hand and foot, but all to no purpose. The English plural of foot is feet (Anglo-Saxon *fot, fet*) and fetter is *feeter*. **Rent asunder** [*diespāsthai*]. Drawn [*spaō*] in two [*dia-*] same root as [*duo*], two). Perfect passive infinitive. **Broken in pieces** [*suntetripthai*]. Perfect passive infinitive again, from [*suntribō*], to rub together. Rubbed together, crushed together. Perhaps the neighbours who told the story could point to broken fragments of chains and fetters. The fetters may have been cords, or even wooden stocks and not chains. **No man had strength to tame him** [*oudeis ischuen auton damasai*]. Imperfect tense. He roamed at will like a lion in the jungle.

5:5 **He was crying out, and cutting himself with stones** [*ēn krazōn kai katakoptōn heauton lithois*]. Further vivid details by Mark. Night and day his loud scream or screech could be heard like other demoniacs (cf. [1:26](#); [3:11](#); [9:26](#)). The verb for cutting himself occurs here only in the N.T., though an old verb. It means to *cut down* (perfective use of [*kata-*]). We say *cut up*, gash, hack to pieces. Perhaps he was scarred all over with such gashes during his moments of wild frenzy night and day in the tombs and on the mountains. Periphrastic imperfect active with [*ēn*] and the participles.

5:6 **Ran and worshipped** [*edramen kai prosekunēsen*]. “At first perhaps with hostile intentions. The onrush of the naked yelling maniac must have tried the newly recovered confidence of the Twelve. We can imagine their surprise when, on approaching, he threw himself on his knees” (Swete).

5:7 **I adjure thee by God** [*horkizō se ton theon*]. The demoniac puts Jesus on oath (two accusatives) after the startled outcry just like the one in [1:24](#), which see. He calls Jesus here

“son of the Most High God” [*huiē tou theou tou hupsistou*] as in [Lu 8:27](#) (cf. [Ge 14:18f.](#)). **Torment me not** [*mē me basanisēs*]. Prohibition with [*mē*] and the ingressive aorist subjunctive. The word means to test metals and then to test one by torture (cf. our “third degree”). Same word in all three Gospels.

5:7 **For he said** [*elegen gar*]. For he had been saying (progressive imperfect). Jesus had already repeatedly ordered the demon to come out of the man whereat the demon made his outcry to Jesus and protested. [Mt 8:29](#) had “before the time” [*pro kairou*] and [8:31](#) shows that the demons did not want to go back to the abyss [*tēn abusson*] right now. That was their real home, but they did not wish to return to the place of torment just now.

5:9 **My name is Legion** [*Legiōn onoma moi*]. So [Lu 8:30](#), but not Matthew. Latin word (*legio*). A full Roman legion had 6,826 men. See on [Mt 26:53](#). This may not have been a full legion, for [Mr 5:13](#) notes that the number of hogs was “about two thousand.” Of course, a stickler for words might say that each hog had several demons.

5:13 **And he gave them leave** [*kai epretresen autois*]. These words present the crucial difficulty for interpreters as to why Jesus allowed the demons to enter the hogs and destroy them instead of sending them back to the abyss. Certainly it was better for hogs to perish than men, but this loss of property raises a difficulty of its own akin to the problem of tornadoes and earthquakes. The question of one man containing so many demons is difficult also, but not much more so than how one demon can dwell in a man and make his home there. One is reminded of the man out of whom a demon was cast, but the demon came back with seven other demons and took possession. Gould thinks that this man with a legion of demons merely makes a historical exaggeration. “I feel as if I were possessed by a thousand devils.” That is too easy an explanation. See on [Mt 8:32](#) for “rushed down the steep.” **They were choked** [*epnigonto*]. Imperfect tense picturing graphically the disappearance of pig after pig in the sea. [Lu 8:33](#) has [*apegnigē*], **choked off**, constative second aorist passive indicative, treated as a whole, [Mt 8:32](#) merely has “perished” [*apethanon*]; died).

5:14 **And in the country** [*kai eis tous agrous*]. Mark adds this to “the city.” In the fields and in the city as the excited men ran they told the tale of the destruction of the hogs. They came to see [*ēlthon idein*]. All the city came out (Matthew), they went out to see (Luke).

5:15 **They come to Jesus** [*erchontai pros ton Iēsoun*]. Vivid present. To Jesus as the cause of it all, “to meet Jesus” [*eis hupantēsīn Iēsou*], [Mt 8:34](#). **And behold** [*theōrousin*]. Present tense again. **And they were afraid** [*kai ephobēthēsan*]. They became afraid. Mark drops back to the ingressive aorist tense (passive voice). They had all been afraid of the man, but there he was “sitting clothed and in his right mind,” [*kathēmenon himatismenon kai sōphronounta*]. Note the participles). “At the feet of Jesus,” Luke adds ([Lu 8:35](#)). For a long time he had worn no clothes ([Lu 8:17](#)). Here was the healing of the wild man and the destruction of the hogs all by this same Jesus.

5:17 **To depart from their borders** [*apelthein apo tōn horiōn*]. Once before the people of Nazareth had driven Jesus out of the city (Lu 4:16-31). Soon they will do it again on his return there (Mr 6:1-6; Mt 13:54-58). Here in Decapolis pagan influence was strong and the owners of the hogs cared more for the loss of their property than for the healing of the wild demoniac. In the clash between business and spiritual welfare business came first with them as often today. All three Gospels tell of the request for Jesus to leave. They feared the power of Jesus and wanted no further interference with their business affairs.

5:17 **As he was entering** [*embainontos autou*]. The man began to beseech him [*parekalei*] before it was too late.

5:19 **Go to thy house unto thy friends** [*Hupage eis ton oikon sou pros tous sous*]. “To thy own folks” rather than “thy friends.” Certainly no people needed the message about Christ more than these people who were begging Jesus to leave. Jesus had greatly blessed this man and so gave him the hardest task of all, to go home and witness there for Christ. In Galilee Jesus had several times forbidden the healed to tell what he had done for them because of the undue excitement and misunderstanding. But here it was different. There was no danger of too much enthusiasm for Christ in this environment.

5:20 **He went his way** [*apēlthen*]. He went off and did as Jesus told him. He heralded [*kērussein*] or published the story till all over Decapolis men marvelled [*ethaumazon*] at what Jesus did, kept on marvelling (imperfect tense). The man had a greater opportunity for Christ right in his home land than anywhere else. They all knew this once wild demoniac who now was a new man in Christ Jesus. Thousands of like cases of conversion under Christ’s power have happened in rescue missions in our cities.

5:23 **My little daughter** [*to thugatrimon mou*]. Diminutive of [*thugatēr*] (Mt 9:18). “This little endearing touch in the use of the diminutive is peculiar to Mark” (Vincent). “Is at the point of death” [*eschatōs echei*]. Has it in the last stages. Mt 9:17 has: “has just died” [*arti eteleusen*], Luke “she lay a dying” [*apethnēsken*], imperfect, she was dying). It was a tragic moment for Jairus. **I pray thee**, not in the Greek. This ellipsis before [*hina*] not uncommon, a sort of imperative use of [*hina*] and the subjunctive in the *Koinē* (Robertson, *Grammar*, p. 943).

5:24 **He went with him** [*apēlthen*]. Aorist tense. Went off with him promptly, but a great multitude followed him [*ēkolouthēi*], was following, kept following (imperfect tense). **They thronged him** [*sunethlibon auton*]. Imperfect tense again. Only example of (here and in verse 31) this compound verb in the N.T., common in old Greek. Were pressing Jesus so that he could hardly move because of the jam, or even to breathe [*sunepnigon*], Lu 8:42).

5:26 **Had suffered many things of many physicians** [*polla pathousa hupo pollōn iatrōn*]. A pathetic picture of a woman with a chronic case who had tried doctor after doctor. **Had spent all that she had** [*dapanēsasa ta par’ autēs panta*]. Having spent the all from herself, all her resources. For the idiom with [*para*] see Lu 10:7; Php 4:18. The tragedy of it was that

she “was nothing bettered, but rather grew worse” [*mēden ōphelētheisa alla māllon eis to cheiron elthousa*]. Her money was gone, her disease was gaining on her, her one chance came now with Jesus. Matthew says nothing about her experience with the doctors and [Lu 8:43](#) merely says that she “had spent all her living upon physicians and could not be healed of any,” a plain chronic case. Luke the physician neatly takes care of the physicians. But they were not to blame. She had a disease that they did not know how to cure. Vincent quotes a prescription for an issue of blood as given in the Talmud which gives one a most grateful feeling that he is not under the care of doctors of that nature. The only parallel today is Chinese medicine of the old sort before modern medical schools came.

5:27 **If I touch but his garments** [*Ean hapsōmai k’an tōn himatiōn autou*]. She was timid and shy from her disease and did not wish to attract attention. So she crept up in the crowd and touched the hem or border of his garment [*kraspedon*] according to [Mt 9:20](#) and [Lu 8:44](#).

5:29 **She felt in her body** [*egnō tōi sōmati*]. She knew, the verb means. She said to herself, **I am healed** [*iāmai*]. [*Iātai*] retains the perfect passive in the indirect discourse. It was a vivid moment of joy for her. The plague [*mastigos*] or scourge was a whip used in flagellations as on Paul to find out his guilt ([Ac 22:24](#), cf. [Heb 11:26](#)). It is an old word that was used for afflictions regarded as a scourge from God. See already on [Mr 3:10](#).

5:30 **Perceiving in himself** [*epignous en heautōi*]. She thought, perhaps, that the touch of Christ’s garment would cure her without his knowing it, a foolish fancy, no doubt, but one due to her excessive timidity. Jesus felt in his own consciousness. The Greek idiom more exactly means: “Jesus perceiving in himself the power from him go out” [*tēn ex autou dunamin exelthousan*]. The aorist participle here is punctiliar simply and timeless and can be illustrated by [Lu 10:18](#): “I was beholding Satan fall” [*etheōroun ton Satanān pesonta*], where [*pesonta*] does not mean *fallen* [*peptōkota*] as in [Re 9:1](#) nor falling [*piptonta*] but simply the constative aorist **fall** (Robertson, *Grammar*, p. 684). So here Jesus means to say: “I felt in myself the power from me go.” Scholars argue whether in this instance Jesus healed the woman by conscious will or by unconscious response to her appeal. Some even argue that the actual healing took place after Jesus became aware of the woman’s reaching for help by touching his garment. What we do know is that Jesus was conscious of the going out of power from himself. [Lu 8:46](#) uses [*egnōn*] (personal knowledge), but Mark has [*epignous*] (personal and additional, clear knowledge). One may remark that no real good can be done without the outgoing of power. That is true of mother, preacher, teacher, doctor. **Who touched my garments?** [*Tis mou hēpsato tōn himatiōn*];. More exactly, **Who touched me on my clothes**; The Greek verb uses two genitives, of the person and the thing. It was a dramatic moment for Jesus and for the timid woman. Later it was a common practice for the crowds to touch the hem of Christ’s garments and be healed ([Mr 6:56](#)). But here Jesus chose to single out this case for examination. There was no magic in the garments of Jesus.

Perhaps there was superstition in the woman's mind, but Jesus honoured her darkened faith as in the case of Peter's shadow and Paul's handkerchief.

5:31 **Thronging thee** [*sunthlibonta se*]. See [verse 24](#). The disciples were amazed at the sensitiveness of Jesus to the touch of the crowd. They little understood the drain on Jesus from all this healing that pulled at his heart-strings and exhausted his nervous energy even though the Son of God. He had the utmost human sympathy.

5:32 **And he looked round about** [*kai perieblepeto*]. Imperfect middle indicative. He kept looking around to find out. The answer of Jesus to the protest of the disciples was this scrutinizing gaze (see already [3:5, 34](#)). Jesus knew the difference between touch and touch (Bruce).

5:33 **Fearing and trembling, knowing** [*phobētheisa kai tremousa, eiduia*]. These participles vividly portray this woman who had tried to hide in the crowd. She had heard Christ's question and felt his gaze. She had to come and confess, for something "has happened" [*gegonen*], second perfect active indicative, still true) to her. **Fell down before him** [*prosepesen autōi*]. That was the only proper attitude now. **All the truth** [*pāsan tēn alētheian*]. Secrecy was no longer possible. She told "the pitiful tale of chronic misery" (Bruce).

5:34 **Go in peace** [*Hupage eis eirēnēn*]. She found sympathy, healing, and pardon for her sins, apparently. Peace here may have more the idea of the Hebrew *shalōm*, health of body and soul. So Jesus adds: "Be whole of thy plague" [*isthi hugiēs apo tēs mastigos sou*]. Continue whole and well.

5:35 **While he yet spake** [*Eti autou lalountos*]. Genitive absolute. Another vivid touch in Mark and [Lu 8:49](#). The phrase is in [Ge 29:9](#). Nowhere does Mark preserve better the lifelike traits of an eyewitness like Peter than in these incidents in [chapter 5](#). The arrival of the messengers from Jairus was opportune for the woman just healed of the issue of blood [*en husei haimatos*] for it diverted attention from her. Now the ruler's daughter has died [*apethane*]. **Why troublest thou the master any further?** [*Ti eti skulleis ton didaskalon*]. It was all over, so they felt. Jesus had raised from the dead the son of the widow of Nain ([Lu 7:11-17](#)), but people in general did not expect him to raise the dead. The word [*skullō*], from [*skulon*] (*skin, pelt, spoils*), means to skin, to flay, in Aeschylus. Then it comes to mean to vex, annoy, distress as in [Mt 9:36](#), which see. The middle is common in the papyri for bother, worry, as in [Lu 7:6](#). There was no further use in troubling the Teacher about the girl.

5:36 **Not heeding** [*parakousas*]. This is the sense in [Mt 18:17](#) and uniformly so in the LXX. But here the other sense of hearing aside, overhearing what was not spoken directly to him, probably exists also. "Jesus might overhear what was said and disregard its import" (Bruce). Certainly he ignored the conclusion of the messengers. The present participle [*laloumenon*] suits best the idea of overhearing. Both Mark and [Lu 8:50](#) have "Fear not, only believe" [*mē phobou, monon pisteue*]. This to the ruler of the synagogue [*tōi archisunagōgōi*] who had remained and to whom the messenger had spoken.

5:37 **Save Peter, and James, and John** [*ei mē Petron kai lakōbon kai Iōanēn*]. Probably the house was too small for the other disciples to come in with the family. The first instance of this inner circle of three seen again on the Mount of Transfiguration and in the Garden of Gethsemane. The one article in the Greek treats the group as a unit.

5:37 **Wailing greatly** [*alalazontas polla*]. An onomatopoetic word from Pindar down. The soldiers on entering battle cried [*Alāla*]. Used of clanging cymbals (1Co 13:1). Like [*ololuzō*] in Jas 5:1. It is used here of the monotonous wail of the hired mourners.

5:39 **Make a tumult** [*thorubeisthe*]. Middle voice. Jesus had dismissed one crowd (verse 37), but finds the house occupied by the hired mourners making bedlam [*thorubos*] as if that showed grief with their ostentatious noise. Mt 9:23 spoke of flute-players [*aulētas*] and the hubbub of the excited throng [*thorouboumenon*]. Cf. Mr 14:2; Ac 20:1,21,34). Mark, Matthew, and Luke all quote Jesus as saying that “the child is not dead, but sleepeth.” Jesus undoubtedly meant that she was not dead to stay dead, though some hold that the child was not really dead. It is a beautiful word (she is sleeping, [*katheudei*]) that Jesus uses of death.

5:40 **And they laughed him to scorn** [*kai kategelōn*]. “They jeered at him” (Weymouth). Note imperfect tense. They kept it up. And note also [*kat-*] (perfective use). Exactly the same words in Mt 9:24 and Lu 8:53. The loud laughter was ill suited to the solemn occasion. But Jesus on his part [*autos de*] took charge of the situation. **Taketh the father of the child and her mother and them that were with him** [*paralambanei ton patera tou paidiou kai tēn mētera kai tous met’ autou*]. Having put out [*ekbalōn*] the rest by a stern assertion of authority as if he were master of the house, Jesus takes along with him these five and enters the chamber of death “where the child was” [*hopou ēn to paidion*]. He had to use pressure to make the hired mourners leave. The presence of some people will ruin the atmosphere for spiritual work.

5:41 **Talitha cumi**. These precious Aramaic words, spoken by Jesus to the child, Peter heard and remembered so that Mark gives them to us. Mark interprets the simple words into Greek for those who did not know Aramaic [*to korasion, egeire*], that is, **Damsel, arise**. Mark uses the diminutive [*korasiōn*], a little girl, from [*korē*], girl. *Braid Scots* has it: “Lassie, wauken.” Lu 8:5-9 has it [*Hē pais, egeire*], **Maiden, arise**. All three Gospels mention the fact that Jesus took her by the hand, a touch of life [*kratēsas tēs cheiros*], giving confidence and help.

5:42 **Rose up, and walked** [*anestē kai periepatei*]. Aorist tense (single act) followed by the imperfect (the walking went on). **For she was twelve years old** [*ēn gar etōn dōdeka*]. The age mentioned by Mark alone and here as explanation that she was old enough to walk. **Amazed** [*exestēsan*]. We have had this word before in Mt 12:23 and Mr 2:12, which see. Here the word is repeated in the substantive in the associative instrumental case [*ekstasei megalēi*], with a great ecstasy, especially on the part of the parents (Lu 8:56), and no wonder.

5:43 **That no one should know this** [*hina mēdeis gnoi touto*]. Second aorist active subjunctive, [*gnoi*]. But would they keep still about it? There was the girl besides. Both Mark and Luke note that Jesus ordered that food be given to the child **given her to eat**, [*dothēnai autēi phagein*], a natural care of the Great Physician. Two infinitives here (first aorist passive and second aorist active). “She could walk and eat; not only alive, but well” (Bruce).

Chapter 6

6:1 **Into his own country** [*eis tēn patriida autou*]. So [Mt 13:54](#). There is no real reason for identifying this visit to Nazareth with that recorded in [Lu 4:26-31](#) at the beginning of the Galilean Ministry. He was rejected both times, but it is not incongruous that Jesus should give Nazareth a second chance. It was only natural for Jesus to visit his mother, brothers, and sisters again. Neither Mark nor Matthew mention Nazareth here by name, but it is plain that by [*patriida*] the region of Nazareth is meant. He had not lived in Bethlehem since his birth.

6:2 **Began to teach** [*ērxato didaskein*]. As was now his custom in the synagogue on the sabbath. The ruler of the synagogue [*archisunagōgos*], see [Mt 5:22](#)) would ask some one to speak whensoever he wished. The reputation of Jesus all over Galilee opened the door for him. Jesus may have gone to Nazareth for rest, but could not resist this opportunity for service. **Whence hath this man these things?** [*Pothen toutōi tauta;*]. Laconic and curt, **Whence these things to this fellow?** With a sting and a fling in their words as the sequel shows. They continued to be amazed [*exēplēssonto*], imperfect tense passive). They challenge both the apparent **wisdom** [*sophia*] with which he spoke and **the mighty works** or powers [*hai dunameis*] **such as those** [*toioutai*] **coming to pass** [*ginomenai*], present middle participle, repeatedly wrought) **by his hands** [*dia tōn cheirōn*]. They felt that there was some hocus-pocus about it somehow and somewhere. They do not deny the wisdom of his words, nor the wonder of his works, but the townsmen knew Jesus and they had never suspected that he possessed such gifts and graces.

6:3 **Is not this the carpenter?** [*Ouch houtos estin ho tektōn;*]. [Mt 13:55](#) calls him “the carpenter’s son” [*ho tou tektonos huios*]. He was both. Evidently since Joseph’s death he had carried on the business and was “the carpenter” of Nazareth. The word [*tektōn*] comes from [*tekein, tiktō*], to beget, create, like [*technē*] (craft, art). It is a very old word, from Homer down. It was originally applied to the worker in wood or builder with wood like our carpenter. Then it was used of any artisan or craftsman in metal, or in stone as well as in wood and even of sculpture. It is certain that Jesus worked in wood. Justin Martyr speaks of ploughs, yokes, et cetera, made by Jesus. He may also have worked in stone and may even have helped build some of the stone synagogues in Galilee like that in Capernaum. But in Nazareth the people knew him, his family (no mention of Joseph), and his trade and discounted all that they now saw with their own eyes and heard with their own ears. This word carpenter “throws the only flash which falls on the continuous tenor of the first thirty years from infancy to manhood, of the life of Christ” (Farrar). That is an exaggeration for we have [Lu 2:41-50](#) and “as his custom was” ([Lu 4:16](#)), to go no further. But we are grateful for Mark’s realistic use of [*tektōn*] here. **And they were offended in him** [*kai eskandalizonto en autōi*]. So exactly [Mt 13:56](#), **were made to stumble in him**, trapped like game by the [*skandalon*] because they

could not explain him, having been so recently one of them. “The Nazarenes found their stumbling block in the person or circumstances of Jesus. He became—[*petra skandalou*] (1Pe 2:7, 8; Ro 9:33) to those who disbelieved” (Swete). Both Mark and Mt 13:57, which see, preserve the retort of Jesus with the quotation of the current proverb about a prophet’s lack of honour in his own country. Joh 4:44 quoted it from Jesus on his return to Galilee long before this. It is to be noted that Jesus here makes a definite claim to being a prophet [*prophētēs*], forspeak for God), a seer. He was much more than this as he had already claimed to be Messiah (Joh 4:26; Lu 4:21), the Son of man with power of God (Mr 1:10; Mt 9:6; Lu 5:24), the Son of God (Joh 5:22). They stumble at Jesus today as the townspeople of Nazareth did. **In his own house** [*en tēi oikiāi autou*]. Also in Mt 13:57. This was the saddest part of it all, that his own brothers in his own home disbelieved his Messianic claims (Joh 7:5). This puzzle was the greatest of all.

6:6 **And he marvelled because of their unbelief** [*kai ethaumasen dia tēn apistian autōn*]. Aorist tense, but Westcott and Hort put the imperfect in the margin. Jesus had divine knowledge and accurate insight into the human heart, but he had human limitations in certain things that are not clear to us. He marvelled at the faith of the Roman centurion where one would not expect faith (Mt 8:10; Lu 7:9). Here he marvels at the lack of faith where he had a right to expect it, not merely among the Jews, but in his own home town, among his kinspeople, even in his own home. One may excuse Mary, the mother of Jesus, from this unbelief, puzzled, as she probably was, by his recent conduct (Mr 3:21,31). There is no proof that she ever lost faith in her wonderful Son. **He went round about the villages teaching** [*periēgen tās kōmas kuklōi didaskōn*]. A good illustration of the frequent poor verse division. An entirely new paragraph begins with these words, the third tour of Galilee. They should certainly be placed with [verse 7](#). The Revised Version would be justified if it had done nothing else than give us paragraphs according to the sense and connection. “Jesus resumes the role of a wandering preacher in Galilee” (Bruce). Imperfect tense, [*periēgen*].

6:7 **By two and two** [*duo duo*]. This repetition of the numeral instead of the use of [*ana duo*] or [*kata duo*] is usually called a Hebraism. The Hebrew does have this idiom, but it appears in Aeschylus and Sophocles, in the vernacular *Koinē* (Oxyrhynchus Papyri No. 121), in Byzantine Greek, and in modern Greek (Deissmann, *Light from the Ancient East*, pp. 122f.). Mark preserves the vernacular *Koinē* better than the other Gospels and this detail suits his vivid style. The six pairs of apostles could thus cover Galilee in six different directions. Mark notes that he “began to send them forth” [*ērxato autous apostellein*]. Aorist tense and present infinitive. This may refer simply to this particular occasion in Mark’s picturesque way. But the imperfect tense [*edidou*] means he kept on giving them all through the tour, a continuous power (authority) over unclean spirits singled out by Mark as representing “all manner of diseases and all manner of sickness” (Mt 10:1), “to cure diseases” [*iasthai*], Lu 9:1), healing power. They were to preach and to heal (Lu 9:1; Mt 10:7). Mark

does not mention preaching as a definite part of the commission to the twelve on this their first preaching tour, but he does state that they did preach (6:12). They were to be missionaries or missionaries [*apostellein*] in harmony with their office [*apostoloi*].

6:7 **Save a staff only** [*ei mē rabdon monon*]. Every traveller and pilgrim carried his staff. Bruce thinks that Mark has here preserved the meaning of Jesus more clearly than Mt 10:10 (nor staff) and Lu 9:3 (neither staff). This discrepancy has given trouble to commentators. Grotius suggests no second staff for Matthew and Luke. Swete considers that Matthew and Luke report “an early exaggeration of the sternness of the command.” “Without even a staff is the *ne plus ultra* of austere simplicity, and self-denial. Men who carry out the spirit of these precepts will not labour in vain” (Bruce).

