

THE GOSPEL

ACCORDING TO

MARK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD MY SERVANT” (Isa. 42. 1).

(Introversion.)

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For the New Testament and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words used only in Mark, see some 70 recorded in the notes.

MARK is a Roman (Latin) surname. His Hebrew forename was John (Acts 12. 12). He was a cousin of Barnabas (Col. 4. 10). His mother's name was "Mary" (Acts 12. 12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4. 36; 12. 12; 13. 5, 13; 15. 37-39. Col. 4. 10. 2 Tim. 4. 11. Philem. v. 24. 1 Pet. 5. 13).

Mark was not the young man mentioned in ch. 14. 51, 52. See the notes there. His Gospel was not derived, as alleged, from any human sources; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1. 3). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 86 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, *only twice*; once by the Woman (a Greek or Gentile), 7. 28, where it should be rendered "Sir"; and 9. 24, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16. 19, 20), but that was *after His ascension into heaven*.

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

- How the disciples were sent forth "two and two" (6. 7);
- How the centurion "stood by, over against" the Lord (15. 39);
- How the people were made to sit "in ranks" (6. 40);
- How the Lord went to pray (1. 35);
- How He withdrew "to the sea" (3. 7); and how He "sat in the boat, on the sea" (4. 1);
- How He was in the stern, asleep "on a pillow" (4. 38); how He sat (12. 41; 13. 3).

We are told also of the fear, astonishment, and sore amazement of the disciples (4. 41; 6. 51; 10. 24, 26); and of the effect of the Lord's words and works on the People (2. 2; 3. 10, 20; 4. 1; 5. 21, 31; 6. 31, 33; 8. 1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning"; which, without any preface, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1. 27, 31; 2. 12; 3. 10; 5. 29; 6. 56; 7. 37); and on the other the depth of His feelings as man—His fatigue, &c. (4. 38; 11. 12; 14. 36); His sympathies and compassion (8. 34; 8. 2); His love (10. 21); His composure (4. 38-40; 15. 5); His seeking solitude (1. 35; 6. 30-32); His wonder (6. 6); His grief (3. 5); His sighing (7. 34; 8. 12); His anger and displeasure (3. 5; 10. 14). See note on "immediately" (1. 12).

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

THE GOSPEL

ACCORDING TO

MARK.

A A
(p. 1382)
A. D. 26

1 °THE beginning of the °gospel of °Jesus Christ, °the Son of God;
2 °As °it is written °in the °prophets. "Be- hold, I send My°messenger °before Thy face, °which shall prepare Thy way °before Thee.
3 The voice of one crying °in the wilderness, 'Prepare ye the way of °the LORD, make His paths straight.'"

B **4** °John °did °baptize °in the wilderness, and °preach the baptism °of °repentance °for the remission of °sins.

5 And there °went out °unto him °all °the °land of Judæa, and they of Jerusalem, and were all °baptized °of him °in °the river of Jordan, °confessing °their °sins.

B **6** And John was clothed with °camel's hair, and with a girdle of a skin °about his loins; and he did eat °locusts and °wild honey;

A **7** And °preached, saying, °"There cometh One mightier than I °after me, the °latchet of whose shoes I am °not °worthy to °stoop down and unloose.

8 I indeed have °baptized you °with water: but he shall °baptize you °with °the Holy Ghost."

B C **9** And °it came to pass °in those days, that °Jesus came °from °Nazareth of Galilee, and was °baptized °of John °in Jordan.

D **10** And °straightway coming up °out of the water, He saw the °heavens °opened,

D and °the Spirit °like a dove descending °upon Him:

C **11** And there came a voice °from °heaven, saying, "Thou art °My beloved Son, °in Whom °I am well pleased."

with camel's hair. Cp. 2 Kings 1. 8. about. Matt. 3. 4. wild honey. Plentiful then, and now. [is]. after=behind; as to time. Not the same as in v. 14. To unloose the sandals of another was a proverbial expression. Fig. *Paræmia* (Ap. 6). Supplemental to "bear" in Matt. 3. 11. not. Gr. *ou*. Ap. 105. I. supplement. Occ. only here. **8** with. Gr. *en*, as in v. 2. *hagion* (without Articles)="power from on high". See Ap. 101. II. 14.

1. 9-11 (B, p. 1381). THE BAPTISM: WITH WATER. (Introversion.)

B C | 9. The Lord. His coming to John.
D | 10-. Seen. The heavens opening.
D | -10. Seen. The Dove descending.
C | 11. The Lord. The Voice coming to Him.

9 it came to pass. A pure Hebraism. Jesus. Ap. 98. X. from. Gr. *apo*. Ap. 104. iv. Not the same as in v. 11. Nazareth. See Ap. 94. III. 3, and Ap. 169. in=into. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 2, 3, 4, 5, 11, 13, 19, 20, 23, 39, 45. **10** straightway=immediately. See note on v. 12. out of=away from. Gr. *apo*. Ap. 104. iv. But all the texts read *ek*=out of (Ap. 104. vii). heavens. Plural. See note on Matt. 6. 9, 10. opened=parting or rending asunder. the Spirit. Gr. *pneuma*. With Art. See Ap. 101. II. 3. like=as. upon. Gr. *epi*. Ap. 104. ix. 3. **11** from=out of. Gr. *ek*. Ap. 104. vii. My beloved Son=My Son, the beloved. As in Matthew and Luke. I am well pleased=I have [ever] found delight.

1. 1-8 (A, p. 1381). THE FORERUNNER. (Introversion.)

A | A | 1-3. Prophecy. By God, of John.
B | 4, 5. John. His mission.
B | 6. John. His person.
A | 7, 8. Prophecy. By John, of Christ.

1 The beginning of the gospel. A Hebraism. No Article. Cp. Hos. 1. 2, "[The] beginning of the word of Jehovah by Hosea". It is the beginning, not of the book, but of the facts of the good news. See note on 8. 11.

gospel=glad tidings. See note on Matthew (Title). Jesus Christ. See Ap. 98. XI. the Son of God. See Ap. 98. XV.

2 As. T Tr. WH R read "According as". it is written=it has been written; i.e. it standeth written. in. Gr. *en*. Ap. 104. viii.

prophets. Pl. because it is a composite quotation Mal. 3. 1. Isa. 40. 3. See Ap. 107. II. 4.

messenger=*angelos*. before Thy face. A pure Hebraism (cp. Amos 9. 4, &c.). Unknown to pure Greek.

before. Gr. *pro*. Ap. 104. xiv. which=who. before Thee. Omitted by L T Tr. WH R.

3 the LORD. Ap. 98. VI. i. a. 1. A. a.

4 John. Cp. Matt. 3. 1-6. Luke 3. 1-4.

did baptize=it came to pass John [was] baptizing. baptize. See Ap. 115. I.

preach=was proclaiming, or heralding. Ap. 121. 1. of. Gen. of Relation and Object. Ap. 17. 5.

repentance. See Ap. 111. II. 1.

for=resulting in. Gr. *eis*. Ap. 104. vi.

sins. See Ap. 128. II. 1.

5 went out=kept going out. Imperf. Tense.

unto. Gr. *pros*. Ap. 104. xv. 3.

all. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for all parts.

the land=country, or territory. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the inhabitants.

of=by. Gr. *hupo*. Ap. 104. xviii. 1.

the river of Jordan. Occ. only in Mark.

confessing. See Matt. 3. 6. their=their own.

6 camel's hair. Not a skin, but a garment woven

Gr. *peri*. Ap. 104. xiii. 1. locusts. See note on

C E 12 And ° immediately ¹⁰ the Spirit ° driveth Him ° into the wilderness.
F 13 And He was there ² in the wilderness forty days, ° tempted ⁵ of Satan;
F and was ° with the wild beasts;
E and ° the angels ° ministered unto Him.
D E G¹ 14 Now ° after that John was ° put in prison, ° Jesus came ¹² into ° Galilee, ° preaching the ¹ gospel of ° the kingdom of God,
A. D. 27 15 And saying, “The ° time is fulfilled, and ¹⁴ the kingdom of God ° is at hand : ° repent ye, ° and ° believe ° the ¹ gospel.”
G³ a 16 Now as He ° walked ° by the sea of ¹⁴ Galilee, He saw ° Simon and ° Andrew his brother ° casting a net ° into the sea : for they were fishers.
b 17 And ° Jesus said unto them, ° “Come ye ⁷ after Me, and I will make you ° to become fishers of men.”
c 18 And ¹⁰ straightway they forsook their nets, and followed Him.
a 19 And when He had gone ° a little farther ° thence, He saw ° James the son of ° Zebedee, and ° John his brother, who also were ² in the ship ° mending their nets
b 20 And ¹⁰ straightway ° He called them :
c and they left their father ¹⁹ Zebedee ² in the ° ship ¹³ with the hired servants, and went ⁷ after Him.
F H¹ K¹ 21 And they went ¹² into ° Capernaum ; and

1. 12, 13 (C, p. 1381). THE TEMPTATION : IN THE WILDERNESS. (Introversion.)
C | **E** | 12. The Spirit. Compulsion.
 | **F** | 13-. Satan. Temptations.
 | **F** | -13-. Wild beasts. Companionship.
 | **E** | -13. The Angels. Ministration.
12 immediately. A word characteristic of this Gospel, setting forth as it does the activities of “Jehovah’s Servant”. The Greek words which it represents (in this and other renderings of *euthebs* and *euthus*) are used (in Mark) twenty-six times directly of the Lord and His acts ; while in Matthew they occur only five times, in Luke once, and in John twice.
 driveth Him = driveth Him out. Divine supplemental information as to the character of the *leading* of Matthew and Luke.
 into. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16.
13 tempted = being tempted.
 with the wild beasts. A Divine supplementary particular. Occ. only here.
 with. Gr. *meta*. Ap. 104. xi. 1.
 the angels, &c. See note on Matt. 4. 11, and Ap. 116.
 ministered = were ministering.
1. 14-14. 25 (D, p. 1381). THE LORD’S FOUR-FOLD MINISTRY. (See Ap. 119.) (Introversion.)
D E | 1. 14-20. THE FIRST PERIOD. Subject : The Proclamation of THE KINGDOM.
 | **F** | 1. 21-8. 30. THE SECOND PERIOD. Subject : The Proclamation of THE KING. His Person.
 | **F** | 8. 31-10. 52. THE THIRD PERIOD. Subject : The Rejection of THE KING.
 | **E** | 11. 1-14. 25. THE FOURTH PERIOD. Subject : The Rejection of THE KINGDOM.
1. 14-20 (E, above). THE FIRST PERIOD OF THE MINISTRY. THE KINGDOM PROCLAIMED. (Division.)
E | **G¹** | 14, 15. The Proclamation of the Kingdom.
 | **G²** | 16-20. The Calling of Four Disciples.
14 after. Gr. *meta*. Ap. 104. xi. 2. This commences

the first subject of the Lord’s ministry, which occupies in Mark only six verses. See Ap. 119. put in prison = was delivered up. Galilee. Ap. 169. the kingdom of God. See Ap. 114.
 15 time = season. is at hand = has drawn near (for the setting up of the kingdom). Cp. Gal. 4. 4.
 repent. See Ap. 111. I. 1. and believe the gospel. A Divine supplement to Matt. 4. 17.
 believe. See Ap. 150. I. v. (ii). Here followed by the Gr. Prep. *en*. Ap. 104. viii. the = in the.

1. 16-20 (G², above). THE CALLING OF FOUR DISCIPLES. (Extended Alternation.)

- G²** | **a** | 16. Two brethren. Simon and Andrew.
- | **b** | 17. Their call.
- | **c** | 18. Their obedience.
- a** | 19. Two brethren. James and John.
- | **b** | 20-. Their call.
- | **c** | -20. Their obedience.

16 walked = was walking. by = beside. Gr. *para*. Ap. 104. xii. 3. Simon and Andrew. See Ap. 141. casting a net. The word “net” is included and implied in the Verb. All the texts omit the Noun. into = in. Gr. *en*, as in v. 2. 17 Come. This call explains Acts 1. 21, 22. The official mission comes later, in 8. 17, &c. to become fishers of men. The likeness is not conveyed by the Fig. *Simile*, or stated by *Metaphor*, but is implied by the Fig. *Hypocatastasis*. See Ap. 6. 19 a little farther. A Divine supplement, here. thence. Omitted by [L] T Tr. A WH R. James . . . John. See Ap. 141. Zebedee. Aramaic. Ap. 94. III. 3. mending. See note on Matt. 4. 21.
20 He called. See note on “Come” (v. 17). ship = boat. with the hired servants. A Divine supplement in Mark. 21 Capernaum. See Ap. 169.

1. 21-8. 30 (F, above). THE SECOND PERIOD OF THE LORD’S MINISTRY : THE PROCLAMATION OF THE KING. HIS PERSON. (See Ap. 119.) (Repeated Alternation.)

- F** | **H¹** | 1. 21-2. 12. Teaching and Miracles.
- | **J¹** | 2. 13-22. Call of Levi.
- H²** | 2. 23-3. 12. Teaching and Miracles.
- | **J²** | 3. 13-19-. Calling of the Twelve.
- H³** | 3. -19-6. 6. Teaching and Miracles.
- | **J³** | 6. 7-30. Mission of the Twelve.
- H⁴** | 6. 31-8. 30. Teaching and Miracles.

1. 21-2. 12 (H¹, above). TEACHING AND MIRACLES. (Repeated Alternation.)

- H¹** | **K¹** | 1. 21, 22. Teaching. With authority as Lord.
- | **L¹** | 1. 23-34. Miracles : Unclean spirit (23-28) ; Fever (29-31) ; Many (32-34).
- K²** | 1. 35-39. Teaching, and exercising authority.
- | **L²** | 1. 40-45. Miracle : The Leper.
- K³** | 2. 1, 2. Teaching. The Word of God.
- | **L³** | 2. 3-12. Miracle : Palsy, and Divine Act. Forgiveness of sins.

A. D. 27

¹⁰straightway on the sabbath day He entered ¹²into the synagogue, and °taught.

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

L¹
(p. 1383)

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

²⁴Saying, "Let us alone; °what have we to do with Thee, Thou °Jesus °of Nazareth? art Thou come to destroy us? °I know Thee Who Thou art, °the Holy One of God."

²⁵And °Jesus rebuked him, saying, °"Hold thy peace, and come °out of him."

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

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

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

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

³⁰But Simon's wife's mother °lay sick °of a fever, and °anon they tell Him °of her.

³¹And °He came and °took her by the hand, and lifted her up; and °immediately the fever left her, and she °ministered unto them.

³²And at even, °when the sun did set, they °brought °unto Him all °that were diseased, and them that were °possessed with devils.

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

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

K²

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

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

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

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

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

L²

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

⁴¹And °Jesus, °moved with compassion, put forth His hand, and touched him, and saith unto him, "I °will; be thou °clean."

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

⁴³And He °straitly charged him, and °forthwith sent him away;

⁴⁴And saith unto him, °"See thou say no-

taught = began teaching.

²² at. Gr. *epi*. Ap. 104. ix. 2.

He taught. Referring to the character of His teaching as setting Him forth as Divine. See note on Matt. 7. 29.

²³ synagogue. See Ap. 120. I.

man. Gr. *anthrōpos*. Ap. 123. 1.

spirit. Gr. *pneuma*. See Ap. 101. II. 12.

cried = shouted.

²⁴ what have we to do with Thee? See note on 2 Sam. 16. 10.

of Nazareth = [the] Nazarene. Ap. 94. III. 3, and 169. I know. Gr. *oīda*. Ap. 132. I. i. The man said this, the evil spirit moving him.

the Holy One of God. Thus again the Person of the Lord is declared. Cp. Ps. 16. 10. Luke 1. 35.

²⁵ Hold thy peace = Be silent. Cp. Matt. 22. 12.

out of. Gr. *ek*. Ap. 104. vii.

²⁶ torn him = thrown him into convulsions.

cried . . . voice. A Divine supplement, here.

²⁷ among. Gr. *pros*. Ap. 104. xv. 3.

new. New in character, not in time. Gr. *kainos*. See notes on Matt. 9. 17; 26. 29; 27. 60.

doctrine = teaching.

with. Gr. *kata*. Ap. 104. x. 2. Not the same word as in vv. 8, 13, 20, 23, 29, 36.

²⁸ fame = hearing, or report. Put by Fig. *Metonymy* (of the Effect), Ap. 6, for what was heard.

throughout = into. Gr. *eis*. Ap. 104. vi.

²⁹ forthwith = immediately, as in vv. 12, 28, 31, 42. See note on v. 12.

³⁰ lay = was lying.

of, &c. = in a fever.

anon = immediately, as "forthwith" (v. 29), above.

of = about. Gr. *peri*. Ap. 104. xiii. 1.

³¹ He came. On the same sabbath.

took her by the hand. A Divine supplement, here. ministered = began ministering.

³² when the sun did set. A Divine supplement, here.

brought = kept bringing.

that were diseased. Cp. Matt. 4. 23, 24.

possessed with devils = possessed with demons. Gr. *daimonizomai*. Derivation uncertain. See note on Matt. 8. 16, 28.

³³ all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part.

was gathered, &c. A Divine supplement, here.

at = to. Gr. *pros*. Ap. 104. xv. 3.

³⁴ devils = demons. See note on v. 32.

³⁵ a great . . . day = while yet night. Gr. *ennuchon*.

A Divine supplement, here.

a solitary place = a desert place.

prayed = was praying.

³⁶ followed after. Gr. *katadiōkō*. A Divine supplement, here.

³⁷ All, &c. A Divine supplement, here.

seek = are seeking.

³⁸ next = neighbouring.

towns = country towns, or villages.

therefore = for (Gr. *eis*. Ap. 104. vi) this.

came I forth = am I come forth.

³⁹ in. Gr. *en*. Ap. 104. viii. 3.

throughout = in. Gr. *eis*. Ap. 104. vi.

⁴⁰ a leper. See note on Ex. 4. 6.

to. Gr. *pros*. Ap. 104. xv. 3.

If Thou wilt. A condition of uncertainty with probability. Ap. 118. 1. b.

wilt. Gr. *thelo*. Ap. 102. 1.

⁴¹ moved with compassion. A Divine supplement, here.

clean = cleansed.

⁴³ straitly = strictly.

⁴⁴ See. Ap. 133. I. 8.

A. D. 27

thing to any man: but go thy way, °shew thyself to the °priest, and offer °for thy cleansing those things which °Moses commanded, °for a testimony unto them."

45 But he went out, and began to °publish *it* much, and to blaze abroad the matter, insomuch that °Jesus °could no more openly enter ¹²into °the city, but was without °in desert places: and they °came ⁴⁰to Him from every quarter.

K³
(p. 1383)

2 And again He entered °into Capernaum °after *some* days; and it was °noised °that He was °in the house.

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

L³

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

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

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

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

7 "Why doth this *man* thus speak blasphemies? who can forgive °sins °but °God only?"

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

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

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

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

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

J¹ M¹
(p. 1385)

13 And He went forth again °by the sea side; and all the multitude °resorted °unto Him, and He °taught them.

14 And as He passed by, He °saw °Levi °the son of °Alphæus sitting °at the receipt of custom, and said unto him, "Follow Me." And he arose and followed Him.

M² d
(p. 1386)

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

shew . . . priest. Ref. to Pent. (Lev. 14. 1-32). Ap. 117. I.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1. Moses. Occ. eight times in Mark: 1. 44; 7. 10; 9. 4; 5; 10. 3, 4; 12. 19, 26. See note on Matt. 8. 4.

45 publish=proclaim. Same word as "preach" in vv. 4, 7, 14, 38, 39. See Ap. 121. 1.

could no more=was no longer able to.

the city=any city.
in. Gr. *en*, as in v. 2. But T Tr. WH read *epi*. Ap. 104. ix. 2. came=kept coming.

2. 1 into. Gr. *eis*. Ap. 104. vi. after. Gr. *dia*. Ap. 104. v. 1. noised=reported. that He was in the house="He is [gone] into the house [and is there]".

in. Gr. *eis* (as above).
2 straightway=immediately. See note on 1. 12. Omitted by [L Tr.] T WH R.

no room=no longer any room.
no . . . about=no, not even (*mēde mēketi*) at (Gr. *pros*. Ap. 104. xv. 3) the door.

preached=was speaking (when what follows took place).

3 unto. Gr. *pros*. Ap. 104. xv. 3. sick . . . palsy=a paralytic. of=by. Gr. *hupo*. Ap. 104. xviii. 1.

4 could not=were not able to. not. Gr. *mē*. Ap. 105. II. come nigh unto. Gr. *proseggizō*. Occ. only here in N.T.

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

for=on account of. Gr. *dia*. Ap. 104. v. 2. press=crowd.

uncovered. Easily done in an Eastern house. Occ. only here in N.T. [Gal. 4. 15.]

broken it up. Gr. *exorussō*. Occ. only here and bed=couch, or pallet. Gr. *krabbaton*, a Latin word. A poor man's bed. Not the same word as in 4. 21.

wherein=on which. Gr. *epi*. Ap. 104. ix. 2.

5 Jesus. Ap. 98. X. saw. Gr. *eidon*. Ap. 133. I. 1. their faith. We cannot exclude the faith of the paralytic himself, who had doubtless persuaded the four to do this for him.

Son. Gr. *teknon*. See Ap. 108. i. thy sins be forgiven thee. Thus proclaiming His Deity, being the second subject of His Ministry. See Ap. 119.

sins. See Ap. 128. II. 1.

6 in. Gr. *en*. Ap. 104. viii. 1.

7 but God only=except One [that is] God. God. Ap. 98. I. i. 1.

8 immediately. A key-word of this Gospel, to mark the activities of Jehovah's Servant. See note on 1. 12. perceived. Gr. *epiginōskō*. Ap. 132. I. 3.

in His spirit=in Himself. Gr. *pneuma*. See Ap. 101. II. 9.

within=or among. Gr. *en*. Ap. 104. viii. 2.

9 Whether is it . . . ? = Which is . . . ?

10 know=see. Ap. 133. I. 1.

the Son of man. See Ap. 98. XVI. Thus setting forth His Person, which is the subject of this second period. See F, p. 1383; and Ap. 119. Cp. Matt. 8. 20.

The first occurrence of this title in Mark. Cp. the last (14. 62). power=authority. Ap. 172. 5.

on. Gr. *epi*. Ap. 104. ix. 1.

2. 13-22 (J¹, p. 1383). THE CALL OF LEVI. (Division.)

J ¹	M ¹	13, 14. The Lord's Call.
	M ²	15-22. Levi's feast.

13 by=beside. Gr. *para*. Ap. 104. xii. 3. resorted . . . taught=kept coming . . . kept teaching.

14 Levi. Probably his former name before changing it to "Matthew"=the gift of God (Matt. 9. 9). the son of Alphæus. Occ. only here (i. e. in connection with Levi) in N.T. Alphæus. Aramaic. See Ap. 94. III. 3. at=in charge of. Gr. *epi*. Ap. 104. ix. 3.

2. 15-22 [For Structure see next page].

15 And it came to pass. A Hebraism. sat at meat=reclined [at table]. his house: i. e. Levi's. Not the Lord's. Cp. Matt. 8. 20. publicans=tax-gatherers.

A. D. 27

° sinners sat also together with ⁵ Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes ° and Pharisees ⁵ saw Him ° eat ° with ¹⁵ publicans and ¹⁵ sinners, they ° said unto His disciples, ° “How is it that He eateth and drinketh ° with ¹⁵ publicans and ¹⁵ sinners ?”

(p. 1386)

17 When ⁵ Jesus heard *it*, He saith unto them, “They that are ° whole have ° no need of ° the physician, but they that are sick: I came ° not to call ° the righteous, but ¹⁵ sinners ° to repentance.”

d

18 And the disciples of John and of the ¹⁶ Pharisees ° used to fast: and they come and say unto Him, “Why do the disciples of John and of the ¹⁶ Pharisees fast, but Thy disciples fast ¹⁷ not ?”

e

19 And ⁵ Jesus said unto them, “Can the ° children of the bridechamber fast, while the ° bridegroom is ¹⁶ with them? as long as they have the bridegroom ¹⁶ with them, they ° cannot fast.