6:9 **Shod with sandals** [*hupodedemenous sandalia*]. Perfect passive participle in the accusative case as if with the infinitive [*poreuesthai*] or [*poreuthēnai*], (to go). Note the aorist infinitive middle, [*endusasthai*] (text of Westcott and Hort), but [*endusēsthe*] (aorist middle subjunctive) in the margin. Change from indirect to direct discourse common enough, not necessarily due to “disjointed notes on which the Evangelist depended” (Swete). Mt 10:10 has “nor shoes” [*mēde hupodēmata*], possibly preserving the distinction between “shoes” and “sandals” (worn by women in Greece and by men in the east, especially in travelling). But here again extra shoes may be the prohibition. See on Mt 10:10 for this. **Two coats** [*duo chitōnas*]. Two was a sign of comparative wealth (Swete). The mention of “two” here in all three Gospels probably helps us to understand that the same thing applies to shoes and staff. “In general, these directions are against luxury in equipment, and also against their providing themselves with what they could procure from the hospitality of others” (Gould).

6:10 **There abide** [*ekei menete*]. So also Mt 10:11; Lu 9:4. Only Matthew has city or village (10:11), but he mentions house in verse 12. They were to avoid a restless and dissatisfied manner and to take pains in choosing a home. It is not a prohibition against accepting invitations.

6:11 **For a testimony unto them** [*eis marturion autois*]. Not in Matthew. Lu 9:5 has “for a testimony against them” [*eis marturion epi autous*]. The dative [*autois*] in Mark is the dative of disadvantage and really carries the same idea as [*epe*] in Luke. The dramatic figure of **shaking out** [*ektinaxate*], effective aorist imperative, Mark and Matthew), **shaking off** [*apotinassetē*], present imperative, Luke).

6:12 **Preached that men should repent** [*ekēruxan hina metanoōsin*]. Constativ aorist [*ekēruxan*], summary description. This was the message of the Baptist (Mt 3:2) and of Jesus (Mr 1:15).

6:13 **They cast out many demons and they anointed with oil** [*exeballon kai ēleiphon elaiōi*]. Imperfect tenses, continued repetition. Alone in Mark. This is the only example in the N.T. of [*aleiphō elaiōi*] used in connection with healing save in Jas 5:14. In both cases it is possible that the use of oil (olive oil) as a medicine is the basis of the practice. See Lu 10:34

for pouring oil and wine upon the wounds. It was the best medicine of the ancients and was used internally and externally. It was employed often after bathing. The papyri give a number of examples of it. The only problem is whether [*aleiphō*] in Mark and James is used wholly in a ritualistic and ceremonial sense or partly as medicine and partly as a symbol of divine healing. The very word [*aleiphō*] can be translated rub or anoint without any ceremony. “Traces of a ritual use of the unction of the sick appear first among Gnostic practices of the second century” (Swete). We have today, as in the first century, God and medicine. God through nature does the real healing when we use medicine and the doctor.

6:14 **Heard** [*ēkousen*]. This tour of Galilee by the disciples in pairs wakened all Galilee, for the name of Jesus thus became known [*phaneron*] or known till even Herod heard of it in the palace. “A palace is late in hearing spiritual news” (Bengel). **Therefore do these powers work in him** [*dia touto energousin hai dunameis en autōi*]. “A snatch of Herod’s theology and philosophy” (Morison). John wrought no miracles ([Joh 10:41](#)), but if he had risen from the dead perhaps he could. So Herod may have argued. “Herod’s superstition and his guilty conscience raised this ghost to plague him” (Gould). Our word *energy* is this same Greek word here used [*energousin*]. It means at work. Miraculous powers were at work in Jesus whatever the explanation. This all agreed, but they differed widely as to his personality, whether Elijah or another of the prophets or John the Baptist. Herod was at first much perplexed [*diēporei*], [Lu 9:7](#) and [Mr 6:20](#)).

6:16 **John, whom I beheaded** [*hon ego apekephalisa Iōanēn*]. His fears got the best of him and so Herod settled down on this nightmare. He could still see that charger containing John’s head coming towards him in his dreams. The late verb [*apokephalizō*] means to cut off the head. Herod had ordered it done and recognizes his guilt.

6:17 **For Herod himself** [*Autos gar ho Hērōidēs*]. Mark now proceeds to give the narrative of the death of John the Baptist some while before these nervous fears of Herod. But this *post eventum* narrative is very little out of the chronological order. The news of John’s death at Machaerus may even have come at the close of the Galilean tour. “The tidings of the murder of the Baptist seem to have brought the recent circuit to an end” (Swete). The disciples of John “went and told Jesus. Now when Jesus heard it, he withdrew from thence in a boat” ([Mt 14:12f.](#)). See on [Mt 14:3-12](#) for the discussion about Herod Antipas and John and Herodias.

6:17 **Thy brother’s wife** [*tēn gunaika tou adelphou*]. While the brother was alive ([Le 18:16](#); [20:21](#)). After a brother’s death it was often a duty to marry his widow.

6:19 **And Herodias set herself against him** [*Hē de Hērōidias eneichen autōi*]. Dative of disadvantage. Literally, **had it in for him**. This is modern slang, but is in exact accord with this piece of vernacular *Koinē*. No object of [*eichen*] is expressed, though [*orgēn*] or [*cholon*] may be implied. The tense is imperfect and aptly described the feelings of Herodias towards this upstart prophet of the wilderness who had dared to denounce her private relations with

Herod Antipas. Gould suggests that she “kept her eye on him” or kept up her hostility towards him. She never let up, but bided her time which, she felt sure, would come. See the same idiom in [Ge 49:23](#). She **desired to kill him** [*ēthelen auton apokteinai*]. Imperfect again. **And she could not** [*kai ouk ēdunato*]. [*Kai*] here has an adversative sense, but she could not. That is, not yet. “The power was wanting, not the will” (Swete).

6:20 **Feared John** [*ephobeito ton Iōanēn*]. Imperfect tense, continual state of fear. He feared John and also Herodias. Between the two Herod vacillated. He knew him to be righteous and holy [*dikaion kai hagion*] and so innocent of any wrong. So he **kept him safe** [*sunetērei*]. Imperfect tense again. Late Greek verb. From the plots and schemes of Herodias. She was another Jezebel towards John and with Herod. **Much perplexed** [*polla ēporei*]. This the correct text not [*polla epoiei*], did many things. Imperfect tense again. **He heard him gladly** [*hēdeōs ēkouen*]. Imperfect tense again. This is the way that Herod really felt when he could slip away from the meshes of Herodias. These interviews with the Baptist down in the prison at Machaerus during his occasional visits there braced “his jaded mind as with a whiff of fresh air” (Swete). But then he saw Herodias again and he was at his wits’ end [*ēporei*], lose one’s way, [*a*] privative and [*poros*], way), for he knew that he had to live with Herodias with whom he was hopelessly entangled.

6:21 **When a convenient day was come** [*genomenēs hēmeras eukairou*]. Genitive absolute. A day well appointed [*eu*], well, [*kairos*], time) for the purpose, the day for which she had long waited. She had her plans all laid to spring a trap for her husband Herod Antipas and to make him do her will with the Baptist. Herod was not to know that he was the mere cat-spaw of Herodias till it was all over. See on [Mt 14:6](#) for discussion of Herod’s birthday [*genesiois*], locative case or associative instrumental of time). **Made a supper** [*deipnon epoiesen*]. Banquet. **To his lords** [*tois megistāsīn autou*]. From [*megistan*] (that from [*megas*], great), common in the LXX and later Greek. Cf. [Re 6:15](#); [18:23](#). In the papyri. The grandees, magnates, nobles, the chief men of civil life. **The high captains** [*tois chiliarchois*]. Military tribunes, commanders of a thousand men. **The chief men of Galilee** [*tois prōtois tēs Galilias*]. The first men of social importance and prominence. A notable gathering that included these three groups at the banquet on Herod’s birthday.

6:22 **The daughter of Herodias herself** [*tēs thugatros autēs Hērōidiados*]. Genitive absolute again. Some ancient manuscripts read [*autou*] (his, referring to Herod Antipas. So Westcott and Hort) instead of [*autēs*] (herself). In that case the daughter of Herodias would also have the name Herodias as well as Salome, the name commonly given her. That is quite possible in itself. It was toward the close of the banquet, when all had partaken freely of the wine, that Herodias made her daughter come in and dance [*eiselthousēs kai orchēsamenēs*] in the midst (Matthew). “Such dancing was an almost unprecedented thing for women of rank, or even respectability. It was mimetic and licentious, and performed by professionals” (Gould). Herodias stooped thus low to degrade her own daughter like a common [*hetaira*]

in order to carry out her set purpose against John. **She pleased Herod and them that sat at meat** [*ēresen Hērōidēi kai tois sunanakeimenois*]. The maudlin group lounging on the divans were thrilled by the licentious dance of the half-naked princess. **Whatsoever thou wilt** [*ho ean thelēis*] The drunken Tetrarch had been caught in the net of Herodias. It was a public promise.

6:23 **And he swore unto her** [*kai ōmosen autēi*]. The girl was of marriageable age though called [*korasion*] (cf. [Es 2:9](#)). Salome was afterward married to Philip the Tetrarch. The swaggering oath to the half of the kingdom reminds one of [Es 5:3f.](#), the same oath made to Esther by Ahasuerus.

6:24 **What shall I ask?** [*Ti aitēsōmai;*]. The fact that she went and spoke to her mother proves that she had not been told beforehand what to ask. [Mt 14:7](#) does not necessarily mean that, but he simply condenses the account. The girl's question implies by the middle voice that she is thinking of something for herself. She was no doubt unprepared for her mother's ghastly reply.

6:25 **Straightway with haste** [*euthus meta spoudēs*]. Before the king's rash mood passed and while he was still under the spell of the dancing princess. Herodias knew her game well. See on [Mt 14:8f.](#)

6:26 **He would not reject her** [*ouk ēthelēsen athetēsai autēn*]. He was caught once again between his conscience and his environment. Like many since his day the environment stifled his conscience.

6:27 **A soldier of his guard** [*spekoulatora*]. Latin word *speculator*. A spy, scout, lookout, and often executioner. It was used of the bodyguard of the Roman emperor and so for one of Herod's spies. He was used to do errands of this sort and it was soon done. It was a gruesome job, but he soon brought John's head to the damsel, apparently in the presence of all, and she took it to her mother. This miserable Tetrarch, the slave of Herodias, was now the slave of his fears. He is haunted by the ghost of John and shudders at the reports of the work of Jesus.

6:29 **His corpse** [*to ptōma autou*]. See on [Mt 24:28](#). It was a mournful time for the disciples of John. "They went and told Jesus" ([Mt 14:12](#)). What else could they do?

6:30 **And the apostles gather themselves together unto Jesus** [*kai sunagontai hoi apostoloi pros ton Iēsoun*]. Vivid historical present. **All things whatsoever they had done and whatsoever they had taught** [*panta hosa epoiēsan kai hosa edidaxan*]. Not past perfect in the Greek, just the aorist indicative, constative aorist that summed it all up, the story of this their first tour without Jesus. And Jesus listened to it all ([Lu 9:10](#)). He was deeply concerned in the outcome.

6:31 **Come ye yourselves apart into a desert place and rest awhile** [*Deute humeis autoi kat' idian eis erēmon topon kai anapauesthe oligon*]. It was plain that they were over-wrought and excited and needed refreshment [*anapauesthe*], middle voice, refresh yourselves, "rest

up” literally). This is one of the needed lessons for all preachers and teachers, occasional change and refreshment. Even Jesus felt the need of it. **They had no leisure so much as to eat** [*oude phagein eukairoun*]. Imperfect tense again. Crowds were coming and going. Change was a necessity.

6:32 **And they went away in a boat** [*kai apēlthon en tōi ploiōi*]. They accepted with alacrity and off they went.

6:33 **Outwent them** [*proēlthon autous*]. The crowds were not to be outdone. They recognized [*egnōsan*] Jesus and the disciples and ran around the head of the lake on foot [*pezēi*] and got there ahead of Jesus and were waiting for Him when the boat came.

6:34 **They were as sheep not having a shepherd** [*ēsan hōs probata mē echonta poimena*]. Matthew has these words in another context (Mt 9:26), but Mark alone has them here. [*Mē*] is the usual negative for the participle in the *Koinē*. These excited and exciting people (Bruce) greatly needed teaching. Mt 14:14 mentions healing as does Lu 9:11 (both preaching and healing). But a vigorous crowd of runners would not have many sick. The people had plenty of official leaders but these rabbis were for spiritual matters blind leaders of the blind. Jesus had come over for rest, but his heart was touched by the pathos of this situation. So “he began to teach them many things” [*ērxato didaskein autous polla*]. Two accusatives with the verb of teaching and the present tense of the infinitive. He kept it up.

6:35 **When the day was now far spent** [*ēdē hōras pollēs genomenēs*]. Genitive absolute. [*Hōra*] used here for day-time (so Mt 14:15) as in Polybius and late Greek. **Much day-time already gone.** Lu 9:12 has it began to **incline** [*klinein*] or wear away. It was after 3 P.M., the first evening. Note second evening or sunset in Mr 6:47; Mt 14:23; Joh 6:16. The turn of the afternoon had come and sunset was approaching. The idiom is repeated at the close of the verse. See on Mt 14:15.

6:36 **Into the country and villages round about** [*eis tous kuklōi agrous kai kōmas*]. The fields [*agrous*] were the scattered farms (Latin, *villae*). The villages [*kōmas*] may have included Bethsaida Julias not far away (Lu 9:10). The other Bethsaida was on the Western side of the lake (Mr 6:45). **Somewhat to eat** [*ti phagōsin*]. Literally, **what to eat, what they were to eat.** Deliberative subjunctive retained in the indirect question.

6:37 **Go and see** [*hupagete idete*]. John says that Jesus asked Philip to find out what food they had (Joh 6:5f.) probably after the disciples had suggested that Jesus send the crowd away as night was coming on (Mr 6:35f.). On this protest to his command that they feed the crowds (Mr 6:37; Mt 14:16; Lu 9:13) Jesus said “Go see” how many loaves you can get hold of. Then Andrew reports the fact of the lad with five barley loaves and two fishes (Joh 6:8f.). They had suggested before that two hundred pennyworth [*dēnariōn diakosiōn*]. See on Mt 18:28) was wholly inadequate and even that (some thirty-five dollars) was probably all that or even more than they had with them. John’s Gospel alone tells of the lad with his lunch which his mother had given him.

6:39 **By companies** [*sumposia sumposia*]. Distribution expressed by repetition as in [Mr 6:7](#) [*duo duo*] instead of using [*ana*] or [*kata*]. Literally our word *symposium* and originally a drinking party, Latin *convivium*, then the party of guests of any kind without the notion of drinking. So in Plutarch and the LXX (especially I Macca.). **Upon the green grass** [*epi tōi chlōrōi chortōi*]. Another Markan touch. It was passover time ([Joh 6:4](#)) and the afternoon sun shone upon the orderly groups upon the green spring grass. See on [Mt 14:15](#). They may have been seated like companies at tables, open at one end.

6:40 **They sat down in ranks** [*anepesan prasiai prasiai*]. They half-way reclined [*anaklithēnai*], [verse 39](#)). Fell up here (we have to say fell down), the word [*anepesan*] means. But they were arranged in groups by hundreds and by fifties and they looked like garden beds with their many-coloured clothes which even men wore in the Orient. Then again Mark repeats the word, [*prasiai prasiai*], in the nominative absolute as in [verse 39](#) instead of using [*ana*] or [*kata*] with the accusative for the idea of distribution. Garden beds, garden beds. Peter saw and he never forgot the picture and so Mark caught it. There was colour as well as order in the grouping. There were orderly walks between the rows on rows of men reclining on the green grass. The grass is not green in Palestine much of the year, mainly at the passover time. So here the Synoptic Gospels have an indication of more than a one-year ministry of Jesus (Gould). It is still one year before the last passover when Jesus was crucified.

6:41 **Brake the loaves; and he gave to the disciples** [*kai apo tōn ichthuōn*]. Apparently the fishes were in excess of the twelve baskets full of broken pieces of bread. See on [Mt 14:20](#) for discussion of [*kophinos*] and [*sphuris*], the two kinds of baskets.

6:44 **Men** [*andres*]. Men as different from women as in [Mt 14:21](#). This remarkable miracle is recorded by all Four Gospels, a nature miracle that only God can work. No talk about accelerating natural processes will explain this miracle. And three eyewitnesses report it: the Logia of Matthew, the eyes of Peter in Mark, the witness of John the Beloved Disciple (Gould). The evidence is overwhelming.

6:45 **To Bethsaida** [*pros Bēthsaidan*]. This is Bethsaida on the Western side, not Bethsaida Julias on the Eastern side where they had just been ([Lu 9:10](#)). **While he himself sendeth the multitude away** [*heōs autos apoluei ton ochlon*]. [Mt 14:22](#) has it “till he should send away” [*heōs hou apolusēi*] with the aorist subjunctive of purpose. Mark with the present indicative [*apoluei*] pictures Jesus as personally engaged in persuading the crowds to go away now. [Joh 6:41f.](#) explains this activity of Jesus. The crowds had become so excited that they were in the mood to start a revolution against the Roman government and proclaim Jesus king. He had already forced in reality the disciples to leave in a boat **to go before him** [*proagein*] in order to get them out of this atmosphere of overwrought excitement with a political twist to the whole conception of the Messianic Kingdom. They were in grave danger of being swept off their feet and falling heedlessly into the Pharisaic conception and so defeating the whole teaching and training of Jesus with them. See on [Mt 14:22,23](#). To this pass things had

come one year before the Crucifixion. He had done his best to help and bless the crowds and lost his chance to rest. No one really understood Jesus, not the crowds, not the disciples. Jesus needed the Father to stay and steady him. The devil had come again to tempt him with world dominion in league with the Pharisees, the populace, and the devil in the background.

6:47 **When even was come** [*opsias genomenēs*]. The second or late evening, six P.M. at this season, or sunset on. **He alone on the land** [*kai autos monos ēpi tēs gēs*]. Another Markan touch. Jesus had come down out of the mountain where he had prayed to the Father. He is by the sea again in the late twilight. Apparently Jesus remained quite a while, some hours, on the beach. “It was now dark and Jesus had not yet come to them” (Joh 6:17).

6:47 **Seeing them distressed in rowing** [*idōn autous basanizomenous en tōi elaunein*]. See also Mt 8:29 for the word [*basanizō*], to torture, torment (Mt 4:24) with a touch-stone, then to distress as here. Papyri have [*dia basanōn*] used on slaves like our third degree for criminals. [*Elaunein*] is literally to drive as of ships or chariots. They drove the boat with oars. Common in Xenophon for marching. **About the fourth watch of the night** [*peri tetartēn phulakēn tēs nuktos*]. That is, between three and six A.M. The wind was **contrary to them** [*enantios autois*], that is in their faces and rowing was difficult, “a great wind” (Joh 6:18), and as a result the disciples had made little progress. They should have been over long before this. **And he would have passed by them** [*kai ēthelen parelthein autous*]. Only in Mark. He wished to pass by them, *praeterire eos* (Vulgate). Imperfect tense [*ēthelen*]. **They thought** [*edoxan*]. A natural conclusion. **And cried out** [*anekraxan*]. **Cried up**, literally, a shriek of terror, or scream.

6:50 **It is I** [*ego eimi*]. These were the astounding words of cheer. They did not recognize Jesus in the darkness. They had never seen him or any one walk on the water. His voice reassured them.

6:51 **They were sore amazed in themselves** [*lian en heautois existanto*]. Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter’s walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

6:52 **For they understood not** [*ou gar sunēkan*]. Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process [*kardia*] in the general sense for all the inner man) **was hardened** [*ēn pepōrōmenē*]. See on 3:5 about [*pōrōsis*]. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

6:53 **And moored to the shore** [*kai prosōrmisthēsan*]. Only here in the New Testament, though an old Greek verb and occurring in the papyri. [*Hormos*] is roadstead or anchorage. They cast anchor or lashed the boat to a post on shore. It was at the plain of Gennesaret several miles south of Bethsaida owing to the night wind.

6:54 **Knew him** [*epignontes auton*]. Recognizing Jesus, knowing fully [*epi*] as nearly all did by now. Second aorist active participle.

6:55 **Ran about** [*periedramon*]. Vivid constative aorist picturing the excited pursuit of Jesus as the news spread that he was in Gennesaret. **On their beds** [*epi tois krabattois*]. Pallets like that of the man let down through the roof ([Mr 2:4](#)). **Where they heard he was** [*hopou ēkouon hoti estin*]. Imperfect tense of [*akouō*] (repetition), present indicative [*estin*] retained in indirect discourse.

6:56 **Whosoever he entered** [*hopou an eiseporeueto*]. The imperfect indicative with [*an*] used to make a general indefinite statement with the relative adverb. See the same construction at the close of the verse, [*hosoi an hēpsanto auton*] (aorist indicative and [*an*] in a relative clause), **as many as touched him**. One must enlarge the details here to get an idea of the richness of the healing ministry of Jesus. We are now near the close of the Galilean ministry with its many healing mercies and excitement is at the highest pitch (Bruce).

Chapter 7

7:2 **With defiled, that is unwashed hands** [*koinais chersin, tout' estin aniptoīs*]. Associative instrumental case. Originally [*koinos*] meant what was common to everybody like the *Koinē* Greek. But in later Greek it came also to mean as here what is vulgar or profane. So Peter in [Ac 10:14](#) “common and unclean.” The next step was the ceremonially unclean. The emissaries of the Pharisees and the scribes from Jerusalem had seen “some of the disciples” eat without washing their hands, how many we are not told. Swete suggests that in going through the plain the disciples were seen eating some of the bread preserved in the twelve baskets the afternoon before across the lake. There was no particular opportunity to wash the hands, a very proper thing to do before eating for sanitary reasons. But the objection raised is on ceremonial, not sanitary, grounds.

7:3 **Diligently** [*pugmēi*]. Instrumental case, **with the fist**, up to the elbow, rubbing one hand and arm with the other hand clenched. Aleph had [*pukna*] probably because of the difficulty about [*pugmēi*] (kin to Latin *pugnus*). Schultess considers it a dry wash or rubbing of the hands without water as a ritualistic concession. The middle voice [*nipsōntai*] means their own hands. This verb is often used for parts of the body while [*louō*] is used of the whole body ([Joh 13:10](#)). On the tradition of the elders see on [Mt 15:2](#).

7:4 **From the marketplace** [*ap' agoras*]. Ceremonial defilement was inevitable in the mixing with men in public. This [*agora*] from [*ageirō*] to collect or gather, was a public forum in every town where the people gathered like the courthouse square in American towns. The disciples were already ceremonially defiled. **Wash themselves** [*baptisōntai*]. First aorist middle subjunctive of [*baptizō*], dip or immerse. Westcott and Hort put [*rantisōntai*] in the text translated “sprinkle themselves” in the margin of the Revised Version, because Aleph, B, and some of the best cursives have it. Gould terms [*rantisōntai*] “a manifest emendation,” to get rid of the difficulty of dipping or bathing the whole body. Meyer says: “The statement proceeds by way of climax: before eating they wash the hands always. When they come from market they take a bath before eating.” This is not the place to enter into any controversy about the meaning of [*baptizō*], to dip, [*rantizō*], to sprinkle, and [*eccheō*], to pour, all used in the New Testament. The words have their distinctive meanings here as elsewhere. Some scribes felt a difficulty about the use of [*baptisōntai*] here. The Western and Syrian classes of manuscripts add “and couches” [*kai klinōn*] at the end of the sentence. Swete considers the immersions of beds [*baptismous klinōn*] “an incongruous combination.” But Gould says: “Edersheim shows that the Jewish ordinance required immersions, [*baptismous*], of these vessels.” We must let the Jewish scrupulosity stand for itself, though “and couches” is not supported by Aleph, B L D Bohairic, probably not genuine.

7:6 **Well** [*kalōs*]. Appositely here, but ironical sarcasm in [verse 9](#). Note here “you hypocrites” [*humōn tōn hupokritōn*].

7:7 **Ye leave the commandment of God** [*aphentes tēn entolēn tou theou*]. Note the sharp contrast between the command of God and the traditions of men. Jesus here drives a keen wedge into the Pharisaic contention. They had covered up the Word of God with their oral teaching. Jesus here shows that they care more for the oral teaching of the scribes and elders than for the written law of God. The Talmud gives abundant and specific confirmation of the truthfulness of this indictment.

7:9 **Full well do ye reject the commandment of God that ye may keep your traditions** [*kalōs atheteite tēn entolēn tou theou hina tēn paradōsin humōn tērēsēte*]. One can almost see the scribes withering under this terrible arraignment. It was biting sarcasm that cut to the bone. The evident irony should prevent literal interpretation as commendation of the Pharisaic pervasion of God's word. See my *The Pharisees and Jesus* for illustrations of the way that they placed this oral tradition above the written law. See on [Mt 15:7](#).

7:11 **Corban** [*korban ho estin dōron*]. See on [Mt 15:5](#). Mark preserves the Hebrew word for a gift or offering to God ([Ex 21:17](#); [Le 20:9](#)), indeclinable here, meaning **gift** [*dōron*], but declinable [*korbanas*] in [Mt 27:6](#), meaning sacred treasury. The rabbis (but ye say, [*humeis de legete*]) actually allowed the mere saying of this word by an unfaithful son to prevent the use of needed money for the support of father or mother. It was a home thrust to these pettifogging sticklers for ceremonial punctilios. They not only justified such a son's trickery, but held that he was prohibited from using it for father or mother, but he might use it for himself.

7:13 **Making void the word of God by your tradition** [*akourountes ton logon tou theou tēi paradōsei humōn*]. See on [Mt 15:6](#) for the word [*akourountes*], invalidating, a stronger word than [*athetein*], to set aside, in [verse 9](#). See both used in [Ga 3:15, 17](#). Setting aside does invalidate.

7:14 **And he called to him the multitude again** [*kai proskalesamenos palin ton ochlon*]. Aorist middle participle, calling to himself. The rabbis had attacked the disciples about not washing their hands before eating. Jesus now turned the tables on them completely and laid bare their hollow pretentious hypocrisy to the people. **Hear me all of you and understand** [*akousate mou pantes kai suniete*]. A most pointed appeal to the people to see into and see through the chicanery of these ecclesiastics. See on [Mt 15:11](#) for discussion.

7:17 **When he was entered into the house from the multitude** [*hote eisēlthen eis oikon apo tou ochlou*]. This detail in Mark alone, probably in Peter's house in Capernaum. To the crowd Jesus spoke the parable of corban, but the disciples want it interpreted (cf. [4:10ff., 33ff.](#)). [Mt 15:15](#) represents Peter as the spokesman as was usually the case.

7:17 **Are ye so without understanding also?** [*Houtōs kai humeis asunetoi este*]. See on [Mt 15:16](#). You also as well as the multitude. It was a discouraging moment for the great Teacher if his own chosen pupils (disciples) were still under the spell of the Pharisaic theological outlook. It was a riddle to them. "They had been trained in Judaism, in which the

distinction between clean and unclean is ingrained, and could not understand a statement abrogating this” (Gould). They had noticed that the Pharisees stumbled at the parable of Jesus (Mt 15:12). They were stumbling themselves and did not know how to answer the Pharisees. Jesus charges the disciples with intellectual dulness and spiritual stupidity.

7:19 **Making all meats clean** [*katharizōn panta ta brōmata*]. This anacoluthon can be understood by repeating **he says** [*legei*] from verse 18. The masculine participle agrees with Jesus, the speaker. The words do not come from Jesus, but are added by Mark. Peter reports this item to Mark, probably with a vivid recollection of his own experience on the housetop in Joppa when in the vision Peter declined three times the Lord’s invitation to kill and eat unclean animals (Ac 10:14-16). It was a riddle to Peter as late as that day. “Christ asserts that *Levitical* uncleanness, such as eating with unwashed hands, is of small importance compared with *moral* uncleanness” (Vincent). The two chief words in both incidents, here and in Acts, are **defile** [*koinoō*] and **cleanse** [*katharizō*]. “What God cleansed do not thou treat as defiled” (Ac 10:15). It was a revolutionary declaration by Jesus and Peter was slow to understand it even after the coming of the Holy Spirit at Pentecost. Jesus was amply justified in his astonished question: **Perceive ye not?** [*ou noeite;*]. They were making little use of their intelligence in trying to comprehend the efforts of Jesus to give them a new and true spiritual insight.

7:21 **Evil thoughts** [*hoi dialogismoi hoi kakoi*]. These come out of the heart [*ek tēs kardias*], the inner man, and lead to the dreadful list here given like the crimes of a modern police court: **fornications** [*porneiai*], usually of the unmarried), **adulteries** [*moichaiiai*], of the married), **thefts** [*klopai*], stealings), **covetings** [*pleonexiai*], craze for more and more), **murders** [*phonoī*], growing out of the others often), **wickednesses** [*ponēriai*], from [*ponos*], toil, then drudge, bad like our *knave*, serving boy like German *Knabe*, and then criminal), **deceit** [*dolos*], lure or snare with bait), **lasciviousness** [*aselgeia*], unrestrained sex instinct), **evil eye** [*ophthalmos ponēros*] or eye that works evil and that haunts one with its gloating stare, **railing** [*blasphēmia*], blasphemy, hurtful speech), **pride** [*huperēphania*], holding oneself above others, stuck up), **foolishness** [*aphrosunē*], lack of sense), a fitting close to it all.

7:24 **Into the borders of Tyre and Sidon** [*eis ta horia Turou kai Sidōnos*]. The departure from Capernaum was a withdrawal from Galilee, the second of the four withdrawals from Galilee. The first had been to the region of Bethsaida Julias in the territory of Herod Philip. This is into distinctly heathen land. It was not merely the edge of Phoenicia, but into the parts of Tyre and Sidon (Mt 15:21). There was too much excitement among the people, too much bitterness among the Pharisees, too much suspicion on the part of Herod Antipas, too much dulness on the part of the disciples for Jesus to remain in Galilee. **And he could not be hid** [*kai ouk ēdunasthē lathein*]. Jesus wanted to be alone in the house after all the

strain in Galilee. He craved a little privacy and rest. This was his purpose in going into Phoenicia. Note the adversative sense of [*kai*] here= “but.”

7:25 **Whose little daughter** [*hēs to thugatrion autēs*]. Diminutive with tender touch. Note “whose” and “her” like vernacular today. **Having heard of him** [*akousasa peri autou*]. Even in this heathen territory the fame of Jesus was known. When the Sermon on the Mount was preached people were there from “the sea coast of Tyre and Sidon” (Lu 6:17).

7:26 **A Greek, a Syro-Phoenician by race** [*Hellēnis, Surophoinikissa tōi genei*]. “A Greek in religion, a Syrian in tongue, a Phoenician in race” (Bruce), from Euthymius Zigabenus. She was not a Phoenician of Carthage. **She besought** [*ērōta*]. Imperfect tense. She kept at it. This verb, as in late Greek, is here used for a request, not a mere question. Abundant examples in the papyri in this sense.

7:27 **Let the children first be filled** [*aphes prōton chortasthēnai ta paidia*]. The Jews had the first claim. See the command of Jesus in the third tour of Galilee to avoid the Gentiles and the Samaritans (Mt 10:5). Paul was the Apostle to the Gentiles, but he gave the Jew the first opportunity (Ro 2:9f.). See on Mt 15:24f.

7:27 **Even the dogs under the table** [*kai ta kunaria hupokatō tēs trapezēs*]. A delightful picture. Even the little dogs [*kunaria*] under the table **eat of the children’s crumbs** [*esthousin apo tōn psichiōn tōn paidiōn*]. Little dogs, little scraps of bread [*psichion*], diminutive of [*psichos*], morsel), little children [*paidia*], diminutive of [*pais*]. Probably the little children purposely dropped a few little crumbs for the little dogs. These household dogs, pets of and loved by the children. *Braid Scots* has it: “Yet the wee dowgs aneath the table eat o’ the moole o’ the bairns.” “A unique combination of faith and wit” (Gould). Instead of resenting Christ’s words about giving the children’s bread to the dogs (Gentiles) in [verse 27](#), she instantly turned it to the advantage of her plea for her little daughter.

7:29 **For this saying** [*dia touton ton logon*]. She had faith, great faith as Mt 15:27 shows, but it was her quick and bright repartee that pleased Jesus. He had missed his rest, but it was worth it to answer a call like this.

7:30 **And the demon gone out** [*kai to daimonion exelēluthos*]. This was her crumb from the children’s table. The perfect active participle expresses the state of completion. The demon was gone for good and all.

7:31 **Through the midst of the borders of Decapolis** [*ana meson tōn horiōn Dekapoleōs*]. Jesus left Phoenicia, but did not go back into Galilee. He rather went east and came down east of the Sea of Galilee into the region of the Greek cities of Decapolis. He thus kept out of the territory of Herod Antipas. He had been in this region when he healed the Gadarene demoniac and was asked to leave.

7:32 **And they bring unto him** [*kai pherousin autōi*]. Another of Mark’s dramatic presents. This incident only in Mark.

7:33 **Took him aside** [*apolabomenos auton*]. The secrecy here observed was partly to avoid excitement and partly to get the attention of the deaf and dumb demoniac. He could not hear what Jesus said. So Jesus put his fingers into his ears, spat, and touched his tongue. There was, of course, no virtue in the spittle and it is not clear why Jesus used it. Saliva was by some regarded as remedial and was used by exorcists in their incantations. Whether this was a concession to the man's denseness one does not know. But it all showed the poor man that Jesus healed him in his own way.

7:34 **Ephphatha** [*dianoichthēti*, be opened). Another one of Mark's Aramaic words preserved and transliterated and then translated into Greek. "Be thou unbarred" (*Braid Scots*). Jesus sighed [*estenaxen*] as he looked up into heaven and spoke the word [*ephphatha*]. Somehow he felt a nervous strain in this complex case (deaf, dumb, demoniac) that we may not quite comprehend.

7:35 **He spake plain** [*elalei orthōs*]. He began to speak correctly. Inchoative imperfect tense.

7:36 **So much the more a great deal they published it** [*autoi māllon perissoteron ekērusson*]. Imperfect tense, continued action. Double comparative as occurs elsewhere for emphasis as in [Php 1:23](#) "much more better" [*pollōi māllon kreisson*]. See Robertson's *Grammar*, pp. 663f. Human nature is a peculiar thing. The command not to tell provoked these people to tell just as the leper had done ([Mr 1:44f.](#)). The more Jesus commanded [*hoson autois diestelleto*] them not to tell the more they told. It was a continuous performance. Prohibitions always affect some people that way, especially superficial and light-headed folks. But we have to have prohibitions or anarchy.

7:37 **He hath done all things well** [*Kalōs panta pepoiēken*]. The present perfect active shows the settled convictions of these people about Jesus. Their great amazement [*hyperperissōs exēplēssonto*], imperfect passive and compound adverb, thus found expression in a vociferous championship of Jesus in this pagan land.

Chapter 8

8:1 **Had nothing to eat** [*mē echontōn ti phagōsin*]. Genitive absolute and plural because [*ochlou*] a collective substantive. Not having what to eat (deliberative subjunctive retained in indirect question). The repetition of a nature miracle of feeding four thousand in Decapolis disturbs some modern critics who cannot imagine how Jesus could or would perform another miracle elsewhere so similar to the feeding of the five thousand up near Bethsaida Julias. But both Mark and Matthew give both miracles, distinguish the words for baskets [*kophinos, sphuris*], and both make Jesus later refer to both incidents and use these two words with the same distinction (Mr 8:19f.; Mt 16:9f.). Surely it is easier to conceive that Jesus wrought two such miracles than to hold that Mark and Matthew have made such a jumble of the whole business.

8:2 **Now three days** [*ēdē hēmerai treis*]. This text preserves a curious parenthetic nominative of time (Robertson, *Grammar*, p. 460). See on Mt 15:32.

8:3 **Are come from far** [*apo makrothen eisin*]. This item alone in Mark.

8:4 **Here** [*hōde*]. Of all places, in this desert region in the mountains. The disciples feel as helpless as when the five thousand were fed. They do not rise to faith in the unlimited power of Jesus after all that they have seen.

8:6 **Brake and gave** [*eklasen kai edidou*]. Constative aorist followed by imperfect. The giving kept on. **To set before them** [*hina paratithōsin*]. Present subjunctive describing the continuous process.

8:7 **A few small fishes** [*ichthudia oligā*]. Mark mentions them last as if they were served after the food, but not so Mt 15:34f.

8:7 **Broken pieces that remained over** [*perisseumata klasmatōn*]. Overplus, abundance, remains of broken pieces not used, not just scraps or crumbs.

8:10 **Into the parts of Dalmanutha** [*eis ta merē Dalmanoutha*]. Mt 15:39 calls it “the borders of Magadan.” Both names are unknown elsewhere, but apparently the same region of Galilee on the western side of the lake not far from Tiberias. Mark here uses “parts” [*merē*] in the same sense as “borders” [*horia*] in 7:24 just as Matthew reverses it with “parts” in Mt 15:21 and “borders” here in Mt 15:39. Mark has here “with his disciples” [*meta tōn mathētōn autou*] only implied in Mt 15:39.

8:11 **And the Pharisees came forth** [*kai exēlthon hoi Pharisaioi*]. At once they met Jesus and opened a controversy. Mt 16:1 adds “and Sadducees,” the first time these two parties appear together against Jesus. See discussion on Mt 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy (Mr 3:6). They **began to question with him** [*ērxanto sunzētein autōi*]. Dispute, not mere inquiry, associative instrumental case of [*autoi*]. They began at once and kept it up (present infinitive).

8:12 **He sighed deeply in his spirit** [*anastenaxas tōi pneumati*]. The only instance of this compound in the N.T. though in the LXX. The uncompounded form occurs in [Mr 7:34](#) and it is common enough. The preposition [*ana-*] intensifies the meaning of the verb (perfective use). “The sigh seemed to come, as we say, from the bottom of his heart, the Lord’s human spirit was stirred to its depths” (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work. **There shall no sign be given unto this generation** [*ei dothēsetai tēi geneāi tautēi sēmeion*]. [Mt 16:4](#) has simply [*ou dothēsetai*], plain negative with the future passive indicative. Mark has [*ei*] instead of [*ou*], which is technically a conditional clause with the conclusion unexpressed (Robertson, *Grammar*, p. 1024), really aposiopesis in imitation of the Hebrew use of [*im*]. This is the only instance in the N.T. except in quotations from the LXX ([Heb 3:11](#); [4:3,5](#)). It is very common in the LXX. The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. [Mt 16:4](#) adds “but the sign of Jonah” mentioned already by Jesus on a previous occasion ([Mt 12:39-41](#)) at more length and to be mentioned again ([Lu 11:32](#)). But the mention of the sign of Jonah was “an absolute refusal of signs in their sense” (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced (see [Acts 3 to 5](#)).

8:14 **Bread** [*artous*]. **Loaves**, plural. **More than one loaf** [*ei mē hina arton*]. Except one loaf. Detail only in Mark. Practically for thirteen men when hungry.

8:15 **Take heed, beware of the leaven of the Pharisees, and the leaven of Herod** [*Horāte, blepete apo tēs zumēs tōn Pharisaiōn kai tēs zumēs Hērōidou*]. Present imperatives. Note [*apo*] and the ablative case. [*Zumē*] is from [*zumoō*] and occurs already in [Mt 13:33](#) in a good sense. For the bad sense see [1Co 5:6](#). He repeatedly charged [*diestelleto*], imperfect indicative), showing that the warning was needed. The disciples came out of a Pharisaic atmosphere and they had just met it again at Dalmanutha. It was insidious. Note the combination of Herod here with the Pharisees. This is after the agitation of Herod because of the death of the Baptist and the ministry of Jesus ([Mr 6:14-29](#); [Mt 14:1-12](#); [Lu 9:7-9](#)). Jesus definitely warns the disciples against “the leaven of Herod” (bad politics) and the leaven of the Pharisees and Sadducees (bad theology and also bad politics).

8:16 **They reasoned one with another** [*dielogizonto pros allēlous*], implying discussion. Imperfect tense, kept it up. [Mt 16:7](#) has [*en heautois*], in themselves or among themselves.

8:17 Mark here ([vv. 17-20](#)) gives six keen questions of Jesus while [Mt 16:8-11](#) gives as four that really include the six of Mark running some together. The questions reveal the disappointment of Jesus at the intellectual dulness of his pupils. The questions concern the intellect [*noeite*], from [*nous, suniete*], comprehend), the heart in a **hardened state** [*pepōrōmenēn*], perfect passive predicate participle as in [Mr 6:52](#), which see), the eyes, the

ears, the memory of both the feeding of the five thousand and the four thousand here sharply distinguished even to the two kinds of baskets [*kophinous, sphuridōn*]. The disciples did recall the number of baskets left over in each instance, twelve and seven. Jesus “administers a sharp rebuke for their preoccupation with mere temporalities, as if there were nothing higher to be thought of *than bread*” (Bruce). “For the time the Twelve are way-side hearers, with hearts like a beaten path, into which the higher truths cannot sink so as to germinate” (Bruce).

8:17 See on 17.

8:19 See on 17.

8:20 See on 17.

8:21 **Do ye not yet understand?** [*oupō suniete;*]. After all this rebuke and explanation. The greatest of all teachers had the greatest of all classes, but he struck a snag here. [Mt 16:12](#) gives the result: “Then they understood how that he bade them not beware of the loaves of bread, but of the teaching of the Pharisees and Sadducees.” They had once said that they understood the parables of Jesus ([Mt 13:51](#)). But that was a long time ago. The teacher must have patience if his pupils are to understand.

8:22 **Unto Bethsaida** [*eis Bēthsaidan*]. On the Eastern side not far from the place of the feeding of the five thousand, Bethsaida Julias. Note dramatic presents **they come** [*erchontai*], **they bring** [*pherousin*]. This incident in Mark alone ([verses 22-26](#)).

8:23 **Brought him out of the village** [*exēnegken auton exō tēs kōmēs*]. It had been a village, but Philip had enlarged it and made it a town or city [*polis*], though still called a village ([verses 23, 26](#)). As in the case of the deaf and dumb demoniac given also alone by Mark ([Mr 7:31-37](#)), so here Jesus observes the utmost secrecy in performing the miracle for reasons not given by Mark. It was the season of retirement and Jesus is making the fourth withdrawal from Galilee. That fact may explain it. The various touches here are of interest also. Jesus led him out by the hand, put spittle on his eyes (using the poetical and *Koinē* papyri word [*ommata*] instead of the usual [*ophthalmous*]), and laid his hands upon him, perhaps all this to help the man’s faith.

8:24 **I see men, for I behold them as trees walking** [*Blepō tous anthrōpous hoti hōs dendra horō peripatountas*]. A vivid description of dawning sight. His vision was incomplete though he could tell that they were men because they were walking. This is the single case of a gradual cure in the healings wrought by Jesus. The reason for this method in this case is not given.

8:25 **He looked steadfastly** [*dieblepsen*]. He saw thoroughly now, effective aorist [*dieblepsen*], he was completely restored [*apekatestē*], second aorist, double compound and double augment), and kept on seeing [*eneblepen*], imperfect, continued action) all things clearly or at a distance [*tēlaugōs*], common Greek word from [*tēle*], afar, and [*augē*], radiance,

far-shining). Some manuscripts (margin in Westcott and Hort) read [*dēlaugōs*], from [*dēlos*], plain, and [*augē*], radiance.

8:26 **To his home** [*eis oikon autou*]. A joyful homecoming that. He was not allowed to enter the village and create excitement before Jesus moved on to Caesarea Philippi.

8:27 **Into the villages of Caesarea Philippi** [*eis tās kōmas Kaisariās tēs Philippou*]. Parts [*merē*] [Mt 16:13](#) has, the Caesarea of Philippi in contrast to the one down on the Mediterranean Sea. Mark means the villages belonging to the district around Caesarea Philippi. This region is on a spur of Mount Hermon in Iturea ruled by Herod Philip so that Jesus is safe from annoyance by Herod Antipas or the Pharisees and Sadducees. Up here on this mountain slope Jesus will have his best opportunity to give the disciples special teaching concerning the crucifixion just a little over six months ahead. So Jesus asked [*epērōtā*], descriptive imperfect) **Who do men say that I am?** [*Tina me legousin hoi anthrōpoi einai*]; [Mt 16:13](#) has “the Son of Man” in place of “I” here in Mark and in [Lu 9:18](#). He often described himself as “the Son of Man.” Certainly here the phrase could not mean merely “a man.” They knew the various popular opinions about Jesus of which Herod Antipas had heard ([Mr 3:21,31](#)). It was time that the disciples reveal how much they had been influenced by their environment as well as by the direct instruction of Jesus.

8:27 **And they told him** [*hoi de eipan*]. They knew only too well. See on [Mt 16:14,27](#) for discussion.

8:29 **Thou art the Christ** [*Su ei ho Christos*]. Mark does not give “the Son of the living God” ([Mt 16:16](#)) or “of God” ([Lu 9:20](#)). The full confession is the form in Matthew. Luke’s language means practically the same, while Mark’s is the briefest. But the form in Mark really means the full idea. Mark omits all praise of Peter, probably because Peter had done so in his story of the incident. For criticism of the view that Matthew’s narrative is due to ecclesiastical development and effort to justify ecclesiastical prerogatives, see discussion on [Mt 16:16,18](#). The disciples had confessed him as Messiah before. Thus [Joh 1:41](#); [4:29](#); [6:69](#); [Mt 14:33](#). But Jesus had ceased to use the word Messiah to avoid political complications and a revolutionary movement ([Joh 6:14f.](#)). But did the disciples still believe in Jesus as Messiah after all the defections and oppositions seen by them? It was a serious test to which Jesus now put them.

8:30 **Of him** [*peri autou*]. As being the Messiah, that he was the Christ ([Mt 16:20](#)). Not yet, for the time was not yet ripe. When that comes, the triumphal entry into Jerusalem, the very stones will cry out, if men will not ([Lu 19:40](#)).

8:31 **He began to teach them** [*ērxato didaskein autous*]. Mark is fond of this idiom, but it is not a mere rhetorical device. [Mt 16:21](#) expressly says “from that time.” They had to be told soon about the approaching death of Jesus. The confession of faith in Jesus indicated that it was a good time to begin. Death at the hands of the Sanhedrin (elders, chief priests, and scribes) in which Pharisees and Sadducees had about equal strength. The resurrection

on the third day is mentioned, but it made no impression on their minds. This rainbow on the cloud was not seen. **After three days** [*meta treis hēmeras*]. Mt 16:21 has “the third day” [*tēi tritēi hēmerāi*] in the locative case of point of time (so also Lu 9:22). There are some people who stickle for a strict interpretation of “after three days” which would be “on the fourth day,” not “on the third day.” Evidently Mark’s phrase here has the same sense as that in Matthew and Luke else they are hopelessly contradictory. In popular language “after three days” can and often does mean “on the third day,” but the fourth day is impossible.

8:32 **Spake the saying openly** [*parrēsiāi ton logon elalei*]. He held back nothing, told it all [*pān*], all, [*rēsia*], from [*eipon*], say), without reserve, to all of them. Imperfect tense [*elalei*] shows that Jesus did it repeatedly. Mark alone gives this item. Mark does not give the great eulogy of Peter in Mt 16:17,19 after his confession (Mr 8:29; Mt 16:16; Lu 9:20), but he does tell the stinging rebuke given Peter by Jesus on this occasion. See discussion on Mt 16:21,26.

8:33 **He turning about and seeing his disciples** [*epistropheis kai idōn tous mathētās autou*]. Peter had called Jesus off to himself [*proskalesamenos*], but Jesus quickly wheeled round on Peter [*epistropheis*], only [*strapheis*] in Matthew). In doing that the other disciples were in plain view also (this touch only in Mark). Hence Jesus rebukes Peter in the full presence of the whole group. Peter no doubt felt that it was his duty as a leader of the Twelve to remonstrate with the Master for this pessimistic utterance (Swete). It is even possible that the others shared Peter’s views and were watching the effect of his daring rebuke of Jesus. It was more than mere officiousness on the part of Peter. He had not risen above the level of ordinary men and deserves the name of Satan whose role he was now acting. It was withering, but it was needed. The temptation of the devil on the mountain was here offered by Peter. It was Satan over again. See on Mt 16:23.

8:34 **And he called unto him the multitude with his disciples** [*kai proskalesamenos ton ochlon sun tois mathētais autou*]. Mark alone notes the unexpected presence of a crowd up here near Caesarea Philippi in heathen territory. In the presence of this crowd Jesus explains his philosophy of life and death which is in direct contrast with that offered by Peter and evidently shared by the disciples and the people. So Jesus gives this profound view of life and death to them all. **Deny himself** [*aparnēstathō heauton*]. Say no to himself, a difficult thing to do. Note reflexive along with the middle voice. Ingressive first aorist imperative. See on Mt 16:24 about taking up the Cross. The shadow of Christ’s Cross was already on him (Mr 8:31) and one faces everyone.

8:35 **And the gospel’s sake** [*kai tou euaggeliou*]. In Mark alone. See on Mt 16:25f. for this paradox. Two senses of “life” and “save.” For the last “save” [*sōsei*] Mt 16:25 has “find” [*heurēsei*]. See on Mt 16:26 for “gain,” “profit,” and “exchange.”

8:37 **For whosoever shall be ashamed of me and my words** [*hos gar ean epaischunthēi me kai tous emous logous*]. More exactly, **whosoever is ashamed** (first aorist passive sub-

conjunctive with indefinite relative and [*ean* = *an*]. See Robertson, *Grammar*, pp. 957–9.) It is not a statement about the future conduct of one, but about his present attitude toward Jesus. The conduct of men toward Christ now determines Christ's conduct then [*epaischunthēsetai*], first future passive indicative). This passive verb is transitive and uses the accusative [*me, auton*]. **In this adulterous and sinful generation** [*en tēi geneāi tautēi tēi moichalidi kai hamartōlōi*]. Only in Mark. **When he cometh** [*hotan elthēi*]. Aorist active subjunctive with reference to the future second coming of Christ with the glory of the Father with his holy angels (cf. [Mt 16:27](#)). This is a clear prediction of the final eschatological coming of Christ. This verse could not be separated from [Mr 9:1](#) as the chapter division does. These two verses in [Mr 8:38; 9:1](#) form one paragraph and should go together.