20 But the days will come, when the ¹⁹ bridegroom shall be taken ° away from them, and then shall they fast ° in those days.

21 ¹⁷ No man also ° seweth a piece of ° new cloth ° on an old garment: else the ° new piece that filled it up taketh away from the old, and the rent is made worse.

22 And ¹⁷ no man putteth ° new wine ¹ into old ° bottles: else the ° new wine doth burst the ° bottles, and the wine is spilled, and the ° bottles will be ° marred: but ° new wine must be put ¹ into ²¹ new ° bottles.”

N¹ f

23 ¹⁵ And it came to pass, that He went ° through the corn fields ° on the sabbath day;

g

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

g

24 And the ¹⁶ Pharisees ¹⁶ said unto Him, ° “Behold, why do they ²³ on the sabbath day that which is ¹⁷ not lawful ?”

f

25 And *he* said unto them, ° “Have ye ° never read what David did, when he ° had need, and was an hungred, *he*, and they that were ¹⁶ with him?

26 How he went ¹ into the house of ⁷ God ° in the days of ° Abiathar the high priest, and did eat ° the shewbread, which is ¹⁷ not lawful to eat ° but for the priests, and ° gave also to them which were ° with him ?”

27 And He said unto them, “The ° sabbath ° was made ⁴ for ° man, ° and ¹⁷ not ° man ⁴ for the ° sabbath:

(Matthew and Luke). Occ. only in Mark. “Had need” is *generic*, and “was hungered” is *specific* (explaining the need). **26** in the days of. Gr. *epi*. Ap. 104. ix. 1. Abiathar. Called Ahimelech in 1 Sam. 21. 1; 22. 9, 11, 20; and Ahiah in 1 Sam. 14. 3. The father and his son Abiathar must have had two names, as was frequently the case. And why not, as in our own day? In 2 Sam. 8. 17, and 1 Chron. 18. 16, we have Ahimelech the son of Abiathar; and in 1 Sam. 22. 20 Abiathar is the son of Ahimelech (who was the son of Ahitub). There is no “confusion in the Heb. text”. The Lord’s enemies are the best witnesses of this, for they would not have missed such an opportunity of effective reply (see 3. 6). They knew what modern critics do not know. the shewbread. Ref. to Pent. (Ex. 25. 30; 35. 13; 39. 36. Lev. 24. 5-9). Cp. 2 Chron. 13. 11. See Ap. 92 and 117. I. but=except. To eat this was the priest’s first duty on the Sabbath. gave also=gave to them also. with. Gr. *sun*. Ap. 104. xvi. **27** sabbath. Note the Figure Antimetabolē (Ap. 6), “sabbath . . . man . . . man . . . sabbath”. was made=came into being. man. Gr. *anthrōpos*. Ap. 123. 1. and. All the texts omit “and”. In that case, note the Fig. Asyndeton (Ap. 6).

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

M² | d | 15, 16. Question of Pharisees.

e | 17. Answer. Proverb.

d | 18. Question of John's disciples.

e | 19-22. Answer. Proverbs.

sinners. Gr. pl. of *hamartōlos*. Cp. Ap. 128. I. 1. sinners sat also = sinners also sat.

16 and Pharisees. L and Tr. read “of the Pharisees”. Ap. 120. II.

eat=eating.

with. Gr. *meta*. Ap. 104. xi. 1.

said=kept saying.

How is it . . . ? = Why [doth] . . . ?

17 whole=strong, or able.

no. Gr. *ou*. Ap. 105. I. The emph. is on “no need”. the=a.

not. Gr. *ou*, as above.

the righteous=righteous ones.

to=for. Gr. *eis*. Ap. 104. vi.

18 used to fast=were fasting: i.e. were then observing a fast. It is not the custom that is referred to, but the fact.

19 children, &c.=sons, &c. Ap. 108. iii. A Hebraism, referring to the guests, not to the “friends” (or grooms-men) of John 3. 29.

bridegroom. The Lord, here, refers to Himself.

cannot=are not (as in v. 17) able to.

20 away from. Gr. *apo*. Ap. 104. iv.

21 seweth . . . on. Gr. *epirraptō*. Occ. only here.

new=unfulfilled.

on=upon. Gr. *epi*. Ap. 104. ix. 2.

new=new (in character). Gr. *kainos*. See note on Matt. 9. 17.

22 new=fresh made. Gr. *neos*. See note on Matt. 26. 28, 29.

bottles=wine-skins.

marred=destroyed.

2. 23-3. 12 (H², p. 1383). TEACHING AND MIRACLES. (Division.)

H² | N¹ | 2. 23-28. Teaching. } “Lord of the Sabbath.”
| N² | 3. 1-12. Miracles. }

2. 23-28 (N¹, above). TEACHING. (Introversion.)

N¹ | f | 23-. The Sabbath Day.

g | -23. Disciples. Action of.

g | 24. Disciples. Objection to.

f | 25-28. The Sabbath Day.

23 through. Gr. *dia*. Ap. 104. v. 1.

on=in, or during. Gr. *en*. Ap. 104. viii. 1.

as they went. Gr. to make their way. A Hebraism. See Judg. 17. 8 (marg.):=as they journeyed; not to make a path by destroying the stalks of corn, but only plucking “the ears”.

to pluck, &c. Ref. to Pent. (Deut. 23. 25). Cp. Ap. 92. A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).

24 Behold=Look. Ap. 133. I. 3.

25 Have ye never read . . . ? = Did ye never read . . . ? See Ap. 143. Fig. *Anteisagogē*, Ap. 6. never=not (as in v. 17).

had need. A Divine supplement to “was hungry”

A. D. 27 28 °Therefore ¹⁰the Son of man °is °Lord also of the sabbath."

N² O (p. 1387) 3 °And He entered °again °into the °synagogue; and there was a °man there which had °a withered hand.

P 2 And they °watched Him, °whether He would heal him on the sabbath day; °that they might accuse Him.

Q 3 And He saith unto the ¹man which had ¹the withered hand, °"Stand forth."

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

5 And when He had °looked round about on them °with anger, °being grieved °for the °hardness of their hearts, He saith unto the ¹man, "Stretch forth thine hand." And he stretched *it* out: and his hand was restored whole as the °other.

P 6 And the Pharisees went forth, and °straightway °took counsel ⁵with the °Herodians °against Him, how they might destroy Him.

O h 7 But °Jesus °withdrew Himself ⁵with His disciples °to the sea :

i and a °great multitude °from °Galilee followed Him, and °from Judæa,

8 And ⁷from Jerusalem, and ⁷from °Idumæa, and from beyond Jordan; and they °about Tyre and Sidon, a °great multitude, when they had heard what great things He °did, came °unto Him.

h 9 And He spake to His °disciples, that a small ship should wait on Him

s °because of the °multitude, °lest they should throng Him.

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

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

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

J² j (p. 1388) 13 And He goeth up ¹into °a mountain, and calleth unto Him whom °*ÿt* °would: and they °came °unto Him.

k 14 And He °ordained twelve, °that they should °be ⁵with Him,

z and that He °might °send them forth to °preach,

Thou art, &c. A Divine supplement, here, because agreeing with the second subject of the Lord's ministry. See Ap. 119. the Son of God. Ap. 98. XV. 12 charged. Under penalty. not. Gr. *mē*. Ap. 105. II. known=manifest. Gr. *phaneros*. See Ap. 106. I. viii.

3. 13-19 [For Structure see next page.]

13 a = the. Some well-known resort. *ÿt* = He Himself. would = willed. Gr. *thelō*. Ap. 102. 1. Cp. John 15. 16. came = went, leaving all. 14 ordained = made, or appointed. In the sense of Heb. *'āsāh*, in 1 Sam. 12. 6 ("advanced"). that = in order that. be with Him. This is the first great qualification for any thus called and sent. (1) Like Abel, to have "peace with God"; then (2) like Enoch, to "walk with God", and (3) like Noah, to witness for God (Heb. 11. 4-7). might = should. send them forth = Gr. *apostellō*. This is the second great qualification here. For the others, see above and Acts 1. 22. preach. Ap. 121. 1.

28 Therefore = So then.

is Lord. Ap. 98. VI. i. a. 2. B. a. This is the subject of this second period of the Lord's ministry. See Ap. 119. Lord also of the sabbath = Lord of the Sabbath also. Occ. only here.

3. 1-12 (N², p. 1386). MIRACLE. (*Introversion*.)

N² O | 1. Miracle of the hand withered.

P | 2. | Enemies watching.

Q | 3-5. The hand healed.

P | 6. Enemies plotting.

O | 7-12. Miracles. Many.

1 And. Note the Fig. *Polysyndeton* in vv. 1-4. Ap. 8. again: i. e. on another Sabbath. Prob. the next. into. Gr. *eis*. Ap. 104. vi.

synagogue. See Ap. 120.

man. Gr. *anthrōpos*. Ap. 123. 1.

a withered hand = his hand withered. Cp. Matt. 12. 10. 2 watched = were watching.

whether = if. Implying that they had no doubt about it. Ap. 118. 2. a. that = in order that.

3 Stand forth = Rise up [and come] into (as in v. 1) the midst.

4 lawful = more lawful. Fig. *Heterōsis* (of Degree), Ap. 6.

do evil. Gr. *kakopoiō*. Cp. Ap. 128. II. 2. and III. 2. life = soul. Gr. *psychē*. See Ap. 110. III. 1.

5 looked round. Noting the minutest action of Jehovah's Servant. with. Gr. *meta*. Ap. 104. xi. 1. being grieved. Implying sadness accompanying the anger. A Divine supplement, here.

for = at. Gr. *epi*. Ap. 104. ix. 2.

hardness = hardening. Gr. *pōrōsis*. Occ. only here, Rom. 11. 25, and Eph. 4. 18.

other. Gr. *allos*. Ap. 124. 1.

6 straightway = immediately. See note on 1. 12.

took counsel. See note on Matt. 12. 14.

Herodians. Occ. only here and 12. 13 in Mark, and in Matt. 22. 16. against. Gr. *kata*. Ap. 104. x. 1.

3. 7-12 (O, above). MIRACLES. MANY. (*Alternation*.)

O | h | 7-. The Sea. Withdrawal to.

i | -7, 8. Multitudes following.

h | 9-. The Ship. Order concerning.

i | -9-12. Multitudes healed.

7 Jesus. Ap. 98. X.

withdrew. Note other withdrawals in Mark (3. 7; 6. 31, 46; 7. 24, 31; 9. 2; 10. 1; 14. 32). Not the same verbs.

to = toward. Gr. *pros*. Ap. 104. xv. 3. L T Tr. m. read "unto". (Gr. *eis*. Ap. 104. vi.)

great. Emph. on "great". Cp. v. 8.

from = away from. Gr. *apo*. Ap. 104. iv.

Galilee. See Ap. 169.

8 Idumæa. South of Judæa and Dead Sea.

about. Gr. *peri*. Ap. 104. xiii. 3.

did = was doing. unto. Gr. *pros*. Ap. 104. xv. 3.

9 disciples. See note on 6. 30.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

multitude = crowd. Not the same word as in vv. 7, 8.

lest they should = that they might not. Gr. *hina mē*. Ap. 105. II.

10 pressed upon = were besetting.

for to touch = that they might touch.

11 spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 11, or 12. saw = beheld. Ap. 133. I. 11. cried = cried out.

12 charged. Under penalty. not. Gr. *mē*. Ap. 105. II. known = manifest. Gr. *phaneros*. See Ap. 106. I. viii.

A. D. 27 15 And to have ° power to heal sicknesses, and to cast out ° devils:

j (p. 1388) 16 And Simon He ° surnamed ° Peter;
 17 And James the son of ° Zebedee, and John the brother of James; and He ° surnamed them ° Boanerges, which is, The ° sons of ° thunder:
 18 And ° Andrew, and Philip, and ° Bartholomew, and ° Matthew, and ° Thomas, and James the son of Alphæus, and ° Thaddæus, and Simon the ° Canaanite,
 19 And Judas Iscariot, which ° also betrayed Him:

H³ R T and they went ¹ into an house.

U 20 And the ° multitude cometh together ° again, so that they ° could ° not so much as eat bread.

V W Y h 21 And when His ° friends heard of it,
 i they ° went out to lay hold on Him: for ° they said,
 Z "He is ° beside Himself."
 X j 22 And the ° scribes which came down ⁷ from Jerusalem said,
 k "He hath ° Beelzebub, and ° by the prince of the devils casteth He out ¹⁶ devils."
 X k 23 And He called them unto Him, and ° said unto them ° in parables, "How can Satan cast out Satan?
 24 And ° if a kingdom be divided ° against itself, that kingdom ° cannot stand.
 25 And ²⁴ if a house be divided ²⁴ against itself, that house ²⁴ cannot stand.
 26 And ° if Satan ° rise up ²⁴ against himself, and be divided, he ²⁴ cannot stand, but ° hath an end.

3. 13-19- (J², p. 1388). THE MISSION OF THE TWELVE. (*Introversion.*)

J² | j | 13. The Twelve. Their Calling.
 k | 14-. To be with Him. } The purpose.
 k | -14, 15. To be sent forth. }
 j | 16-19-. The Twelve. Their naming.

15 power = authority. Ap. 172. 5.
 devils = demons.
 16 surnamed = added [the] name. See Ap. 141. Peter. Only his naming given here; not his appointment. In Mark; Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between.
 17 Zebedee. See note on 1. 19.
 Boanerges. Occ. only in Mark. Aramaic. See Ap. 94. III. 3.
 sons of. A pure Hebraism, used with reference to origin, destination, or characteristic. Sparks are "sons of fire" (Job 5. 7); threshed corn is "a son of the floor" (Isa. 21. 10); Judas "a son of perdition" (John 17. 12); sinners' natural condition "sons of disobedience" (Eph. 2. 2; 5. 6).
 thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. In Heb. "thunder" is *kōl* = voice: i. e. the voice of God (Ex. 9. 23. Ps. 29. 3. Jer. 10. 13).
 18 Andrew. A name of Gr. origin = manly. The first called. See Matt. 4. 18, 20. John 1. 40, 41.
 Bartholomew. One (Aramaic. Ap. 94. III. 3) of two names, the other being Nathanael (John 1. 45-51). John connects Philip with Nathanael; in the other Gospels, with Bartholomew. Bartholomew is not mentioned in John 21. 2, Nathanael is. The other Gospels mention Bartholomew but not Nathanael.
 Matthew. Aramaic. Ap. 94. III. 3.
 Thomas. Aramaic. Ap. 94. III. 3. In Gr. = *Didymos* (John 11. 16).
 Thaddæus (or Lebbaeus as in Matt. 10. 3). He is the Judas of John 14. 22, both words having the same meaning = beloved child. Aramaic. Ap. 94. III. 3.
 Canaanite = Canaanæan or Zealot = one who regarded the presence of the Romans as treason against Jehovah.
 19 also betrayed Him = even delivered Him up.

3. -19-6. 6 (H³, p. 1388). TEACHING AND MIRACLES. (*Introversion.*)

H³ | R | 3. -19-4. 34. Teaching.
 S | 4. 35-5. 43. Miracles.
 R | 6. 1-6. Teaching.

3. -19-4. 34 (R, p. 1388). TEACHING. (*Extended Alternation.*)

R | T | 3. -19. Place. In the house.
 U | 3. 20. Concourse.
 V | 3. 21-33. The Lord with friends and enemies.
 T | 4. 1-. Place. By the seaside.
 U | 4. -1. Concourse.
 V | 4. 2-34. The Lord with His disciples.

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

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

V | W | Y | h | 21-. His kinsfolk. Hearing report.
 i | -21-. Their setting out. Object.
 Z | -21. Their disparagement of Him.
 X | j | 22-. First charge. } The Scribes:
 k | -22. Second charge. } their charge.
 X | k | 23-27. Second charge. } The Lord:
 j | 28-30. First charge. } His reply.
 W | Y | i | 31-. Their arrival.
 h | -31, 32. His kinsfolk. Sending message.
 Z | 33-35. His disparagement of them.

21 friends = kinsfolk. "His brethren, and His mother" (see v. 31). went out = set out. they said = they were saying (Imperf. Tense): i. e. maintained (as we say). beside Himself = out of His senses. 22 scribes. Others also came, with hostile intent. Beelzebub. See note on Matt. 10. 25. by. Gr. *en*. Ap. 104. viii. 1. 23 said = began saying. in. Gr. *en*. Ap. 104. viii. 1. 24 if a kingdom, &c. Implying what experience shows (Ap. 118. 1. b). against. Gr. *epi*. Ap. 104. ix. 3. cannot = is not (Gr. *ou*. Ap. 105. I) able to. 26 if Satan, &c. Assuming such a case. Ap. 118. 2. a. rise up = hath risen up. hath an end. A Divine supplement. Occ. only in Mark.

A. D. 27

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

j (p. 1388)

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, "He hath an unclean spirit."

W Y i

31 There came then His brethren and His mother,

h

and, standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they said unto Him, "Behold, Thy mother and Thy brethren without seek for Thee."

Z

33 And He answered them, saying, "Who is My mother, or My brethren?"

34 And He looked round about on them which sat about Him, and said, "Behold My mother and My brethren!

35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother."

T

4 And He began again to teach by the sea side:

U

and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

V A C (p. 1389)

2 And He taught them many things by parables, and said unto them in His doctrine,

D l

3 "Hearken;

m

Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

27 No man can = No one is any wise able to. No. Gr. ou. Ap. 105. I. a = the. spoil = plunder.

goods = vessels (of gold or silver), &c.

28 Verily. See note on Matt. 5. 18.

sins. See Ap. 128. I. ii. 2, and note on Matt. 12. 31.

the sons of men. See note on v. 17.

29 against: i. e. ascribe the Holy Spirit's work, or Christ's work, to Satan. This is the unpardonable sin.

Gr. eis. Ap. 104. vi.

the Holy Ghost. Gr. pneuma. See Ap. 101. II. 3.

never = not (Gr. ou. Ap. 105. I) to the age (Gr. eis ton aïona). Ap. 151. II. A. ii. 4. b.

eternal. Gr. aïônios. Ap. 151. II. B. i.

damnation = judgment.

30 Because. This is the reason given.

31 His brethren and His mother: i. e. the kinsfolk of v. 21.

and. Note the Fig. Polysyndeton (Ap. 6), in vv. 31-35.

without. That they might more easily seize Him (v. 21).

32 sat = was sitting.

Behold. Fig. Asterismos. Ap. 6. Gr. idou. Ap. 133. I. 2.

34 looked round about = after casting His glance round. A Divine supplemental detail. Occ. only in Mark.

sat = were sitting. Behold. Gr. ide. Ap. 133. I. 3.

35 do = have done.

the will. Gr. to thelêma. See Ap. 102. 3.

God. Ap. 98. I. i. 1.

4. 1 And. Note the Fig. Polysyndeton (Ap. 6), in vv. 1-9.

again. He had taught there before. Cp. 3. 7-9.

by . . . side = beside. Gr. para. Ap. 104. xii. 3.

unto. Gr. pros. Ap. 104. xv. 3.

multitude = crowd.

into. Gr. eis. Ap. 104. vi. a = the.

in: i. e. in the ship on the sea. Gr. en. Ap. 104. viii.

by = toward: i. e. facing. Gr. pros. as "unto", above.

on = upon. Gr. epi. Ap. 104. ix. 1.

4. 2-34 (U, p. 1388). THE LORD WITH HIS DISCIPLES. (Alternation and Introversion.)

V A C | 2. Parabolic instruction.

D | 3-9. Parable. The Sower.

B | 10-25. Alone with disciples. Expounding.

A | D | 26-32. Parable. The Seeds.

C | 33, 34-. Parabolic instruction.

B | -34. Alone with disciples. Expounding.

2 taught = was teaching.

by = in. Gr. en. Ap. 104. viii. Not the same word as in vv. 31, 38.

doctrine = teaching.

4. 3-9 (D, above). PARABLE. THE SOWER. (Introversion.)

D | 1 | 3-. Call to hearken.

m | -3-8. The Parable.

t | 9. Call to hearken.

3 Behold. Fig. Asterismos (Ap. 6), for emphasis. Gr. idou. Ap. 133. I. 2.

there went out. This parable is repeated in Luke 8. 4

under different circumstances from those in Matt. 13. 3,

which accounts for the variation of wording. The

antecedents in Matthew and Mark are the visit of His

kinsfolk, 3. 31-34 (which is a consequent in Luke 8. 4).

The consequent in Matthew and Mark is the question of

the Twelve concerning others who asked the meaning.

In Luke the consequent is the question of the Twelve

as to its meaning (thus hearing it for the first time), followed by the visit of His kinsfolk. Why should not a parable be repeated several times? Why need they be identical? and why should not two accounts of the same be supplementary?

4 it came to pass. A Hebraism. as he sowed = in (Gr. en,

as in v. 2) his sowing. 5 on. Gr. epi. Ap. 104. ix. 3. Not the same word as in v. 8. stony ground =

the rocky (place understood). not. Gr. ou. Ap. 105. I. Not the same word as in v. 12. earth =

soil. Gr. gē. Ap. 129. 4. immediately. See note on 1. 12. because, &c. = on account of

its having. Gr. dia. Ap. 104. v. 2. no. Gr. mē. Ap. 105. II. Not the same word as in vv. 7, 17, 40.

6 when . . . was up = having risen. 7 among = into. Gr. eis. Ap. 104. vi. choked.

The Gr. sun, in sunmīgō, denotes suffocation by compression. it yielded no fruit. A Divine

supplement. Occ. only here. no. Gr. ou. Ap. 105. I. Not the same word as in v. 5, but the same

as in vv. 17, 40. 8 on = into. Gr. eis. Ap. 104. vi. good. Because prepared. ground.

Same word as "earth" in v. 5.

I
A. D. 27
B E n
(p. 1390)

9 And He said unto them, °“He that hath ears to hear, let him hear.”

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

11 And He said unto them, “Unto you it ° is given to ° know the ° mystery of ° the kingdom of God: but unto them ° that are without, all these things are ° done ¹ in parables:

o 12 ° That ° seeing they may ° see, and ° not ° perceive; and ° hearing they may ° hear, and ° not understand; lest at any time they should ° be converted, and their ° sins should ° be forgiven them.”

13 And He said unto them, ° “Know ye ⁵ not this parable? and how then will ye ¹¹ know all ° parables?

F 14 The sower soweth the ° word.

15 And these are they ¹ by the way ¹ side, where the ¹⁴ word is sown; but when they have heard, Satan cometh ⁵ immediately, and taketh away the ¹⁴ word that was sown ¹ in their hearts.

16 And these are they likewise which are sown ⁵ on stony ground; who, when they have heard the ¹⁴ word, ⁵ immediately receive it ° with gladness;

17 And have ⁷ no root ¹ in themselves, ° and so endure but for a time; afterward, when ° affliction or persecution ariseth ° for the ¹⁴ word’s sake, ⁵ immediately they ° are offended.

18 And these are they which are sown ⁷ among thorns; such as hear the ¹⁴ word,

19 And the ° cares of this ° world, and the deceitfulness of riches, and the lusts ° of other things entering in, ⁷ choke the ¹⁴ word, and it becometh unfruitful.

20 And these are they which are sown ⁵ on good ⁸ ground; such as hear the ¹⁴ word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.”

E n 21 And He said unto them, ° “Is ¹ a ° candle ° brought ° to be put ° under ¹ a ° bushel, or ° under ¹ a ° bed? ° and ⁵ not to be set ⁵ on ¹ a ° candlestick?

22 For there is ° nothing hid, which shall not be ° manifested; neither ° was any thing kept secret, but that ° it should come abroad.

o 23 ° If any man have ° ears to hear, ° let him hear.”

24 And He said unto them, ° “Take heed ° what ye hear: ° with what measure ye mete, it shall be measured ° to you: and unto you that hear ° shall more be given.