Chapter 9

9:1 **Till they see the kingdom of God come with power** [*heōs an idōsin tēn basileian tou theou elēluthuian en dunamei*]. In 8:37 Jesus clearly is speaking of the second coming. To what is he referring in 9:1? One is reminded of Mr 13:32; Mt 24:36 where Jesus expressly denies that anyone save the Father himself (not even the Son) knows the day or the hour. Does he contradict that here? It may be observed that Luke has only “see the kingdom of God,” while Matthew has “see the Son of man coming” [*erchomenon*], present participle, a process). Mark has “see the kingdom of God come” [*elēluthuian*], perfect active participle, already come) and adds “with power.” Certainly the second coming did not take place while some of those standing there still lived. Did Jesus mean that? The very next incident in the Synoptic Gospels is the Transfiguration on Mount Hermon. Does not Jesus have that in mind here? The language will apply also to the coming of the Holy Spirit on the great Day of Pentecost. Some see in it a reference to the destruction of the temple. It is at least open to question whether the Master is speaking of the same event in Mr 8:38; 9:1.

9:2 **By themselves** [*monous*]. Alone. This word only in Mark. See on Mt 17:1-7 for discussion of the Transfiguration. Lu 9:27 adds “to pray” as the motive of Jesus in taking Peter, James, and John into the high mountain.

9:3 **Glistening, exceeding white** [*stilbonta leuka lian*]. Old words, all of them. Mt 17:2 has **white as the light** [*leuka hōs to phōs*], Lu 9:29 “white and dazzling” [*leukos exastraptōn*] like lightning. **So as no fuller on earth can whiten them** [*hoia gnaphheus epi tēs gēs ou dunatai houtōs leukānai*]. [*Gnaphō*] is an old word to card wool. Note [*houtōs*], so, so white. Some manuscripts in Matthew add [*hōs chiōn*], as snow. Probably the snow-capped summit of Hermon was visible on this very night. See on Mt 17:2 for “transfigured.”

9:4 **Elijah with Moses** [*Eleias sun Mōusei*]. Matthew and Luke have “Moses and Elijah.” Both, as a matter of fact were prophets and both dealt with law. Both had mysterious deaths. The other order in Mr 9:5.

9:6 **For he wist not what to answer** [*ou gar ēidei ti apokrithēi*]. Deliberative subjunctive retained in indirect question. But why did Peter say anything? Luke says that he spoke, “not knowing what he said,” as an excuse for the inappropriateness of his remarks. Perhaps Peter felt embarrassed at having been asleep (Lu 9:32) and the feast of tabernacles or booths [*skēnai*] was near. See on Mt 17:4. Peter and the others apparently had not heard the talk of Moses and Elijah with Jesus about his decease [*exodon*], exodus, departure) and little knew the special comfort that Jesus had found in this understanding of the great approaching tragedy concerning which Peter had shown absolute stupidity (Mr 8:32f.) so recently. See on Mt 17:5 about the overshadowing and the voice.

9:7 **Suddenly looking round about** [*exapina periblepsamenoī*]. Mt 17:7 has it “lifting up their eyes.” Mark is more graphic. The sudden glance around on the mountain side when

the cloud with Moses and Elijah was gone. **Jesus only with themselves** [*meth' heautōn ei mē Iēsoun monon*]. Mark shows their surprise at the situation. They were sore afraid (Mt 17:6) before Jesus touched them.

9:9 **Save when** [*ei mē hotan*]. Matthew has “until” [*heōs hou*]. **Should have risen** [*anastēi*]. Second aorist active subjunctive. More exactly, “should rise” (punctiliar aorist and futuristic, not with any idea of perfect tense). Lu 9:36 merely says that they told no man any of these things. It was a high and holy secret experience that the chosen three had had for their future good and for the good of all.

9:10 **They kept the saying** [*ton logon ekratēsan*] to themselves as Jesus had directed, but **questioning among themselves** [*pros heautous sunzētountes*]. Now they notice his allusion to rising from the dead which had escaped them before (Mr 8:31).

9:12 **Restoreth all things** [*apokatistanei panta*]. This late double compound verb, usual form [*apokathistēmi*] in the papyri, is Christ's description of the Baptist as the promised Elijah and Forerunner of the Messiah. See on Mt 17:10-13. The disciples had not till now understood that the Baptist fulfilled the prophecy in Mal 3:5f. They had just seen Elijah on the mountain, but Jesus as Messiah preceded this coming of Elijah. But Jesus patiently enlightens his dull pupils as they argue about the exegesis of the scribes.

9:14 **And scribes questioning with them** [*kai grammateis sunzētountes pros autous*]. Mark alone gives this item. He is much fuller on this incident (9:14-29) than either Matthew (Mt 17:14-20) or Luke (Lu 9:37-43). It was just like the professional scribes to take keen interest in the failure of the nine disciples to cure this poor boy. They gleefully nagged and quizzed them. Jesus and the three find them at it when they arrive in the plain.

9:15 **Were greatly amazed** [*exethambēthēsan*]. First aorist passive ingressive aorist with perfective compound [*ex-*]. The sudden and opportune appearance of Jesus in the midst of the dispute when no one was looking for him turned all eyes to him. He would not fail, however the disciples might do so. The people were awed for the moment and then running began to welcome him [*protrechontes ēspazonto*]. Present participle and imperfect middle indicative.

9:16 **What question ye with them?** [*Ti sunzēteite pros autous*]; Jesus had noticed the embarrassment of the nine and at once takes hold of the situation.

9:17 **I brought unto thee my son** [*ēnegka ton huion mou pros se*]. The father stepped out and gave the explanation of the excited dispute in direct and simple pathos.

9:17 **Wheresoever it taketh him** [*hopou ean auton katalabēi*]. Seizes him down. Our word catalepsy is this same word. The word is used by Galen and Hippocrates for fits. The word is very common in the papyri in various senses as in the older Greek. Each of the verbs here in Mark is a graphic picture. **Dashes down** [*rēssei*]. Also [*rēgnumi, mi*] form. Convulses, rends, tears asunder. Old and common word. **Foameth** [*aphrizei*]. Here only in the N.T. Poetic and late word. **Grindeth** [*trizei*]. Another *hapax legomenon* in the N.T. Old word for

making a shrill cry or squeak. **Pineth away** [*xērainetai*]. Old word for drying or withering as of grass in [Jas 1:11](#). **And they were not able** [*kai ouk ischusan*]. They did not have the strength [*ischus*] to handle this case. See [Mt 17:16](#); [Lu 9:40](#) [*kai ouk ēdunēthēsan*], first aorist passive). It was a tragedy.

9:19 **Bring him unto me** [*pherete auton pros me*]. The disciples had failed and their unbelief had led to this fiasco. Even the disciples were like and part of the **faithless** [*apistos*], unbelieving) generation in which they lived. The word **faithless** does not here mean treacherous as it does with us. But Jesus is not afraid to undertake this case. We can always come to Jesus when others fail us.

9:20 **Tare him grievously** [*sunesparaxen auton*]. [Lu 9:42](#) has both [*errēxen*] (dashed down, like [Mr 9:18](#), [*rēssei*] and [*sunesparaxen*] (convulsed). This compound with [*sun-*] (together with), strengthens the force of the verb as in [*sunpnigō*] ([Mr 4:7](#)) and [*suntēreō*] ([6:20](#)). The only other instance of this compound verb known is in Maximus Tyrius (second century B.C.). **Wallowed** [*ekulieto*]. Imperfect passive, was rolled. A pitiful sight. Late form of the old [*kulindō*].

9:22 **But if thou canst** [*all 'ei ti dunēi*]. Jesus had asked ([verse 21](#)) the history of the case like a modern physician. The father gave it and added further pathetic details about the fire and the water. The failure of the disciples had not wholly destroyed his faith in the power of Jesus, though the conditional form (first class, assuming it to be true) does suggest doubt whether the boy can be cured at all. It was a chronic and desperate case of epilepsy with the demon possession added. **Help us** [*boethēson hemin*]. Ingressive aorist imperative. Do it now. With touching tenderness he makes the boy's case his own as the Syrophoenician woman had said, "Have mercy on me" ([Mt 15:21](#)). The leper had said: "If thou wilt" ([Mr 1:40](#)). This father says: "If thou canst."

9:23 **If thou canst** [*to ei dunēi*]. The Greek has a neat idiom not preserved in the English translation. The article takes up the very words of the man and puts the clause in the accusative case of general reference. "As to the 'if thou canst,' all things can [*dunata*] to the one who believes." The word for "possible" is [*dunata*], the same root as [*dunēi*] (canst). This quick turn challenges the father's faith. On this use of the Greek article see Robertson, *Grammar*, p. 766.

9:24 **Cried out** [*kraxas*]. Loud outcry and at once [*euthus*]. The later manuscripts have "with tears" [*meta dakruōn*], not in the older documents. **I believe; help my unbelief** [*Pisteuō: boēthei tēi apistiāi*]. An exact description of his mental and spiritual state. He still had faith, but craved more. Note present imperative here (continuous help) [*boēthei*], while aorist imperative (instant help) [*boēthēson*], [verse 22](#). The word comes from [*boē*], a cry and [*theō*], to run, to run at a cry for help, a vivid picture of this father's plight.

9:25 **A multitude came running together** [*episuntrechei ochlos*]. A double compound here alone in the N.T. and not in the old Greek writers. [*Epitrechō*] occurs in the papyri,

but not [*episuntrechō*]. The double compound vividly describes the rapid gathering of the crowd to Jesus and the epileptic boy to see the outcome. **Come out of him** [*exelthe ex autou*]. Jesus addresses the demon as a separate being from the boy as he often does. This makes it difficult to believe that Jesus was merely indulging popular belief in a superstition. He evidently regards the demon as the cause in this case of the boy's misfortune.

9:26 **Having torn much** [*sparaxas*]. The uncompounded verb used in [verse 20](#). **Became as one dead** [*egeneto hōsei nekros*]. As if dead from the violence of the spasm. The demon did him all possible harm in leaving him.

9:27 **Privately, saying** [*kat' idian hoti*]. Indoors the nine disciples seek an explanation for their colossal failure. They had cast out demons and wrought cures before. The Revisers are here puzzled over Mark's use of [*hoti*] as an interrogative particle meaning **why** where [Mt 17:19](#) has [*dia ti*]. Some of the manuscripts have [*dia ti*] here in [Mr 9:27](#) as all do in [Mt 17:19](#). See also [Mr 2:16](#) and [9:11](#). It is probable that in these examples [*hoti*] really means **why**. See Robertson, *Grammar*, p. 730. The use of [*hos*] as interrogative "is by no means rare in the late Greek" (Deissmann, *Light from the Ancient East*, p. 126).

9:29 **Save by prayer** [*ei mē en proseuchēi*]. The addition of "and of fasting" does not appear in the two best Greek manuscripts (Aleph and B). It is clearly a late addition to help explain the failure. But it is needless and also untrue. Prayer is what the nine had failed to use. They were powerless because they were prayerless. Their self-complacency spelled defeat. [Mt 17:20](#) has "because of your little faith" [*oligopistian*]. That is true also. They had too much faith in themselves, too little in Christ. "They had trusted to the semi-magical power with which they thought themselves invested" (Swete). "Spirits of such malignity were quick to discern the lack of moral power and would yield to no other" (*ibid.*).

9:30 **He would not that any man should know it** [*ouk ēthelen hina tis gnoi*]. Imperfect tense followed by ingressive aorist subjunctive [*gnoi = gnōi*], the usual form). He was not willing that any one should learn it. Back in Galilee Jesus was, but he was avoiding public work there now (cf. [7:24](#)). He was no longer the hero of Galilee. He had left Caesarea Philippi for Galilee.

9:31 **For he taught** [*edidasken gar*]. Imperfect tense, and the reason given for secrecy. He was renewing again definitely the prediction of his death in Jerusalem some six months ahead as he had done before ([Mr 8:31](#); [Mt 16:21](#); [Lu 9:22](#)). Now as then Jesus foretells his resurrection "after three days" ("the third day," [Mt 17:23](#)).

9:32 **But they understood not the saying** [*hoi de ēgnooun to rhēma*]. An old word. Chiefly in Paul's Epistles in the N.T. Imperfect tense. They continued not to understand. They were agnostics on the subject of the death and resurrection even after the Transfiguration experience. As they came down from the mountain they were puzzled again over the Master's allusion to his resurrection ([Mr 9:10](#)). [Mt 17:23](#) notes that "they were exceeding sorry" to hear Jesus talk this way again, but Mark adds that they "were afraid to ask him"

[*ephobounto auton eperōtēsai*]. Continued to be afraid (imperfect tense), perhaps with a bitter memory of the term “Satan” hurled at Peter when he protested the other time when Jesus spoke of his death (Mr 8:33; Mt 16:23). Lu 9:45 explains that “it was concealed from them,” probably partly by their own preconceived ideas and prejudices.

9:33 **In the house** [*en tēi oikiāi*]. Probably Peter’s house in Capernaum which was the home of Jesus when in the city. **What were ye reasoning in the way?** [*Ti en tēi hodōi diologizethe;*]. Imperfect tense. They had been disputing (verse 34), not about the coming death of the Master, but about the relative rank of each of them in the political kingdom which they were expecting him to establish. Jesus had suspected the truth about them and they had apparently kept it up in the house. See on Mt 18:1 where the disciples are represented as bringing the dispute to Jesus while here Jesus asks them about it. Probably they asked Jesus first and then he pushed the matter further and deeper to see if this had not been the occasion of the somewhat heated discussion on the way in.

9:34 **But they held their peace** [*Hoi de esiōpōn*]. Imperfect tense. Put thus to them, they felt ashamed that the Master had discovered their jealous rivalry. It was not a mere abstract query, as they put it to Jesus, but it was a canker in their hearts.

9:35 **He sat down and called the twelve** [*kathisas ephōnēsen tous dōdeka*]. Deliberate action of Jesus to handle this delicate situation. Jesus gives them the rule of greatness: “If any man would be first [*prōtos*] he shall be last [*eschatos*] of all, and minister [*diakonos*] of all.” This saying of Christ, like many others, he repeated at other times (Mr 10:43f.; Mt 23:8ff.; Lu 22:24f.). Mt 18:2 says that he called a little child, one there in the house, perhaps Peter’s child. Lu 9:47 notes that he “set him by his side.” Then Jesus **taking him in his arms** [*enagkalisamenos*], aorist middle participle, late Greek word from [*agkalē*] as in Lu 2:28) spoke again to the disciples.

9:37 **One of such little children** [*hen tōn toioutōn paidiōn*]. Mt 18:5 has “one such little child” and Lu 9:47 “this little child.” It was an object lesson to the arrogant conceit of the twelve apostles contending for primacy. They did not learn this lesson for they will again wrangle over primacy (Mr 10:33-45; Mt 20:20-28) and they will be unable to comprehend easily what the attitude of Jesus was toward children (Mr 10:13-16; Mt 19:13-15; Lu 8:15-17). The child was used as a rebuke to the apostles.

9:37 **Because he followed not us** [*hoti ouk ēkolouthēi hēmin*]. Note vivid imperfect tense again. John evidently thought to change the subject from the constraint and embarrassment caused by their dispute. So he told about a case of extra zeal on his part expecting praise from Jesus. Perhaps what Jesus had just said in verse 37 raised a doubt in John’s mind as to the propriety of his excessive narrowness. One needs to know the difference between loyalty to Jesus and sticking over one’s own narrow prejudices.

9:39 **Forbid him not** [*mē kōluete*]. Stop hindering him [*mē*] and the present-imperative) as John had been doing.

9:40 **He that is not against us is with us** [*hos ouk estin kath' hēmōn huper hēmōn estin*]. This profound saying throws a flood of light in every direction. The complement of this logion is that in [Mt 12:30](#): “He that is not with me is against me.” Both are needed. Some people imagine that they are really for Christ who refuse to take a stand in the open with him and for him.

9:41 **Because ye are Christ's** [*hoti Christou este*]. Predicate genitive, belong to Christ. See [Ro 8:9](#); [1Co 1:12](#); [2Co 10:7](#). That is the bond of universal brotherhood of the redeemed. It breaks over the lines of nation, race, class, sex, everything. No service is too small, even a cup of cold water, if done for Christ's sake. See on [Mt 18:6f.](#) for discussion on stumbling-blocks for these little ones that believe on Jesus ([Mr 9:42](#)), a loving term of all believers, not just children.

9:43 **Into hell, into the unquenchable fire** [*eis tēn geennan, eis to p-r to asbeston*]. Not Hades, but Gehenna. [*Asbeston*] is alpha privative and [*sbestos*] from [*sbennumi*] to quench. It occurs often in Homer. Our word asbestos is this very word. [Mt 18:7](#) has “into the eternal fire.” The Valley of Hinnom had been desecrated by the sacrifice of children to Moloch so that as an accursed place it was used for the city garbage where worms gnawed and fires burned. It is thus a vivid picture of eternal punishment.

9:44 The oldest and best manuscripts do not give these two verses. They came in from the Western and Syrian (Byzantine) classes. They are a mere repetition of [verse 48](#). Hence we lose the numbering 44 and 46 in our verses which are not genuine.

9:46 See on [44](#)

9:47 **With one eye** [*monophthalmon*]. Literally one-eyed. See also [Mt 18:9](#). Vernacular *Koinē* and condemned by the Atticists. See [Mt 18:8f.](#) Mark has here “kingdom of God” where [Mt 18:9](#) has “life.”

9:47 **Their worm** [*ho skōlēx autōn*]. “The worm, i.e. that preys upon the inhabitants of this dread realm” (Gould). Two bold figures of Gehenna combined (the gnawing worm, the burning flame). No figures of Gehenna can equal the dread reality which is here described. See [Isa 66:24](#).

9:50 **Have salt in yourselves** [*echete en heautois hala*]. Jesus had once called them the salt of the earth ([Mt 5:13](#)) and had warned them against losing the saltiness of the salt. If it is [*analon*], nothing can **season** [*artuō*] it and it is of no use to season anything else. It is like an exploded shell, a burnt-out crater, a spent force. This is a warning for all Christians.

Chapter 10

10:1 **Into the border of Judea and beyond Jordan** [*eis ta horia tēs Ioudaias kai peran tou Iordanou*]. See on [Mt 19:1](#) for discussion of this curious expression. Matthew adds “from Galilee” and [Lu 17:11](#) says that Jesus “was passing through the midst of Samaria and Galilee” after leaving Ephraim ([Joh 11:54](#)). A great deal has intervened between the events at the close of [Mark 9](#) and those in the beginning of [Mark 10](#). For these events see [Mt 18](#); [Joh 7-11](#); [Lu 9:57-18:14](#) (one-third of Luke’s Gospel comes in here). It was a little over six months to the end at the close of [Mark 9](#). It is just a few weeks now in [Mark 10](#). Jesus has begun his last journey to Jerusalem going north through Samaria, Galilee, across the Jordan into Perea, and back into Judea near Jericho to go up with the passover pilgrims from Galilee. **Multitudes** [*ochloi*]. Caravans and caravans journeying to Jerusalem. Many of them are followers of Jesus from Galilee or at least kindly disposed towards him. They go together [*sunporeuontai*] with Jesus. Note dramatic historical present. **As he was wont** [*hōs eiōthei*]. Second past perfect used like an imperfect from [*eiōtha*], second perfect active. Jesus **was teaching** [*edidasken*], imperfect, no longer present tense) this moving caravan.

10:2 **Tempting him** [*peirazontes*]. As soon as Jesus appears in Galilee the Pharisees attack him again (cf. [7:5](#); [8:11](#)). Gould thinks that this is a test, not a temptation. The word means either (see on [Mt 4:1](#)), but their motive was evil. They had once involved the Baptist with Herod Antipas and Herodias on this subject. They may have some such hopes about Jesus, or their purpose may have been to see if Jesus will be stricter than Moses taught. They knew that he had already spoken in Galilee on the subject ([Mt 5:31f.](#)).

10:3 **What did Moses command you?** [*Ti humin eneteilato Mōusēs*]. Jesus at once brought up the issue concerning the teaching of Moses ([De 24:1](#)). But Jesus goes back beyond this concession here allowed by Moses to the ideal state commanded in [Ge 1:27](#).

10:4 **To write a bill of divorcement and to put her away** [*biblion apostasiou grapsai kai apolusai*]. The word for “bill” [*biblion*] is a diminutive and means “little book,” like the Latin *libellus*, from which comes our word *libel* (Vincent). Wycliff has it here “a libel of forsaking.” This same point the Pharisees raise in [Mt 19:7](#), showing probably that they held to the liberal view of Hillel, easy divorce for almost any cause. That was the popular view as now. See on [Mt 19:7](#) for this and for discussion of “for your hardness of heart” [*sklērokardia*]. Jesus expounds the purpose of marriage ([Ge 2:24](#)) and takes the stricter view of divorce, that of the school of Shammai. See on [Mt 19:1-12](#) for discussion. [Mr 10:10](#) notes that the disciples asked Jesus about this problem “in the house” after they had gone away from the crowd.

10:11 Mark does not give the exception stated in [Mt 19:9](#) “except for fornication” which see for discussion, though the point is really involved in what Mark does record. Mere

formal divorce does not annul actual marriage consummated by the physical union. Breaking that bond does annul it.

10:12 **If she herself shall put away her husband and marry another** [*ean autē apolusaton andra autēs gamēsēi*]. Condition of the third class (undetermined, but with prospect of determination). Greek and Roman law allowed the divorce of the husband by the wife though not provided for in Jewish law. But the thing was sometimes done as in the case of Herodias and her husband before she married Herod Antipas. So also Salome, Herod's sister, divorced her husband. Both Bruce and Gould think that Mark added this item to the words of Jesus for the benefit of the Gentile environment of this Roman Gospel. But surely Jesus knew that the thing was done in the Roman world and hence prohibited marrying such a "grass widow."

10:13 **They brought** [*prosepheron*]. Imperfect active tense, implying repetition. So also [Lu 18:15](#), though [Mt 19:13](#) has the constative aorist passive [*prosēnechthēsan*]. "This incident follows with singular fitness after the Lord's assertion of the sanctity of married life" (Swete). These children [*paidia*], Mark and Matthew; [*brephē*] in Luke) were of various ages. They were brought to Jesus for his blessing and prayers (Matthew). The mothers had reverence for Jesus and wanted him to touch [*hapsētai*] them. There was, of course, no question of baptism or salvation involved, but a most natural thing to do.

10:14 **He was moved with indignation** [*ēganaktēsen*]. In Mark alone. The word is ingressive aorist, became indignant, and is a strong word of deep emotion (from [*agan*] and [*achthomai*], to feel pain). Already in [Mt 21:15](#); [26:8](#). Old and common word. **Suffer the little children to come unto me** [*aphete ta paidia erchesthai pros me*]. Mark has the infinitive [*erchesthai*] (come) not in Matthew, but in Luke. Surely it ought to be a joy to parents to bring their children to Jesus, certainly to allow them to come, but to hinder their coming is a crime. There are parents who will have to give answer to God for keeping their children away from Jesus.

10:15 **As a little child** [*hōs paidion*]. How does a little child receive the kingdom of God? The little child learns to obey its parents simply and uncomplainingly. There are some new psychologists who argue against teaching obedience to children. The results have not been inspiring. Jesus here presents the little child with trusting and simple and loving obedience as the model for adults in coming into the kingdom. Jesus does not here say that children are in the kingdom of God because they are children.

10:16 **He took them in his arms** [*enagkalisamenos*]. A distinct rebuke to the protest of the over-particular disciples. This word already in [Mr 9:36](#). In [Lu 2:27](#) we have the full idiom, to receive into the arms [*eis tās agkalas dechesthai*]. So with tender fondling Jesus repeatedly blessed [*kateulogei*, imperfect], laying his hands upon each of them [*titheis*, present participle]. It was a great moment for each mother and child.

10:17 **Ran** [*pros dramōn*]. Jesus had left the house (10:10) and was proceeding with the caravan on the way [*eis hodon*] when this ruler eagerly ran and kneeled [*gonupetēsas*] and was asking [*epērōtā*, imperfect] Jesus about his problem. Both these details alone in Mark.

10:17 **Why callest thou me good?** [*Ti me legeis agathon*]. So Lu 18:19. Mt 19:17 has it: “Why asketh thou concerning that which is good? “The young ruler was probably sincere and not using mere fulsome compliment, but Jesus challenges him to define his attitude towards him as was proper. Did he mean “good” [*agathos*] in the absolute sense as applied to God? The language is not a disclaiming of deity on the part of Jesus. **That I may inherit** [*hina klēronomēsō*]. Mt 19:16 has [*schō*], that I may “get.”

10:20 **All these** [*tauta panta*]. Literally, **these all** (of them).

10:21 **Looking upon him loved him** [*emleptas autōi ēgapēsen*]. Mark alone mentions this glance of affection, ingressive aorist participle and verb. Jesus fell in love with this charming youth. **One thing thou lackest** [*Hen se husterei*]. Lu 18:22 has it: “One thing thou lackest yet” [*Eti hen soi leipei*]. Possibly two translations of the same Aramaic phrase. Mt 19:20 represents the youth as asking “What lack I yet?” [*Ti eti husterō*]. The answer of Jesus meets that inquiry after more than mere outward obedience to laws and regulations. The verb [*husterō*] is from the adjective [*husteros*] (behind) and means to be too late, to come short, to fail of, to lack. It is used either with the accusative, as here, or with the ablative as in 2Co 11:5, or the dative as in Textus Receptus here, [*soi*].