25 For he that hath, to him shall be given: and he that hath ⁵ not, ° from him shall be taken even that which he hath.”

D G p
q
(p. 1391)

26 And He said, ° “So is ¹¹ the kingdom of God, as ° if ° a man ° should cast ° seed ° into the ⁸ ground;

9 He that hath, &c. See Ap. 142.

4. 10-25 (B, p. 1389). ALONE WITH DISCIPLES. ANSWERING.

(Introversion and Alternation.)

B	E	n		10, 11.	Hearers.	Discrimination.
				o		12, 13. Hearing and not understanding.
				F		14-20. Interpretation of Parable.
E	n		21, 22.	Teachers.	Discrimination.	
				o		23-25. Hearing and understanding.

10 was = came to be.
they that were about Him . . . asked. Occ. only in Mark. Showing that this parable was spoken after that in Luke 8. See note on v. 3, above.

about = around. Gr. *peri*. Ap. 104. xiii. 3.
with = in conjunction with. Gr. *sun*. Ap. 104. xvi.
Not the same word as in vv. 16, 24, 30, 36.

11 is = hath been.
know = get to know. Gr. *ginōskō*. Ap. 132. I. ii.
Cp. 1 Cor. 2. 14. All the texts omit “to know” and read “has been given the secret” of the Kingdom, &c.
mystery = secret. Not before made known: i. e. its proclamation would be received only by a few.
the kingdom of God. See Ap. 114.

that are without = outside (that circle). Occ. only in Mark. Cp. 1 Cor. 5. 12, 13. 1 Thess. 4. 12. In Matt. “to them”, In Luke “to others”.

done = come to be (spoken).
12 That, &c. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1.

seeing . . . see. Fig. *Polyptōton* (Ap. 6). Gr. *blepō*. Ap. 133. I. 5.

not. Gr. *mē*. Ap. 105. II.
perceive = see. Ap. 133. 1.
hearing . . . hear. Fig. *Polyptōton*. Ap. 6.
be converted = return [to the Lord].

sins. Ap. 128. I. ii. 2.
be forgiven. See Isa. 6. 10.

13 Know ye not . . . ? = Have ye no intuitive knowledge of? Gr. *oida*. Ap. 132. I. i. A Divine supplement, here.

parables = the parables.
14 word. Gr. *logos*. See note on 9. 32.
16 with gladness. This effect of thus hearing has the “immediate” ending described in v. 17.

with = in association with. Gr. *meta*. Ap. 104. xi. 1.
17 and . . . for a time = but are temporary.
affliction = tribulation.

for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2.
are offended = stumble. The stumbling is as immediate as the “gladness” of v. 16.

19 cares = anxieties.
world = age. Gr. *aiōn*. Ap. 129. 2.
of = concerning. Gr. *peri*. Ap. 104. xiii. 3.

21 Is . . . brought = Doth . . . come. Fig. *Prosopopoeia*. Ap. 6.

candle = the lamp. Gr. *luchnos*. Ap. 130. 4.
to be put = in order to be placed.
under. Gr. *hupo*. Ap. 104. xviii. 3.
bushel = the measure.

bed. Gr. *klinē*. Not the same word as in 2. 4.
and not to be = [Is it] not [brought] in order that it may be.
candlestick = the lampstand.

22 nothing = not (Gr. *ou*. Ap. 105. I) anything.
manifested. Gr. *phaneroō*. Ap. 106. I. v.
was any thing kept secret = does a secret thing take place.

it should come abroad = it may come into (Gr. *eis*. Ap. 104. vi) [the] light (Ap. 130. 8).

23 If, &c. Assuming the hypothesis as a fact. Ap. 118. 2. a. 24 Take heed. Ap. 133. I. 5. what.
with. Gr. *en*. Ap. 104. viii. to you . . .

25 from. Gr. *apo*. Ap. 104. iv.

23 If, &c. Assuming the hypothesis as a fact. Ap. 118. 2. a. On the former occasion the Lord said “how” (Luke 8. 18). shall more be given = to you, and that with interest.

4. 26-32 [For Structure see next page].

26 So = Thus. if. A contingent hypothesis. Ap. 118. 1. b. a man. Gr. *anthrōpos*. Ap. 123. 1. should cast = should have cast. seed = the seed. into = upon. Gr. *epi*. Ap. 104. ix. 1.

A. D. 27 27 And ° should sleep, and rise night and day, and the seed should ° spring and ° grow up, he ° knoweth ° not how.

r 28 For the ° earth bringeth forth fruit ° of herself; first ° the blade, then ° the ear, after that ° the full corn ° in the ear.

(p. 1391) r 29 But when the fruit ° is brought forth, ° immediately he ° putteth in the sickle, because the harvest ° is come."

G p 30 And He said, "Whereunto shall we liken ° the kingdom of God? or ° with what ° comparison ° shall we compare it?"

q 31 It is like a grain of mustard seed, which, when it is sown ° in the ° earth, is less than all the seeds ° that be ° in the ° earth:

r 32 But when it is sown, it ° groweth up, and becometh greater than all herbs, and ° shooteth out great branches; so that the fowls of ° the air may lodge ° under the shadow of it."

C 33 And with many such parables ° spake He the ° word unto them, ° as they were able to hear it.

(p. 1389) 34 But without a parable ° spake He ° not unto them:

B and when they were alone, He ° expounded all things to His disciples.

S H L 35 ° And ° the same day, when the even was come, He saith unto them, "Let us pass over ° unto the other side."

(p. 1391) 36 And when they had sent away the ° multitude, they took Him even as He was ° in the ship. And there were ° also ° with Him ° other little ° ships.

M s 37 And there arose a great ° storm of wind, and the waves ° beat ° into the ship, so that it was now ° full.

38 And he was ° in the hinder part of the ship, ° asleep ° on ° a pillow:

t and they awake Him, and say unto Him, "Master, carest Thou ° not that we ° perish?"

s 39 And He arose, and ° rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there ° was a great calm.

t 40 And He said unto them, "Why are ye ° so fearful? how is it that ye have ° no faith?"

41 And they ° feared exceedingly, and said one ° to another, "What manner of Man is This, that even the wind and the sea obey Him?"

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

D	G	p	26-. The kingdom of God.	} The seed	
			q -26-28. Seeds. General.		} growing
			r 29. Fruit brought forth.		
G	p	q	30. The kingdom of God.	} The	
			q 31. Seed. Particular.		} mustard
			r 32. The tree grown up.		

27 should sleep, and rise. These Present Tenses, following the Past in v. 26, indicate the continued rising and sleeping after the seed was sown.

spring = sprout.
grow up = lengthen.
knoweth = has no intuitive knowledge. Gr. *oida*. Ap. 132. I. i.

28 of herself. Gr. *automatē* = automatically. The word occurs only here and Acts 12. 10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us". "God clothes the grass". The explanation is in 1 Cor. 3. 6, 7. the . . . the = a . . . a.
the full corn = full corn.

29 is brought forth = delivers itself up.
putteth in = sendeth forth. Gr. *apostellō*. Ap. 174. 1. Cp. John 4. 38.

30 comparison = parable.
shall we = are we to.

31 in = upon. Gr. *epi*. Ap. 104. ix. 1.
that be in the earth. } Divine supplements, here.
32 groweth up. }

shooteth out = makes.
the air = the heaven. Sing. See note on Matt. 6. 9, 10. Occ. only in Mark.

33 spake = was He speaking.
as they were able to hear. Occ. only in Mark.
34 expounded - kept expounding. Cp. Luke 24. 27 and 2 Pet. 1. 20.

4. 35-5. 43 (S, p. 1388). MIRACLES. (Introversion and Alternation.)

H	L	4. 35, 36. Departure to east side.
		M 4. 37-41. Miracle. Tempest stilled.
J	N	5. 1. Landing.
		O 5. 2-10. Miracle. Demoniac.
K	K	5. 11-13. The Swine. Demons.
		5. 14-17. The inhabitants.
J	N	5. 18-. Embarkation.
		O 5. -18-20. Miracle. Demoniac.
H	L	5. 21. Return to west side.
		M 5. 22-43. Miracles: Jairus' daughter, and Woman.

35 And the same day. This miracle is not the same as that recorded in Matt. 8. 23-27, but is the same as that in Luke 8. 22-25.

unto. Gr. *eis*. Ap. 104. vi.
36 also . . . ships = boats also. Occ. only in Mark.
other. Gr. pl. of *allos*. Ap. 124. 1.

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

M	s	37, 38-. Storm arising.
		t -38. Disciples alarmed.
		s 39. Storm calmed.
		t 40, 41. Disciples reproved.

37 storm = squall. The earlier storm in Matthew was caused by an earthquake (Gr. *seismos*). That storm was before the calling of the Twelve (Matt. 8. 24 and 10. 1). This storm was subsequent (cp. 3. 13). beat = were beating. Therefore an open boat. full = filling. In the earlier storm it was getting covered.

38 in = on. Gr. *epi*. Ap. 104. ix. 2. All the texts prefer Gr. *en* = in (Ap. 104. viii). asleep = sleeping (soundly). Ap. 171. 1. a pillow = the [wooden] seat [with its leathern covering or cushion]. Master = Teacher. Ap. 98. XIV. v. 1. perish = are perishing. 39 rebuked the wind first, and then the disciples, because the danger was greater. In the earlier storm, He rebuked the disciples first, and the storm after, for the opposite reason. was = became. 40 so = thus. 41 feared exceedingly = feared with a great fear. Fig. *Polyptōton*. Ap. 6. to. Gr. *pros*. Ap. 104. xv. 3. What manner of Man . . . ? = Who then is this One . . . ?

J N
(p. 1391)
A. D. 27
O u
(p. 1392)

5 And they came over °unto the other side of the sea, °into the country of the °Gadarenes.

2 And when He was come °out of the °ship, °immediately there °met Him °out of the tombs a °man °with an unclean °spirit,

3 Who had *his* °dwelling °among the tombs; and °no man could bind him, °no, not with chains:

4 °Because that he had been often bound with fetters

and chains,

and the chains had been plucked asunder ° by him,

and the fetters broken in pieces :

° neither could any *man* tame him.

5 And always, night and day, he was ° in the mountains, and ° in the tombs, ° crying, and cutting himself with stones.

6 But when he ° saw ° Jesus ° afar off, he ° ran and ° worshipped Him,

7 And ° cried with a loud voice, and said, ° "What have I to do with Thee, ° Jesus, Thou Son ° of the Most High ° God? I adjure Thee by ° God, that Thou torment me ° not."

8 For He said unto him, "Come ° out of the ° man, thou unclean ° spirit."

9 And He asked him, "What *is* thy name?" And he answered, saying, "My name *is* ° Legion : for we are many."

10 And he ° besought Him much that He would ° not send them away out of the country.

11 Now there was there ° nigh unto the mountains a great herd of swine feeding.

12 And all the ° devils ° besought Him, saying, "Send us ° into the swine, that we may enter ° into them."

13 And ° forthwith ° Jesus gave them leave.

And the unclean ° spirits went out, and entered ° into the swine: and the herd ° ran violently ° down a steep place ° into the sea, (they were about two thousand ;)

and were choked ° in the sea.

14 And they that fed the swine fled, and told *it* ° in the city, ° and ° in the country.

And they went out to ° see what it was that was ° done.

15 And they come ° to ° Jesus, and ° see him that was ° possessed with the devil, and had the ° legion, sitting, and ° clothed, and in his right mind: and they were ° afraid.

5. 1 unto. Gr. *eis*. Ap. 104. vi. into=unto. Gr. *eis*, as above.

Gadarenes. In the earlier miracle it was Gergesenes (Matt. 8. 28).

5. 2-10 (O, p. 1391). MIRACLE. THE DEMONIAK. (*Introversion.*)

O | u | 2. The meeting.

v | 3-. Abode. Among the tombs.

w | -3. None could bind him.

x | 4-. Fetters often used.

y | -4-. And chains also.

y | -4-. But chains broken.

x | -4-. Fetters broken in pieces.

w | -4. None could tame him.

v | 5. Abode. Among the tombs.

u | 6-10. The meeting.

2 out of. Gr. *ek*. Ap. 104. vii. ship=boat. immediately. See note on 1. 12.

met=confronted.

man. Gr. *anthrōpos*. Ap. 123. 1. In the earlier miracle there were "two men" (Matt. 8. 28).

with=in [the power of]. Gr. *en*. Ap. 104. viii. 1.

spirit. Gr. *pneuma*. See Ap. 101. II. 12.

3 dwelling. Gr. *katoikēsis*. A Divine supplement, here. among. Gr. *en*. Ap. 104. viii. 2.

no man . . . no, not=no one . . . not even. Gr. *oudeis* . . . *oude*. Compounds of *ou*. Ap. 105. I.

4 Because. Gr. *dia to*. Ap. 104. v. 2.

by. Gr. *hupo*. Ap. 104. xviii. 1.

neither could any man tame him = and no (Ap. 105. I) man was strong enough to master him.

5 in. Gr. *en*. Ap. 104. viii. crying=crying out.

5. 6-10 (u, above). THE MEETING. (*Introversion.*)

u | a | 6, 7. Worship.

b | 8. Unclean spirit. Command.

b | 9. Unclean spirit. Name.

a | 10. Prayer.

6 saw. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *vv.* 15, 31, 38. Jesus. Ap. 98. X.

afar off=from (Gr. *apo*. Ap. 104. iv) afar.

ran. The 1611 edition of the A.V. reads "came".

worshipped=did homage [by prostration]. Ap. 137. 1.

7 What, &c. A Hebraism. See note on 2 Sam. 16. 10.

of the Most High God. A Divine supplement, here. Demons knew Him, if the people were blinded.

God. Ap. 98. I. i. 1. not. Gr. *mē*. Ap. 105. II.

9 Legion. A Roman legion was about 6,000 men.

10 besought. Note the three prayers in this chapter: (1) the unclean spirits: Answer "Yes" (*vv.* 10, 12, 13); (2) the Gadarenes: Answer "Yes" (*v.* 17); (3) the healed man: Answer "No" (*vv.* 18, 19). "No" is often the most gracious answer to *our* prayers.

5. 11-13 (K, p. 1391). THE SWINE. (*Introversion.*)

K | c | 11. Swine feeding.

d | 12, 13-. The demons. Prayer made.

d | -13-. The demons. Prayer answered.

c | -13. Swine choked.

11 nigh unto=just at. Gr. *pros*. Ap. 104. xv. 3.

12 devils=demons. into. Gr. *eis*. Ap. 104. vi.

13 forthwith=immediately, as in *v.* 2.

ran violently=rushed.

down. Gr. *kata*. Ap. 104. x. 1.

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

K | e | 14-. Report of the swineherds.

f | -14, 15. Citizens. Observation made.

e | 16. Report of the hearers.

f | 17. Citizens. Prayer made.

14 in=to. Gr. *eis*. Ap. 104. vi. and=as well as. done=come to pass. **15** to. Gr. *pros*. Ap. 104. xv. 3. see=gaze upon. Gr. *theōreō*. Ap. 133. I. 11. possessed with the devil. Gr. *daimonizomai*.

clothed=provided with clothes. Cp. Luke 8. 27, where he had for a long time worn

none. Gr. *himatizomai*. Occ. only here and Luke 8. 35 in the N.T.; but is found in the *Papyri*, where an

apprentice is to be provided with clothes. afraid=alarmed.

^e (p. 1392) ^{A. D. 27} 16 And they that ⁶ saw it ^o told them how it befell to him that was ¹⁵ possessed with the devil, ¹⁴ and also ^o concerning the swine.

^f 17 And they began to ^o pray Him to depart ^o out of their ^o coasts.

^{JN} (p. 1391) ⁰ 18 And ^o when He was come ¹² into the ² ship, he that had been ¹⁵ possessed with the devil ¹⁷ prayed Him that he might be ^o with Him.

¹⁹ Howbeit ⁶ Jesus suffered him ^o not, but saith unto him, "Go ^o home ¹⁵ to thy friends, and tell them how great things ^o the Lord hath done for thee, and hath had compassion on thee."

²⁰ And he departed, and began to publish ⁵ in Decapolis how great things ⁶ Jesus had done for him: and all *men* did marvel.

^{HL} 21 And when ⁶ Jesus was passed over again ^o by ² ship ¹ unto the other side, ^o much people gathered ^o unto Him: and He was ^o nigh unto the sea.

^{MPg} (p. 1393) 22 And, ^o behold, there cometh one of the rulers of the ^o synagogue, ^o Jairus by name; and when he ⁶ saw Him, he fell ^o at His feet,

^h 23 And ¹⁰ besought Him greatly, saying, "My little daughter lieth at the point of death: *I pray Thee*, come and ^o lay Thy hands on her, ^o that she may be healed; and she shall live."

^{Qi} 24 And *Jesus* went ¹⁸ with him; and ²¹ much people ^o followed Him, and ^o thronged Him.

^k 25 And a certain woman, ^o which had an issue of blood twelve years,

²⁶ And had suffered many ^o things ^o of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

²⁷ When she had heard ^o of ⁶ Jesus, came ⁵ in the ^o press behind, and touched His garment.

²⁸ For she said, "If I may touch but His clothes, I shall be whole."

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

ⁱ 30 And ⁶ Jesus, ² immediately ^o knowing ⁵ in Himself ^o that virtue had gone ² out of Him, turned Him about ⁵ in the ²⁷ press, and said, "Who touched My clothes?"

³¹ And His disciples ^o said unto Him, "Thou ^o seest the ^o multitude thronging Thee, and sayest Thou, 'Who touched Me?'"

³² And He ^o looked round about to ⁶ see her that had done this thing.

^k 33 But the woman fearing and trembling, ^o knowing what was done in her, came and fell down before Him, and told Him all the truth.

^l 34 And He said unto her, "Daughter, thy faith hath ^o made thee ^o whole; go ¹⁴ in peace, and be whole ²⁹ of thy plague."

^{Pg} 35 While He ^o yet spake, there ^o came ^o from the ruler of the ²² synagogue's *house certain* which said, "Thy daughter is dead: why troublest thou the ^o Master any further?"

^h 36 ^o As soon as ⁶ Jesus ^o heard the word that

¹⁶ told = detailed.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

¹⁷ pray. See note on "besought", v. 10, and cp. v. 18.

out of = away from. Gr. *apo*. Ap. 104. iv. coasts = borders.

¹⁸ when He was come = while He was in [the act of] embarking.

with. Gr. *meta*. Ap. 104. xi. 1.

¹⁹ not. Gr. *ou*. Ap. 105. I.

home = to (Ap. 104. vi) thy house.

the Lord. Ap. 98. VI. i. a. 1. A. b.

²¹ by ship = in (Gr. *en*. Ap. 104. viii) the ship.

much people = a vast crowd.

unto. Gr. *epi*. Ap. 104. ix. 3.

nigh unto = beside. Gr. *para*. Ap. 104. xii. 3.

5. 22-43 (M, p. 1391). MIRACLES.

(Alternations.)

M	P	g		22. Jairus.	} The Woman.
				h 23. His assurance expressed.	
				Q i 24. The throng.	
				k 25-28. The Woman's action.	
				l 29. The Lord. Miracle.	
				i 30-32. The throng.	
				k 33. The Woman's confession.	
				l 34. The Lord. Approval.	
				P g 35. Jairus. Messengers from house.	
				h 36. His encouragement received.	
Q	m		37. Those accompanying. Apostles.	} Jairus's daughter.	
			n 38, 39-. Into the house.		
			o -39. The Lord. Declaration.		
			p 40-. Derision.		
			m -40-. Those accompanying. Relations.		
			n -40. Into the chamber.		
			o 41, 42-. The Lord. Miracle.		
			p -42, 43. Astonishment.		

²² behold. Fig. *Asterismos*. Ap. 6.

synagogue. Ap. 120. I.

Jairus. The Jair of the O.T. See Num. 32. 41. Deut.

3. 14. Judg. 10. 3. Est. 2. 5. 1 Chron. 20. 5.

at. Gr. *pros*. Ap. 104. xv. 3.

²³ My little daughter. The Dim. only in Mark.

lay Thy hands, &c. For this action, cp. 6. 5; 7. 32;

8. 23, 25; 16. 18. Acts 9. 17; 28. 8. Heb. 6. 2.

that = so that.

²⁴ followed = was following.

thronged = were thronging.

²⁵ which had = being in (Gr. *en*. Ap. 104. viii).

²⁶ things = treatments.

of = under (Gr. *hupo*. Ap. 104. xviii. 1) many physicians.

²⁷ of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

press = crowd.

²⁸ If, &c. Expressing a contingency. Ap. 118. I. b.

²⁹ straightway = immediately. See note on 1. 12.

felt = knew [by Divine power]. Gr. *ginōskō*. Ap. 132.

I. ii. of = from. Gr. *apo*. Ap. 104. iv.

³⁰ knowing = perceiving thereupon. Gr. *epiginōskō*.

Ap. 132. I. iii.

that virtue = that [inherent] power (Ap. 172. 1) from

Him had gone forth.

³¹ said = kept saying.

seest. Gr. *blepō*. Ap. 133. I. 5.

multitude = crowd.

³² looked = was looking.

³³ knowing = knowing [intuitively]. Gr. *oida*. Ap.

132. I. i.

³⁴ made . . . whole = saved. Gr. *sōzō*.

³⁵ yet spake = was yet speaking.

came = come.

from = away from. Gr. *apo*. Ap. 104. iv.

Master = Teacher. Ap. 98. XIV. v. 3.

³⁶ As soon as = Immediately. See note on 1. 12.

heard. T Tr. A WH R (not Syr.) read *parakousas*

(instead of *akousas*, which A translates "overheard").

A. D. 27 was spoken, He saith unto the ruler of the²² synagogue, "Be⁷ not afraid, only ° believe."

Q m 37 And He ° suffered no man to follow Him, (p. 1393) save Peter, and James, and John the brother of James.

n 38 And He cometh ° to the house of the ruler of the²² synagogue, and¹⁵ seeth the tumult, and them that wept and ° wailed greatly.

o 39 And when He was come in, He saith unto them, "Why make ye this ado, and weep? the ° damsel ° is¹⁹ not dead, but ° sleepeth."

p 40 And they ° laughed Him to scorn.

m But when He had ° put them all out, He taketh the father and the mother of the³⁹ damsel, and them that were¹⁸ with Him,

n and entereth in where the⁵⁹ damsel was lying.

o 41 And He took the³⁹ damsel by the hand, and said unto her, ° "Talitha cumi;" which is, being interpreted, ° "Damsel, I say unto thee, arise."

o 42 And²⁹ straightway the⁴¹ damsel arose, and ° walked; for she was of the age of twelve years.

p And they were ° astonished with a great ° astonishment.

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

R R q 6 And He went out from thence, and came (p. 1394) ° into His own ° country; and His disciples follow Him.

r 2 And when the sabbath day was come, He began to teach ° in the synagogue :

S s and many hearing Him were astonished, saying, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such ° mighty works are ° wrought ° by his hands ?

t 3 Is ° not This ° the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are ° not His sisters here ° with us? "

s And they ° were offended ° at Him.

R q 4 But ° Jesus said unto them, ° "A prophet is³ not without honour, ° but² in his own¹ country, and ° among his own kin, and² in his own house."

r 5 And He ° could there do no² mighty work, ° save that He laid his hands upon a few ° sick folk, and healed them.

o 6 And He ° marvelled ° because of their unbelief. And He went round about the villages, teaching.

J³ T W u 7 And He ° called unto Him the twelve, (p. 1395) and began to send them forth by ° two and two;

v and gave them ° power over unclean ° spirits ;

X w 8 And ° commanded them that they should

believe = go on believing.

37 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one.

38 to. Gr. *eis*, as in v. 1.

wailed. Crying *al-a-lai*, *al-a-lai*, from the Greek verb *atalazō*. Jewish mourning cries. Occ. elsewhere only in 1 Cor. 13. 1.

39 damsel = child. Ap. 108. v.

is not dead = has not died.

sleepeth. Gr. *katheudō*. See notes on 1 Thess. 4. 13 and 5. 6. Ap. 171. 1.

40 laughed Him to scorn = began laughing at Him. put them all out. He acted, as well as spoke, with "authority".

41 Talitha cumi. Aramaic (Ap. 94. III. 3). Talitha = Aramaic *ṭālithā'* (= maid. Lat. *puella*) *kūmī* (Imperat. of *kūm*) = arise. Occ. only here. Not "got from Peter", but from the Holy Spirit. Ap. 94. III. 3.

Damsel. Gr. *korasion*. Found only here, and v. 42; 6. 22, 28, and Matt. 9. 24, 25; 14. 11. Not the same word as in vv. 39, 40, 41-. See Ap. 108. ix.

42 walked = began walking.

astonished... astonishment. Fig. *Polyptōton* (Ap. 6), for emphasis. See Gen. 26. 28. Gr. *existēmi* = to be put out [of one's mind]. Noun, *ekstasis*; hence, Eng. *ecstasy* = entrancement, implying bewilderment. See 16. 8. Luke 5. 26. Acts 3. 10. Used of a trance, Acts 10. 10; 11. 5; 22. 17. Hence, Eng. entrancement.

43 straitly = much. no. Gr. *mē*. Ap. 105. II. know = get to know. See Ap. 132. I. ii.

6. 1-6 (R, p. 1388). TEACHING.
(Introversion and Alternation.)

R | R | q | 1. His own country.
r | 2-. Teaching. (Positive.)
S | s | -2. Astonished.
t | 3-. His kindred.
s | -3. Stumbled.

R | q | 4. His own country.
r | 5, 6. Mighty works. (Negative.)

1 into. Gr. *eis*. Ap. 104. vi. Not the same as v. 53. His own country = His native country: i. e. Galilee, Ap. 169. This was His second visit (Matt. 13. 54) country. Gr. *patris*.

2 in. Gr. *en*. Ap. 104. viii. 1. Not the same word as in vv. 8, 25, 55.

mighty works = miracles. One of the renderings of *dunamis* (pl.). Ap. 172. 1.

wrought = come to pass.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

3 not. Gr. *ou*. Ap. 105. 1. Not the same word as in vv. 9, 11, 34, 50.

the carpenter = the workman. Such terms used only by His rejecters. Occ. only here and Matt. 13. 55. with. Gr. *pros*. Ap. 104. xv. 3.

were offended = stumbled. Gr. *scandalizō*.

at = in. Gr. *en*. Ap. 104. viii. 1.

4 Jesus. Ap. 98. X.

A prophet, &c. Fig. *Paræmia*. Ap. 6.

but = except.

among. Gr. *en*. Ap. 104. viii. 2.

5 could there do no = was not (as in v. 3) able to do any there. Nazareth saw most of the Lord, but profited least. Ap. 169.

save = except.

sick = infirm.

6 marvelled because of, &c. Occ. only in Mark. because of = on account of. Gr. *dia*. Ap. 104. v. 2.

6. 7-30 [For Structure see next page].

7 called. The 1611 edition of the A. V. reads "calletth". two and two. Gr. *duo duo*. Modern critics object that it is not good Greek to repeat the cardinal number for a distributive numeral. But it is found in Aeschylus and Sophocles, and in the *Oxyrhynchus Papyri* (Nos. 121 and 886). See Deissmann's *Light*, pp. 124, 125.

power = authority. Ap. 172. 5.

spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 12.

8 commanded = charged. See Matt. 10. 5, &c.

A. D. 27 ° take nothing ° for their journey, save a ° staff only; ° no ° scrip, ° no bread, ° no ° money ° in their ° purse:
 9 But be shod with sandals; and ° not put on two coats.

x 10 And He said unto them, ° “In what place soever ye enter ¹ into an house, there abide till ye depart ° from that place.

X x 11 And ° whosoever shall ⁹ not receive you, nor hear you,
 w when ye depart thence, ° shake off the dust under your feet ⁸ for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah ² in the day of judgment, than for that city.”

W u 12 And they went out, and ° preached that men should ° repent.

v 13 And they cast out many ° devils, and ° anointed with oil many that were ⁵ sick, and healed them.

U 14 And king ° Herod heard of Him; (for His name was spread abroad;) and he said, that John the Baptist ° was risen ° from ° the dead, and ° therefore ² mighty works do shew forth themselves ² in him.

V 15 Others ° said, That it is ° Elias. And others ° said, That it is a prophet, or as one of the prophets.

V 16 But when ¹⁴ Herod heard thereof, he said, “It is John, whom § beheaded: he is risen ¹⁴ from the dead.”

U Y y 17 For ¹⁴ Herod himself had sent forth and laid hold upon John,
 z and bound him ² in ° prison ° for Herodias' sake, his brother Philip's wife: for he had married her.
 18 For John ° had said unto Herod, “It is ³ not lawful for thee to have thy brother's wife.”

Z a 19 Therefore Herodias ° had a quarrel against him, and ° would have killed him; but she ⁶ could ³ not:

b 20 For ¹⁴ Herod feared John, ° knowing that he was a just man and an holy, and ° observed him; and when he heard him, he ° did many things, ° and heard him gladly.

Z b 21 And ° when a ° convenient day was come, that ¹⁴ Herod on his ° birthday made a supper to his ° lords, ° high captains, and ° chief estates of Galilee;
 22 And when the daughter of ° the said Herodias came in, and danced, and pleased ¹⁴ Herod and them that sat with him, the king said unto the ° damsel, “Ask of me whatsoever thou ° wilt, and I will give it thee.”
 23 And he sware unto her, “Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.”

reading *ēporei* instead of *epoiei*. Not the Syr. was come = a convenient day being come, when, &c. birthday. The notice of the banquet and guests is a Divine supplement. lords = great men. Occ. only here, Rev. 6. 15, and 18. 23. chief estates = the first, or leading [men]. Herodias herself. damsel. Gr. *korasion*, as in 5. 41, 42.

6. 7-30 (J³, p. 1888). MISSION OF THE TWELVE BEGUN, AND JOHN'S ENDED. (Introversion and Alternation.)

J³ T | 7-13. Mission of the Twelve begun.
 U | 14. Herod hears of the Lord.
 V | 15. John. Opinion of others. } Mission of
 V | 16. John. Opinion of Herod. } John
 U | 17-29. Herod beheads John. } ended.
 T | 30. Mission of the Twelve reported.

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

T W | u | 7-. The Twelve called and sent.
 v | -7. Authority given.
 X | w | 8, 9. Journey: } Instructions.
 X | x | 10. Reception: }
 X | z | 11-. Rejection: }
 w | -11. Departure: }
 W | u | 12. The Twelve going and proclaiming.
 v | 13. Authority exercised.

8 take = take up (as luggage).
 for = with a view to. Gr. *eis*. Ap. 104. vi.
 staff. See note on Matt. 10. 10.
 no. Gr. *mē*. Ap. 105. II.
 scrip. See note on Matt. 10. 10.
 money. The only coins minted in Palestine then were copper. Cp. Matt. 10. 9 for a Divine supplement. in. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 2, 4, 11, 25, 27, 28, 29, 47, 48, 55, 56.
 purse = belt or girdle. Occ. only here, and in Matt. 3. 4; 10. 9, Mark 1. 6; 6. 8. Acts 21. 11. Rev. 1. 13; 15. 6.
 9 not. Gr. *mē*. Ap. 105. II.
 10 In what place soever = Wherever.
 from that place = thence.
 11 whosoever = whatever people.
 shake off. Fig. *Paromia*. Ap. 6.
 12 preached = proclaimed. See Ap. 121. 1.
 repent. See Ap. 111. I. 1.
 13 devils = demons.
 anointed with oil. Then a common practice. See Jas. 5. 14.
 14 Herod. See Ap. 109.
 was risen = had been raised.
 from - out from. Gr. *ek*. Ap. 104. vii. See Matt. 17. 9.
 the dead. No Art. See Ap. 139. 2.
 therefore = on account of (Ap. 104. v. 2) this.
 15 said = were saying.
 Elias = Elijah.

6. 17-29 (U, above). HEROD BEHEADS JOHN. (Introversions.)

U Y | y | 17-. Herod. Apprehension of John.
 z | -17, 18. Reason. For the sake of Herodias.
 Z | a | 19. Herodias's quarrel.
 | b | 20. Her failure.
 Z | b | 21-23. Her opportunity.
 | a | 24, 25. Herodias's quarrel.
 Y | z | 26. Reason. For the sake of his promise.
 | y | 27-29. Herod. Execution of John.

17 prison = the prison.
 for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2.
 18 had said = kept saying.
 19 had a quarrel = kept cherishing a grudge.
 would have = was desiring to. See Ap. 102. 1.
 20 knowing. Gr. *oida*. Ap. 132. I. 1. Not the same as in vv. 33, 38.
 observed = kept him (John) safe [from her]: or, protected him; i.e. for the reason given. Occ. only here, and Matt. 9. 17. Luke 2. 19; 5. 38.
 did many things. T Trm. WH and R read “was at a loss [what to do]”, or hesitated, or was much perplexed, and = and [yet]. 21 when a convenient day
 convenient = opportune. Only in Mark, 22 the said Herodias = of
 high captains = chiliarchs (commanders of wilt. See Ap. 102. 1.

^a (p. 1395) A. D. 27 24 And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist."

25 And she came in ^ostraightway ^owith haste ^ounto the king, and asked, saying, ^o"I will that thou give me ^oby and by ^oin ^oa charger the head of John the Baptist."

^{Y z} 26 And the king ^owas ^oexceeding sorry; yet ¹⁷for his oath's sake, and for their sakes which sat with him, he ^owould ³not reject her.

^y 27 And ^oimmediately the king sent ^oan executioner, and commanded his head to be brought: and he went and beheaded him ²in the prison,

28 And brought his head ²⁵in ²⁶a charger, and gave it to the ²²damsel: and the ²²damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it ²in ^oa tomb.

^T 30 And the ^oapostles gathered themselves together ²⁵unto ⁴Jesus, and ^otold Him all things, both what they had done, and what they had taught.

^{H⁴ A¹ Y¹} (p. 1396) A. D. 28 31 And He said unto them, ^o"Come ^{pr} yourselves ^oapart ¹into a desert place, and rest a while:"

^{z¹} for there were many coming and going, and they had no leisure so much as to eat.

^{y²} 32 And they departed ¹into a desert place by ship privately.

^{z²} 33 And the ^opeople ^osaw them departing, and many ^oknew Him, and ran afoot thither ^oout of all cities, and outwent them, and came together ²⁵unto Him.

^{y³} 34 And ⁴Jesus, when He came out, ³³saw much people, and was moved with compassion ^otoward them, because they were as sheep ⁹not ^ohaving a shepherd: and He began to teach them many things.

^{B¹ C¹ c¹} 35 And when the day ^owas now far spent, His disciples came unto Him, and said, "This is a desert place, and now the time *is* ^ofar passed:

36 Send them away, that they may go ¹into the country round about, and into the villages, and ^obuy themselves bread: for they have ^onothing to eat."

^{d¹} 37 ^oHe answered and said unto them, ^o"Give ^{pe} them to eat."

^{c²} And they say unto Him, ^o"Shall we go and buy two hundred ^opennyworth of bread, and ^ogive them to eat?"

38 ³⁷He saith unto them, "How many loaves have ye? go and ³³see." And when they ^oknew, they say, "Five, and two fishes."

^{d²} 39 And He commanded them to make all sit down ^oby companies ^oupon the ^ogreen grass.

³⁷ He = But He. Give. This is the Lord's higher thought. Shall we go, &c. This question and Christ's answer are a Divine supplement only here. pennyworth. See Ap. 51. I. 4. ³⁸ knew = found out. Gr. *ginōskō*. Ap. 132. I. ii. ³⁹ by companies = in table-parties: i. e. arranged in three sides of a square, as in a Jewish or Roman dining-room; the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and of 100. Gr. *sumposia sumposia*. Fig. *Epizeuxis* (Ap. 6). upon. Gr. *epi*. Ap. 104. ix. 2.

25 straightway = immediately. See note on 1. 12. with. Gr. *meta*. Ap. 104. xi. with haste. Note how the opportunity was eagerly seized. See v. 19.

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same as in v. 23, but the same as in vv. 30, 33, 45, 48, 51. I will = I wish. See Ap. 102. 1.

by and by = instantly.

in = upon. Gr. *epi*. Ap. 104. ix. 2.

a charger = a large flat dish. See note on Matt. 14. 8, 11. ²⁶ was = became.

exceeding. This Divine supplement occurs only here. would not = was unwilling to. Ap. 102. 1.

²⁷ immediately. See note on 1. 12.

an executioner. Gr. *spekoulator*. Occ. only here. A Latin word (*speculator*) = a man who spies out; used of the Roman emperor's body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman customs.

²⁹ a tomb = the tomb. See note on Matt. 27. 60.

³⁰ apostles. First occurrence in Mark.

told = reported to.

6. 31—8. 30 (H⁴, p. 1383). TEACHING AND MIRACLES. (Repeated Alternation.)

^{H⁴} A¹ | 6. 31-34. Teaching. Multitudes.
B¹ | 6. 35-56. Miracles.
A² | 7. 1-23. Teaching. Pharisees.
B² | 7. 24-8. 9. Miracles.
A³ | 8. 10-21. Teaching. Pharisees.
B³ | 8. 22-26. Miracle.
A⁴ | 8. 27-30. Teaching. Disciples.

6. 31-34 (A¹, above). TEACHING. MULTITUDES. (Repeated Alternation.)

A¹ | y¹ | 31-. Concourse. Proposal.
z¹ | -31. Reason of Proposal.
y² | 32. Concourse. Proposal attempted.
z² | 33. Reason of Failure.
y³ | 34. Concourse. Teaching.

³¹ Come . . . apart. See note on "withdrew" (3. 7). ³³ people = crowds.

saw. Gr. *eidon*. Ap. 133. I. 1.

knew = recognised. Gr. *epiginōskō*. Ap. 132. I. iii.

out of = from. Gr. *apo*. Ap. 104. iv. Not the same word as in v. 54.

³⁴ toward = upon. Gr. *epi*. Ap. 104. ix. 2.

having = conscious of (not) having.

6. 35-56 (B¹, above). MIRACLES. (Alternations.)

B¹ | C¹ | 35-44. Miracle. Feeding the Five Thousand.
D¹ | a | 45. Departure.
b | 46, 47. Alone.
C² | 48-52. Miracle. Walking on the Sea.
D² | a | 53. Departure.
b | 54. Recognized.
C³ | 55, 56. Miracles. Mary.

6. 35-44 (C¹, above). MIRACLE. FEEDING THE FIVE THOUSAND. (Repeated Alternation.)

C¹ | c¹ | 35, 36. Disciples. "Send them away to buy."
d¹ | 37-. The Lord. "Give ye."
c² | -37, 38. Disciples. "Shall we buy?"
d² | 39-42. The Lord. "Gave them".
c³ | 43, 44. Disciples. Gathering up twelve baskets.

³⁵ was = had become already.

far passed = advanced.

³⁶ buy. This was their highest thought. Note the answer ("Give").

nothing = not (Ap. 105. I) anything.

Shall we go, &c. This question and Christ's answer are a Divine supplement only here. pennyworth. See Ap. 51. I. 4. ³⁸ knew = found out. Gr. *ginōskō*. Ap. 132. I. ii. ³⁹ by companies = in table-parties: i. e. arranged in three sides of a square, as in a Jewish or Roman dining-room; the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and of 100. Gr. *sumposia sumposia*. Fig. *Epizeuxis* (Ap. 6). upon. Gr. *epi*. Ap. 104. ix. 2.

A. D. 28

40 And they sat down ° in ranks, ° by hundreds, and ° by fifties.

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

42 And they did all eat, and were ° filled.

c³
(p. 1396)

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

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

D¹ a

45 And ²⁵straightway He constrained His disciples to get ¹ into the ° ship, and to go ° to the other side before ²⁵unto ° Bethsaida, while He sent away the people.

b

46 And when He had sent them away, He departed ¹ into ° a mountain ° to pray.

47 And when even was come, the ⁴⁵ship was ² in the midst of the sea, and He alone ° on the land.

C² e

48 And ° He ³³saw them ° toiling ² in rowing; for the wind was contrary unto them:

f

and ° about ° the fourth watch of the night He cometh ²⁵ unto them, walking ° upon the sea, and ° would have passed by them.

49 But when they ³³saw Him walking ⁴⁸ upon the sea, they supposed it had been ° a spirit, and cried out:

50 For ° they all ³³saw Him, and were troubled. And ²⁷immediately He ° talked ²⁵ with them, and saith unto them, "Be of good cheer: it is I; be ⁹ not afraid."

51 And He went up ²⁵ unto them ¹ into the ship;

e

and the wind ° ceased:

f

and they were ° sore amazed ² in themselves ° beyond measure, and wondered.

52 ° For they considered ³ not ° the miracle ° of the loaves: for their heart was ° hardened.

D² a

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

b

54 And when they were come ° out of the ⁴⁷ship, ²⁵straightway they ° knew Him,

C³

55 And ran through that whole region round about, and began to carry about ²⁵ in ° beds those that were sick, where they heard He was.

56 ° And whithersoever He entered, ¹ into villages, or cities, or ° country, they laid the sick ² in ° the streets, and ° besought Him that they might touch if it were but the ° border of His garment: and as many as touched Him were ° made whole.

A² E¹ g
(p. 1398)

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

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

h

(3 ° For the ¹ Pharisees, and all the Jews,

40 in ranks = in divisions (like garden beds). by. Gr. *ana*. Ap. 104. i. All the texts read *kata*. Ap. 104. x. 2.

41 looked up. Ap. 133. III. i. to = unto. Gr. *eis*. Ap. 104. vi.

heaven = the heaven. Sing. See Matt. 6. 9, 10. brake . . . gave. The former is the Aorist tense, recording the *instantaneous* act; the latter is the Imperfect tense, describing the *continuous* giving. This shows that the miraculous power was in the hands of Christ, between the breaking and the giving.

all. This is Divine supplement, only in Mark.

42 filled = satisfied. Cp. Matt. 5. 6.

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

of = from. Gr. *apo*. Ap. 104. iv.

of the fishes. Only mentioned here.

44 men. Gr. *anēr*. See Ap. 123. 2. Not generic, but lit. men (not women). See Matt. 14. 21.

45 ship = boat.

to = unto. Gr. *eis*. Ap. 104. vi (as in preceding clause).

Bethsaida. Ap. 94. III. 3, and Ap. 169.

46 a = the; denoting the well-known mountain.

to pray. See Ap. 134. I. 2.

47 on. Gr. *epi*. Ap. 104. ix. 1.

6. 48-52 (C², p. 1396). MIRACLE. WALKING ON THE SEA. (*Alternation*.)

C² | e | 48-. The wind contrary.

f | -48-51-. Miracle. Wrought.

e | -51-. The wind. Ceased.

f | -51, 52. Miracle. Effect.

48 He saw = He having seen. Ap. 133. I. 1.

toiling = distressed. Gr. *basanizō*, translated "torment" (5. 7. Matt. 8. 6, 28. Luke 8. 28. Rev. 9. 5; 11. 10; 14. 10; 20. 10. Cp. Matt. 4. 24).

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

the fourth watch. See Ap. 51. iv (18).

upon. Gr. *epi*. Ap. 104. ix. 1.

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

49 a spirit. Gr. *phantasma* = a phantom. Cp. Matt. 14. 26.

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

51 ceased = dropped. Cp. 4. 39.

sore = exceedingly.

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

hardened. Referring to the habitual state.

53 into = upon. Gr. *epi*. Ap. 104. ix. 3.

drew to the shore. A Divine supplement, here.

54 out of. Gr. *ek*. Ap. 104. vii.

knew = recognised. Ap. 132. I. iii. The result of 5. 20.

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

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

country = country places.

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

besought. Ap. 134. I. 6.

border. See Matt. 9. 20.

made whole = healed. Gr. *sozō* = to save. Cp. Luke 7. 10.

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

1 unto. Gr. *pros*. Ap. 104. xv. 3.

Pharisees. See Ap. 120. II.

from = away from. Gr. *apo*. Ap. 104. iv.

Jerusalem. Their head-quarters. Cp. Matt. 15. 1.

2 saw. Gr. *eidon*. Ap. 133. I. 1.

defiled = not ceremonially cleansed.

that is to say. Explanation for Gentile readers.

3 For, &c. Verses 3 and 4 are interposed by the Fig. *Parembolē* (Ap. 6).

A.D. 28

except they ° wash *their* hands ° oft, eat ° not, ° holding the tradition of the ° elders.

4 And ° when they come ¹ from the market, except they ° wash, they eat ° not. And many other things there be, which they have received to ° hold, as the ° washing of cups, and ° pots, brasen vessels, ° and of tables.)

(p. 1398)

5 Then the ¹ Pharisees and scribes asked Him, "Why walk ° not Thy disciples ° according to the tradition of the ° elders, but eat bread with unwashen hands?"

g

6 He answered and said unto them, "Well hath ° Esaias prophesied ° of you ° hypocrites, as ° it is written, ° 'This People honoureth Me with their lips, but their heart is far ° from Me. 7 Howbeit in vain do they ° worship Me, teaching for doctrines the ° commandments of ° men.'

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

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

10 For ° Moses said, ° 'Honour thy father and thy mother;' and, ° 'Whoso curseth father or mother, let him ° die the death:'

11 But ye say, ° 'If a ° man shall say to his father or mother, ° 'It is ° Corban, (that is to say, a gift), by whatsoever thou mightest be profited ° by me; ° he shall be free.'

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

13 ° Making ° the word of ° God ° of none effect through your tradition, which ° ye have delivered: and many such like things do ye."

E² i

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

k

15 There is nothing from without a ° man, that entering ° into him ° can defile him:

k

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

i

16 ° If any man have ears to hear, let him hear."

E³ F (p. 1399)

17 And when He was entered ¹⁵ into the ° house ¹ from the ¹⁴ people, ° His disciples ° asked Him ° concerning the parable.

7. 1-23 (A², p. 1396). TEACHING. PHARISEES. (Division.)

A² | E¹ | 1-13. Pharisees. Condemnation.
| E² | 14-16. People. Proclamation.
| E³ | 17-23. Disciples. Instruction.

7. 1-13 (E¹, above). PHARISEES. CONDEMNATION. (Introversion.)

E¹ | g | 1, 2. Cavil of Pharisees. Made.
| h | 3, 4. Their Question. Reason.
| h | 5. Their Question. Asked.
| g | 6-13. Cavil of Pharisees. Answered.

3 wash. Gr. *niptō*. Ap. 136. i. oft = diligently. Gr. *pugnē* = with the fist. T reads *pukna* = often. Syr. reads "carefully". not. Gr. *ou*. Ap. 105. I. holding = holding fast or firmly. Cp. Heb. 4. 14. Rev. 2. 25. Implying (here) determined adherence to. elders. Always denoting in the *Papyri* an official class, whether sacred or secular. 4 when they come. Fig. *Ellipsis* (absolute). Ap. 6. I. 1.

wash = wash themselves (ceremonially). Gr. *baptizō*. WH R marg. read *rhantizō* = sprinkle (ceremonially). See Ap. 136. vii and ix.

washing. The ceremonial cleansing effected by means of water (Num. 8. 6, 7). Gr. *baptismos* = the act of cleansing: not *baptisma* = the rite or ceremonial of baptism, which is the word in all the other passages, except v. 8, and Heb. 6. 2; 9. 10. See Ap. 115. II. i. and ii. pots. Gr. *vestēs*. A Latin word (*sextarius*); a pitcher of any kind, holding about a pint. and of tables = and of couches. So Syr.

5 according to. Gr. *kata*. Ap. 104. x. 2. 6 Esaias = Isaiah. See Ap. 79. I. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. hypocrites. The definition of the word follows. it is written - it standeth written. This People, &c. Quoted from Isa. 29. 13. See Ap. 107. I. 3.

7 worship. Gr. *sebomai*. Ap. 137. 2. commandments = injunctions. men. Gr. pl. of *anthrōpos*. Ap. 123. 1.

8 laying aside = having forsaken. Same word as in 1. 18, 20. God. Ap. 98. I. i. other. Gr. *allos*. Ap. 124. 1.