10:22 **But his countenance fell** [*ho de stugnasas*]. In the LXX and Polybius once and in Mt 16:3 (passage bracketed by Westcott and Hort). The verb is from [*stugnos*], sombre, gloomy, like a lowering cloud. See on Mt 19:22 for discussion of “sorrowful” [*lupoumenos*].

10:23 **Looked round about** [*periblepsamenos*]. Another picture of the looks of Jesus and in Mark alone as in 3:5, 34. “To see what impression the incident had made on the Twelve” (Bruce). “When the man was gone the Lord’s eye swept round the circle of the Twelve, as he drew for them the lesson of the incident” (Swete). **How hardly** [*Pōs duskolōs*]. So Lu 18:24. Mt 19:23 has it: “With difficulty [*duskolōs*] shall a rich man.” See on Matthew for this word.

10:24 **Were amazed** [*ethambounto*]. Imperfect passive. A look of blank astonishment was on their faces at this statement of Jesus. They in common with other Jews regarded wealth as a token of God’s special favour. **Children** [*tekna*]. Here alone to the Twelve and this tender note is due to their growing perplexity. **For them that trust in riches** [*tous pepoithotas epi tois chrēmasin*]. These words do not occur in Aleph B Delta Memphitic and one Old Latin manuscript. Westcott and Hort omit them from their text as an evident addition to explain the difficult words of Jesus.

10:25 **Needle’s eye** [*trumaliās rhapsidos*]. See on Mt 19:24 for discussion. Luke uses the surgical needle, [*belonēs*]. Matthew has the word [*rhapsis*] like Mark from [*rhaptō*], to sew, and it appears in the papyri. Both Matthew and Luke employ [*trēmatos*] for eye, a perforation

or hole from [*titraō*], to bore. Mark's word [*trumalias*] is from [*truō*], to wear away, to perforate. In the LXX and Plutarch.

10:26 **Then who** [*kai tis*]. Mt 19:25 has [*Tis oun*]. Evidently [*kai*] has here an inferential sense like [*oun*].

10:27 **Looking on them** [*emblemsas autois*]. So in Mt 19:26. Their amazement increased (26). **But not with God** [*all' ou para theōi*]. Locative case with [*para*] (beside). The impossible by the side of men [*para anthrōpois*] becomes possible by the side of God. That is the whole point and brushes to one side all petty theories of a gate called needle's eye, etc.

10:27 **Peter began to say** [*ērξato legein ho Petros*]. It was hard for Peter to hold in till now. Mt 19:27 says that "Peter answered" as if the remark was addressed to him in particular. At any rate Peter reminds Jesus of what they had left to follow him, four of them that day by the sea (Mr 1:20; Mt 4:22; Lu 5:11). It was to claim obedience to this high ideal on their part in contrast with the conduct of the rich young ruler.

10:30 **With persecutions** [*meta diōgmōn*]. This extra touch is in Mark alone. There is a reminiscence of some of "the apocalyptic of the familiar descriptions of the blessings of the Messianic kingdom. But Jesus uses such language from the religious idiom of this time only to idealize it" (Gould). The apostles were soon to see the realization of this foreshadowing of persecution. Vincent notes that Jesus omits "a hundred wives" in this list, showing that Julian the Apostate's sneer on that score was without foundation.

10:31 See on Mt 19:30 for the use of the paradox about **first** and **last**, probably a rebuke here to Peter's boast.

10:32 **And they were amazed** [*kai ethambounto*]. Imperfect tense describing the feelings of the disciples as Jesus was walking on in front of them [*ēn proagōn autous*], periphrastic imperfect active), an unusual circumstance in itself that seemed to bode no good as they went on through Perea towards Jerusalem. In fact, **they that followed were afraid** [*hoi de akolouthountes ephobounto*] as they looked at Jesus walking ahead in solitude. The idiom [*hoi de*] may not mean that all the disciples were afraid, but only some of them. "The Lord walked in advance of the Twelve with a solemnity and a determination which foreboded danger" (Swete). Cf. Lu 9:5. They began to fear coming disaster as they neared Jerusalem. They read correctly the face of Jesus. **And he took again the twelve** [*kai paralabōn tous dōdeka*]. Matthew has "apart" from the crowds and that is what Mark also means. Note [*paralabōn*], taking to his side. **And began to tell them the things that were to happen to him** [*ērξato autois legein ta mellonta autōi sumbainein*]. He had done it before three times already (Mr 8:31; 9:13; 9:31). So Jesus tries once more. They had failed utterly heretofore. How is it now? Luke adds (18:34): "They understood none of these things." But Mark and Matthew show how the minds of two of the disciples were wholly occupied with plans of their own selfish ambition while Jesus was giving details of his approaching death and resurrection.

10:35 **There come near unto him James and John** [*kai prosporeuontai Iakōbos kai Iōanēs*]. Dramatic present tense. Matthew has [*tote*], then, showing that the request of the two brothers with their mother (Mt 20:20) comes immediately after the talk about Christ's death. **We would** [*thelomen*]. We wish, we want, bluntly told. **She came worshipping** [*proskunousa*] Matthew says. The mother spoke for the sons. But they try to commit Jesus to their desires before they tell what they are, just like spoiled children.

10:37 **In thy glory** [*en tēi doxēi*]. Mt 20:21 has “in thy kingdom.” See on Mt 20:20 for the literal interpretation of Mt 19:28. They are looking for a grand Jewish world empire with apocalyptic features in the eschatological culmination of the Messiah's kingdom. That dream brushed aside all the talk of Jesus about his death and resurrection as mere pessimism.

10:38 **Or be baptized with the baptism that I am baptized with** [*ē to baptisma ho egō baptizomai baptisthēnai*]. Cognate accusative with both passive verbs. Mt 20:22 has only the cup, but Mark has both the cup and the baptism, both referring to death. Jesus in the Garden of Gethsemane will refer to his death again as “the cup” (Mr 14:36; Mt 26:39; Lu 22:42). He had already used baptism as a figure for his death (Lu 12:50). Paul will use it several times (1Co 15:29; Ro 6:3-6; Col 2:12).

10:39 See on Mt 20:23-27 for discussion on these memorable verses (39-45) identical in both Matthew and Mark. In particular in verse 45 note the language of Jesus concerning his death as “a ransom for many” [*lutron anti pollōn*], words of the Master that were not understood by the apostles when spoken by Jesus and which have been preserved for us by Peter through Mark. Some today seek to empty these words of all real meaning as if Jesus could not have or hold such a conception concerning his death for sinners.

10:40 See on 39.

10:41 See on 39.

10:42 See on 39.

10:43 See on 39.

10:44 See on 39.

10:45 See on 39,

10:46 **From Jericho** [*apo Iereichō*]. See on Mt 20:29 for discussion of this phrase and Luke's (Lu 18:35) “nigh unto Jericho” and the two Jerichos, the old and the new Roman (Luke). The new Jericho was “about five miles W. of the Jordan and fifteen E. of Jerusalem, near the mouth of the *Wady Kelt*, and more than a mile south of the site of the ancient town” (Swete). **Great multitude** [*ochlou hikanou*]. Considerable, more than sufficient. Often in Luke and the papyri in this sense. See Mt 3:11 for the other sense of fit for [*hikanos*]. **Bar-timaeus** [*Bartimaios*]. Aramaic name like Bartholomew, [*bar*] meaning son like Hebrew *ben*. So Mark explains the name meaning “the son of Timaeus” [*ho huios Timaiou*]. Mark alone gives his name while Mt 20:30 mentions two which see for discussion. **Blind beggar** [*tuphlos prosaitēs*], “begging” [*epaitōn*] Luke has it (Lu 18:35). All three Gospels picture him

as **sitting by the roadside** [*ekathēto para tēn hodon*]. It was a common sight. Bartimaeus had his regular place. Vincent quotes Thomson concerning Ramleh: “I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled” (*The Land and the Book*). The dust, the glare of the sun, the unsanitary habits of the people spread contagious eye-diseases.

10:47 **Rebuked him** [*epetimōn autōi*]. Imperfect tense. Kept rebuking repeatedly. So [Lu 18:39](#). Aorist tense in [Mt 20:31](#). **Should hold his peace** [*siōpēsēi*]. Ingressive aorist subjunctive, become silent. **The more a great deal** [*pollōi māllon*]. So [Lu 18:39](#). Only [*meizon*] in [Mt 20:31](#).

10:49 **Stood still** [*stas*]. Second aorist active ingressive participle. So [Mt 20:32](#). [Lu 18:40](#) has [*stathēis*], aorist passive participle. **He calleth thee** [*phōnei se*]. That was joyful news to Bartimaeus. Vivid dramatic presents here in Mark.

10:50 **Casting away his garment** [*apobalōn to himation autou*]. Second aorist active participle. Outer robe in his haste. **Sprang up** [*anapēdēsas*]. Leaping up, vivid details again in Mark.

10:51 **That I should do** [*poiēsō*]. Neat Greek idiom with aorist subjunctive without [*hina*] after [*theleis*]. For this asyndeton (or parataxis) see Robertson, *Grammar*, p. 430. **Rabboni** [*Rabbounei*]. The Aramaic word translated Lord (Kurie) in [Mt 20:33](#) and [Lu 18:41](#). This very form occurs again in [Joh 20:16](#). **That I may receive my sight** [*hina anablepsō*]. To recover sight [*ana-*], see again. Apparently he had once been able to see. Here [*hina*] is used though [*thelō*] is not (cf. [10:35](#)). The Messiah was expected to give sight to the blind ([Isa 61:1](#); [Lu 4:18](#); [7:22](#)).

10:52 **Followed** [*ēkolouthēi*]. Imperfect tense picturing joyful Bartimaeus as he followed the caravan of Jesus into the new Jericho. **Made thee whole** [*sesōken*]. Perfect active indicative. The word commonly means **save** and that may be the idea here.

Chapter 11

11:1 **Unto Bethphage and Bethany** [*eis Bēthphagē kai Bēthanian*]. Both together as in [Lu 19:29](#), though [Mt 21:1](#) mentions only Bethphage. See discussion in Matthew for this and the Mount of Olives.

11:2 **As ye enter** [*eisporeuomenoi*]. So also [Lu 19:30](#). Present middle participle. **Colt** [*pōlon*]. So [Lu 19:30](#). [Mt 21:2](#) speaks of the ass [*onon*] also. **Whereon no one ever yet sat** [*eph' hon oudeis anthrōpōn ekathisen*]. So [Lu 19:30](#).

11:3 **The Lord** [*ho Kurios*]. So Matt. and Luke. See on [Mt 21:3](#) for discussion of this word applied to Jesus by himself. **He will send him back** [*apostellei*]. Present indicative in futuristic sense. [Mt 21:3](#) has the future [*apostelei*].

11:4 **A colt tied at the door without in the open street** [*pōlon dedemenon pros thuran exō epi tou amphodou*]. A carefully drawn picture. The colt was outside the house in the street, but fastened (bound, perfect passive participle) to the door. “The better class of houses were built about an open court, from which a passage way under the house led to the street outside. It was at this outside opening to the street that the colt was tied” (Gould). The word [*amphodos*] (from [*amphō*], both, and [*hodos*], road) is difficult. It apparently means road around a thing, a crooked street as most of them were (cf. Straight Street in [Ac 9:11](#)). It occurs only here in the N.T. besides D in [Ac 19:28](#). It is very common in the papyri for *vicus* or “quarter.” **And they loose him** [*kai luousin auton*]. Dramatic present tense. Perhaps Peter was one of those sent this time as he was later ([Lu 22:8](#)). If so, that explains Mark’s vivid details here.

11:5 **Certain of those that stood there** [*tines tōn ekei hestēkotōn*]. Perfect active participle, genitive plural. Bystanders. [Lu 19:33](#) terms them “the owners thereof” [*hoi kurioi autou*]. The lords or masters of the colt. They make a natural protest.

11:7 **They bring the colt unto Jesus** [*pherousin ton pōlon pros ton Iēsoun*]. Vivid historical present. The owners acquiesced as Jesus had predicted. Evidently friends of Jesus.

11:7 **Branches** [*stibadas*]. A litter of leaves and rushes from the fields. Textus Receptus spells this word [*stoibadas*]. [Mt 21:7](#) has [*kladous*], from [*klaō*], to break, branches broken or cut from trees. [Joh 12:13](#) uses the branches of the palm trees [*ta baia tōn phoinikōn*], “the feathery fronds forming the tufted crown of the tree” (Vincent). That is to say, some of the crowd did one of these things, some another. See on [Mt 21:4-9](#) for discussion of other details. The deliberate conduct of Jesus on this occasion could have but one meaning. It was the public proclamation of himself as the Messiah, now at last for his “hour” has come. The excited crowds in front [*hoi proagontes*] and behind [*hoi akolouthountes*] fully realize the significance of it all. Hence their unrestrained enthusiasm. They expect Jesus, of course, now to set up his rule in opposition to that of Caesar, to drive Rome out of Palestine, to conquer the world for the Jews.

11:11 **When he had looked round about upon all things** [*periblepsamenos panta*]. Another Markan detail in this aorist middle participle. Mark does not give what [Lu 19:39-55](#) has nor what [Mt 21:10-17](#) does. But it is all implied in this swift glance at the temple before he went out to Bethany with the Twelve, **it being now eventide** [*opse ēdē ousēs tēs hōrās*]. Genitive absolute, the hour being already late. What a day it had been! What did the apostles think now?

11:12 **On the morrow** [*tēi epaurion*]. [Mt 21:17](#) has “early” [*prōi*], often of the fourth watch before six A.M. This was Monday morning. The Triumphal Entry had taken place on our Sunday, the first day of the week.

11:13 **If haply he might find anything thereon** [*ei ara ti heurēsei en autēi*]. This use of [*ei*] and the future indicative for purpose (to see if, a sort of indirect question) as in [Ac 8:22; 17:27](#). Jesus was hungry as if he had had no food on the night before after the excitement and strain of the Triumphal Entry. The early figs in Palestine do not get ripe before May or June, the later crop in August. It was not the season of figs, Mark notes. But this precocious tree in a sheltered spot had put out leaves as a sign of fruit. It had promise without performance.

11:14 **No man eat fruit from thee henceforward forever** [*Mēketi eis ton aiōna ek sou mēdeis karpon phagoi*]. The verb [*phagoi*] is in the second aorist active optative. It is a wish for the future that in its negative form constitutes a curse upon the tree. [Mt 21:19](#) has the aorist subjunctive with double negative [*ou mēketi genētai*], a very strong negative prediction that amounts to a prohibition. See on Matthew. Jesus probably spoke in the Aramaic on this occasion. **And his disciples heard it** [*kai ēkouon hoi mathētai autou*]. Imperfect tense, “were listening to it,” and evidently in amazement, for, after all, it was not the fault of the poor fig tree that it had put out leaves. One often sees peach blossoms nipped by the frost when they are too precocious in the changeable weather. But Jesus offered no explanation at this time.

11:15 **Began to cast out** [*ērxato ekballein*]. Mark is fond of “began.” See on [Mt 21:12f.](#) for discussion of this second cleansing of the temple in its bearing on that in [Joh 2:14f.](#) **Money-changers** [*kollubistōn*]. This same late word in [Mt 21:12](#) which see for discussion. It occurs in papyri.

11:16 **Through the temple** [*dia tou hierou*]. The temple authorities had prohibited using the outer court of the temple through the Precinct as a sort of short cut or by-path from the city to the Mount of Olives. But the rule was neglected and all sorts of irreverent conduct was going on that stirred the spirit of Jesus. This item is given only in Mark. Note the use of [*hina*] after [*ēphie*] (imperfect tense) instead of the infinitive (the usual construction).

11:17 **For all the nations** [*pāsin tois ethnesin*]. Mark alone has this phrase from [Isa 56:7; Jer 7:11](#). The people as well as the temple authorities were guilty of graft, extortion, and desecration of the house of prayer. Jesus assumes and exercises Messianic authority and dares

to smite this political and financial abuse. Some people deny the right of the preacher to denounce such abuses in business and politics even when they invade the realm of morals and religion. But Jesus did not hesitate.

11:17 **Sought how they might destroy him** [*ezētoun pōs auton apolesōsin*]. Imperfect indicative, a continuous attitude and endeavour. Note deliberative subjunctive with [*pōs*] retained in indirect question. Here both Sadducees (chief priests) and Pharisees (scribes) combine in their resentment against the claims of Jesus and in the determination to kill him. Long ago the Pharisees and the Herodians had plotted for his death ([Mr 3:6](#)). Now in Jerusalem the climax has come right in the temple. **For they feared him** [*ephobounto gar*]. Imperfect middle indicative. Hence in wrath they planned his death and yet they had to be cautious. The Triumphal Entry had shown his power with the people. And now right in the temple itself “all the multitude was astonished at his teaching” [*pās ho ochlos exeplēseto epi tēi didachēi autou*]. Imperfect passive. The people looked on Jesus as a hero, as the Messiah. This verse aptly describes the crisis that has now come between Christ and the Sanhedrin.

11:19 **Every evening** [*hotan opse egeneto*]. Literally, **whenever evening came on** or more exactly **whenever it became late**. The use of [*hotan*] [*hote an*] with the aorist indicative is like [*hopou an*] with the imperfect indicative [*eiseporeueto*] and [*hosoi an*] with the aorist indicative [*hēpsanto*] in [Mr 6:56](#). The use of [*an*] makes the clause more indefinite and general, as here, unless it renders it more definite, a curious result, but true. [Lu 21:37](#) has the accusative of extent of time, “the days,” “the nights.” The imperfect tense he (or they) would go [*exeporeueto, exeporeuonto*] out of the city suggests “whenever” as the meaning here.

11:20 **As they passed by in the morning** [*paraporeuomenoi prōi*]. Literally, passing by in the morning. The next morning. They went back by the lower road up the Mount of Olives and came down each morning by the steep and more direct way. Hence they saw it. [Mt 21:20](#) does not separate the two mornings as Mark does. **From the roots** [*ek rizōn*]. Mark alone gives this detail with [*exērammenēn*] perfect passive predicate participle from [*xērainō*].

11:21 **Peter calling to remembrance** [*anamnēstheis ho Petros*]. First aorist participle, being reminded. Only in Mark and due to Peter’s story. For his quick memory see also [14:72](#). **Which thou cursedst** [*hēn katērasō*]. First aorist middle indicative second person singular from [*kataraomai*]. It almost sounds as if Peter blamed Jesus for what he had done to the fig tree.

11:22 **Have faith in God** [*echete pistin theou*]. Objective genitive [*theou*] as in [Gal 2:26](#); [Ro 3:22,26](#). That was the lesson for the disciples from the curse on the fig tree so promptly fulfilled. See this point explained by Jesus in [Mt 21:21](#) which see for “this mountain” also.

11:23 **Shall not doubt in his heart** [*mē diakrithēi en tēi kardiāi autou*]. First aorist passive subjunctive with [*hos an*]. The verb means a divided judgment [*dia*] from [*duo*],

two, and [*krinō*], to judge). Wavering doubt. Not a single act of doubt [*diakrithēi*], but continued faith [*pisteuēi*]. **Cometh to pass** [*ginetai*]. Futuristic present middle indicative.

11:24 **Believe that ye have received them** [*pisteuete hoti elabete*]. That is the test of faith, the kind that sees the fulfilment before it happens. [*Elabete*] is second aorist active indicative, antecedent in time to [*pisteuete*], unless it be considered the timeless aorist when it is simultaneous with it. For this aorist of immediate consequence see [Joh 15:6](#).

11:25 **Whosoever ye stand** [*hotan stēkete*]. Late form of present indicative [*stēkō*], from perfect stem [*hestēka*]. In LXX. Note use of [*hotan*] as in [11:19](#). Jesus does not mean by the use of “stand” here to teach that this is the only proper attitude in prayer. **That your Father also may forgive you** [*hina kai ho patēr aphēi humin*]. Evidently God’s willingness to forgive is limited by our willingness to forgive others. This is a solemn thought for all who pray. Recall the words of Jesus in [Mt 6:12, 14f](#).

11:26 This verse is omitted by Westcott and Hort. The Revised Version puts it in a footnote.

11:27 **The chief priests, and the scribes, and the elders** [*hoi archiereis kai hoi grammateis kai hoi presbuteroi*]. Note the article with each separate group as in [Lu 20:1](#) and [Mt 21:23](#). These three classes were in the Sanhedrin. Clearly a large committee of the Sanhedrin including both Sadducees and Pharisees here confront Jesus in a formal attack upon his authority for cleansing the temple and teaching in it.

11:27 **By what authority** [*en poiāi exousiāi*]. This question in all three Gospels was a perfectly legitimate one. See on [Mt 21:23-27](#) for discussion. Note present subjunctive here [*hina tauta poiēis*], that you keep on doing these things.

11:30 **Answer me** [*apokrithēte moi*]. This sharp demand for a reply is only in Mark. See also [verse 29](#). Jesus has a right to take this turn because of John’s direct relation to himself. It was not a dodge, but a home thrust that cleared the air and defined their attitude both to John and Jesus. They rejected John as they now reject Jesus.

11:31 **If we say** [*ean eipōmen*]. Third-class condition with aorist active subjunctive. The alternatives are sharply presented in their secret conclave. They see the two horns of the dilemma clearly and poignantly. They know only too well what Jesus will say in reply. They wish to break Christ’s power with the multitude, but a false step now will turn the laugh on them. They see it.

11:32 **But should we say** [*alla eipōmen*]. Deliberative subjunctive with aorist active subjunctive again. It is possible to supply [*ean*] from [verse 31](#) and treat it as a condition as there. So [Mt 21:26](#) and [Lu 20:6](#). But in Mark the structure continues rugged after “from men” with anacoluthon or even aposiopesis—“they feared the people” Mark adds. Matthew has it: “We fear the multitude.” Luke puts it: “all the people will stone us.” All three Gospels state the popular view of John as a prophet. Mark’s “verily” is [*ontōs*] really, actually. They

feared John though dead as much as Herod Antipas did. His martyrdom had deepened his power over the people and disrespect towards his memory now might raise a storm (Swete).

11:33 **We know not** [*ouk oidamen*]. It was for the purpose of getting out of the trap into which they had fallen by challenging the authority of Jesus. Their self-imposed ignorance, refusal to take a stand about the Baptist who was the Forerunner of Christ, absolved Jesus from a categorical reply. But he has no notion of letting them off at this point.

Chapter 12

12:1 **He began to speak unto them in parables** [*ērxato autois en parabolais lalein*]. Mark's common idiom again. He does not mean that this was the beginning of Christ's use of parables (see 4:2), but simply that his teaching on this occasion took the parabolic turn. "The circumstances called forth the parabolic mood, that of one whose heart is chilled, and whose spirit is saddened by a sense of loneliness, and who, retiring within himself, by a process of reflection, frames for his thoughts forms which half conceal, half reveal them" (Bruce). Mark does not give the Parable of the Two Sons (Mt 21:28-32) nor that of the Marriage Feast of the King's Son (Mt 22:1-14). He gives here the Parable of the Wicked Husbandmen. Also in Mt 21:33-46 and Lu 20:9-19. See discussion in Matthew. Mt 21:33 calls the man "a householder" [*oikodespotēs*]. **A pit for the winepress** [*hupolēnion*]. Only here in the N.T. Common in the LXX and in late Greek. Matthew had [*lēnon*], winepress. This is the vessel or trough under the winepress on the hillside to catch the juice when the grapes were trodden. The Romans called it *lacus* (lake) and Wycliff *dalf* (lake), like delved. See on Matthew for details just alike. **Husbandmen** [*geōrgois*]. Workers in the ground, tillers of the soil [*ergon, gē*].

12:2 **At the season** [*tōi kairōi*]. For fruits as in the end of the sentence. **A servant** [*doulon*]. Bondslave. Matthew has plural. **That he might receive** [*hina labēi*]. Purpose clause with second aorist subjunctive. Matthew has infinitive [*labein*], purpose also. **Wounded in the head** [*ekephaliōsan*]. An old verb [*kephalaiō*], to bring under heads [*kephalē*], to summarize. Then to hit on the head. Only here in the N.T.

12:5 **Beating some and killing some** [*hous men derontes, hous de apoktennuntes*]. This distributive use of the demonstrative appears also in Mt 21:35 in the singular [*hon men, hon de, hon de*]. Originally [*derō*] in Homer meant to skin, flay, then to smite, to beat. [*Apoktennuntes*] is a [*mi*] form of the verb [*apoktennumi*] and means to kill off.

12:6 **A beloved son** [*huion agapēton*]. Lu 20:13 has [*ton huion ton agapēton*]. Jesus evidently has in mind the language of the Father to him at his baptism (Mr 1:11; Mt 3:17; Lu 3:22). **Last** [*eschaton*]. Only in Mark. See on Mt 21:37 for discussion of "reverence."

12:7 **Among themselves** [*pros heautous*]. This phrase alone in Mark. Lu 20:14 has "with one another" [*pros allēlous*], reciprocal instead of reflexive, pronoun.