9 Full well. Same as "Well" in v. 6. reject = set aside. keep = observe.

10 Moses. See note on 1. 44. Honour, &c. Quoted from Ex. 20. 12; 21. 17. die the death = surely die.

11 If. The condition being purely hypothetical. See Ap. 118. 1 b.

Corban = a gift dedicated to God. A Divine supplement, giving the word and then translating it. See notes on Matt. 15. 5. Lev. 1. 2. Ezek. 40. 43.

by = from. Gr. *ek*. Ap. 104. vii. 13 Making . . . of none effect = Making void, or annulling. Cp. Matt. 15. 6.

the word of God. Notice the Lord's claim here for the Mosaic Law. Gr. *logos*. See note on 9. 32. ye have delivered. Note the Past Tense, thus identifying them with their forefathers. Cp. Matt. 23. 35, "ye slew".

7. 14-16 (E², above). PEOPLE. PROCLAMATION. (Introversion.)

i | 14. Call to hearken.
k | 15-. Defilement is not from without.
k | -15. Defilement is from within.
i | 16. Call to hearken.

14 people = crowd. every one of you = all. But there are many to-day who neither "hear" nor understand. 15 into. Gr. *eis*. Ap. 104. vi. can defile = is able to defile. of = away from. Gr. *apo*. Ap. 104. iv. 16 If any man = If any one. See Ap. 118. 2. a. and Ap. 142. Assuming the hypothesis, the result being yet unfulfilled. T WH R omit v. 16. Tr. and A put it in brackets. But the Structure requires it; and the Syr. has it.

7. 17-23 [For Structure see next page].

17 house. Supply the Ellipsis thus: "house [away] from". His disciples. The third of the three parties addressed in this chapter. See vv. 1, 14, 17. asked = began asking. concerning. Gr. *peri*. Ap. 104. xiii. 1, as in v. 6.

- G¹ 18 And He saith unto them, "Are ye ° so
(p. 1399) without understanding ° also? Do ye ° not
A. D. 28 perceive, that ° whatsoever thing from with-
out entereth ¹⁵ into the ⁷ man, it ° cannot defile
him ;
- m 19 Because it entereth ³ not ¹⁵ into his heart,
but ¹⁵ into the belly, and goeth out ¹⁵ into the
° draught," ° purging all meats ?
- G¹ 20 ° And He said, " That which ° cometh ° out
of the ⁷ man, that defileth the ⁷ man.
- m 21 For from within, ²⁰ out of the heart of
⁷ men, proceed ° evil ° thoughts, adulteries,
fornications, murders,
22 Thefts, ° covetousness, ° wickedness, ° de-
ceit, ° lasciviousness, an ° evil eye, ° blas-
phemy, ° pride, foolishness :
- F 23 All these ²² evil things ° come from within,
and defile the ⁷ man."
- B² H¹ 24 And from thence He arose, and ° went
¹⁵ into the borders of Tyre and Sidon, and
entered ¹⁵ into an house, and ° would have ° no
man ° know it : but He could ³ not be hid.
- J¹ n¹ 25 ° For a certain woman, whose ° young
daughter had an unclean ° spirit, heard ° of
Him, and came and fell ° at His feet :
26 ° The woman was a ° Greek, a ° Syrophe-
nician by nation ; and she ° besought Him that
He would cast forth ° the devil ²⁰ out of her
daughter.
- o¹ 27 But ° Jesus said unto her, ° " Let the
° children first be filled : for it is ³ not ° meet to
take the ° children's bread, and to cast it unto
the ° dogs."
- n² 28 And she ° answered and said unto Him,
" Yes, ° Lord : yet the ²⁷ dogs ° under the table
eat ¹⁵ of the ° children's crumbs."
- o² 29 ° And He said unto her, ° " For this saying
go thy way ; ²⁶ the devil is gone ²⁰ out of thy
daughter."
- n³ 30 And when she was come ° to her house,
she found ²⁶ the devil ° gone out, and ° her
daughter ° laid ° upon the bed.
- H¹ 31 And again, departing ° from the ° coasts of
Tyre and Sidon, He came ¹ unto the sea of
° Galilee, through the midst of the ° coasts of De-
capolis.

7. 17-23 (E³, p. 1398). DISCIPLES. INSTRUCTION.
(Introversion and Alternation.)

- E³ | F | 17. Question asked.
G | 1 | 18. Defilement is not from without.
m | 19. Reason.
G | l | 20. Defilement is from within.
m | 21, 22. Reason.
F | 23. Question answered.

18 so . . . also = even so.

whatsoever thing from without = all [counted un-
clean] from without.

cannot = is not (Ap. 105. I) able to.

19 draught = sewer. Syr. reads "digestive process".
purging all meats. Supply the Ellipsis thus (being
the Divine comment on the Lord's words): "[this He
said], making all meats clean", as in Acts 10. 15. The
Syr. reads "carrying off all that is eaten": making it
part of the Lord's parable.

20 And He said, &c. Note the Fig. *Epimonē*. Ap. 6.
cometh = issueth.

out of. Gr. *ek*. Ap. 104. vii.

21 evil. Ap. 128. III. 2. Note the Figure *Asyndeton*,
leading up to the climax in v. 23. Note that in the
Greek the first seven are plural, and the other six
singular. thoughts = reasonings.

22 covetousness = covetous desires.

wickedness = wickednesses. Ap. 128. II. 1.

deceit = guile.

lasciviousness = licentiousness.

evil. Ap. 128. III. 1.

evil eye. Fig. *Catachrēsis*. Ap. 6. Denoting envy,
which proceeds out of the heart.

blasphemy = evil speaking in general. Matt. 27. 39.
Rom. 3. 8 ; 14. 16. 1 Pet. 4. 4.

pride = haughtiness. Cp. Prov. 16. 5. Rom. 12. 16.
1 Tim. 3. 6.

23 come = issue. A Divine supplement, here.

7. 24-8. 9 (B², p. 1396). MIRACLES.
(Repeated Alternation.)

- B² | H¹ | 7. 24. Place.
J¹ | 7. 25-30. Miracle. Syrophenician Woman.
H² | 7. 31. Place.
J² | 7. 32-37. Miracle. Deaf and Dumb Man.
H³ | 8. 1. Time and Place.
J³ | 8. 2-9. Miracle. Feeding the Four Thousand.

24 went = went away. See note on "withdrew",
3. 7 ; 6. 31.

would = wished to. Ap. 102. 1.

no man = no one.

know = get to know. Gr. *ginōskō*. Ap. 132. I. ii.

7. 25-30 (J¹, above). MIRACLE. THE SYRO-
PHENICIAN WOMAN. (Repeated Alternation.)

- J¹ | n¹ | 25, 26. The Woman. Coming.
o¹ | 27. The Lord. Delay.
n² | 28. The Woman. Understanding.
o² | 29. The Lord. Healing.
n³ | 30. The Woman. Returning.

25 For, &c. Connect this with v. 24, as being an evidence why He could not be hid. young
daughter. Gr. *thugatrin* = little daughter (Dim.). See ch. 5. 23. spirit. Gr. *pneuma*. See
Ap. 101. II. 12. Cp. v. 26. at = towards. Gr. *pros*. Ap. 104. xv. 3. 26 The woman = But
(or Now) the woman. Greek = Gentile. Gr. *Hellenis*. Used in a general sense for non-Jewish.
Syrophenician. Phenicia in Syria, to distinguish it from Phenicia in North Africa (Libyo-
Phenicia). besought. Ap. 134. I. 3. Not the same word as in v. 32. the devil =
the demon : the spirit of v. 25. 27 Jesus. Ap. 98. X. Let the children first be filled.
This is a summary of Matt. 15. 23, 24, and a Divine supplement, here. children. Gr. Pl. of *teknon*.
See Ap. 108. i. Not the same word as in v. 28. meet = good. dogs = little or domestic dogs.
Gr. *kunarion*. Dim. of *kuōn*. Occ. only here and Matt. 15. 26, 27. These were not the pariah dogs of the
street, but domestic pets. 28 answered and said. See notes on Deut. 1. 41 and on Matt.
15. 26, &c. Lord. Ap. 98. VI. i. a. 3. B. under the table. A Divine supplement, here.
children's. See Ap. 108. v. Not the same word as in v. 27. 29 And, &c. Verses 29, 30 are a
Divine supplement, here. For = Because, or on account of. Gr. *dia*. Ap. 104. v. 2. 30 to = into.
Gr. *eis*. Ap. 104. vi. gone out : i. e. permanently (Perf. Tense). her = the. laid = thrown ;
by the convulsion. Cp. 1. 26 ; 9. 20. upon. Gr. *epi*. Ap. 104. ix. 1. 31 from = out of. Gr. *ek*.
Ap. 104. vii. coasts = borders. Galilee. See Ap. 169.

J¹ p (p. 1400) A. D. 28 **32** ° And they bring unto Him one that was ° deaf, and had an ° impediment in his speech; and they ° beseech Him to ° put His hand upon him.

q **33** And He took him aside ¹ from the ° multitude, and ° put His fingers ¹⁵ into his ears, ° and He spit, and touched his tongue;
34 And looking up ³⁰ to ° heaven, He ° sighed, and saith unto him, ° “Ephphatha,” that is, “Be opened.”

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

p **36** And He charged them that they should tell no man:

q but the more ⁵ he charged them, so much the more a great deal they ° published it;

37 And were beyond measure astonished, saying, “He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.”

H³ (p. 1399) **8** ° In those days the ° multitude being very ° great, and having ° nothing to eat, ° Jesus called His disciples unto Him, and saith unto them,

J³ r¹ (p. 1400) **2** “I have compassion ° on the ¹ multitude, because they have now been with Me three days, and have ° nothing to eat:

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

s¹ **4** And His disciples answered Him, “From whence can a man satisfy these *men* with bread here ° in the wilderness?”

r² **5** And He ° asked them, “How many loaves have ye?”

s² And they said, “Seven.”

r³ **6** And He commanded the ° people to sit down ° on the ground: and He took the seven loaves, and gave thanks, and ° brake, and ° gave to His disciples to set before *them*; and they did set *them* before the ° people.

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

s³ **8** So they did eat, and were filled: and they took up of the broken *meat* that was left seven ° baskets.

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

A³ K (p. 1400) **10** And ° straightway He entered ° into ° a ship ° with His disciples, and came ° into the parts of ° Dalmanutha.

L t **11** And the ° Pharisees came forth, and ° began to question with Him,

u seeking ° of Him ° a sign ° from ° heaven, tempting Him.

t **12** And He ° sighed deeply in His ° spirit, and saith, ° “Why doth this generation ° seek after ¹¹ a sign? ° verily I say unto you,

13. 5; 14. 19, 33, 65, 69, 71; 15. 8, 18. of. Gr. *para*. Gr. *apo*. Ap. 104. iv. heaven. Sing. See notes A Divine supplement, here. spirit. Gr. *pneuma*. See note on v. 17. seek = repeatedly seek.

7. 32-37 (J², p. 1399). MIRACLE. THE DEAF AND DUMB MAN. (*Repeated Alternation*.)

J² | p | 32. The people. Beseeching.

q | 33-35. Compliance.

p | 36-. The people. Enjoined.

q | -36, 37. Non-compliance, and astonishment.

32 And, &c. Vv. 32-37 are a Divine supplement, here. deaf . . . impediment. Not born deaf, and dumb in consequence; but the impediment may have come through subsequent deafness. He could speak, but with difficulty, through not being able to hear his own voice. Cp. v. 35.

beseech. Ap. 134. I. 6; not the same word as in v. 26. put=lay. Not the same word as in next verse.

33 multitude=crowd, same as “people” in v. 14.

put=thrust. Not the same word as in v. 32.

and. Note the Fig. *Polysyndeton* (Ap. 6), particularising each act.

34 heaven=the heaven. Sing. See note on Matt. 6. 9, 10. sighed=groaned.

Ephphatha. An Aramaic word. See Ap. 94. III. 3.

35 straightway=immediately. See note on 1. 10, 12. string=band. Not a physiological or technical expression, but the bond of demoniac influence which is thus indicated. The *Papyri* contain detailed prescriptions for “binding” a man; and cases are particularly common in which a man’s tongue is specially to be bound. See Prof. Deissmann’s *Light from the Ancient East*, pp. 306-310. The Lord alludes to this in Luke 13. 16.

loosed. The demoniac’s fetters were loosed, and the work of Satan was undone. spake=began speaking.

plain=correctly. Denoting the *fact* of articulation, not the words spoken.

36 published=kept proclaiming. See Ap. 121. 1.

8. 1 In. Gr. *en*. Ap. 104. viii. 1. multitude=crowd, as in 7. 33.

nothing=not (Gr. *mē*. Ap. 105. II) anything.

8. 2-9 (J³, p. 1399). MIRACLE. FEEDING THE FOUR THOUSAND. (*Repeated Alternation*.)

J³ | r¹ | 2, 3. The Lord. Compassion.

s¹ | 4. Disciples. Question.

r² | 5-. The Lord. Question.

s² | -5. Disciples. Answer.

r³ | 6, 7. The Lord. Miracle.

s³ | 8, 9. People. Filled.

2 on. Gr. *epi*. Ap. 104. ix. 3. nothing=not (Gr. *ou*. Ap. 105. I) anything.

3 if. An hypothetical condition. Ap. 118. 1. b. to=into. Gr. *eis*. Ap. 104. vi.

by=in. Gr. *en*. Ap. 104. viii. 1. divers, &c.=some of them are come from far. A Divine supplement, here.

4 in=on. Gr. *epi*. Ap. 104. ix. 1.

5 asked=began asking. **6** people=crowd. on=upon. Gr. *epi*. Ap. 104. ix. 1.

brake. See notes on Matt. 14. 19. Isa. 58. 7. gave=kept giving.

8 baskets. Gr. pl. of *spuris*, a large basket or hamper. Occ. only here and in v. 20, Matt. 15. 37; 16. 10; and Acts 9. 25.

9 four thousand. Matt. 15. 38 adds a Divine supplement: “beside women and children”.

8. 10-21 [For Structure see next page].

10 straightway. See notes on 1. 10, 12. into. Gr. *eis*. Ap. 104. vi. a ship=the boat.

with=in company with. Gr. *meta*. Ap. 104. xi. 1. Same word as in v. 14, 38. Not the same as in v. 34.

Dalmanutha. Ap. 169.

11 Pharisees. Ap. 120. II. began. The beginnings of things are very often thus emphasised in Mark. See 1. 1, 45; 4. 1; 5. 17, 20;

6. 2, 7, 34, 55; 8. 11, 31, 32; 10. 28, 32, 41, 47; 11. 15; 12. 1; Ap. 104. xiii. 1. a sign. Cp. Matt. 12. 38. from.

12 sighed deeply in His spirit. See Ap. 101. II. 9. Why, &c. Fig. *Erotēsis* (Ap. 6).

12 verily=indeed. See note on Matt. 5. 18.

u ° There shall no sign be given unto this generation.' "

A. D. 28 K 13 And He left them, and entering ¹⁰ into the (p. 1401) ¹⁰ship again departed ³ to the other side.

L v 14 ° Now the disciples had forgotten to take bread, ° neither had they ¹ in the ¹⁰ship ¹⁰ with them more than ° one loaf.

w 15 And He ° charged them, saying, " Take heed, beware ° of ° the leaven of the ¹¹ Pharisees, and of the leaven of ° Herod."

v 16 And they ° reasoned ° among themselves, saying, " It is because we have ° no bread."

w 17 And when ¹ Jesus ° knew it, He saith unto them, ° " Why reason ye, because ye have ¹⁶ no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 ° Having eyes, ° see ye ° not? and having ears, hear ye ° not? and do ye ° not remember? 19 When I brake the five loaves ° among ° five thousand, how many ° baskets full of fragments took ye up? " They say unto him, " Twelve." 20 " And ° when the seven ¹⁹ among ° four thousand, how many ° baskets full of fragments took ye up? " And they said, " Seven." 21 And He said unto them, ° " How is it that ye do ¹⁸ not understand? "

B³ M x 22 ° And He cometh ³ to ° Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

y 23 And He ° took the blind man by the hand, and led him ° out of the town;

N z and when He had spit ° on his eyes, and ° put His hands upon him, He ° asked him ° if he ¹⁸ saw ought.

a 24 And he ° looked up, and said, ° " I ¹⁸ see ° men as trees, walking."

N z 25 After that He ²³ put His hands again ° upon his eyes, and ° made him ²⁴ look up:

a and he was restored, and ° saw ° every man ° clearly.

M x 26 And He sent him away ³ to his house, saying,

y ° " Neither go ¹⁰ into the town, nor tell it to any ¹ in the town."

A⁴ b¹ (p. 1402) 27 And ¹ Jesus went out, and His disciples, ¹ into the towns of Cæsarea Philippi: and ³ by the way He asked His disciples, saying unto them, " Whom do ²⁴ men say ° that I am? "

8. 10-21 (A³, p. 1396). TEACHING. PHARISEES AND DISCIPLES. (Alternations.)

A³ K | 10. Departure to Dalmanutha.
 L | t | 11-. The Lord. Questioned.
 u | -11. Pharisees. Sign sought. } Phari-
 t | 12-. The Lord. Troubled. } sees.
 u | -12. Pharisees. Sign refused.
 K | 13. Return to the other side.
 L | v | 14. Disciples. Forgetfulness. } Disci-
 w | 15. Leaven. Warning. } ples.
 v | 16. Disciples. Reasoning.
 w | 17-21. Leaven. Instruction.

There shall no sign be, &c. = If there shall be a sign given, &c. A Heb. idiom; = ye will see a sign; but the sentence is left unfinished by the Fig. *Aposiopēsis* (Ap. 6). The word "if" implies that there is no doubt about it. See Ap. 118. 2. a. Cp. Gen. 21. 23. Deut. 1. 35. 1 Kings 1. 51.

14 Now, &c. See Matt. 16. 5, &c. neither had they = and they had not (Ap. 105. I). one loaf. A Divine supplement, here. 15 charged = was charging. of = [and keep away] from. Gr. *apo*. Ap. 104. iv. the leaven. Note the Fig. *Hypocatastasis* (Ap. 6), by which the word "doctrine" is implied. Cp. Matt. 16. 6. Herod. See 3. 6 and Ap. 109.

16 reasoned = were reasoning. among = one with (Gr. *pros*. Ap. 104. xv. 3) another. no. Gr. *ou*. Ap. 105. I. 17 knew. Ap. 132. I. ii.

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

18 Having eyes, &c. Quoted from Jer. 5. 21. see. Gr. *blepō*. Ap. 133. I. 5. not. Gr. *ou*. Ap. 105. I.

19 among = to; or [and gave] to. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16. five = the five. baskets. Gr. *kophinos* = a Jewish wicker travelling hand-basket, of a definite capacity. From this comes our Eng. "coffin". Occ. Matt. 14. 20; 16. 9. Mark 6. 43; 8. 19. Luke 9. 17. John 6. 13. Not the same word as in v. 20.

20 when = when [I brake]. Supply the Ellipsis from v. 19. four = the four. baskets. Gr. *spuris*, a large basket, or hamper. See note on v. 8, 19.

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

8. 22-26 (B³, p. 1396). MIRACLE. BLIND MAN. (Introversion and Alternation.)

B³ M | x | 22. Blind man brought.
 y | 23-. Town (Bethsaida) avoided.
 N | z | -23. First application.
 a | 24. Partial restoration.
 N | z | 25-. Second application.
 a | -25. Perfect restoration.
 M | x | 26-. Blind man dismissed.
 y | -26. Town (Bethsaida) to be avoided.

22 And He cometh, &c. This miracle is a Divine supplement in this Gospel. The second part of the Lord's ministry was drawing to a close. The proclamation of His Person was reaching a climax (vv. 27-30). Note the character of "this generation" brought out by the Fig. *Erotēsis* (Ap. 6) in vv. 12, 17, 18, 21; the unbelief of Bethsaida (Matt. 11. 21), is symbolized by this, the last miracle of that period, which that town was not allowed to witness or be told of. Note also the seeming difficulty and the two stages of the miracle, as though symbolic of vv. 17, 18. Bethsaida. Where most of His miracles had been wrought. A town on the west shore of Galilee. See Ap. 94. III. 3 and 169.

23 took = took hold of. (So Tyndale.) out of = outside of. on = into. Gr. *eis*. Ap. 104. vi. put = laid. asked = was asking. (Imperf.) if he saw = can you see . . . ? Present Tense. 24 looked up. Ap. 133. I. 6. I see men, &c. = I see the men [men they must be] for [I see them] as trees, walking. men. Gr. *anthrōpos*. Ap. 123. 1.

25 upon. Gr. *epi*. Ap. 104. ix. 3. made him look up. T Tr. A WH and R read "the man looked steadily". saw. Gr. *emblepō*. Ap. 133. I. 7. every man. L T Tr. A WH R read "everything". clearly = distinctly; implying at a distance. Gr. *tēlaugōs* (from *tēle*, far, as in our telescope, telegram, &c.).

26 Neither go, &c. Note the determination of the Lord not to give Bethsaida any further evidence.

8. 27-30 [For Structure see next page].

27 that I am. The second subject of the Lord's ministry (see the Structure on p. 1383 and Ap. 119), as to His Person, was thus brought to a conclusion; as in Matt. 16. 13-20.

c1 (p. 1402) A. D. 28 28 And they answered, "John the Baptist: but some say, Elias; and others, One of the prophets."

b2 29 And he saith unto them, "But whom say ye that I am?"

c2 And Peter answereth and saith unto Him, "Thou art the Christ."

b3 30 And He charged them that they should tell no man of Him.

FRX1Y d 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed,

e and after three days rise again.

Z 32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

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

Y d 34 And when He had called the people unto Him with His disciples also, He said unto them, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation;

e of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

9 And He said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till

8. 27-30 (A4, p. 1396). TEACHING. (Repeated Alternation.)

A4 b1 | 27. The Lord. Question: "Who say men?" c1 | 28. Disciples. Answer. b2 | 29-. The Lord. Question: "Who say ye?" c2 | -29. Disciples. Answer (Peter). b3 | 30. The Lord. Charge.

28 but some=and others. Gr. alloi. Ap. 124. 1. 29 he saith unto them=He was further saying. the Christ=the Messiah. Ap. 98. VIII and IX. 30 charged=strictly charged. This second subject of His ministry is thus closed. Sufficient testimony had been given to that generation, as to His Person. of=concerning. Gr. peri. Ap. 104. xiii. 1.

8. 31-10. 52 (F, p. 1881). THE THIRD PERIOD OF THE LORD'S MINISTRY: THE REJECTION OF THE KING. (Introversion and Alternations.)

F | O | R | 8. 31-9. 13. SUFFERINGS. First Announcement. S | 9. 14-29. Miracle. Demoniac. P | T | 9. 30-32. SUFFERINGS. Second Announcement. U | 9. 33-50. Discipleship. Q | V | 10. 1-12. Question. Pharisees. W | 10. 13-16. Discipleship. Q | V | 10. 17-25. Question. Rich young man. W | 10. 26-31. Discipleship. P | T | 10. 32-34. SUFFERINGS. Third Announcement. U | 10. 35-44. Discipleship. O | R | 10. 45. SUFFERINGS. Fourth Announcement. S | 10. 46-52. Miracle. Blind man.

8. 31-9. 13 (R, above). SUFFERINGS. FIRST ANNOUNCEMENT. (Division.) R | X1 | 8. 31-9. 1. Sufferings and glory. Foretold. X2 | 9. 2-10. Sufferings and glory. Foretold. X3 | 9. 11-13. Sufferings and glory. Explained.

8. 31-9. 1 (X1, above). SUFFERINGS AND GLORY. FORETOLD. (Introversion and Alternation.)

X1 | Y | d | 8. 31-. Sufferings. } His own. e | 8. -31. Glory. Z | 8. 32. Peter. Rebukes the Lord. Z | 8. 33. Peter. Rebuked by the Lord. Y | d | 8. 34-38-. Sufferings. } His disciples. e | 8. -38-9. 1. Glory.

31 He began. The third period and subject of His ministry: the rejection of Himself as King. See Ap. 119, and notes on Matt. 16. 21-28; Luke 24. 26. the Son of man. See Ap. 98. XVI.

must. For this necessity see Acts 3. 18. of. Gr. apo, as in v. 15. But all the texts read hypo=at the hands of. Ap. 104. xviii. 1. after. Gr. meta. Ap. 104. xi. 2. See Ap. 148. 32 openly: i.e. publicly: not as in John 2. 19-21, or John 8. 14, in the earlier portion of His ministry. rebuke=remonstrate with. 33 looked, &c.=saw (Ap. 183. I. 1) His disciples, who might easily have been led astray by Peter's remonstrance. Get thee behind, &c. Cp. Matt. 4. 10: regarding it as a Satanic temptation. savourest=mindest. God. Ap. 98. I. i. 1. 34 And when, &c. The Lord now speaks to all who follow Him. with=in association with. Gr. sun. Ap. 104. xvi. Not the same word as in vv. 10, 14, 38. will come=is willing to come. will. Gr. thelo. Ap. 102. 1. follow: i.e. habitually follow. 35 life. Gr. psuchē. Ap. 110. III. 1. But here correctly rendered "life". See v. 36. and the gospel's. A Divine supplement, here. 36 if he shall gain, &c. See Ap. 118. 1. b. world. Gr. kosmos. Ap. 129. 1. soul=life. Same word as "life" in v. 35. See Matt. 16. 26. 37 in exchange=[as] an equivalent. 38 Whosoever therefore=For whosoever. My words. Not of Christ only, but of His words. See note on 9. 32. this... generation. A Divine supplement, here. Note the frequent refs. to "this generation" as sinful above all others, and as being different from all others: vv. 12; 9. 19; 13. 30. See note on Matt. 11. 16. him also. The "also" must be after "the Son of man", not after "him". cometh=may have come. Father. See Ap. 98. III.

9. 1. said=continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 28; 23. 36; 24. 34. Verily=Amen. See note on Matt. 5. 18: not the same word as in v. 12. not=in no wise, or by no means. Gr. ou mā. Ap. 105. III. This solemn asseveration was not needed for being kept alive six days longer. It looked forward to the end of that age. till. Gr. eōs an. The Particle "an" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 3. 19-26 and cp. 28. 25, 26.

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

X² f (p. 1403) 2 And ° after six days ° Jesus taketh with Him Peter, and James, and John, and leadeth them up ° into an high mountain apart by themselves:

g and He was ° transfigured before them.

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

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

h 5 And Peter ° answered and said to ² Jesus, ° "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for ⁴ Moses, and one for ⁴ Elias."

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

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

g 8 And ° suddenly, when they had looked round about, they ¹ saw ³ no man any more, save ² Jesus only ° with themselves.

f 9 And as they ° came down ° from the mountain, He charged them that they should ° tell ° no man what things they had ¹ seen, till ° the Son of man ° were risen ° from ° the dead.

10 And they ° kept that saying ° with themselves, questioning one ³ with another what the rising ⁹ from ⁹ the dead ° should mean.

X³ A 11 And they asked Him, saying, ° "Why say the scribes that ⁴ Elias must ° first come?"

B i 12 And He answered and told them, ⁴ "Elias ° verily cometh ¹¹ first, and restoreth all things;

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

B i 13 But I say unto you,

k That ⁴ Elias ° is indeed ° come, and they ° have done unto him whatsoever they ° listed,

A as it is written ¹² of him."

S C 1 (p. 1404) 14 And when He came ° to His disciples, He ¹ saw a great ° multitude ° about them, and ° the scribes questioning with them.

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

16 And He asked the scribes, "What question ye ¹⁰ with them?"

m 17 And one ° of the ¹⁴ multitude ⁵ answered and

have seen = may have seen. Gr. *eidon*. Ap. 133. I. i. the kingdom of God. See Ap. 114.

come = actually come.

with = in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 4, 8, 10, 16, 19, 24.

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

X² f | 2-. Ascent. Disciples taken up.

g | -2-4. Vision. The Lord, Moses, and Elijah.

h | 5, 6. Voice of Peter.

h | 7. Voice of the Father.

g | 8. Vision ended. The Lord alone.

f | 9, 10. Descent. Disciples charged.

2 after. Gr. *meta*. Ap. 104. xi. 2. Exclusive reckoning. Cp. Luke 9. 2 (inclusive).

Jesus. See Ap. 98. X. into. Gr. *eis*. Ap. 104. vi. transfigured = transformed.

Gr. *metamorphōō*. To change the form or appearance. Occ. only here, Matt. 17. 2; Rom. 12. 2; and 2 Cor. 3. 18. Contrast *metaschematizōō*, to transfigure, change the figure, shape, mien, &c. (1 Cor. 4. 6. 2 Cor. 11. 13, 14, 15. Phil. 3. 21). See Ap. 149.

3 shining = gleaming. Gr. *stilbōō*. Occ. only here. snow. The whiteness of nature.

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

no. Gr. *ou*. Ap. 105. I.

on. Gr. *epi*. Ap. 104. ix. 1.

earth. Gr. *gē*. Ap. 129. 4.

can white them = is able to whiten them. The whiteness of art. 4 Elias = Elijah. Cp. Mal. 4. 4, 5.

with = together with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 8, 10, 19, 24, 50.

Moses. See note on 1. 44.

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

Master = Rabbi. Ap. 98. XIV. vii. Not the same word as in v. 17. 6 wist = knew. Gr. *oida*. Ap. 132. I. i.

not. Gr. *ou*. Ap. 105. I. Same word as in vv. 18, 28, 30, 37, 38, 40, 44, 46, 48. Not the same as in vv. 1, 39, 41.

7 them: i. e. Moses and Elijah.

out of = out from. Gr. *ek*. Ap. 104. vii.

My beloved Son = My Son, the beloved.

hear = hear ye. Cp. Deut. 18. 19.

8 suddenly. Gr. *exapina*. Occ. only here in N.T.

with = in company with. Gr. *meta*. Ap. 104. xi. 1.

9 came = were coming.

from = away from. Gr. *apo*. Ap. 104. iv.

tell = relate to. no man = no one.

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

were = should have.

from = out from. Gr. *ek*. Ap. 104. vii.

the dead. No Art. See Ap. 139. 2.

10 kept = laid hold of and kept.

with = to. Gr. *pros*. Ap. 104. xv. 3.

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

9. 11-13 (X³, p. 1402). SUFFERINGS AND GLORY. EXPLAINED. (*Introversion and Alternation*.)

X³ A | 11. What the Scribes were saying.

B | i | 12-. The Lord. Admission.

k | -12. Prophecy concerning Himself.

B | i | 13-. The Lord. Addition.

k | -13-. Prophecy concerning Elijah.

A | -13. What is written in the Scripture.

11 Why say the scribes . . . ? = The scribes say, &c. first. See Mal. 4. 5, 6. 12 verily = indeed.

Gr. *men*. Not the same as in v. 1. it is written = it standeth written.

Ap. 104. ix. 3. Not the same as in v. 17. must suffer. See note on 8. 31. 13 is . . . come =

has . . . come. have done = did. listed = desired, or liked. Gr. *thelōō*. Ap. 102. 1.

9. 14-29 [For Structure see next page].

14 to. Gr. *pros*. Ap. 104. xv. 3. multitude = crowd. about = around. Gr. *peri*. Ap. 104. xiii. 3. the scribes. This particularizing the scribes as questioners is a Divine supplement, here. 15 And, &c.: vv. 15 and 16 are also a Divine supplement, here. straightway. See notes on 1. 10, 12. people =

crowd. Same word as in v. 14. beheld = saw, as in v. 14. were greatly amazed. Gr. *ekthambeomai* = to be greatly astonished. Occ. only here; and 14. 33; 16. 5, 6. 17 of = from among. Gr. *ek*. Ap. 104. vii.

A. D. 28

said, "Master, I have brought ° unto Thee my son, which hath a dumb ° spirit;

18 And whosoever ° he taketh him, ° he teareth him: ° and he ° foameth, ° and ° gnasheth with his teeth, and pineth away: ° and I spake to Thy disciples that they should cast him out; ° and they ° could ° not."

D n¹
(p. 1404)

19 He ° answereth him, and saith, "O ° faithless ° generation, how long shall I be ° with you? how long shall I ° suffer you? bring him ° unto Me."

o¹

20 And they brought him ° unto Him: and ° when he ° saw Him, ° straightway the ° spirit ° tare him; and he fell ° on the ground, and ° wallowed ° foaming.

n²

21 ° And He asked his father, "How long is it ago since this came unto him?"

o²

And he said, "Of a child.

22 And oftentimes it hath cast him ° into the fire, and ° into the waters, ° to destroy him: but ° if Thou canst do any thing, have ° compassion ° on ° us, and help ° us."

n³

23 ° Jesus said unto him, "If thou canst ° believe, ° all things are possible to him that believeth."

o³

24 And ° straightway the father of ° the child ° cried out, ° and said ° with tears, ° "Lord, I believe; help Thou mine unbelief."

n⁴

25 When ° Jesus ° saw that the ° people came running together, He rebuked the ° foul ° spirit, saying unto him, "Thou dumb and deaf ° spirit, ° charge thee, come ° out of him, and enter no more ° into him."

26 And the spirit ° cried, and ° rent him sore, and came out of him: and he was ° as one ° dead; insomuch that many ° said, "He is dead."

27 But ° Jesus took him by the hand, and lifted him up; and he arose.

C l

28 And when He was come ° into ° the house, His disciples asked Him privately, "Why could ° not we cast ° him out?"

m

29 And He said unto them, "This kind can come forth ° by nothing, but ° by prayer ° and fasting."

P T
(p. 1402)

30 And they departed thence, and ° passed ° through Galilee; and He ° would ° not that any man should know it.

31 For ° He taught His disciples, and ° said unto them, "The Son of man ° is delivered ° into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day."

32 But they understood not that ° saying, and were afraid to ask Him.

U E G
(p. 1405)

33 ° And He came ° to Capernaum: and being ° in the house He asked them, "What was it that ye ° disputed ° among yourselves ° by the way?"

9. 14-29 (S, p. 1402). MIRACLE. DEMONIC.
(Introversion and Alternations.)

S C | l | 14-16. Inquiry by the Lord. Of the Scribes.
m | 17, 18. Inability of Disciples. Complaint.
D n¹ | 19. The Lord. Complaint and Command.
o¹ | 20. Father. Obedience.
n² | 21-. The Lord. Question.
o² | -21, 22. Father. Answer.
n³ | 23. The Lord. Question.
o³ | 24. Father. Answer.
n⁴ | 25-27. The Lord. Miracle.
C | l | 28. Inquiry by the Disciples. Of the Lord.
m | 29. Inability of Disciples. Explained.

Master=Teacher. Ap. 98. XIV. v. 1. Not the same word as in v. 5.

unto. Gr. *pros*. Ap. 104. xv. 3.

spirit. Gr. *pneuma*. Ap. 101. II. 12.

18 he taketh=it seizeth hold of.

he teareth him=it dasheth him down.

and. Note the Fig. *Polysyndeton*, Ap. 6, emphasizing each detail.

foameth = foameth [at the mouth].

gnasheth = grindeth. This and "pineth away" are a Divine supplement, here.

could not = had not [the] power to.

19 faithless = without faith; not treacherous, but unbelieving.

generation. See note on Matt. 11. 16.

suffer = bear with.

20 when he saw Him. A Divine supplement, here.

tare = convulsed.

wallowed foaming. These details are Divine supplements, here.

wallowed = began to roll about.

21 And He asked, &c. Vv. 21-27 are a Divine supplement, here. Of a child = From childhood.

22 to = in order to; or, that it might.

if Thou canst. No doubt is implied. See Ap. 118. 2. a. compassion. Relying on this rather than on the Lord's power.

on. Gr. *epi*. Ap. 104. ix. 3.

us. Note the tender sympathy of the father.

23 If thou canst. Note how the Lord gives back the father's question, with the same condition implied.

believe. Omitted by T Tr. [A] WH R; not by the Syr. all things. Fig. *Synecdoche* (Ap. 6). All things included in the promise.

24 the child. Gr. *paidion*. Ap. 108. v.

cried out. Inarticulate.

and said = began to say. Articulate.

Lord. Ap. 98. VI. i. a. 3. B. a.

25 foul = unclean. charge = command.

26 cried = cried out.

rent him = threw him into convulsions.

as one = as though. said, He is = said that he was.

28 the = a. him = it.

29 This kind. Showing that there are different kinds of spirits. by. Gr. *en*. Ap. 104. vi.

and fasting. Omitted by LT [Tr.] A WH R; not by the Syr.

30 passed through = were passing along through.

through: i. e. not through the cities, but passed along through Galilee past them. Gr. *dia*. Ap. 104. v. 1.

would = wished. Ap. 102. 1.

31 He taught = He began teaching (Imperf.). The continuation of 8. 31.

said unto them = said unto them that.

The Son of man. See Ap. 98. XVI. This was the second announcement. See the Structure, "T", p. 1402.

is = will be: or, is to be. Fig. *Heterōsis* (of Tense), Ap. 6.

32 saying. Gr. *rhēma* (the first time it is thus rendered). *Rhēma* denotes a word, saying, or sentence in its outward form, as made up of words (i. e. Parts of Speech): whereas *logos* denotes a word or saying as the expression of thought: hence, the thing spoken or written, the account, &c., given.

9. 33-50 [For Structure see next page].

33 And He came, &c. Vv. 33-35 a Divine supplement, here. to = into. Gr. *eis*. Ap. 104. vi. in.

Gr. *en*. Ap. 104. viii. Same as in vv. 36-, 41, 50; not the same as in vv. 37, 39, 42.

discussing. among. Gr. *pros*. Ap. 104. xv. 3.

H 34 But they held their peace: for ²⁹ by the
(p. 1405) way they ° had disputed ³³ among themselves,
A. D. 28 who *should* be the ° greatest.

F 35 And He ° sat down, and ° called the twelve,
and saith unto them, ° “If any man ° desire to
be first, *the same* ° shall be last of all, and
° servant of all.”

F 36 And He took a ²⁴ child, and set him ³³ in
the midst of them: and ° when He had taken
him in His arms, He said unto them,

37 “Whosoever shall receive one of such
²⁴ children ° in My name, receiveth Me: and
whosoever shall receive Me, receiveth ° not
Me, but Him That sent Me.”

E G 38 And ° John answered Him, saying,
¹⁷ “Master, we ° saw one casting out ° devils in
Thy name, and he followeth ° not us: and we
forbad him, because he followeth ° not us.”

H J P 39 But ² Jesus said, “Forbid him ° not: for
there is ° no man which shall do a miracle ³⁷ in
My name, that can lightly speak evil of Me.

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

q 41 For whosoever shall give you a cup of
water to drink ³³ in My name, because ° ye
belong to ° Christ, ¹ verily I say unto you, he
shall ° not lose his reward.

42 And whosoever ° shall offend one of *these*
little ones that ° believe in Me, it is ° better for
him ° that ° a millstone were hanged ¹⁴ about
his neck, and he were cast ² into the sea.

K¹ 43 And ° if thy hand ° offend thee, cut it off:
it is ⁴² better for thee to enter ² into ° life maimed,
than having two hands to go ² into ° hell, ² into
° the fire that never shall be quenched:

44 Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

K² 45 And ⁴³ if thy foot ° offend thee, cut it off:
it is better for thee to enter ° halt ² into ⁴³ life,
than having two feet to be cast ² into ⁴³ hell,
² into ⁴³ the fire that never shall be quenched:

46 Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

K³ 47 And ⁴³ if thine eye ° offend thee, pluck it out:
it is ⁴² better for thee to enter ² into ° the kingdom
of God with one eye, than having two eyes to
be cast ² into ° hell fire:

48 ° Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

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

50 Salt is good: ° but ⁴³ if the salt have ° lost
his saltness, ° wherewith will ye ° season it?

q Have salt ° in yourselves, and have peace
° one with another.”

Q V L 10 And He arose from thence, and cometh
(p. 1406) ° into the ° coasts of Judæa ° by the
° farther side of Jordan: and the ° people resort

the removal of the stumbling-block now, than to be altogether destroyed for ever. 50 but if, &c.
Fig. Paroemia (Ap. 6). lost his saltness = become saltless. wherewith = with (Gr. *en*. Ap.
104. viii) what. Cp. Matt. 5. 13; Luke 14. 34. season it? = restore it? in = within. Gr. *en* (Ap. 104. viii).
one with another = among (Gr. *en*. Ap. 104. viii) yourselves. This refers the whole of vv. 43-50 back to
vv. 34, 35; and shows that the stumbling-blocks mentioned in vv. 43-47 are the things that destroy peace
among brethren.

10. 1-12 [For Structure see next page].

1 into. Gr. *eis*. Ap. 104. vi.
farther side = other side.

coasts = confines, or borders.
people = crowds.

by. Gr. *dia*. Ap. 104. v. 1.

9. 33-50 (U, p. 1402). DISCIPLESHIP.
(Introversion and Alternation.)

U | E | G | 33. Event. Disciples. Disputing.
H | 34. Silence and Reason.
F | 35. Instruction.
F | 36, 37. Illustration.
E | G | 38. Event. A disciple rebuking.
H | 39-50. Speech. Answer and Reason.

34 had disputed = had been discussing.
greatest = greater.

35 sat down = took His seat (as Teacher).
called. Denoting solemnity in so doing.
If any man, &c. The condition is assumed as a fact.
Ap. 118. 2. a. desire. Gr. *thelō*. Ap. 102. 1.
shall be = will be.
servant. Gr. *diakonos*, a voluntary servant. Cp. Eng.
“deacon”.

36 when He had taken him in His arms. This
is all one verb (*enankalisamenos*), and occ. only here.

37 in. Gr. *epi*. Ap. 104. ix. 2.

38 John answered. His conscience was touched;
for he remembered what he had done, and confessed it.
devils = demons.

9. 39-50 (H, above). SPEECH. ANSWER AND
REASON. (Introversion and Alternation.)

H | J | p | 39, 40. General.
q | 41, 42. Particular.
K¹ | 43, 44. Hand. } Stumbling-blocks.
K² | 45, 46. Foot. }
K³ | 47, 48. Eye. }
J | p | 49, 50-. General.
q | -50. Particular.

39 not. Gr. *mē*. Ap. 105. II.

40 against. Gr. *kata*. Ap. 104. x. 1.
on our part = for (*huper* = on our behalf. Ap. 104.
xvii. 1) us.

41 ye belong to Christ = ye are Christ's.
Christ. Ap. 98. IX.

42 shall offend = shall have caused to stumble.
believe in. See Ap. 150. I. 1. v (i). better = good.
that - if. A simple hypothesis. Ap. 118. 2. a.
a millstone = a great millstone (turned by an ass).
Cp. Matt. 18. 6; Luke 17. 2. A Greek and Roman
punishment: not Jewish.

43 if. A contingent hypothesis. Ap. 118. 1. b.
offend = (constantly) cause thee to stumble. Not the
same word as in v. 42.

life. Gr. *zōē* (Ap. 170. 1). With Art.: i. e. into resurrec-
tion life, or life eternal. See note on Matt. 9. 18.
hell. Gr. *Geenna*. See Ap. 131. I.

the fire that never shall be quenched = the fire, the
unquenchable. Gr. *to pur to asbeston*. Cp. Matt. 3. 12.

44 worm. See Isa. 66. 24, and cp. Ex. 16. 20. Job 7. 5;
17. 14; 19. 26; 21. 26; 24. 20. Isa. 14. 11. This verse and
v. 46 are omitted by T [Tr.] WH B, not the Syriac.

45 halt = lame.

47 the kingdom of God. See Ap. 114.

hell fire = the *Geenna* of fire. See note on v. 43.

48 Where, &c. This is included in all the texts;
and is quoted from Isa. 66. 24.

49 every one shall be salted with fire. Occ. only
here in N.T.

every sacrifice, &c. Some texts omit this clause, but
not the Syr. Ref. to Pent. (Lev. 2. 13). This is intro-
duced by “For”, as a reason why the lesser (finite and
temporal) evil is “good” compared with the greater
(and final) evil. Every sacrifice is salted (to assist the
burning), Deut. 29. 23. It is better therefore to endure

A. D. 28
 M
 (p. 1406)
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 (p. 1407)
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unto Him again; and, as He was wont, He taught them again.

2 And the Pharisees came to Him, and asked Him,
 "Is it lawful for a man to put away his wife?" tempting Him.

3 And He answered and said unto them, "What did Moses command you?"

4 And they said, "Moses suffered to write a bill of divorcement, and to put her away."

5 And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder."

10 And in the house His disciples asked Him again of the same matter.

11 And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery."

13 And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.

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

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

16 And He took them up in His arms, put His hands upon them, and blessed them.

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?"

18 And Jesus said unto him, "Why callest thou Me good? there is none good but one, that is, God.

10. 1-12 (V, p. 1402). QUESTION. PHARISEES. (Introversion.)

V L | 1. The Lord. Teaching.
 M | 2-. Question of Pharisees.
 N | -2. Temptation.
 O | 3. What did Moses say?
 O | 4. What Moses said.
 N | 5-9. Confutation.
 M | 10. Question of Disciples.
 L | 11, 12. The Lord. Teaching.

unto. Gr. *pros*. Ap. 104. xv. 3.
 taught=began teaching.
 2 Pharisees. Ap. 120. II.
 Is it lawful...? =If it is lawful...? Putting the condition as a simple hypothesis. Ap. 118. 2. a. a man=a husband. Gr. *anēr*. Ap. 123. 2. Not the same word as in v. 7.
 3 answered and said. See note on Deut. 1. 41.
 Moses. See note on 1. 44. 4 suffered=allowed. a bill of divorcement. Ref. to Pent. (Deut. 24. 1). a bill. Gr. *biblion* (Dim.), a little book or scroll. Latin *libellus*, whence our "libel" = a written accusation.
 5 Jesus. Ap. 98. X.
 For=In view of. Gr. *pros*. Ap. 104. xv. Not the same word as in vv. 22, 27, 45.
 he wrote. See Ap. 47.
 you=for you. precept=(authoritative) mandate.
 6 from the beginning of the creation. Therefore there could have been no creation of "man" before Adam. See note on John 8. 44.
 God made them. Therefore no evolution. See Gen. 1. 27. God, &c. Ap. 98. 1. i. 1.
 7 For this cause, &c.=On account of this, &c. Quoted from Gen. 2. 24.
 a man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in v. 2.
 leave. Gr. *kataleipō*=to leave utterly, forsake. Not the same word as in v. 29. cleave=shall be joined.
 to. Gr. *pros*. Ap. 104. xv. 3. Same word as in v. 50. Not the same as in vv. 32-, 33, 46.
 8 twain = two. Anglo-Saxon *twegen* (=twain) is masc., *twā* is fem., and *twā*, or *tu*, is neut. So that "twain" is better, as the Masc. takes precedence of Fem. one = for, or unto. Gr. *eis*. Ap. 104. vi. Not "become one" (as R.V.); but=shall be, or stand for one flesh. no more=no longer. Gr. *ouketi*. Compound of *ou*. Ap. 105. I.
 9 What, &c. Regarding the two as one. The converse is true: what God hath divided, let not man join together. Note the bearing of this on 2 Tim. 2. 16. not. Gr. *mē*. Ap. 105. II.
 10 in. Gr. *en*. Ap. 104. viii. (All the texts read *eis*=into. Ap. 104. vi.) Same word as in vv. 21, 30, 32, 37, 52. Not the same as in v. 24.
 of=concerning. Gr. *peri*. Ap. 104. xiii. 1.
 11 shall=shall have.
 against. Gr. *epi*. Ap. 104. ix. 3.
 12 if a woman, &c. Condition being problematical,

because not acc. to Jewish law; it was Greek and Roman law. See Ap. 118. 1. b.

10. 13-16 (W, p. 1402). DISCIPLESHIP. CHILDREN BROUGHT. (Introversion.)

W r | 13-. Request. Made.
 s | -13. Rebuke of Disciples.
 s | 14, 15. Encouragement of the Lord.
 r | 16. Request. Complied with.