12:7 **Killed him and cast him forth** [*apekteinan auton, kai exebalon auton*]. Matthew and Luke reverse the order, cast forth and killed.

12:10 **This scripture** [*tēn graphēn tautēn*]. This passage of scripture (Lu 4:21; Joh 19:37; Ac 1:16). It is a quotation from Ps 118:22f. See on Mt 21:42 for discussion.

12:11 **This** [*hautē*]. Feminine in LXX may refer to **kephalē** (head) or may be due to the Hebrew original **zōth** (this thing) which would be neuter [*touto*] in a Greek original, a translation Hebraism.

12:12 **Against them** [*pros autous*]. So Luke. It was a straight shot, this parable of the Rejected Stone (12:10f.) and the longer one of the Wicked Husbandmen. There was no mistaking the application, for he had specifically explained the application (Mt 21:43-45). The Sanhedrin were so angry that they actually started or sought to seize him, but fear of the populace now more enthusiastic for Jesus than ever held them back. They went off in disgust, but they had to listen to the Parable of the King's Son before going (Mt 22:1-14).

12:13 **That they might catch him in talk** [*hina auton agreusōsin logōi*]. Ingressive aorist subjunctive. The verb is late from [*agra*] (a hunt or catching). It appears in the LXX and papyri. Here alone in the N.T. Lu 20:20 has the same idea, "that they may take hold of his speech" [*epilabōntai autou logon*] while Mt 22:15 uses [*pagideusōsin*] (to snare or trap). See discussion in Matthew. We have seen the scribes and Pharisees trying to do this very thing before (Lu 11:33f.). Mark and Matthew note here the combination of Pharisees and Herodians as Mark did in 3:6. Matthew speaks of "disciples" or pupils of the Pharisees while Luke calls them "spies" [*enkathetous*].

12:14 **Shall we give or shall we not give?** [*dōmen ē mē dōmen;*]. Mark alone repeats the question in this sharp form. The deliberative subjunctive, aorist tense active voice. For the discussion of the palaver and flattery of this group of theological students see on Mt 22:16-22.

12:15 **Knowing their hypocrisy** [*eidōs autōn tēn hupocrisin*]. Mt 22:17 has "perceived their wickedness" [*gnous tēn ponērian autōn*] while Lu 20:23 says, "perceived their craftiness" [*katanoēsas autōn tēn panourgian*]. Each of these words throws a flash-light on the spirit and attitude of these young men. They were sly, shrewd, slick, but they did not deceive Jesus with their pious palaver. See on Matthew for further details.

12:17 **Marvelled greatly at him** [*exethaumazon ep' autōi*]. Imperfect tense with perfective use of the preposition [*ex*]. Both Matthew and Luke use the ingressive aorist. Luke adds that they "held their peace" [*esigēsan*] while Matthew notes that they "went their way" [*apēlthan*], went off or away.

12:17 **There come unto him Sadducees** [*erchontai Saddoukaioi pros auton*]. Dramatic present. The Pharisees and Herodians had had their turn after the formal committee of the Sanhedrin had been so completely routed. It was inevitable that they should feel called upon to show their intellectual superiority to these raw Pharisaic and Herodian theologians. See on Mt 22:23-33 for discussion of details. It was a good time to air their disbelief in the resurrection at the expense of the Pharisees and to score against Jesus where the Sanhedrin and then the Pharisees and Herodians had failed so ignominiously.

12:19 **Moses wrote** [*Mōusēs egrapsen*]. So Lu 20:27 (Ge 38:8; De. 25:5f.). Matthew has "said" [*eipen*].

12:20 **Took a wife** [*elaben gunaika*]. So Lu 20:29. Matthew has "married" [*gēmas*].

12:22 **Last of all** [*eschaton pantōn*]. Adverbial use of [*eschaton*].

12:23 **To wife** [*gunaika*]. Predicate accusative in apposition with “her” [*autēn*]. So Luke, but Matthew merely has “had her” [*eschon autēn*], constative aorist indicative active.

12:24 **Is it not for this cause that ye err?** [*Ou dia touto planāsthe;*]. Mark puts it as a question with [*ou*] expecting the affirmative answer. Matthew puts it as a positive assertion: “Ye are.” [*Planaomai*] is to wander astray (cf. our word *planet*, wandering stars, [*asteres planētai*], [Jude 1:13](#)) like the Latin *errare* (our *error*, *err*). **That ye know not the scriptures** [*mē eidotes tas graphas*]. The Sadducees posed as men of superior intelligence and knowledge in opposition to the traditionalists among the Pharisees with their oral law. And yet on this very point they were ignorant of the Scriptures. How much error today is due to this same ignorance among the educated! **Nor the power of God** [*mēde tēn dunamin tou theou*]. The two kinds of ignorance generally go together (cf. [1Co 15:34](#)).

12:25 **When they shall rise from the dead** [*hotan ek nekrōn anastōsin*]. Second aorist active subjunctive with [*hotan*] [*hote*] plus [*an*]. [Mt 22:30](#) has it “in the resurrection,” [Lu 20:35](#) “to attain to the resurrection.” The Pharisees regarded the future resurrection body as performing marriage functions, as Mohammedans do today. The Pharisees were in error on this point. The Sadducees made this one of their objections to belief in the resurrection body, revealing thus their own ignorance of the true resurrection body and the future life where marriage functions do not exist. **As angels in heaven** [*hōs aggeloi en tōi ouranōi*]. So [Mt 22:30](#). [Lu 20:36](#) has “equal unto the angels” [*isaggeloi*]. “Their equality with angels consists in their deliverance from mortality and its consequences” (Swete). The angels are directly created, not procreated.

12:26 **In the place concerning the Bush** [*epi tou batou*]. This technical use of [*epi*] is good Greek, in the matter of, in the passage about, the Bush. [*Batos*] is masculine here, feminine in [Lu 20:37](#). The reference is to [Ex 3:3-6](#) (in the book of Moses, [*en tēi biblōi*]).

12:27 **Ye do greatly err** [*polu planāsthe*]. Only in Mark. Solemn, severe, impressive, but kindly close (Bruce).

12:27 **Heard them questioning together** [*akousas autōn sunzētountōn*]. The victory of Christ over the Sadducees pleased the Pharisees who now had come back with mixed emotions over the new turn of things ([Mt 22:34](#)). [Lu 20:39](#) represents one of the scribes as commending Jesus for his skilful reply to the Sadducees. Mark here puts this scribe in a favourable light, “knowing that he had answered them well” [*eidōs hoti kalōs apekrithē autois*]. “Them” here means the Sadducees. But [Mt 22:35](#) says that this lawyer [*nomikos*] was “tempting” [*peirazōn*] by his question. “A few, among whom was the scribe, were constrained to admire, even if they were willing to criticize, the Rabbi who though not himself a Pharisee, surpassed the Pharisees as a champion of the truth.” That is a just picture of this lawyer. **The first of all** [*prōtē pantōn*]. First in rank and importance. [Mt 22:36](#) has “great” [*megalē*]. See discussion there. Probably Jesus spoke in Aramaic. “First” and “great” in Greek do not differ essentially here. Mark quotes [De 6:4f.](#) as it stands in the LXX and also [Le 19:18](#). [Mt](#)

22:40 adds the summary: “On these two commandments hangeth [*krematai*] the whole law and the prophets.”

12:32 **And the scribe said** [*eipen autōi ho grammateus*]. Mark alone gives the reply of the scribe to Jesus which is a mere repetition of what Jesus had said about the first and the second commandments with the additional allusion to 1Sa 15:22 about love as superior to whole burnt offerings. **Well** [*kalōs*]. Not to be taken with “saidst” [*eipes*] as the Revised Version has it following Wycliff. Probably [*kalōs*] (well) is exclamatory. “Fine, Teacher. Of a truth [*ep’ alētheias*] didst thou say.”

12:34 **Discreetly** [*nounechōs*]. From [*nous*] (intellect) and [*echō*], to have. Using the mind to good effect is what the adverb means. He had his wits about him, as we say. Here only in the N.T. In Aristotle and Polybius. [*Nounechontōs*] would be the more regular form, adverb from a participle. **Not far** [*ou makran*]. Adverb, not adjective, feminine accusative, a long way [*hodon*] understood). The critical attitude of the lawyer had melted before the reply of Jesus into genuine enthusiasm that showed him to be near the kingdom of God. **No man after that** [*oudeis ouketi*]. Double negative. The debate was closed [*etolma*], imperfect tense, dared). Jesus was complete victor on every side.

12:35 **How say the scribes** [*Pōs legousin hoi grammateis*]. The opponents of Jesus are silenced, but he answers them and goes on teaching [*didaskōn*] in the temple as before the attacks began that morning (11:27). They no longer dare to question Jesus, but he has one to put to them “while the Pharisees were gathered together” (Mt 22:41). The question is not a conundrum or scriptural puzzle (Gould), but “He contents himself with pointing out a difficulty, in the solution of which lay the key to the whole problem of His person and work” (Swete). The scribes all taught that the Messiah was to be the son of David (Joh 7:41). The people in the Triumphal Entry had acclaimed Jesus as the son of David (Mt 21:9). But the rabbis had overlooked the fact that David in Ps 110:1 called the Messiah his Lord also. The deity and the humanity of the Messiah are both involved in the problem. Mt 22:45 observes that “no one was able to answer him a word.”

12:36 **The footstool** [*hupopodion*]. Westcott and Hort read [*hupokatō*] (under) after Aleph B D L.

12:37 **The common people heard him gladly** [*ho polus ochlos ēkouen autou hedeōs*]. Literally, the much multitude (the huge crowd) was listening (imperfect tense) to him gladly. Mark alone has this item. The Sanhedrin had begun the formal attack that morning to destroy the influence of Jesus with the crowds whose hero he now was since the Triumphal Entry. It had been a colossal failure. The crowds were drawn closer to him than before.

12:37 **Beware of the scribes** [*blepete apo tōn grammateōn*]. Jesus now turns to the multitudes and to his disciples (Mt 23:1) and warns them against the scribes and the Pharisees while they are still there to hear his denunciation. The scribes were the professional teachers of the current Judaism and were nearly all Pharisees. Mark (Mr 14:38-40) gives a mere

summary sketch of this bold and terrific indictment as preserved in [Mt 23](#) in words that fairly blister today. [Lu 20:45-47](#) follows Mark closely. See [Mt 8:15](#) for this same use of [*blepete apo*] with the ablative. It is usually called a translation-Hebraism, a usage not found with [*blepō*] in the older Greek. But the papyri give it, a vivid vernacular idiom. “Beware of the Jews” [*blepe saton apo tōn Ioudaiōn*], Berl. G. U. 1079. A.D. 41). See Robertson, *Grammar*, p. 577. The pride of the pompous scribes is itemized by Mark: **To walk in long robes** [*stolais*], **stoles**, the dress of dignitaries like kings and priests. **Salutations in the marketplaces** [*aspasmous en tais agorais*], where the people could see their dignity recognized.

12:39 **First seats in the synagogues** [*prōtokathedrias*]. As a mark of special piety, seats up in front while now the hypocrites present in church prefer the rear seats. **Chief places at feasts** [*prōtoklisias en tois deipnois*]. Recognizing proper rank and station. Even the disciples fall victims to this desire for precedence at table ([Lu 22:24](#)).

12:40 **Devour widows’ houses** [*hoi katesthontes tās oikias tōn chērōn*]. New sentence in the nominative. Terrible pictures of civil wrong by graft grabbing the homes of helpless widows. They inveigled widows into giving their homes to the temple and took it for themselves. **For a pretence make long prayers** [*prophasei makra proseuchomenoi*]. [*Prophasei*] instrumental case of the same word [*prophēmi*] from which prophet comes, but here pretext, pretence of extra piety while robbing the widows and pushing themselves to the fore. Some derive it from [*prophainō*], to show forth. **Greater** [*perissoteron*]. More abundant condemnation. Some comfort in that at any rate.

12:41 **Sat down over against the treasury** [*kathisas katenanti tou gazophulakiou*]. The storm is over. The Pharisees, Sadducees, Herodians, scribes, have all slunk away in terror ere the closing words. Mark draws this immortal picture of the weary Christ sitting by the treasury (compound word in the LXX from [*gaza*], Persian word for treasure, and [*phulakē*], guard, so safe for gifts to be deposited). **Beheld** [*etheōrei*]. Imperfect tense. He was watching **how the multitude cast money** [*pōs ho ochlos ballei*] into the treasury. The rich were casting in [*eballon*], imperfect tense) as he watched.

12:42 **One poor widow** [*mia chēra ptōchē*]. Luke has [*penichra*], a poetical late form of [*penēs*]. In the N.T. the [*ptōchos*] is the pauper rather than the mere peasant, the extreme opposite of the rich [*plousioi*]. The money given by most was copper [*chalkon*]. **Two mites** [*duo lepta*]. [*Leptos*] means peeled or stripped and so very thin. Two [*lepta*] were about two-fifths of a cent. **Farthing** [*kodrantēs*], Latin *quadrans*, a quarter of an *as*).

12:43 **Called unto him** [*proskalesamenos*]. Indirect middle voice. The disciples themselves had slipped away from him while the terrific denunciation of the scribes and Pharisees had gone on, puzzled at this turn of affairs. **More than all** [*pleion pantōn*]. Ablative of comparison [*pantōn*]. It may mean, more than all the rich put together. **All that she had** [*panta hosa eichen*]. Imperfect tense. **Cast in** [*ebalen*]. Aorist tense, in sharp contrast. **All her living**

[*holon ton bion autēs*]. Her **livelihood** [*bios*], not her life [*zōē*]. It is a tragedy to see a stingy saint pose as giving the widow's mite when he could give thousands instead of pennies.

Chapter 13

13:1 **Master, behold, what manner of stones and what manner of buildings** [*didaskale, ide potapoi lithoi kai potapai oikodomai*]. [Mt 24:1](#) and [Lu 21:5](#) tell of the fact of the comment, but Mark alone gives the precise words. Perhaps Peter himself (Swete) was the one who sought thus by a pleasant platitude to divert the Teacher's attention from the serious topics of recent hours in the temple. It was not a new observation, but the merest commonplace might serve at this crisis. Josephus (*Ant.* xv. II, 3) speaks of the great size of these stones and the beauty of the buildings. Some of these stones at the southeastern and southwestern angles survive today and measure from twenty to forty feet long and weigh a hundred tons. Jesus had, of course, often observed them.

13:2 **These great buildings** [*tautas tas oikodomas*]. Jesus fully recognizes their greatness and beauty. The more remarkable will be their complete demolition [*kataluthēi*], **loosened down**. Only the foundation stones remain.

13:3 **Over against the temple** [*katenanti tou hierou*]. In full view of the temple about which they had been speaking. **Privately** [*kat' idian*]. Peter and James and John and Andrew (named only in Mark) had evidently been discussing the strange comment of Jesus as they were coming out of the temple. In their bewilderment they ask Jesus a bit to one side, though probably all the rest drew up as Jesus began to speak this great eschatological discourse.

13:4 **Tell us, when shall these things be?** [*Eipon hēmin pote tauta estai;*]. The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the **when** [*pote*] and the **what sign** [*ti sēmeion*]. [Mt 24:3](#) includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on [Mt 24:3](#). This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew ([Mt 24](#)) and Luke ([Lu 21:5-36](#)) follow the general line of [Mark 13](#) though [Mt 24:43-25:46](#) presents new material (parables).

13:5 **Take heed that no man lead you astray** [*Blepete mē tis h-mās planēsēi*]. Same words in [Mt 24:4](#). [Lu 21:7](#) has it "that ye be not led astray" [*mē planēthēte*]. This word [*planaō*] (our *planet*) is a bold one. This warning runs through the whole discussion. It is

pertinent today after so many centuries. About the false Christs then and now see on [Mt 24:5](#). It is amazing the success that these charlatans have through the ages in winning the empty-pated to their hare-brained views. Only this morning as I am writing a prominent English psychologist has challenged the world to a radio communication with Mars asserting that he has made frequent trips to Mars and communicated with its alleged inhabitants. And the daily papers put his ebullitions on the front page. For discussion of the details in [verses 6-7](#) see on [Mt 24:5-8](#). All through the ages in spite of the words of Jesus men have sought to apply the picture here drawn to the particular calamity in their time.

13:7 **Must needs come to pass** [*dei genesthai*]. Already there were outbreaks against the Jews in Alexandria, at Seleucia with the slaughter of more than fifty thousand, at Jamnia, and elsewhere. Caligula, Claudius, Nero will threaten war before it finally comes with the destruction of the city and temple by Titus in A.D. 70. Vincent notes that between this prophecy by Jesus in A.D. 30 (or 29) and the destruction of Jerusalem there was an earthquake in Crete (A.D. 46 or 47), at Rome (A.D. 51), at Apamaia in Phrygia (A.D. 60), at Campania (A.D. 63). He notes also four famines during the reign of Claudius A.D. 41–54. One of them was in Judea in A.D. 44 and is alluded to in [Ac 11:28](#). Tacitus (*Annals* xvi. 10–13) describes the hurricanes and storms in Campania in A.D. 65.

13:9 **But take heed to yourselves** [*Blepete de humeis heautous*]. Only in Mark, but dominant note of warning all through the discourse. Note [*humeis*] here, very emphatic. **Councils** [*sunedria*]. Same word as the Sanhedrin in Jerusalem. These local councils [*sun, hedra*], sitting together) were modelled after that in Jerusalem. **Shall ye be beaten** [*darēsesthe*]. Second future passive indicative second person plural. The word [*derō*] means to flay or skin and here has been softened into **beat** like our tan or skin in the vernacular. Aristophanes has it in this colloquial sense as have the papyri in the *Koinē*. Before governors and kings [*epi hēgemonōn kai basileōn*]. Gentile rulers as well as before Jewish councils. **Shall stand** [*stathēsesthe*]. First aorist passive indicative second person plural of [*histēmi*].

13:10 **Must first be preached** [*prōton dei kēruchthēnai*]. This only in Mark. It is interesting to note that Paul in [Col 1:6,23](#) claims that the gospel has spread all over the world. All this was before the destruction of Jerusalem.

13:11 **Be not anxious beforehand what ye shall speak** [*mē promerimnāte ti lalēsēte*]. Negative with present imperative to make a general prohibition or habit. Jesus is not here referring to preaching, but to defences made before these councils and governors. A typical example is seen in the courage and skill of Peter and John before the Sanhedrin in Acts. The verb [*merimnaō*] is from [*merizō*] [*meris*], to be drawn in opposite directions, to be distracted. See on [Mt 6:25](#). They are not to be stricken with fright beforehand, but to face fearlessly those in high places who are seeking to overthrow the preaching of the gospel. There is no excuse here for the lazy preacher who fails to prepare his sermon out of the mistaken reliance

upon the Holy Spirit. They will need and will receive the special help of the Holy Spirit (cf. [Joh 14-16](#)).

13:13 **But he that endureth to the end** [*ho de hupomeinas eis telos*]. Note this aorist participle with the future verb. The idea here is true to the etymology of the word, remaining under [*hupomenō*] until the end. The divisions in families Jesus had predicted before ([Lu 12:52f.](#); [14:25f.](#)). **Be saved** [*sōthēsetai*]. Here Jesus means final salvation (effective aorist future passive), not initial salvation.

13:14 **Standing where he ought not** [*hestēkota hopou ou dei*]. [Mt 24:15](#) has “standing in the holy place” [*hestos en topoi hagiōi*], neuter and agreeing with [*bdelugma*] (abomination), the very phrase applied in [1Macc. 1:54](#) to the altar to Zeus erected by Antiochus Epiphanes where the altar to Jehovah was. Mark personifies the abomination as personal (masculine), while [Lu 21:20](#) defines it by reference to the armies (of Rome, as it turned out). So the words of Daniel find a second fulfilment, Rome taking the place of Syria (Swete). See on [Mt 24:15](#) for this phrase and the parenthesis inserted in the words of Jesus (“Let him that readeth understand”). See also on [Mt 24:16-25](#) for discussion of details in [Mr 13:14-22](#).

13:16 **In the field** [*eis ton agron*]. Here [Mt 24:17](#) has [*en tōi agrōi*], showing identical use of [*eis*] with accusative and [*en*] with the locative.

13:19 **Which God created** [*hēn ektisen ho theos*]. Note this amplification to the quotation from [Da 12:1](#).

13:20 **Whom he chose** [*hous exelexato*]. Indirect aorist middle indicative. In Mark alone. Explains the sovereign choice of God in the end by and for himself.

13:22 **That they may lead astray** [*pros to apoplanāin*]. With a view to leading off [*pros*] and the infinitive). [Mt 24:24](#) has [*hōste apoplāsthai*], so as to lead off.

13:23 **But take ye heed** [*Humeis de blepete*]. Gullibility is no mark of a saint or of piety. Note emphatic position of you [*humeis*]. Credulity ranks no higher than scepticism. God gave us our wits for self-protection. Christ has warned us beforehand.

13:24 **The sun shall be darkened** [*ho helios skotisthēsetai*]. Future passive indicative. These figures come from the prophets ([Isa 13:9f.](#); [Eze 32:7f.](#); [Joe 2:1f., 10f.](#); [Am 8:9](#); [Zep 1:14-16](#); [Zec 12:12](#)). One should not forget that prophetic imagery was not always meant to be taken literally, especially apocalyptic symbols. Peter in [Ac 2:15-21](#) applies the prophecy of Joel about the sun and moon to the events on the day of Pentecost. See on [Mt 24:29-31](#) for details of [verses 24-27](#).

13:25 **The stars shall be falling** [*hoi asteres esontai piptontes*]. Periphrastic future indicative, [*esontai*], future middle indicative and [*piptontes*], present active participle.

13:27 **Shall gather together his elect** [*episunaxei tous eklektous autou*]. This is the purpose of God through the ages. **From the uttermost part of the earth to the uttermost part of heaven** [*ap' akrou gēs heōs akrou ouranou*]. The Greek is very brief, “from the tip of earth to the tip of heaven.” This precise phrase occurs nowhere else.

13:27 **Coming to pass** [*ginomena*]. Present middle participle, linear action. See on [Mt 24:32-36](#) for details of [verses 28-32](#) (the Parable of the Fig Tree).

13:32 **Not even the Son** [*oude ho huios*]. There is no doubt as to the genuineness of these words here such as exists in [Mt 24:36](#). This disclaimer of knowledge naturally interpreted applies to the second coming, not to the destruction of Jerusalem which had been definitely limited to that generation as it happened in A.D. 70.

13:34 **Commanded also the porter to watch** [*kai tōi thurōrōi eneteilato hina grēgorēi*]. The porter or door-keeper [*thurōros*], as well as all the rest, to keep a watch (present subjunctive, [*grēgorēi*]). This Parable of the Porter is only in Mark. Our ignorance of the time of the Master's return is an argument not for indifference nor for fanaticism, but for alertness and eager readiness for his coming.

13:35 The four watches of the night are named here: evening [*opse*], midnight [*mesonuktion*], cock-crowing [*alektorophōnias*], morning [*prōi*].

13:37 **Watch** [*grēgoreite*]. Be on the watch. Present imperative of a verb made on the second perfect, [*egrēgora*], to be awake. Stay awake till the Lord comes.

Chapter 14

14:1 **After two days** [*meta duo hēmeras*]. This was Tuesday evening as we count time (beginning of the Jewish Wednesday). In [Mt 26:2](#) Jesus is reported as naming this same date which would put it our Thursday evening, beginning of the Jewish Friday. The Gospel of John mentions five items that superficially considered seem to contradict this definite date in Mark and Matthew, but which are really in harmony with them. See discussion on [Mt 26:17](#) and my **Harmony of the Gospels**, pp. 279 to 284. Mark calls it here the feast of “the passover and the unleavened bread,” both names covering the eight days. Sometimes “passover” is applied to only the first day, sometimes to the whole period. No sharp distinction in usage was observed. **Sought** [*ezētoun*]. Imperfect tense. They were still at it, though prevented so far.

14:2 **Not during the feast** [*Mē en tēi heortēi*]. They had first planned to kill him at the feast ([Joh 11:57](#)), but the Triumphal Entry and great Tuesday debate (this very morning) in the temple had made them decide to wait till after the feast was over. It was plain that Jesus had too large and powerful a following. See on [Mt 26:47](#).

14:3 **As he sat at meat** [*katakeimenou autou*]. [Mt 26:7](#) uses [*anakeimenou*], both words meaning reclining (leaning down or up or back) and in the genitive absolute. See on [Mt 26:6](#) in proof that this is a different incident from that recorded in [Lu 7:36-50](#). See on [Mt 26:6-13](#) for discussion of details. **Spikenard** [*nardou pistikēs*]. This use of [*pistikos*] with [*nardos*] occurs only here and in [Joh 12:3](#). The adjective is common enough in the older Greek and appears in the papyri also in the sense of genuine, unadulterated, and that is probably the idea here. The word spikenard is from the Vulgate *nardi spicati*, probably from the Old Latin *nardi pistici*. **Brake** [*suntripsousa*]. Only in Mark. She probably broke the narrow neck of the vase holding the ointment.

14:5 **Above three hundred pence** [*epanō dēnariōn triakosiōn*]. Matthew has “for much” while [Joh 12:5](#) has “for three hundred pence.” The use of “far above” may be a detail from Peter’s memory of Judas’ objection whose name in this connection is preserved in [Joh 12:4](#). **And they murmured against her** [*kai enebrimōnto autēi*]. Imperfect tense of this striking word used of the snorting of horses and seen already in [Mr 1:43](#); [11:38](#). It occurs in the LXX in the sense of anger as here ([Da 11:30](#)). Judas made the complaint against Mary of Bethany, but all the apostles joined in the chorus of criticism of the wasteful extravagance.

14:7 **She hath done what she could** [*ho eschen epoiēsen*]. This alone in Mark. Two aorists. Literally, “what she had she did.” Mary could not comprehend the Lord’s death, but she at least showed her sympathy with him and some understanding of the coming tragedy, a thing that not one of her critics had done. **She hath anointed my body aforehand for the burying** [*proelaben murisai to sōma mou eis ton entaphiasmon*]. Literally, “she took beforehand to anoint my body for the burial.” She anticipated the event. This is Christ’s justification of

her noble deed. [Mt 26:12](#) also speaks of the burial preparation by Mary, using the verb [*entaphiasai*].

14:9 **For a memorial of her** [*eis mnēmosunon autēs*]. So in [Mt 26:13](#). There are many mausoleums that crumble to decay. But this monument to Jesus fills the whole world still with its fragrance. What a hint there is here for those who wish to leave permanent memorials.

14:10 **He that was one of the twelve** [*ho heis tōn dōdeka*]. Note the article here, “the one of the twelve,” Matthew has only [*heis*], “one.” Some have held that Mark here calls Judas the primate among the twelve. Rather he means to call attention to the idea that he was the one of the twelve who did this deed.

14:11 **And they, when they heard it, were glad** [*hoi de akousantes echarēsan*]. No doubt the rabbis looked on the treachery of Judas as a veritable dispensation of Providence amply justifying their plots against Jesus. **Conveniently** [*eukairōs*]. This was the whole point of the offer of Judas. He claimed that he knew enough of the habits of Jesus to enable them to catch him “in the absence of the multitude” ([Lu 22:6](#)) without waiting for the passover to be over, when the crowds would leave. For discussion of the motives of Judas, see on [Mt 26:15](#). Mark merely notes the promise of “money” while Matthew mentions “thirty pieces of silver” ([Zec 11:12](#)), the price of a slave.

14:12 **When they sacrificed the passover** [*hote to pascha ethuon*]. Imperfect indicative, customary practice. The paschal lamb (note [*pascha*] was slain at 6 P.M., beginning of the fifteenth of the month ([Ex 12:6](#)), but the preparations were made beforehand on the fourteenth (Thursday). See on [Mt 26:17](#) for discussion of “eat the passover.”

14:13 **Two of his disciples** [*duo tōn mathētōn autou*]. [Lu 22:7](#) names them, Peter and John. **Bearing a pitcher of water** [*keramion hudatos bastazōn*]. This item also in Luke, but not in Matthew.

14:14 **The goodman of the house** [*tōi oikodespotēi*]. A non-classical word, but in late papyri. It means master [*despot*] of the house, householder. The usual Greek has two separate words, [*oikou despotēs*] (master of the house). **My guest-chamber** [*to kataluma mou*]. In LXX, papyri, and modern Greek for lodging-place (inn, as in [Lu 2:7](#) or guest-chamber as here). It was used for [*khan*] or [*caravanserai*]. **I shall eat** [*phagō*]. Futuristic aorist subjunctive with [*hopou*].

14:15 **And he** [*kai autos*]. Emphatic, and he himself. **A large upper room** [*anagaion mega*]. Anything above ground [*gē*], and particularly upstairs as here. Here and in [Lu 22:12](#). Example in Xenophon. Jesus wishes to observe this last feast with his disciples alone, not with others as was often done. Evidently this friend of Jesus was a man who would understand. **Furnished** [*estrōmenon*]. Perfect passive participle of [*strōnnumi*], state of readiness. “Strewed with carpets, and with couches properly spread” (Vincent).

14:17 **He cometh** [*erchetai*]. Dramatic historical present. It is assumed here that Jesus is observing the passover meal at the regular time and hour, at 6 P.M. at the beginning of

the fifteenth (evening of our Thursday, beginning of Jewish Friday). Mark and Matthew note the time as evening and state it as the regular passover meal.

14:17 **As they sat** [*anakeimenōn autōn*]. Reclined, of course. It is a pity that these verbs are not translated properly in English. Even Leonardo da Vinci in his immortal painting of the Last Supper has Jesus and his apostles sitting, not reclining. Probably he took an artist's license for effect. **Even he that eateth with me** [*ho esthiōn met' emou*]. See [Ps 4:9](#). To this day the Arabs will not violate hospitality by mistreating one who breaks bread with them in the tent.

14:20 **One of the twelve** [*heis tōn dōdeka*]. It is as bad as that. The sign that Jesus gave, **the one dipping in the dish with me** [*ho embaptomenos met' emou eis to trublion*], escaped the notice of all. Jesus gave the sop to Judas who understood perfectly that Jesus knew his purpose. See on [Mt 26:21-24](#) for further details.

14:23 **A cup** [*potērion*]. Probably the ordinary wine of the country mixed with two-thirds water, though the word for wine [*oinos*] is not used here in the Gospels, but “the fruit of the vine” [*ek tou genēmatos tēs ampelou*]. See [Mt 26:26-29](#) for discussion of important details. Mark and Matthew give substantially the same account of the institution of the Supper by Jesus, while [Lu 22:17-20](#) agrees closely with [1Co 11:23-26](#) where Paul claims to have obtained his account by direct revelation from the Lord Jesus.

14:26 **Sung a hymn** [*humnēsantes*]. See [Mt 26:30](#) for discussion.

14:29 **Yet will not I** [*all' ouk egō*]. Mark records here Peter's boast of loyalty even though all desert him. All the Gospels tell it. See discussion on [Mt 26:33](#).

14:30 **Twice** [*dis*]. This detail only in Mark. One crowing is always the signal for more. The Fayum papyrus agrees with Mark in having [*dis*]. The cock-crowing marks the third watch of the night ([Mr 13:35](#)).

14:31 **Exceeding vehemently** [*ekperissōs*]. This strong compounded adverb only in Mark and probably preserves Peter's own statement of the remark. About the boast of Peter see on [Mt 26:35](#).

14:32 **Which was named** [*hou to onoma*]. Literally, “whose name was.” On Gethsemane see on [Mt 26:36](#). **While I pray** [*heōs proseuxōmai*]. Aorist subjunctive with [*heōs*] really with purpose involved, a common idiom. Matthew adds “go yonder” [*apelthōn ekei*].

14:33 **Greatly amazed and sore troubled** [*ekthambeisthai kai adēmonein*]. [Mt 26:37](#) has “sorrowful and sore troubled.” See on Matt. about [*adēmonein*]. Mark alone uses [*exthambeisthai*] (here and in [9:15](#)). There is a papyrus example given by Moulton and Milligan's *Vocabulary*. The verb [*thambeō*] occurs in [Mr 10:32](#) for the amazement of the disciples at the look of Jesus as he went toward Jerusalem. Now Jesus himself feels amazement as he directly faces the struggle in the Garden of Gethsemane. He wins the victory over himself in Gethsemane and then he can endure the loss, despising the shame. For the moment he is rather amazed and homesick for heaven. “Long as He had foreseen the Passion, when

it came clearly into view its terror exceeded His anticipations” (Swete). “He learned from what he suffered,” (Heb 5:8) and this new experience enriched the human soul of Jesus.

14:35 **Fell on the ground** [*epipten epi tēs gēs*]. Descriptive imperfect. See him falling. Matthew has the aorist [*epesen*]. **Prayed** [*prosēucheto*]. Imperfect, prayed repeatedly or inchoative, began to pray. Either makes good sense. **The hour** [*hē hōra*]. Jesus had long looked forward to this “hour” and had often mentioned it (Joh 7:30; 8:20; 12:23,27; 13:1). See again in Mr 14:41. Now he dreads it, surely a human trait that all can understand.

14:36 **Abba, Father** [*Abba ho patēr*]. Both Aramaic and Greek and the article with each. This is not a case of translation, but the use of both terms as is Ga 4:6, a probable memory of Paul’s childhood prayers. About “the cup” see on Mt 26:39. It is not possible to take the language of Jesus as fear that he might die before he came to the Cross. He was heard (Heb 5:7f.) and helped to submit to the Father’s will as he does instantly. **Not what I will** [*ou ti egō thelō*]. Matthew has “as” [*hōs*]. We see the humanity of Jesus in its fulness both in the Temptations and in Gethsemane, but without sin each time. And this was the severest of all the temptations, to draw back from the Cross. The victory over self brought surrender to the Father’s will.

14:37 **Simon, sleepest thou?** [*Simōn, katheudeis*]. The old name, not the new name, Peter. Already his boasted loyalty was failing in the hour of crisis. Jesus fully knows the weakness of human flesh (see on Mt 26:41).

14:40 **Very heavy** [*katabarunomenoi*]. Perfective use of [*kata-*] with the participle. Matthew has the simple verb. Mark’s word is only here in the N.T. and is rare in Greek writers. Mark has the vivid present passive participle, while Matthew has the perfect passive [*bebarēmenoi*]. **And they wist not what to answer him** [*kai ouk ēideisan ti apokrithōsin autōi*]. Deliberative subjunctive retained in the indirect question. Alone in Mark and reminds one of the like embarrassment of these same three disciples on the Mount of Transfiguration (Mr 9:6). On both occasions weakness of the flesh prevented their real sympathy with Jesus in his highest and deepest experiences. “Both their shame and their drowsiness would make them dumb” (Gould).

14:41 **It is enough** [*apechei*]. Alone in Mark. This impersonal use is rare and has puzzled expositors no little. The papyri (Deissmann’s *Light from the Ancient East* and Moulton and Milligan’s *Vocabulary*) furnish many examples of it as a receipt for payment in full. See also Mt 6:2ff.; Lu 6:24; Php 4:17 for the notion of paying in full. It is used here by Jesus in an ironical sense, probably meaning that there was no need of further reproof of the disciples for their failure to watch with him. “This is no time for a lengthened exposure of the faults of friends; the enemy is at the gate” (Swete). See further on Mt 26:45 for the approach of Judas.

14:43 **And the scribes** [*kai tōn grammateōn*]. Mark adds this item while Joh 18:3 mentions “Pharisees.” It was evidently a committee of the Sanhedrin for Judas had made his

bargain with the Sanhedrin (Mr 14:1; Mt 26:3; Lu 22:2). See discussion of the betrayal and arrest on Mt 26:47-56 for details.

14:44 **Token** [*sussēmon*]. A common word in the ancient Greek for a concerted signal according to agreement. It is here only in the New Testament. Mt 26:47 has [*sēmeion*], sign. The signal was the kiss by Judas, a contemptible desecration of a friendly salutation. **And lead him away safely** [*kai apagete asphalōs*]. Only in Mark. Judas wished no slip to occur. Mark and Matthew do not tell of the falling back upon the ground when Jesus challenged the crowd with Judas. It is given by John alone (Joh 18:4-9).

14:47 **A certain one** [*heis tis*]. Mark does not tell that it was Peter. Only Joh 18:10 does that after Peter's death. He really tried to kill the man, Malchus by name, as John again tells (Joh 18:10). Mark does not give the rebuke to Peter by Jesus in Mt 26:52ff.

14:47 **Against a robber** [*epi lēistēn*]. Highway robbers like Barabbas were common and were often regarded as heroes. Jesus will be crucified between two robbers in the very place that Barabbas would have occupied.

14:51 **A certain young man** [*neaniskos tis*]. This incident alone in Mark. It is usually supposed that Mark himself, son of Mary (Ac 12:12) in whose house they probably had observed the passover meal, had followed Jesus and the apostles to the Garden. It is a lifelike touch quite in keeping with such a situation. Here after the arrest he was following with Jesus [*sunēkolouthei autōi*], imperfect tense). Note the vivid dramatic present [*kratousin*] (they seize him).

14:52 **Linen cloth** [*sindona*]. An old Greek word of unknown origin. It was fine linen cloth used often for wrapping the dead (Mt 27:59; Mr 15:46; Lu 23:53). In this instance it could have been a fine sheet or even a shirt.

14:54 **Peter had followed him afar off** [*Ho Petros apo makrothen ēkolouthēsen autōi*]. Here Mark uses the constative aorist [*ēkolouthēsen*] where Mt 26:58, and Lu 22:54 have the picturesque imperfect [*ēkolouthei*], was following. Possibly Mark did not care to dwell on the picture of Peter furtively following at a distance, not bold enough to take an open stand with Christ as the Beloved Disciple did, and yet unable to remain away with the other disciples. **Was sitting with** [*ēn sunkathēmenos*]. Periphrastic imperfect middle, picturing Peter making himself at home with the officers [*hupēretōn*], under rowers, literally, then servants of any kind. Joh 18:25 describes Peter as standing [*hestōs*]. Probably he did now one, now the other, in his restless weary mood. **Warming himself in the light** [*thermainomenos prōs to phōs*]. Direct middle. Fire has light as well as heat and it shone in Peter's face. He was not hidden as much as he supposed he was.

14:56 **Their witness agreed not together** [*isai hai marturiai ouk ēsan*]. Literally, the testimonies were not equal. They did not correspond with each other on essential points. **Many were bearing false witness** [*epseudomarturoun*], imperfect, repeated action) **against**

him. No two witnesses bore joint testimony to justify a capital sentence according to the law ([De 19:15](#)). Note imperfects in these verses ([55-57](#)) to indicate repeated failures.

14:57 **Bare false witness** [*epseudomarturoun*]. In desperation some attempted once more (conative imperfect).

14:57 **Made with hands** [*cheiropoiēton*]. In Mark alone. An old Greek word. The negative form [*acheiropoiēton*] here occurs elsewhere only in [2Co 5:1](#); [Col 2:11](#). In [Heb 9:11](#) the negative [*ou*] is used with the positive form. It is possible that a real [*logion*] of Jesus underlies the perversion of it here. Mark and Matthew do not quote the witnesses precisely alike. Perhaps they quoted Jesus differently and therein is shown part of the disagreement, for Mark adds [verse 59](#) (not in Matthew). “And not even so did their witness agree together,” repeating the point of [verse 57](#). Swete observes that Jesus, as a matter of fact, did do what he is quoted as saying in Mark: “He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new.” But these witnesses did not mean that by what they said. The only saying of Jesus at all like this preserved to us is that in [Joh 2:19](#), when he referred not to the temple in Jerusalem, but to the temple of his body, though no one understood it at the time.

14:60 **Stood up in the midst** [*anastas eis meson*]. Second aorist active participle. For greater solemnity he arose to make up by bluster the lack of evidence. The high priest stepped out into the midst as if to attack Jesus by vehement questions. See on [Mt 26:59-67](#) for details here.

14:61 **And answered nothing** [*kai ouk apekrinato ouden*]. Mark adds the negative statement to the positive “kept silent” [*esiōpā*], imperfect, also in Matthew. Mark does not give the solemn oath in Matthew under which Jesus had to answer. See on Matthew.

14:62 **I am** [*ego eimi*]. Matthew has it, “Thou hast said,” which is the equivalent of the affirmative. But Mark’s statement is definite beyond controversy. See on [Mt 26:64-67](#) for the claims of Jesus and the conduct of Caiaphas.

14:64 **They all** [*hoi de pantes*]. This would mean that Joseph of Arimathea was not present since he did not consent to the death of Jesus ([Lu 23:51](#)). Nicodemus was apparently absent also, probably not invited because of previous sympathy with Jesus ([Joh 7:50](#)). But all who were present voted for the death of Jesus.

14:65 **Cover his face** [*perikaluptein autou to prosōpon*]. Put a veil around his face. Not in Matthew, but in [Lu 22:64](#) where Revised Version translates [*perikalupsantes*] by “blindfolded.” All three Gospels give the jeering demand of the Sanhedrin: “Prophecy” [*prophēteuson*], meaning, as Matthew and Luke add, thereby telling who struck him while he was blindfolded. Mark adds “the officers” (same as in [verse 54](#)) of the Sanhedrin, Roman lictors or sergeants-at-arms who had arrested Jesus in Gethsemane and who still held Jesus [*hoi sunechontes auton*], [Lu 22:63](#)). [Mt 26:67](#) alludes to their treatment of Jesus without clearly indicating who they were. **With blows of their hands** [*rapismasin*]. The verb [*rapizō*]

in [Mt 26:67](#) originally meant to smite with a rod. In late writers it comes to mean to slap the face with the palm of the hands. The same thing is true of the substantive [*rapisma*] used here. A papyrus of the sixth century A.D. uses it in the sense of a scar on the face as the result of a blow. It is in the instrumental case here. “They caught him with blows,” Swete suggests for the unusual [*elabon*] in this sense. “With rods” is, of course, possible as the lictors carried rods. At any rate it was a gross indignity.

14:66 **Beneath in the court** [*katō en tēi aulēi*]. This implies that Jesus was upstairs when the Sanhedrin met. [Mt 22:69](#) has it **without in the court** [*exō en tēi aulēi*]. Both are true. The open court was outside of the rooms and also below.

14:67 **Warming himself** [*thermainomenon*]. Mark mentions this fact about Peter twice ([14:54, 67](#)) as does John ([Joh 18:18, 25](#)). He was twice beside the fire. It is quite difficult to relate clearly the three denials as told in the Four Gospels. Each time several may have joined in, both maids and men. **The Nazarene** [*tou Nazarēnou*]. In [Mt 26:69](#) it is “the Galilean.” A number were probably speaking, one saying one thing, another another.

14:67 **I neither know nor understand** [*oute oida oute epistamai*]. This denial is fuller in Mark, briefest in John. **What thou sayest** [*su ti legeis*]. Can be understood as a direct question. Note position of **thou** [*su*], proleptical. **Into the porch** [*eis to proaulion*]. Only here in the New Testament. Plato uses it of a prelude on a flute. It occurs also in the plural for preparations the day before the wedding. Here it means the vestibule to the court. [Mt 26:71](#) has [*pulōna*], a common word for gate or front porch. **And the cock crew** [*kai alektōr ephōnēsen*]. Omitted by Aleph B L Sinaitic Syriac. It is genuine in [verse 72](#) where “the second time” [*ek deuteroū*] occurs also. It is possible that because of [verse 72](#) it crept into [verse 68](#). Mark alone alludes to the cock crowing twice, originally ([Mr 14:30](#)), and twice in [verse 72](#), besides [verse 67](#) which is hardly genuine.

14:69 **To them that stood by** [*tois parēstōsin*]. This talk about Peter was overheard by him. “This fellow [*houtos*] is one of them.” So in [verse 70](#) the talk is directly to Peter as in [Mt 26:73](#), but in [Lu 22:59](#) it is about him. Soon the bystanders [*hoi parēstōtes*] will join in the accusation to Peter ([verse 70; Mt 26:73](#)), with the specially pungent question in [Joh 18:26](#) which was the climax. See on [Mt 26:69-75](#) for discussion of similar details.

14:71 **Curse** [*anathematizein*]. Our word *anathema* [*ana, thema*], an offering, then something devoted or a curse). Finally the two meanings were distinguished by [*anathēma*] for offering and [*anathema*] for curse. Deissmann has found examples at Megara of [*anathema*] in the sense of curse. Hence the distinction observed in the N.T. was already in the *Koinē*. [Mt 26:74](#) has [*katathematizein*], which is a [*hapax legomenon*] in the N.T., though common in the LXX. This word has the notion of calling down curses on one’s self if the thing is not true.

14:72 **Called to mind** [*anemnēsthē*]. First aorist passive indicative. [Mt 26:75](#) has the uncompounded verb [*emnēsthē*] while [Lu 22:61](#) has another compound [*hupemnēsthē*], was

reminded. **When he thought thereon** [*epibalōn*]. Second aorist active participle of [*epiballō*]. It is used absolutely here, though there is a reference to [*to rhēma*] above, the word of Jesus, and the idiom involves [*ton noun*] so that the meaning is to put the mind upon something. In [Lu 15:12](#) there is another absolute use with a different sense. Moulton (*Prolegomena*, p. 131) quotes a Ptolemaic papyrus Tb P 50 where [*epibalōn*] probably means “set to,” put his mind on. **Wept** [*eklaien*]. Inchoative imperfect, began to weep. [Mt 26:75](#) has the ingressive aorist [*eklausen*], burst into tears.

Chapter 15

15:1 **In the morning** [*prōi*]. The ratification meeting after day. See on [Mt 26:1-5](#) for details. **Held a consultation** [*sumboulion poiēsantes*]. So text of Westcott and Hort (Vulgate *consilium facientes*), though they give [*hetoimasantes*] in the margin. The late and rare word [*sumboulion*] is like the Latin *consilium*. If [*hetoimasantes*] is the correct text, the idea would be rather to prepare a concerted plan of action (Gould). But their action was illegal on the night before and they felt the need of this ratification after dawn which is described in [Lu 22:66-71](#), who does not give the illegal night trial. **Bound Jesus** [*dēsantes ton Iēsoun*]. He was bound on his arrest ([Joh 18:12](#)) when brought before Annas who sent him on bound to Caiaphas ([Joh 18:24](#)) and now he is bound again as he is sent to Pilate ([Mr 15:1](#); [Mt 27:2](#)). It is implied that he was unbound while before Annas and then before Caiaphas and the Sanhedrin.

15:2 **Art thou the King of the Jews?** [*Su ei ho basileus tōn Ioudaiōn;*]. This is the only one of the charges made by the Sanhedrin to Pilate ([Lu 23:2](#)) that he notices. He does not believe this one to be true, but he has to pay attention to it or be liable to charges himself of passing over a man accused of rivalry and revolution against Caesar. [Joh 18:28-32](#) gives the interview with Jesus that convinces Pilate that he is a harmless religious fanatic. See on [Mt 26:11](#). **Thou sayest** [*su legeis*]. An affirmation, though in [Joh 18:34-37](#) there is a second and fuller interview between Pilate and Jesus. “Here, as in the trial before the Sanhedrin, this is the one question that Jesus answers. It is the only question on which his own testimony is important and necessary” (Gould). The Jews were out on the pavement or sidewalk outside the palace while Pilate came out to them from above on the balcony ([Joh 18:28f.](#)) and had his interviews with Jesus on the inside, calling Jesus thither ([Joh 18:33](#)).

15:3 **Accused him of many things** [*katēgoroun autou polla*]. Imperfect tense, repeated accusations besides those already made. They let loose their venom against Jesus. One of the common verbs for speaking against in court [*kata*] and [*agoreuō*]. It is used with the genitive of the person and the accusative of the thing.

15:5 **Marvelled** [*thaumazein*]. Pilate was sure of the innocence of Jesus and saw through their envy ([Mr 15:10](#)), but he was hoping that Jesus would answer these charges to relieve him of the burden. He marvelled also at the self-control of Jesus.

15:6 **Used to release** [*apeluen*]. Imperfect tense of customary action where [Mt 27:15](#) has the verb [*eiōthei*] (was accustomed to). **They asked of him** [*parēitounto*]. Imperfect middle, expressing their habit also.

15:7 **Bound with them that had made insurrection** [*meta tōn stasiastōn dedemenos*]. A desperate criminal, leader in the insurrection, sedition [*en tēi stasei*], or revolution against Rome, the very thing that the Jews up at Bethsaida Julias had wanted Jesus to lead ([Joh 6:15](#)). Barabbas was the leader of these rioters and was bound with them. **Had committed murder**

[*phonon pepoiēkeisan*]. Past perfect indicative without augment. Murder usually goes with such rioters and the priests and people actually chose a murderer in preference to Jesus.

15:7 **As he was wont to do unto them** [*kathōs epoiei autois*]. Imperfect of customary action again and dative case.

15:9 **The King of the Jews** [*ton basilea tōn Ioudaiōn*]. That phrase from this charge sharpened the contrast between Jesus and Barabbas which is bluntly put in [Mt 27:17](#) “Barabbas or Jesus which is called Christ.” See discussion there.

15:10 **He perceived** [*eginōsken*]. Imperfect tense descriptive of Pilate’s growing apprehension from their conduct which increased his intuitive impression at the start. It was gradually dawning on him. Both Mark and Matthew give “envy” [*phthonon*] as the primary motive of the Sanhedrin. Pilate probably had heard of the popularity of Jesus by reason of the triumphal entry and the temple teaching. **Had delivered** [*paradedōkeisan*]. Past perfect indicative without augment where [Mt 27:17](#) has the first aorist (kappa aorist) indicative [*paredōkan*], not preserving the distinction made by Mark. The aorist is never used “as” a past perfect.

15:11 **Stirred up** [*aneseisan*]. **Shook up** like an earthquake [*seismos*]. [Mt 27:20](#) has a weaker word, “persuaded” [*epeisan*]. Effective aorist indicative. The priests and scribes had amazing success. If one wonders why the crowd was fickle, he may recall that this was not yet the same people who followed him in triumphal entry and in the temple. That was the plan of Judas to get the thing over before those Galilean sympathizers waked up. “It was a case of regulars against an irregular, of priests against prophet” (Gould). “But Barabbas, as described by Mark, represented a popular passion, which was stronger than any sympathy they might have for so unworldly a character as Jesus—the passion for *political liberty*” (Bruce). “What unprincipled characters they were! They accuse Jesus to Pilate of political ambition, and they recommend Barabbas to the people for the same reason” (Bruce). The Sanhedrin would say to the people that Jesus had already abdicated his kingly claims while to Pilate they went on accusing him of treason to Caesar. **Rather** (*māllon*). Rather than Jesus. It was a gambler’s choice.