13 brought=were carrying. Imperf. tense: i. e. as He went on His way. children. Gr. *paidia*. Ap. 108. v. rebuked=were reprimanding. Imperf. tense: i. e. as they were successively brought. 14 much displeased=indignant. the kingdom of God. See Ap. 114.
 15 Verily. See note on Matt. 5. 18. not=by no means. See Ap. 105. III. therein=into (as in v. 1, &c.) it. 16 He took, &c.=He kept taking, &c. A Divine supplement, here. Cp. Matt. 19. 13 and Luke 18. 15. upon. Gr. *epi*. Ap. 104. ix. 3. blessed=kept blessing. The word occ. only here in the N.T. in this Tense.

10. 17-24 [For Structure see next page].

17 running=running up. A Divine supplement, here. kneeled=kneeling down. A Divine supplement, here. Master=Teacher. Ap. 98. XIV. v. what shall I do...? Ever the question of the natural man, from Gen. 4. 3 onward. eternal. Ap. 151. II. B. 1. life. Gr. *zōē*. Ap. 170. 1. 18 Why callest, &c...? Note the Fig. *Anteisagōgē*, Ap. 6. none. The 1611 edition of the A.V. reads "no man". Compound of Ap. 105. I.

Q v (p. 1407) A. D. 28
 w
 Q v
 w
 P u
 t
 W x
 y
 x
 y
 T a A. D. 29
 b

19 Thou °knowest °the commandments, °Do °not commit adultery, Do °not kill, Do °not steal, Do °not bear false witness, °Defraud °not, Honour thy father and mother.”

20 And he answered and said unto Him, 17 “Master, °all these have I °observed °from my youth.”

21 Then 5 Jesus ° beholding him ° loved him, and said unto him, “One thing thou lackest: go thy way, °sell whatsoever thou hast, and give to the poor, and thou shalt have treasure 10 in °heaven: and come, °take up the cross, and follow Me.”

22 And he was sad °at that saying, and went away grieved; for he had °great possessions.

23 And 5 Jesus looked round about, and saith unto His disciples, “How °hardly shall they that have riches enter 1 into 14 the kingdom of God!”

24 And the disciples were astonished 22 at His words. But 5 Jesus answereth again, and saith unto them, ° “Children, ° how hard is it for them that ° trust ° in riches to enter 1 into 14 the kingdom of God!

25 °It is easier for a camel to go ° through the eye of a needle, than for a rich man to enter 1 into 14 the kingdom of God.”

26 And they were astonished out of measure, saying ° among themselves, ° “Who then can be saved?”

27 And 5 Jesus looking upon them saith, ° “With ° men it is ° impossible, but ° not ° with 6 God: for with 6 God all things are possible.”

28 Then Peter ° began to say unto Him, ° “Lo, we have left all, and have followed Thee.”

29 And 5 Jesus answered and said, 15 “Verily I say unto you, There is 18 no man that hath ° left house, ° or brethren, or sisters, or father, or mother, or wife, or 24 children, or lands for My sake, and the gospel’s,

30 But he shall receive an hundredfold now 10 in this ° time, ° houses, ° and brethren, and sisters, and mothers, and 24 children, and lands, ° with persecutions; and 10 in ° the world to come 17 eternal 17 life.

31 But many that are first shall be last; and the last first.”

32 And they were in the way going up ° to Jerusalem; and 5 Jesus ° went before them: and they ° were amazed; and as they followed, they were afraid.

And He ° took ° again the twelve, and began to tell them what things should happen unto Him,

10. 17-24 (V, p. 1402). QUESTION. THE RICH YOUNG MAN. (Introversion and Alternation.)

V | P | t | 17. Question of one to the Lord.
 u | 18. Question of the Lord.
 Q | v | 19. Answer of the Lord. “Do all.”
 w | 20. Young man. Response.
 Q | v | 21. Answer of the Lord. Do these.
 w | 22. Young man. Effect.
 P | u | 23. Comment of the Lord.
 t | 24. Answer of the Lord to Disciples.

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

Do not, &c. Quoted from Deut. 5. 17-20.

Defraud not. This is a summary of what precedes. Cp. Rom. 13. 7-10.

20 all these. Not so. The command which follows convicts him of a breach of the tenth. observed = been on my guard against. from. Gr. ek. Ap. 104. vii.

21 beholding = looking upon, as in v. 27. Gr. *emblepō*. Ap. 133. I. loved. Gr. *agapaō*. Ap. 135. 1. sell, &c. This was the tenth commandment. This command was suitable for the period prior to the rejection of the kingdom (see v. 23), for the King Himself was present, and what could any of His subjects lack? Cp. Ps. 145. 13-16.

heaven. Sing. See note on Matt. 6. 9, 10.

take up the cross. [L] T Tr. WH R omit these words.

22 at = upon [hearing]. Gr. *epi*. Ap. 104. ix. 2. great = many.

23 hardly = difficultly. Because of their own reluctance to part with riches: not from denial of God’s mercy.

24 Children. Gr. pl. of *teknon*. Ap. 108. I. how hard, &c. = how difficult: or, how hard [a struggle] it is, &c.

trust in = rely upon. Referring to feeling rather than to faith.

in = upon. Gr. *epi*. Ap. 104. ix. 2.

25 It is easier, &c. See notes on Matt. 19. 24. through. Gr. *dia*. Ap. 104. v. 1.

10. 26-31 (W, p. 1402). DISCIPLESHIP. (Alternation.)

W | x | 26. Disciples. Question: “Who?” asked.
 y | 27. The Lord. Answer: Possible and Impossible.
 x | 28. Disciples. Question: [What?] (implied).
 y | 29-31. The Lord’s Answer.

26 among = to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 43.

Who then . . . ? Expressing astonishment. Fig. *erotēsis*.

27 With. Gr. *para*. Ap. 104. xii. 2. men. Ap. 123. 1. impossible. See Matt. 19. 26. not. Gr. *ou*. Ap. 105. I.

28 began. See note on 1. 1. Lo. Fig. *Asterismos*. Ap. 6.

29 left. Gr. *aphiēmi* = to leave behind, let go, disregard. Not the same word as in v. 7.

30 time = season. houses, &c. These details are a Divine supplement, here. and. Note the Fig. *Poly syndeton*. Ap. 6. with = in association with (Gr. *meta*. Ap. 104. xi. 1). with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. *aiōn*). See Ap. 129. 2 and 151. II. A. i. 3.

10. 32-34 (T, p. 1402). SUFFERINGS. THIRD ANNOUNCEMENT. (Alternation.)

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

32 to = unto. Gr. *eis*. Ap. 104. vi. went = was going on. were amazed. This sudden awe is a Divine supplement, here. took = took aside. again. This was the third announcement of His sufferings. For the others see 8. 31; 9. 31; and 10. 45.

^a (p. 1407) A.D. 29 33 Saying, ° "Behold, we ° go up ³² to Jerusalem; ° and ° the Son of man shall be delivered unto the chief priests, and unto the scribes;

^b ° and they shall ° condemn Him to death, ° and shall ° deliver Him to the Gentiles:

34 ° And they shall ° mock Him, ° and shall scourge Him, ° and shall spit upon Him, ° and shall kill Him: ° and ° the third day He shall rise again."

^{U c¹} (p. 1408) 35 And James and John, ° the sons of Zebedee, come unto Him, saying, ¹⁷ "Master, we ° would that Thou shouldst do for us whatsoever we shall ° desire."

^{d¹} 36 And He said unto them, "What ³⁵ would ye that I should do for you?"

^{c²} 37 They said unto Him, "Grant unto us that we may ° sit, one ° on Thy right hand, and the other ° on Thy left hand, ¹⁰ in ° Thy glory."

^{d²} 38 But ⁵ Jesus said unto them, "Ye know ²⁷ not what ye ask: ° can ye drink of ° the cup that I drink of? and be baptized with ° the baptism that I am baptized with?"

^{c³} 39 And they said unto Him, ° "We can."

^{d³} And ⁵ Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit ³⁷ on My right hand and ³⁷ on My left hand is ²⁷ not Mine to give; ° but *it shall be given to them* for whom it is prepared."

^{c⁴} 41 And when the ten heard *it*, they began to be ° much displeased ° with James and John.

^{d⁴} 42 But ⁵ Jesus called them *to Him*, and saith unto them, ° "Ye know that they which are ° accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it ²⁷ not be ° among you: but whosoever ° will ° be great ° among you, shall be your ° minister:

44 And whosoever of you ⁴³ will ⁴³ be the ° chiefest, shall be ° servant of all.

^{O R} (p. 1402) 45 For even ³³ the Son of man came ²⁷ not ° to be ministered unto, but to minister, ° and to give His ° life a ransom ° for many."

^{S e} (p. 1408) 46 And they came ³² to ° Jericho: and ° as He went out ° of Jericho with His disciples and a great number of people, ° blind ° Bartimæus, the son of Timæus, ° sat ° by the highway side begging.

^f 47 And when he heard that it was ⁵ Jesus of Nazareth, he began to cry out, and say, ⁵ "Jesus, Thou ° Son of David, have ° mercy on me."

48 And many ° charged him that he should hold his peace: but he ° cried the more a great deal, "Thou ⁴⁷ Son of David, have ⁴⁷ mercy on me."

had left "two" (not beggars) who sat by the wayside. See Ap. 152. of=from. Gr. *apo*. Ap. 104. iv. blind. The wonder is, not that there were four, but that there were only four. Blindness and eye-diseases are very common in the East; said to be one in five. Bartimæus. Aramaic for "son of Timæus", as explained. See Ap. 94. III. 3. sat=was sitting. by=beside. Gr. *para*. Ap. 104. xii. 3. 47 Son of David. See Ap. 98. XVIII. and note on Matt. 15. 22. mercy=pity. 48 charged him, &c.=were reprimanding him, and told him to hold his tongue. cried=kept crying.

33 Behold. Fig. *Asterismos* (Ap. 6), for emphasis. go up = are going up.

and. Fig. *Polysyndeton*. Ap. 6. the Son of man. See Ap. 98. XVI. condemn. Gr. *katakrinō*. Ap. 122. 7.

34 And. Fig. *Polysyndeton*, continued. mock Him. This is a Divine supplement, here. the third day. See Ap. 144, 148, and 156.

10. 35-44 (U, p. 1402). DISCIPLESHIP. (Repeated Alternation.)

U | c¹ | 35. Disciples. Request of Two.
d¹ | 36. The Lord. Inquiry.
c² | 37. Disciples. Definition by the Two.
d² | 38. The Lord. Answer and Question.
c³ | 39-. Disciples. Answer of the Two.
d³ | -39, 40. The Lord. Answer. Non-compliance.
c⁴ | 41. Disciples. The Ten. Indignation.
d⁴ | 42. The Lord. Teaching and Illustration.

35 the sons = the [two] sons.

would = desire. Gr. *thelō*. Ap. 102. 1.

desire = ask. Ap. 134. I. 4. 37 sit = sit (in state). on = at. Gr. *ek*. Ap. 104. vii.

Thy glory. Wondrous faith, coming immediately after the third announcement of His sufferings and resurrection. It was not a "Jewish notion" that the kingdom which had been proclaimed was a grand reality. It was a revealed truth.

38 can ye drink . . . ? = are ye able to drink . . . ? the cup. Denoting the inward sufferings. Cp. Matt. 26. 39.

the baptism. Denoting the outward suffering.

39 We can = We are able. And they were able, by grace. James (Acts 12. 2); and John, if, according to tradition, he died in boiling oil.

40 but, &c. = but it is theirs for whom it is already prepared. Cp. Matt. 20. 23.

41 much displeased = indignant. with = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 27, 30.

42 Ye know. Gr. *oida*. Ap. 132. I. 1.

accounted to rule = deemed rulers.

43 among. Gr. *en*. Ap. 104. viii. 2. Not the same word as in *v.* 26. will = desires. Gr. *thelō*. Ap. 102. 1.

be = to become.

minister. Gr. *diakonos*, a free servant. Not the same word as in *v.* 44. Cp. 9. 35. 44 chiefest = first.

servant = bondsman. Not the same word as in *v.* 43. Note the Fig. *Epitasis*. Ap. 6.

45 to be ministered unto = to be served. Gr. *diakonizō*.

and to give. This is the fourth announcement of His sufferings. See the Structure *F*, p. 1402.

life = soul. See Ap. 110. III. 1.

for = instead of. Gr. *anti*. Ap. 104. ii.

10. 46-52 (S, p. 1402). MIRACLE. BLIND MAN. (Introversion.)

S | e | 46. Blind man sitting by the way.

f | 47, 48. Request for healing.

g | 49-. Command.

h | -49-. Encouragement from the Lord.

h | -49-. Encouragement from the people.

g | 50. Obedience.

f | 51, 52-. Compliance and healing.

e | -52. Blind man following in the way.

46 Jericho. This is the second mention in N.T. Cp. Matt. 20. 29, the first. Over 100,000 inhabitants (acc. to Epiphanius, Bishop of Cyprus, 368-403. Works: vol. i. 702).

as He went out = as He was going out. The three cases of healing here were: (1) as He drew near (Luke 18. 35); (2) "as He was going out"; and (3) after He

g 49 And ⁵Jesus ^ostood still, and ^ocommanded him to be called.
 (p. 1408)
 A. D. 29 h And they call the blind man, saying unto him, "Be of good ^ocomfort, rise; He calleth thee."
 g 50 And he, ^ocasting away his garment, rose, and came ⁷to ⁵Jesus.
 f 51 And ⁵Jesus answered and said unto him, "What ^owilt thou that I should do ^ounto thee?" The blind man said unto Him, ^o"Lord, that I might ^oreceive my sight."
 e 52 And ⁵Jesus said unto him, "Go thy way; thy faith hath ^omade thee whole."

E R¹ S¹ i 11 ^oAnd when they ^ocame nigh ^oto Jerusalem, ^ounto ^oBethphage and Bethany, ^oat the mount of Olives, He ^osendeth forth two of His ^odisciples,

k 2 And saith unto them, "Go your way ^ointo the village ^oover against you; and ^oas soon as ye be entered ^ointo it, ye shall find a ^ocolt tied, ^owhereon ^onever ^oman sat; loose him, and ^obring him.
 3 And ^oif any man say unto you, 'Why do ye this?' say ye that ^othe Lord hath need of him; and ^ostraightway he will send him hither."

k 4 And they went their way, and found ^othe ²colt tied ^oby ^othe door without ^oin ^oa place where two ways met; and they loose him.
 5 And certain of them that stood there said unto them, ^o"What do ye, loosing ^othe ²colt?"
 6 And they said unto them even as ^oJesus had commanded: and they let them go.

i 7 And they ^obrought the ²colt ^oto ⁵Jesus, and cast their garments on ^ohim; and He sat ^oupon ^ohim.

T¹ I 8 And many spread their garments ^oin the way; and others ^ocut down ^obranches ^ooff the trees, and strawed them ^oin the way.
 (p. 1410)

m 9 And they that went before, and they that followed, cried, saying, ^o"Hosanna; Blessed is He That cometh ^oin the name of ^othe LORD:

sixth day before the Passover) was unexpected (Matt. 21. 10, 11). This was prepared for (John 12. 12, 13), disciples. Not apostles. 2 into. Gr. eis. Ap. 104. vi. over against=below and opposite (katenanti). At the former entry it was apenanti=right opposite (Matt. 21. 2). as soon as=immediately. See notes on 1. 10, 12. colt tied. At the former entry "an ass tied and a colt with her" (Matt. 21. 2). An untamed colt submits to the Lord. Not so His People to whom He was coming (John 1. 11). whereon.=upon (Gr. epi. Ap. 104. ix. 3) which. never man=no one (Gr. oudeis. See Ap. 105. I) of men. man. Gr. anthrōpos. Ap. 128. 1. bring him=lead it. 3 if any man=if any one. The contingency being probable. See Ap. 118. 1. b. The same word as in vv. 31, 32; not the same as in vv. 13, 25, 26. the Lord. Ap. 98. VI. i. a. 2. A. a. straightway. See note on 1. 12. 4 the=a. According to all the texts. by=at. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 28, 29, 33. in=on, or upon. Gr. epi. Ap. 104. ix. 1. a place where two ways met=in that quarter [where the Lord had said]. Gr. amphōdos. The regular word in the Papyri to denote the "quarter" or part (Lat. vicus) of a city. Occ. only here in N.T. But Codex Bezae (Cambridge), cent. 5 or 6, adds (in Acts 19. 28) after "wrath", "running into that quarter". 5 What do ye...? =What are you doing? 6 Jesus. Ap. 98. X. 7 brought=led. to. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 1, 13, 15. him=it. upon. Gr. epi. Ap. 104. ix. 2.

11. 8-11- [For Structure see next page].

8 in=on. Gr. eis. Ap. 104. vi. Matthew and Luke have "in". Gr. en. Ap. 104. viii. cut=were cutting. branches off. The 1611 edition of the A.V. reads "branches of". branches. Matthew, Mark, and John have each a different word. Each is a Divine supplement to the other two. All three were cut and cast. Matthew, pl. of klados=branches; Mark, pl. of stōibas=litter, made of leaves from the fields (occ. only here); John 12. 13, has pl. of baion=palm branches. off=out of. Gr. ek. Ap. 104. vii. in=on. Gr. eis. Ap. 104. vi. 9 Hosanna, &c. Quoted from Ps. 118. 25, 26. See note on Matt. 21. 9. in. Gr. en. Ap. 104. viii. the LORD. Ap. 98. VI. i. a. 1. B. a.

49 stood still=stopped. commanded him, &c. Note the differences with the other cases. See Ap. 152. comfort=courage. 50 casting away=casting aside. Cp. Rom. 11. 16. 51 wilt=desirest, as in vv. 43, 44. unto=for. (Dat. case.) Lord. Rabboni. Cp. Ap. 98. XIV. viii. Aram. for "my Master", as in John 20. 16. See Ap. 94. III. 3. receive=regain. 52 made thee whole=saved thee. immediately. See notes on 1. 10, 12. Jesus=Him. According to all the texts, and Syr. the way. Towards Jerusalem. Cp. v. 32.

11. 1-14. 25 (E, p. 1381). THE FOURTH PERIOD OF THE LORD'S MINISTRY. REJECTION OF THE KINGDOM. (Repeated Introversions.)

E R¹ S¹ | S¹ | 11. 1-7. Bethphage. Arrival. Without. T¹ | 11. 8-11-. In Jerusalem. En-try. T² | 11. -11-. In the Temple. Ob-servation. S² | 11. -11. Bethany. Arrival. Without. R² | S³ | 11. 12-14. Bethany. Return from. With-out. T³ | 11. 15-. In Jerusalem. T⁴ | 11. -15-18. In the Temple. } Within. Cleansing. S⁴ | 11. 19. Out of the City. Bethany. With-out. R³ | S⁵ | 11. 20-26. Bethany. Return from. With-out. T⁵ | 11. 27-. In Jerusalem. T⁶ | 11. -27-12. 44. In the Temple. } Within. S⁶ | 13. 1-14. 26. Return to Bethany.

11. 1-7 (S¹, above). BETHPHAGE. ARRIVAL (Introversion.)

S¹ | i | 1. The Two Disciples. Mission. k | 2, 3. Command. k | 4-6. Obedience. i | 7. The Two Disciples. Return.

1 And=And [on the morrow]. Cp. John 12. 12. came nigh=drew near; from Bethany to the boundary of Bethphage and Bethany, which were quite distinct. Cp. Luke 19. 29, and John 12. 12-19. to... unto. Gr. eis. Ap. 104. vi. Bethphage. Aramaic. Ap. 94. III. 3. Now Kefr et Tōr. at=towards. Gr. pros. Ap. 104. xv. 3. sendeth forth, &c. Gr. apostello (at the first entry, poreuomai=Go forward. Matt. 21. 6). This was on the fourth day before the Passover, and is not parallel with Matt. 21. 1-17. This is the second entry, from Bethany (not from Bethphage). The former (on the

m (p. 1410) A. D. 29 10 Blessed be ° the kingdom of our father David, that cometh ° in the name of ° the LORD: ° Hosanna ° in the highest."

l T2 (p. 1409) 11 And ° Jesus entered ° into Jerusalem, and ° into the ° temple: and ° when He had looked round about upon all things,

S2 and ° now the eventide was come, He went out ° unto Bethany ° with the twelve.

R2 S3 12th Nisan 12 And on the morrow, when they were come ° from Bethany, He was hungry:

13 And ° seeing ° a fig tree afar off ° having leaves, He ° came, ° if haply He might find any thing thereon: (and ° when He came ° to it, He found nothing but leaves); for ° the time of figs was ° not yet.

14 And ° Jesus ° answered and said unto it, ° "No man eat fruit ° of thee hereafter ° for ever." And ° His disciples heard it.

T3 15 And they come ° to Jerusalem:

T4 n (p. 1410) and ° Jesus went ° into the ° temple, and ° began ° to cast out them that sold and bought ° in the ° temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 ° And would ° not suffer that any man should carry ° any ° vessel ° through the ° temple.

o 17 And He taught, saying unto them, ° "Is it ° not written, 'My house shall be called ° of all ° nations the house of ° prayer? °

o but ye have made it a den of ° thieves.'

n 18 And the scribes and chief priests heard it, and ° sought how they might destroy Him: for they feared Him because all the people was astonished ° at His ° doctrine.

S1 19 And when even was come, He ° went ° out of the city.

R3 S3 p 13th Nisan 20 ° And ° in the morning, as they passed by, they ° saw the fig tree dried up ° from the roots.

q 21 And Peter calling to remembrance saith unto Him, ° "Master, ° behold, the fig tree which Thou cursedst is ° withered away."

r 22 And ° Jesus ° answering saith unto them, ° "Have faith in ° God.

q 23 For ° verily I say unto you, That whosoever shall say unto ° this mountain, 'Be thou

21. 13; 26. 55. John 10. 1, 8. Not kleptēs = a thief. Ap. 104. ix. 2. doctrine = teaching. 19 went = was going (i.e. where He was wont). out of = without. Doubtless to Bethany, as before. Cp. v. 20, and see Ap. 156.

11. 20-26 (S5, p. 1409). BETHANY. RETURN FROM. (Introversion.)

S1 | p | 20. Fig-tree withered. Nation cut off. q | 21. The Lord's word remembered. r | 22. God the only source of restoration. q | 23, 24. The Lord's word to be believed. p | 25, 26. National blessing dependent on national repentance and forgiveness.

20 And in the morning, &c. Verses 20-26 are a Divine supplement of details, here. from = out of. Gr. ek. Ap. 104. vii. Not the same word as in v. 12. 21 Master = Rabbi. See Ap. 98. XIV. vii. behold = see. Fig. Asterismos. Ap. 6 and 133. I. i. withered away. Symbolical as to the national existence and privilege of Israel. 22 Have faith in God. He and He alone can restore it to life—yea, "life from the dead". See Rom. 11. 15. God. Ap. 98. I. i. 1. 23 verily. See note on Matt. 5. 18. this mountain. Referring, and probably pointing to Olivet. Cp. Matt. 17. 20; 21. 21; and see note on Luke 17. 6.

11. 8-11- (T1, p. 1409). IN JERUSALEM. ENTRY. (Introversion.)

T1 | 1 | 8. Action. The Multitude. m | 9. Cry. The King. m | 10. Cry. The Kingdom. l | 11-. Action. The Lord.

10 the kingdom. Note the Structure "m" and "m". 11 temple. Gr. hieron: i.e. the temple courts. Not the naos. See note on Matt. 23. 16.

when He had looked round about upon. Therefore not the same entry as in Matt. 21. 12-16. Cp. vv. 15, 16. now the eventide was come = the hour already being late.

with = in company with. Gr. meta. Ap. 104. xi. 1. 12 from = away from. Gr. apo. Ap. 104. iv. Not the same word as in vv. 20, 30, 31.