15:12 **Whom ye call the King of the Jews** [*hon legete ton basilea tōn Ioudaiōn*]. Pilate rubs it in on the Jews (cf. [verse 9](#)). The “then” [*oun*] means since you have chosen Barabbas instead of Jesus.

15:13 **Crucify him** [*Staurōson auton*]. [Lu 23:21](#) repeats the verb. [Mt 27:22](#) has it, “Let him be crucified.” There was a chorus and a hubbub of confused voices all demanding crucifixion for Christ. Some of the voices beyond a doubt had joined in the hallelujahs to the Son of David in the triumphal entry. See on [Mt 27:23](#) for discussion of [Mr 15:14](#).

15:15 **To content the multitude** [*tōi ochlōi to hikanon poiēsai*]. A Latin idiom (*satisfacere alicui*), to do what is sufficient to remove one’s ground of complaint. This same phrase occurs in Polybius, Appian, Diogenes Laertes, and in late papyri. Pilate was afraid of this crowd

now completely under the control of the Sanhedrin. He knew what they would tell Caesar about him. See on [Mt 27:26](#) for discussion of the scourging.

15:16 **The Praetorium** [*praitōrion*]. In [Mt 27:27](#) this same word is translated “palace.” That is its meaning here also, the palace in which the Roman provincial governor resided. In [Php 1:13](#) it means the Praetorian Guard in Rome. Mark mentions here “the court” [*tēs aulēs*] inside of the palace into which the people passed from the street through the vestibule. See further on Matthew about the “band.”

15:17 **Purple** [*porphuran*]. [Mt 27:27](#) has “scarlet robe” which see for discussion as well as for the crown of thorns.

15:19 **Worshipped him** [*prosekunoun*]. In mockery. Imperfect tense as are [*etupton*] (smote) and [*eneptuon*] (did spit upon). Repeated indignities.

15:20 **They lead him out** [*exagousin auton*]. Vivid historical present after imperfects in [verse 19](#).

15:21 **They compel** [*aggareuousin*]. Dramatic present indicative again where [Mt 27:32](#) has the aorist. For this Persian word see on [Mt 5:41](#); [27:32](#). **Coming out of the country** [*erchomenon ap’ agrou*]. Hence Simon met the procession. Mark adds that he was “the father of Alexander and Rufus.” Paul mentions a Rufus in [Ro 16:13](#), but it was a common name and proves nothing. See on [Mt 27:32](#) for discussion of cross-bearing by criminals. Luke adds “after Jesus” [*opisthen tou Iēsou*]. But Jesus bore his own cross till he was relieved of it, and he walked in front of his own cross for the rest of the way.

15:22 **They bring him** [*pherousin auton*]. Historical present again. See on [Mt 27:33f.](#) for discussion of Golgotha.

15:23 **They offered him** [*edidoun autōi*]. Imperfect tense where Matthew has the aorist [*edōkan*]. **Mingled with myrrh** [*esmurnismenon*]. Perfect passive participle. The verb means flavoured with myrrh, myrrhed wine. It is not inconsistent with [Mt 27:34](#) “mingled with gall,” which see. **But he received it not** [*hos de ouk elaben*]. Note the demonstrative [*hos*] with [*de*]. Matthew has it that Jesus was not willing to take. Mark’s statement is that he refused it.

15:24 **What each should take** [*tis ti arēi*]. Only in Mark. Note double interrogative, Who What? The verb [*arēi*] is first aorist active deliberative subjunctive retained in the indirect question. The details in [Mr 15:24-32](#) are followed closely by [Mt 27:35-44](#). See there for discussion of details.

15:25 **The third hour** [*hōra tritē*]. This is Jewish time and would be nine A.M. The trial before Pilate was the sixth hour Roman time ([Joh 19:14](#)), six A.M.

15:26 **The superscription** [*hē epigraphē*]. The writing upon the top of the cross (our word epigraph). [Lu 23:37](#) has this same word, but [Mt 27:37](#) has “accusation” [*aitian*]. See Matthew for discussion. [Joh 19:19](#) has “title” [*titlon*].

15:32 **Now come down** [*katabatō nun*]. Now that he is nailed to the cross. **That we may see and believe** [*hina idōmen kai pisteusōmen*]. Aorist subjunctive of purpose with [*hina*]. They use almost the very language of Jesus in their ridicule, words that they had heard him use in his appeals to men to see and believe. **Reproached him** [*ōneidizon auton*]. Imperfect tense. They did it several times. Mark and Matthew both fail to give the story of the robber who turned to Christ on the Cross as told in [Lu 23:39-43](#).

15:33 **The sixth hour** [*hōras hektēs*]. That is, noon (Jewish time), as the third hour was nine A.M. ([Mr 15:25](#)). See on [Mt 27:45](#) for discussion. Given also by [Lu 23:44](#). Mark gives the Aramaic transliteration as does B in [Mt 27:45](#), which see for discussion. **Forsaken** [*egkatelipes*]. Some MSS. give [*ōneidisas*] (reproached). We are not able to enter into the fulness of the desolation felt by Jesus at this moment as the Father regarded him as sin ([2Co 5:21](#)). This desolation was the deepest suffering. He did not cease to be the Son of God. That would be impossible.

15:35 **He calleth Elijah** [*Eleian phōnei*]. They misunderstood the [*Elōi*] or [*Elei*] (my God) for Elijah.

15:36 **To take him down** [*kathelein auton*]. [Mt 27:49](#) has “to save him” [*sōsōn*], which see for discussion.

15:37 **Gave up the ghost** [*exepneusen*]. Literally, breathed out. See “yielded up his spirit” in [Mt 27:50](#) for discussion for details. Mark uses this word [*exepneusen*] again in [verse 39](#).

15:39 **The centurion** [*ho kenturiōn*]. A Latin word (*centurio*) used also in [verse 44](#) and here only in the N.T. **Which stood by over against him** [*ho parestēkōs ex enantias autou*]. This description alone in Mark, picturing the centurion “watching Jesus” ([Mt 27:54](#)). **So** [*houtōs*]. With the darkness and the earthquake. See on [Mt 27:54](#) for discussion of “the Son of God,” more probably “a Son of God.”

15:40 **And Salome** [*kai Salōmē*]. Apparently the “mother of the sons of Zebedee” ([Mt 27:56](#)). Only in Mark.

15:41 **Followed him and ministered unto him** [*ēkolouthoun kai diēkonoun autōi*]. Two imperfects describing the long Galilean ministry of these three women and many other women in Galilee ([Lu 8:1-3](#)) who came up with him [*hai sunanabāsai autōi*] to Jerusalem. This summary description in Mark is paralleled in [Mt 27:55f.](#) and [Lu 23:49](#). These faithful women were last at the Cross as they stood afar and saw the dreadful end to all their hopes.

15:42 **The preparation** [*paraskeuē*]. Mark explains the term as meaning “the day before the sabbath” [*prosabbaton*], that is our Friday, which began at sunset. See discussion on [Mt 27:57](#). The Jews had already taken steps to get the bodies removed ([Joh 19:31](#)).

15:43 **A councillor of honourable estate** [*euschēmōn bouleutēs*]. A senator or member of the Sanhedrin of high standing, rich ([Mt 27:57](#)). **Looking for the Kingdom of God** [*ēn prosdechomenos tēn basileian tou theou*]. Periphrastic imperfect. Also [Lu 23:51](#). The very verb used by Luke of Simeon and Anna ([Lu 2:25,38](#)). [Mt 27:57](#) calls him “Jesus’ disciple”

while [Joh 19:37](#) adds “secretly for fear of the Jews.” He had evidently taken no public stand for Jesus before now. **Boldly** [*tolmēsas*]. Aorist (ingressive) active participle, becoming bold. It is the glory of Joseph and Nicodemus, secret disciples of Jesus, that they took a bold stand when the rest were in terror and dismay. That is love psychology, paradoxical as it may seem.

15:44 **If he were already dead** [*ei ēdē tethnēken*]. Perfect active indicative with [*ei*] after a verb of wondering, a classical idiom, a kind of indirect question just as we say “I wonder if.” Usually death by crucifixion was lingering. This item is only in Mark. **Whether he had been any while dead** [*ei palai apethanen*]. B D read [*ēdē*] (already) again here instead of [*palai*] (a long time). Mark does not tell the request of the Jews to Pilate that the legs of the three might be broken ([Joh 19:31-37](#)). Pilate wanted to make sure that Jesus was actually dead by official report.

15:45 **Granted the corpse** [*edōrēsato to ptōma*]. This official information was necessary before the burial. As a matter of fact Pilate was probably glad to turn the body over to Joseph else the body would go to the potter’s field. This is the only instance when [*ptōma*] (*cadaver*, corpse) is applied to the body [*sōma*] of Jesus, the term used in [Mt 27:59](#); [Lu 23:53](#); [Joh 19:40](#)).

15:46 **Wound** [*eneilēsen*]. This word is only here in the N.T. As [*entulissō*] is only in [Mt 27:59](#); [Lu 23:53](#); [Joh 20:7](#). Both verbs occur in the papyri, Plutarch, etc. They both mean to wrap, wind, roll in. The body of Jesus was wound in the linen cloth bought by Joseph and the hundred pounds of spices brought by Nicodemus ([Joh 19:39](#)) for burying were placed in the folds of the linen and the linen was bound around the body by strips of cloth ([Joh 19:40](#)). The time was short before the sabbath began and these two reverently laid the body of the Master in Joseph’s new tomb, hewn out of a rock. The perfect passive participle [*lalatōmēmenon*] is from [*latomos*], a stonecutter [*lōs*], stone, [*temnō*], to cut). For further details see on [Mt 27:57-60](#). [Lu 23:53](#) and [Joh 19:41](#) also tell of the new tomb of Joseph. Some modern scholars think that this very tomb has been identified in Gordon’s Calvary north of the city. **Against the door** [*epi tēn thuran*]. Matthew has the dative [*tēi thurāi*] without [*epi*] and adds the adjective “great” [*megan*].

15:47 **Beheld** [*etheōroun*]. Imperfect tense picturing the two Marys “sitting over against the sepulchre” ([Mt 27:61](#)) and watching in silence as the shadows fell upon all their hopes and dreams. Apparently these two remained after the other women who had been beholding from afar the melancholy end ([Mr 15:40](#)) had left and “were watching the actions of Joseph and Nicodemus” (Swete). Probably also they saw the body of Jesus carried and hence they knew where it was laid and saw that it remained there [*tetheitai*], perfect passive indicative, state of completion). “It is evident that they constituted themselves a party of observation” (Gould).

Chapter 16

16:1 **When the sabbath was past** [*diagenomenou tou sabbatou*]. Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (common from Demosthenes on) see [Ac 25:13; 27:9](#). It was therefore after sunset. **Bought spices** [*ēgorasan arōmata*]. As Nicodemus did on the day of the burial ([Joh 19:40](#)). Gould denies that the Jews were familiar with the embalming process of Egypt, but at any rate it was to be a reverential anointing [*hina aleipsōsin*] of the body of Jesus with spices. They could buy them after sundown. Salome in the group again as in [Mr 15:40](#). See on [Mt 28:1](#) for discussion of “late on the sabbath day” and the visit of the women to the tomb before sundown. They had returned from the tomb after the watching late Friday afternoon and had prepared spices ([Lu 23:56](#)). Now they secured a fresh supply.

16:2 **When the sun was risen** [*anateilantos tou hēliou*]. Genitive absolute, aorist participle, though some manuscripts read [*anatellontos*], present participle. [Lu 24:1](#) has it “at early dawn” [*orthrou batheos*] and [Joh 20:1](#) “while it was yet dark.” It was some two miles from Bethany to the tomb. Mark himself gives both notes of time, “very early” [*lian prōi*], “when the sun was risen.” Probably they started while it was still dark and the sun was coming up when they arrived at the tomb. All three mention that it was on the first day of the week, our Sunday morning when the women arrive. The body of Jesus was buried late on Friday before the sabbath (our Saturday) which began at sunset. This is made clear as a bell by [Lu 23:54](#) “and the sabbath drew on.” The women rested on the sabbath ([Luke 23:56](#)). This visit of the women was in the early morning of our Sunday, the first day of the week. Some people are greatly disturbed over the fact that Jesus did not remain in the grave full seventy-two hours. But he repeatedly said that he would rise on the third day and that is precisely what happened. He was buried on Friday afternoon. He was risen on Sunday morning. If he had really remained in the tomb full three days and then had risen after that, it would have been on the fourth day, not on the third day. The occasional phrase “after three days” is merely a vernacular idiom common in all languages and not meant to be exact and precise like “on the third day.” We can readily understand “after three days” in the sense of “on the third day.” It is impossible to understand “on the third day” to be “on the fourth day.” See my *Harmony of the Gospels*, pp. 289-91.

16:3 **Who shall roll us away the stone?** [*Tis apokulisei hēmin ton lithon*]. Alone in Mark. The opposite of [*proskuliō*] in [15:46](#). In [verse 4](#) **rolled back** [*anekekulistai*], perfect passive indicative) occurs also. Both verbs occur in *Koinē* writers and in the papyri. Clearly the women have no hope of the resurrection of Jesus for they were raising the problem [*elegon*], imperfect) as they walked along.

16:4 **Looking up they see** [*anablepsasai theōrousin*]. With downcast eyes and heavy hearts (Bruce) they had been walking up the hill. Mark has his frequent vivid dramatic

present “behold.” Their problem is solved for the stone lies rolled back before their very eyes. [Lu 24:2](#) has the usual aorist “found.” **For** [*gar*]. Mark explains by the size of the stone this sudden and surprising sight right before their eyes.

16:5 **Entering into the tomb** [*eiselthousai eis to mnēmeion*]. Told also by [Lu 24:3](#), though not by Matthew. **A young man** [*neaniskon*]. An angel in [Mt 28:5](#), two men in [Lu 24](#). These and like variations in details show the independence of the narrative and strengthen the evidence for the general fact of the resurrection. The angel sat upon the stone ([Mt 28:2](#)), probably at first. Mark here speaks of the young man **sitting on the right side** [*kathēmenon en tois dexiois*] inside the tomb. Luke has the two men standing by them on the inside ([Luke 24:4](#)). Possibly different aspects and stages of the incident. **Arrayed in a white robe** [*peribleblēmenon stolēn leukēn*]. Perfect passive participle with the accusative case of the thing retained (verb of clothing). [Lu 24:4](#) has “in dazzling apparel.” **They were amazed** [*exethambēthēsan*]. They were utterly [*ex* in composition] amazed. [Lu 24:5](#) has it “affrighted.” [Mt 28:3f.](#) tells more of the raiment white as snow which made the watchers quake and become as dead men. But this was before the arrival of the women. Mark, like Matthew and Luke, does not mention the sudden departure of Mary Magdalene to tell Peter and John of the grave robbery as she supposed ([Joh 20:1-10](#)).

16:6 **Be not amazed** [*mē ekthambeisthe*]. The angel noted their amazement ([verse 5](#)) and urges the cessation of it using this very word. **The Nazarene** [*ton Nazarēnon*]. Only in Mark, to identify “Jesus” to the women. **The crucified one** [*ton estaurōmenon*]. This also in [Mt 28:5](#). This description of his shame has become his crown of glory, for Paul ([Gal 6:14](#)), and for all who look to the Crucified and Risen Christ as Saviour and Lord. He is risen [*ēgerthē*]. First aorist passive indicative, the simple fact. In [1Co 15:4](#) Paul uses the perfect passive indicative [*egēgertai*] to emphasize the permanent state that Jesus remains risen. **Behold the place** [*ide ho topos*]. Here [*ide*] is used as an interjection with no effect on the case (nominative). In [Mt 28:6](#) [*idete*] is the verb with the accusative. See Robertson, *Grammar*, p. 302.

16:7 **And Peter** [*kai tōi Petrōi*]. Only in Mark, showing that Peter remembered gratefully this special message from the Risen Christ. Later in the day Jesus will appear also to Peter, an event that changed doubt to certainty with the apostles ([Lu 24:34](#); [1Co 15:5](#)). See on [Mt 28:7](#) for discussion of promised meeting in Galilee.

16:7 **Had come upon them** [*eichen autas*]. Imperfect tense, more exactly, **held them, was holding them fast. Trembling and astonishment** [*tromos kai ekstasis*], (trembling and ecstasy), Mark has it, while [Mt 28:7](#) has “with fear and great joy” which see for discussion. Clearly and naturally their emotions were mixed. **They said nothing to any one** [*ouden ouden eipan*]. This excitement was too great for ordinary conversation. [Mt 28:7](#) notes that they “ran to bring his disciples word.” Hushed to silence their feet had wings as they flew on. **For they were afraid** [*ephobounto gar*]. Imperfect tense. The continued fear explains

their continued silence. At this point Aleph and B, the two oldest and best Greek manuscripts of the New Testament, stop with this verse. Three Armenian MSS. also end here. Some documents (cursive 274 and Old Latin k) have a shorter ending than the usual long one. The great mass of the documents have the long ending seen in the English versions. Some have both the long and the short endings, like L, Psi, 0112, 099, 579, two Bohairic MSS; the Harklean Syriac (long one in the text, short one in the Greek margin). One Armenian MS. (at Edschmiadzin) gives the long ending and attributes it to Ariston (possibly the Aristion of Papias). W (the Washington Codex) has an additional verse in the long ending. So the facts are very complicated, but argue strongly against the genuineness of [verses 9-20](#) of [Mark 16](#). There is little in these verses not in [Mt 28](#). It is difficult to believe that Mark ended his Gospel with [verse 7](#) unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll. The loss of the ending was treated in various ways. Some documents left it alone. Some added one ending, some another, some added both. A full discussion of the facts is found in the last chapter of my *Studies in Mark's Gospel* and also in my *Introduction to the Textual Criticism of the New Testament*, pp. 214–16.

16:9 **When he had risen early on the first day of the week** [*anastas prōi prōtēi sabbatou*]. It is probable that this note of time goes with “risen” [*anastas*], though it makes good sense with “appeared” [*ephanē*]. Jesus is not mentioned by name here, though he is clearly the one meant. Mark uses [*mia*] in [verse 2](#), but [*prōtē*] in [14:12](#) and the plural [*sabbatōn*] in [verse 2](#), though the singular here. **First** [*prōton*]. Definite statement that Jesus **appeared** [*ephanē*] to Mary Magdalene first of all. The verb [*ephanē*] (second aorist passive of [*phainō*] is here alone of the Risen Christ (cf. [*Eleias ephanē*], [Lu 9:8](#)), the usual verb being [*ōphthē*] ([Lu 24:34](#); [1Co 15:5ff.](#)). **From whom** [*par' hēs*]. Only instance of [*para*] with the casting out of demons, [*ek*] being usual ([1:25, 26](#); [5:8](#); [7:26, 29](#); [9:25](#)). [*Ekbeblēkei*] is past perfect indicative without augment. This description of Mary Magdalene is like that in [Lu 8:2](#) and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before ([15:40,47](#); [16:1](#)). The appearance to Mary Magdalene is given in full by [Joh 20:11-18](#).

16:10 **She** [*ekeinē*]. Only instance of this pronoun (= [*illa*]) absolutely in Mark, though a good Greek idiom. (See [Joh 19:35](#).) See also [verses 11, 20](#). **Went** [*poreutheisa*]. First aorist passive participle. Common word for going, but in Mark so far only in [9:30](#) in the unpounded form. Here also in [verses 12, 15](#). **Them that had been with him** [*tois met' autou genomenois*]. This phrase for the disciples occurs here alone in Mark and the other Gospels if the disciples [*mathētai*] are meant. All these items suggest another hand than Mark for this closing portion. **As they mourned and wept** [*penthousin kai klaiousin*]. Present active participles in dative plural agreeing with [*tois ... genomenois*] and describing the pathos of the disciples in their utter bereavement and woe.

16:11 **Disbelieved** [*ēpistēsan*]. This verb is common in the ancient Greek, but rare in the N.T. and here again [verse 16](#) and nowhere else in Mark. The usual N.T. word is [*apeitheō*]. [Lu 24:11](#) uses this verb [*ēpistoun*] of the disbelief of the report of Mary Magdalene and the other women. The verb [*etheathē*] (from [*theaōmai*]) occurs only here and in [verse 14](#) in Mark.

16:12 **After these things** [*meta tauta*]. Only here in Mark. Luke tells us that it was on the same day ([Lu 24:13](#)). **In another form** [*en heterai morphēi*]. It was not a [*metamorphōsis*] or transfiguration like that described in [9:2](#). Luke explains that their eyes were holden so that they could not recognize Jesus ([Lu 24:16](#)). This matchless story appears in full in [Lu 24:13-32](#).

16:13 **Neither believed they them** [*oude ekeinois episteusan*]. The men fared no better than the women. But Luke's report of the two on the way to Emmaus is to the effect that they met a hearty welcome by them in Jerusalem ([Lu 24:33-35](#)). This shows the independence of the two narratives on this point. There was probably an element who still discredited all the resurrection stories as was true on the mountain in Galilee later when "some doubted" ([Mt 28:17](#)).

16:14 **To the eleven themselves** [*autois tois hendeka*]. Both terms, eleven and twelve ([Joh 20:24](#)), occur after the death of Judas. There were others present on this first Sunday evening according to [Lu 24:33](#). **Afterward** [*husteron*] is here alone in Mark, though common in Matthew. **Upbraided** [*ōneidisen*]. They were guilty of unbelief [*apistian*] and hardness of heart [*sklērokardian*]. Doubt is not necessarily a mark of intellectual superiority. One must steer between credulity and doubt. That problem is a vital one today in all educated circles. Some of the highest men of science today are devout believers in the Risen Christ. Luke explains how the disciples were upset by the sudden appearance of Christ and were unable to believe the evidence of their own senses ([Lu 24:38-43](#)).

16:15 **To the whole creation** [*pāsēi tēi ktisei*]. This commission in Mark is probably another report of the missionary *Magna Charta* in [Mt 28:16-20](#) spoken on the mountain in Galilee. One commission has already been given by Christ ([Joh 20:21-23](#)). The third appears in [Lu 24:44-49](#); [Ac 1:3-8](#).

16:16 **And is baptized** [*kai baptistheis*]. The omission of **baptized** with "disbelieveth" would seem to show that Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. So salvation rests on belief. Baptism is merely the picture of the new life not the means of securing it. So serious a sacramental doctrine would need stronger support anyhow than this disputed portion of Mark.

16:17 **They shall speak with new tongues** [*glōssais lalēsousin [kainais]*]. Westcott and Hort put [*kainais*] (new) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era ([Ac 2:3f](#); [10:46](#); [19:6](#); [1Co 12:28](#); [14](#)).

16:17 **They shall take up serpents** [*opheis arousin*]. Jesus had said something like this in [Lu 10:19](#) and Paul was unharmed by the serpent in Malta ([Ac 28:3f.](#)). **If they drink any deadly thing** [*k'an thanasimon ti piōsin*]. This is the only N.T. instance of the old Greek word [*thanasimos*] (deadly). [Jas 3:7](#) has [*thanatēphoros*], deathbearing. Bruce considers these verses in Mark “a great lapse from the high level of Matthew’s version of the farewell words of Jesus” and holds that “taking up venomous serpents and drinking deadly poison seem to introduce us into the twilight of apocryphal story.” The great doubt concerning the genuineness of these verses (fairly conclusive proof against them in my opinion) renders it unwise to take these verses as the foundation for doctrine or practice unless supported by other and genuine portions of the N.T.

16:19 **Was received up into heaven** [*anelēmthē eis ton ouranon*]. First aorist passive indicative. Luke gives the fact of the Ascension twice in Gospel ([Lu 24:50f.](#)) and [Ac 1:9-11](#). The Ascension in Mark took place after Jesus spoke to the disciples, not in Galilee ([16:15-18](#)), nor on the first or second Sunday evening in Jerusalem. We should not know when it took place nor where but for Luke who locates it on Olivet ([Lu 24:50](#)) at the close of the forty days ([Ac 1:3](#)) and so after the return from Galilee ([Mt 28:16](#)). **Sat down at the right hand of God** [*ekathisen ek dexiōn tou theou*]. Swete notes that the author “passes beyond the field of history into that of theology,” an early and most cherished belief ([Ac 7:55f.](#); [Ro 8:34](#); [Eph 1:20](#); [Col 3:1](#); [Heb 1:3](#); [8:1](#); [10:12](#); [12:2](#); [1Pe 3:22](#); [Re 3:21](#)).

16:20 **The Lord working with them** [*tou kuriou sunergountos*]. Genitive absolute. This participle not in Gospels elsewhere nor is [*bebaiountos*] nor the compound [*epakolouthountōn*], all in Paul’s Epistles. [*Pantacho-*] once in Luke. Westcott and Hort give the alternative ending found in L: “And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation.”

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