13 seeing. Gr. eidon. Ap. 133. I. 1. a fig tree. The symbol of Israel as to national privilege.

having leaves. Cp. 13. 28. Summer was not near. Symbolical of Israel at that time.

came = went. if haply = if after all. Ap. 118. 2. a. As in v. 26. Not the same as in vv. 3, 31, 32. He had reason to expect fruit, as figs appear before or with the leaves.

when He came = having come. to = up to. Gr. epi. Ap. 104. ix. 3.

the time, &c. = it was not the season, &c. A Divine supplement, here.

not. Gr. ou. Ap. 105. I. The same word as in vv. 16, 17, 26, 31, 33. Not the same as in v. 23.

14 answered and said. Heb. Idiom. See note on Deut. 1. 41. No man = No one.

of. Gr. ek. Ap. 104. vii. for ever. Gr. eis ton aionā. See Ap. 151. II. A. ii. 4. a.

His disciples heard. A Divine supplement, here. They heard also the Lord's teaching as to the symbol. See vv. 20-26.

11. -15-18 (T4, p. 1409). IN THE TEMPLE. (Introversion.)

T4 | n | -15, 16. Action of the Lord. o | 17-. Teaching. What the Temple was for. o | -17. Incrimination. What it had become. n | 18. Action of the Rulers.

15 began. See note on 1. 1. to cast out. This was a further cleansing than that in Matt. 21.

16 And would not suffer, &c. This was not done at the former cleansing in Matt. 21. 12-16.

vessel. Gr. skeuos. See note on 3. 27. Used of vessels in general for non-sacred purposes.

through. Gr. dia. Ap. 104. v. 1. As if through a street.

17 Is it not written . . . ? = Doth it not stand written that, &c. The composite quotation is from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4. of = for.

nations = the nations. See Ap. 107. II. 1. prayer. Ap. 134. II. 2.

thieves = robbers, or brigands. Gr. lestēs. Cp. Matt. 18 sought = began to seek. at. Gr. epi.

18 sought = was going (i.e. where He was wont). out of = without. Doubtless to Bethany, as before. Cp. v. 20, and see Ap. 156.

A. D. 29 removed, and be thou cast ² into the sea; and shall ^o not ^o doubt ⁹ in his heart, but shall believe that those things which he saith shall come to pass; ^o he shall have whatsoever he saith.

²⁴ ^o Therefore I say unto you, What things soever ye desire, when ye ^o pray, believe that ye receive *them*, and ^o ye shall have *them*.

^P (p. 1410) ²⁵ And when ye stand ²⁴ praying, forgive, ¹³ if ye have ought ^o against any: that your ^o Father also Which is ⁹ in ^o heaven may forgive you your ^o trespasses.

²⁶ ^o But ¹³ if ye do ¹³ not forgive, neither will your ²⁵ Father Which is ⁹ in ²⁵ heaven forgive your ²⁵ trespasses."

^{T5} ²⁷ And they come again ¹ to Jerusalem:

^{T6} ^U ^A (p. 1411) and as He was ^o walking ⁹ in the ¹⁵ temple, there come ⁷ to Him the chief priests, and the scribes, and the elders,

²⁸ And say unto Him, ^o "By ^o what ^o authority doest Thou these things? and who gave Thee ^o this ^o authority ^o to do these things?"

^B ²⁹ And ⁶ Jesus ¹⁴ answered and said unto them, ^o "I will also ask of you one question, and answer Me, and I will tell you ²⁸ by what ²⁸ authority I do these things.

³⁰ The baptism of John, was *it* ²⁰ from ^o heaven, or ¹⁴ of ² men? answer Me."

^C ³¹ And they reasoned ^o with themselves, saying, ³ "If we shall say, ²⁰ From ³⁰ heaven; He will say, 'Why then did ye ¹³ not believe him?' ³² But ³ if we shall ^o say, ¹⁴ 'Of ² men;'" they feared the people: for all *men* counted John, that he was a prophet indeed.

^B ³³ And they answered and said unto ⁶ Jesus, ^o "We cannot tell."

^A And ⁶ Jesus answering saith unto them, "Neither do I tell you ²⁸ by what ²⁸ authority I do these things."

^V ^W ^D **12** And He ^o began to speak unto them ^o by parables.

^E "A *certain* ^o man planted a vineyard, and ^o set an hedge about *it*, and digged *a place* for the ^o winefat, and built a ^o tower, and ^o let it out to ^o husbandmen, and ^o went into a far country.

^F ^{p1} (p. 1412) ² And ^o at the season he sent ^o to the husbandmen a ^o servant, that he might receive ^o from the husbandmen ^o of the fruit of the vineyard.

^{q1} ³ And they ^o caught *him*, and beat him, and sent *him* away empty.

not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 13, 16, 17, 26, 31, 33.

doubt. Gr. *diakrinō*. Ap. 122. 4. he shall have, &c. = there shall be to him.

²⁴ Therefore = On account of (Ap. 104. v. 2) this. pray. Ap. 134. I. 2.

ye shall have them. [They] shall be to you. ²⁵ against. Gr. *kata*. Ap. 104. x. 2.

Father. Ap. 98. III. heaven = the heavens. Pl. as in *v.* 26, but Sing. in *v.* 30.

See notes on Matt. 6. 9, 10. trespasses = falling aside. Gr. *paraptōma*. Ap. 128. II. 4.

²⁶ But if, &c. Verse 26 is omitted by T Tr. WH R; but not by the Syr.

11. -27-13. 2 (T⁶, p. 1409). IN THE TEMPLE (Introversion and Alternation.)

^{T6} U | 11. -27-33. Authority questioned.
 V | W | 12. 1-11. Teaching. Parable.
 X | 12. 12. Enemies. Conspiracy.
 Y¹ | 12. 13-17. Question. Pharisees, &c. Political.
 Y² | 12. 18-27. Question. Sadducees. Doctrinal.
 Y³ | 12. 28-34. Question. A Scribe. Moral.
 V | W | 12. 35-37. Teaching. Question.
 X | 12. 38-40. Enemies. Condemnation.
 U | 12. 41-44. Authority exercised.

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

U | A | -27, 28. Enemies' question. Asked.
 B | 29, 30. The Lord's question. In answer.
 C | 31, 32. Enemies' reasoning.
 B | 33-. The Lord's question unanswered.
 A | -33. Enemies' question. Unanswered.

²⁷ walking. A Divine supplement, here.

²⁸ By. Gr. *en*. Ap. 104. viii. Same word as in *vv.* 29, 33. Not the same as in *v.* 4.

what = what kind (or sort) of. authority. Gr. *exousia*. Ap. 172. 5.

this = this particular. to do = that Thou shouldst do.

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

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

³¹ with. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 11.

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

³³ We cannot tell = We do not (Gr. *ou*. Ap. 105. I) know (Gr. *oida*. Ap. 132. I. 1).

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

W | D | 1-. The Lord. Teaching.
 E | -1. Vineyard. Hired to husbandmen.
 F | 2-8. Conduct of husbandmen.
 E | 9. Vineyard. Given to others.
 D | 10, 11. The Lord. Application.

¹ began. See note on 1. 1. by = in. Gr. *en*. Ap. 104. viii, as in *v.* 36. man. Gr. *anthrōpos*. Ap. 123. 1.

set an hedge = placed a fence. winefat. Occ. only here in N.T. = a wine-vat. "Fat" is from A.S. *fæt* = a vessel (cp. Dutch *vatten* = to catch). Northern Eng. for *vat*. tower = watch-house. See note on Matt. 21. 33. let it out, &c. See note on Matt. 21. 33. husbandmen = vine-dressers. went into a far country = went abroad. See note on Matt. 21. 33.

12. 2-8 [For Structure see next page].

² at the season. The fourth year after planting it; no profit till then. See Lev. 19. 23, 24. to. Gr. *pros*. Ap. 104. xv. 3. servant = bond-servant. from. Gr. *para*. Ap. 104. xii. 1. Not the same word as in *vv.* 25, 34. of = from. Gr. *apo*. Ap. 104. iv. 1. Same word as in *v.* 38; not the same as in *v.* 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out", Matt. 21. 33. ³ caught = took.

- p² (p. 1412) 4 And again he sent ° unto them ° another servant ;
A. D. 29 and ° at him they cast stones, and wounded him in the head, and ° sent him away shamefully handled.
- q² 5 And again he sent ° another ;
p³ and him they killed,
q³ and ° many ° others ;
p⁴ ° beating some, and killing some.
q⁴ 6 Having yet ° therefore one son, ° his ° well-beloved, he sent him also ° last ° unto them, saying, 'They will ° reverence my son.'
- q⁵ 7 But those husbandmen ° said ° among themselves, ° 'This is the heir ; come, let us kill him, and the inheritance shall be ours.'
8 And they took him, and ° killed him, and cast him ° out of the vineyard.
- E (p. 1411) 9 What ° shall therefore ° the lord of the vineyard do ? he will come and destroy the husbandmen, and will give the vineyard ° unto ° others.
- D 10 And ° have ye ° not read this scripture ; ° 'The Stone Which the builders rejected ° is become the head of the corner :
11 ° This was ° the LORD'S doing, and it is marvellous ° in our eyes ' ?
- X 12 And they sought to lay hold on Him, but feared the people : ° for they ° knew that He had spoken the parable ° against them : and they left Him, and went their way.
- Y¹ r (p. 1412) 13 And they send ° unto Him certain of the ° Pharisees and of the Herodians, ° to ° catch Him in His ° words.
- s 14 And when they were come, they say unto Him, ° 'Master, ° we know that Thou art true, and carest ° for ° no man : ° for Thou ° regardest ° not the person of ° men, but teachest the way of ° God ° in truth : Is it lawful to give ° tribute to Cæsar, or ° not ?
15 ° Shall we give, or shall we ° not give ? '
- t But He, knowing their hypocrisy, said unto them, "Why tempt ye Me ? bring Me a ° penny, that I may see it."
- t 16 And they brought it.
- s And He saith unto them, "Whose is this ° image and superscription ?" And they said unto Him, "Cæsar's."
- r 17 And ° Jesus ° answering said unto them, "Render to Cæsar the things that are Cæsar's, and to ° God the things that are ° God's." And they ° marvelled at Him.

words = discourse. Gr. *logos*. See note on 9. 32. 14 Master. Teacher. As in *vv.* 19, 32. Ap. 98. XIV. v. 1. we know. Gr. *oida*. See Ap. 132. I. i. for = about, or concerning. Gr. *peri*. Ap. 104. xiii. 1. no man = no one. Gr. *oudeis*, a compound of *ou*. Ap. 105. I. for = because. regardest not = lookest (Ap. 133. I. 5) not (Gr. *ou*. Ap. 105. I) on (Gr. *eis*. Ap. 104. vi). God. Gr. *Theos*. Ap. 98. I. i. 1. in = with. Gr. *epi*. Ap. 104. ix. 1. tribute. Occ. only here and in Matt. 17. 25 and 22. 17, 19. See notes there. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 10, 15. 15 Shall we give, &c. A Divine supplement, here. not. Gr. *mē*. Ap. 105. 2. Same word as in *v.* 24. Not the same as in *vv.* 10, 14, 24-, 26, 27, 34. penny = *dēnaron*. See note on Matt. 22. 19. Ap. 51. I. 4. 16 image, &c. See note on Matt. 22. 20. 17 Jesus. Ap. 98. X. answering said. Heb. idiom. See note on Deut. 1. 41. marvelled = were wondering. T WH R read "wondered beyond measure" (*exethaumazon*, instead of *ethaumasan*, with A. V. L Tr. A and Syr.).

12. 2-8 (F, p. 1411). CONDUCT OF HUSBANDMEN. (Repeated Alternation.)

- F | p¹ | 2. A servant sent.
q¹ | 3. His treatment.
p² | 4-. Another servant sent.
q² | -4. His treatment.
p³ | 5-. Another servant sent.
q³ | -5-. His treatment.
p⁴ | -5-. "Many others" sent.
q⁴ | -5. Their treatment.
p⁵ | 6. The only Son sent.
q⁵ | 7, 8. His treatment.
- 4 unto. Gr. *pros*. Ap. 104. xv. 3. As in *vv.* 6, 13, 18. another. Gr. *allos*. Ap. 124. 1. at him, &c. = him they stoned. This word "stoned" is omitted by all the texts. sent him away shamefully handled. L T Tr. WH R with Syr. read "insulted him". 5 many others. All these were "His servants the prophets" up to John the Baptist. Supply the Ellipsis from *v.* 4 thus: "Many others [He sent, whom they used shamefully], beating some and killing some". beating = scourging. 6 therefore. Omitted by [L] T Tr. A WH R with Syr. his = his own. wellbeloved = beloved. Ap. 135. III. last. A Divine supplement, here. reverence = have respect to. 7 said . . . This = said that (Gr. *hoti*) this is, &c. among = to. Gr. *pros*. Ap. 104. xv. 3. 8 killed him. As the Lord had already revealed to the disciples (10. 32-34). out = outside. 9 shall = will. the lord. Implying and leading up to the interpretation. Ap. 98. VI. i. a. 4. A. unto others. The new Israel, as foretold in Isa. 66. 7-14. others. Gr. Pl. of *allos*. Ap. 124. 1. 10 have ye not read . . . ? See Ap. 143. not = not even. Gr. *oude*. Compound of *ou*. See Ap. 105. I. The Stone, &c. Quoted from Ps. 118. 22. Cp. Acts 4. 10-12. See Ap. 107. I. 1. is = this is. 11 This was, &c. = this was from Jehovah (Gr. *para*. Ap. 104. xii. 1). the LORD'S = Jehovah's. Ap. 98. VI. i. a. 1. B. a. in. Gr. *en*. Ap. 104. viii. Same word as in *vv.* 23, -25, 26-, 35, 38, 39. Not the same as in *vv.* 14, -26. 12 for = because. knew = came to know, or perceived. Gr. *ginōskō*. See Ap. 132. I. ii. Not the same word as in *vv.* 14, 15, 24. against. Gr. *pros*. Ap. 104. xv. 3.

12. 13-17 (Y¹, p. 1411). QUESTION OF THE PHARISEES. (POLITICAL.) (Introversion.)

- Y¹ | r | 13. Their design planned.
s | 14, 15-. Question re Tribute.
t | -15. Request of the Lord.
t | 16-. Request complied with.
s | -16. Question and Answer re Tribute.
r | 17. Their design defeated.
- 13 Pharisees. Ap. 120. II. to catch = that they might catch. catch. Gr. *agreuō* = to take in hunting; hence, to ensnare. In Matt. 22. 15 it is *pagideuō* = to ensnare ("entangle"). Both are Divine supplementary renderings of the same Aramaic word: Matt. giving the result of the hunting. Neither of the two words occ. elsewhere.
- 14 Master. Teacher. As in *vv.* 19, 32. Ap. 98. XIV. v. 1. no man = no one. Gr. *oudeis*, a compound of *ou*. Ap. 105. I. for = because. regardest not = lookest (Ap. 133. I. 5) not (Gr. *ou*. Ap. 105. I) on (Gr. *eis*. Ap. 104. vi). God. Gr. *Theos*. Ap. 98. I. i. 1. in = with. Gr. *epi*. Ap. 104. ix. 1. tribute. Occ. only here and in Matt. 17. 25 and 22. 17, 19. See notes there. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 10, 15. 15 Shall we give, &c. A Divine supplement, here. not. Gr. *mē*. Ap. 105. 2. Same word as in *v.* 24. Not the same as in *vv.* 10, 14, 24-, 26, 27, 34. penny = *dēnaron*. See note on Matt. 22. 19. Ap. 51. I. 4. 16 image, &c. See note on Matt. 22. 20. 17 Jesus. Ap. 98. X. answering said. Heb. idiom. See note on Deut. 1. 41. marvelled = were wondering. T WH R read "wondered beyond measure" (*exethaumazon*, instead of *ethaumasan*, with A. V. L Tr. A and Syr.).

Y² G (p. 1413) A. D. 29 H 18 Then come ⁴ unto Him the ^o Sadducees, ^o which say there is ^o no resurrection; and they ^o asked Him, saying,

H 19 ¹⁴ "Master, ^o Moses wrote unto us, ^o "If a man's brother die, and leave *his* wife *behind* *him*, and leave ¹⁸ no children, that his brother should take his wife, and raise up seed unto his brother."

20 Now there were seven brethren: and the first took a wife, and dying left ^o no seed.

21 And the second took her, and died, ^o neither left *he* any seed: and the third likewise.

22 And the seven had her, and left ²⁰ no seed: last of all the ^o woman died also.

23 ¹¹ In the resurrection therefore, when they shall rise, whose wife shall she be of them? ¹⁴ for the seven ^o had her to wife."

G 24 And ¹⁷ Jesus ¹⁷ answering said unto them, ^o "Do ye ¹⁴ not ^o therefore err, ^o because ye ^o know ¹⁵ not the scriptures, ^o neither the ^o power of ¹⁴ God?"

H 25 ¹⁴ For when they shall rise ^o from ^o the dead, they ²⁴ neither marry, nor are given in marriage; but are as the angels which are ¹¹ in heaven.

26 ^o And as touching ^o the dead, that they rise: ¹⁰ have ye not read ¹¹ in the book of ¹⁹ Moses, how ^o in the bush ¹⁴ God spake unto him, saying, ^o "I am the ¹⁴ God of Abraham, ^o and the ¹⁴ God of Isaac, ^o and the ¹⁴ God of Jacob?"

27 He is ¹⁴ not the ¹⁴ God of ^o the dead, but the ¹⁴ God of ^o the living: ^o ye therefore do greatly err."

Y³ u 28 And one of the scribes ^o came, and having heard them reasoning together, and ^o perceiving that He had answered them ^o well, ^o asked Him,

v ^o "Which is ^o the first commandment of all?"

w 29 And ¹⁷ Jesus answered him, "The first of all the commandments is, ^o "Hear, **O** Israel; ^o The LORD our ¹⁴ God is ^o one ¹¹ LORD:

30 And thou shalt ^o love the ¹¹ LORD thy ¹⁴ God ^o with ^o all thy heart, ^o and ^o with ^o all thy ^o soul, ^o and ^o with ^o all thy mind, ^o and ^o with ^o all thy strength: ^o this is the first commandment.

w 31 And the second is like, namely this, ^o "Thou shalt ³⁰ love thy ^o neighbour as thyself." There is ^o none other commandment greater than these."

v 32 ^o And the scribe said unto Him, ^o "Well, ¹⁴ Master, Thou hast said ^o the truth: ^o for ^o there is one ¹⁴ God; and there is ³¹ none other ^o but He:

33 ³⁰ And to ³⁰ love Him ³⁰ with ³⁰ all the heart, ³⁰ and ³⁰ with ³⁰ all the ^o understanding, and ³⁰ with ³⁰ all the ³⁰ soul, and ³⁰ with ³⁰ all the strength, and to ³⁰ love *his* neighbour as himself, is ^o more than all whole burnt offerings and sacrifices."

v 34 And when ¹⁷ Jesus ¹⁵ saw that he answered

soul. Gr. *psuchē*. Ap. 110. V.

this [is] the first commandment. Note (in the Gr.) the Fig. *Homœoteleuton* (Ap. 6), for emphasis: *hautē, prôtē, entolē*.

neighbour = the one near. Cp. Matt. 5. 43. Luke 10. 27, 29, 36.

another commandment greater. 32 Verses 32-34 are a Divine supplement, here. Well = "Right", or as we say "Good". the truth = according to (Gr. *epi*. Ap. 104. ix. 1) the truth: i. e. truthfully. Ap. 175. 1.

for = that. there is one God. All the texts read "that He is One" (omitting the word "God"). but He = besides Him. 33 understanding = intelligence. Gr. *sunesis* = a putting together. Not the same word as in v. 30, which is *dianoia* = mind, the thinking faculty. more, &c. Cp. 1 Sam. 15. 22.

12. 18-27 (Y², p. 1411). QUESTION OF THE SADDUCEES (DOCTRINAL). (*Alternation*.)

Y² G | 18. Their error. Denial of Resurrection.

H | 19-23. The Doctrine questioned.

G | 24. Their error. Ignorance of Scripture.

H | 25-27. The Doctrine proved.

18 Sadducees. (No Article.) See Ap. 120. II. which = they who. Gr. *hoitines*, marking them as a class characterized by this denial.

no. Gr. *mē*. Ap. 105. II. As in v. 19; not the same as in v. 20, 22, i. e. they denied it subjectively. asked = questioned.

19 Moses. See note on 1. 44 and Matt. 8. 4.

If, &c. Deut. 25. 5, 6. Assuming a simple hypothesis. See Ap. 118. 1. b.

20 no. Gr. *ou*. Ap. 105. I. Same as in v. 22; not the same as in v. 18, 19.

21 neither. Compound of *ou*. Ap. 105. I.

22 woman died also = woman also died.

23 had = gat.

24 Do ye not...? Fig. *Erotēsis* (Ap. 6), for emphasis. therefore = on account of (*dia*. Ap. 104. v. 2) this; referring to the reasons about to be stated in the next two clauses.

know. Gr. *oida*. Ap. 132. I. i.

neither. Gr. *mēde*. A compound of *mē*. Ap. 105. II.

power = (inherent) power. Ap. 172. 1.

25 from = from among. Gr. *ek*. Ap. 104. vii.

the dead. No Art. See Ap. 139. 3.

26 And as touching = But concerning. Gr. *peri*. Ap. 104. xiii. 1.

the dead = dead bodies, or corpses. With Art. See Ap. 139. 4. Not the same as in v. 27.

in the bush = at (Gr. *epi*. Ap. 104. ix. 1) the place concerning the bush: i. e. the passage about it in Ex. 3. 6. Cp. Rom. 11. 2 "in Elijah"; see note there.

I am, &c. Quoted from Ex. 3. 2-6.

and. Note the Fig. *Polysyndeton*. Ap. 6.

27 the dead = dead people. Not the same as in v. 26. No Art. See Ap. 139. 2.

the living: i. e. those who live again in resurrection. See note on Matt. 9. 18. Therefore they must rise. This is the only logical conclusion of the Lord's argument. The whole subject is resurrection.

ye. Note the emphasis on this pronoun. This clause is a Divine supplement, here.

12. 28-34 (Y³, p. 1411). QUESTION OF A SCRIBE. (MORAL). (*Introversion*.)

Y³ u | 28-. Perception of the Lord by the Scribe.

v | -28. Scribe. Inquiry.

w | 29, 30. The Lord. Answer. The First Com.

w | 31. The Lord. Answer. The Second Com.

v | 32, 33. Scribe. Conviction.

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

28 came = came up; or came to [Him].

perceiving. Gr. *oida*. Ap. 132. I. i.

well = admirably, finely.

asked = questioned.

Which = Of what nature.

the first, &c. = the first of all the commandments.

29 Hear, O Israel, &c. Quoted from Deut. 6. 4, 5.

The LORD... LORD = Jehovah... Jehovah. Ap. 98. VI. i. . 1. B. a.

one. See note on Deut. 6. 4.

30 love. See Ap. 135. I. 1.

with = out of, or from. Gr. *ek*. Ap. 104. vii.

all thy = thy whole.

and. Note the Fig. *Polysyndeton*. Ap. 6.

A. D. 29

° discreetly, He said unto him, "Thou art
14 not far ° from ° the kingdom of God." And
14 no man after that durst ask Him any
question.

V W X
(p. 1414)

35 And 17 Jesus 17 answered and said, ° while
He taught 11 in the temple,

y "How say the scribes that ° Christ is ° the son
of David ?

z 36 14 For ° David himself ° said 1 by ° the Holy
Ghost, 29 "The LORD said to ° my Lord, "Sit
Thou ° on My right hand, ° till I ° make Thine
enemies Thy footstool."

y 37 36 David therefore himself calleth Him
° Lord; and whence is He then his son ?

x And ° the common people heard Him gladly.

X a 38 And He said unto them 11 in His ° doctrine,
° "Beware ° of the scribes,

b which ° love to ° go 11 in ° long clothing, and
love salutations 11 in the marketplaces,

39 And the ° chief seats 11 in the synagogues,
and the ° uppermost rooms ° at feasts :

b 40 Which ° devour widows' houses, and for
a pretence make long prayers :

a these shall receive ° greater damnation."

U c 41 And 17 Jesus sat over against ° the trea-
sury, and ° beheld how the people ° cast
° money ° into ° the treasury : and many that
were rich ° cast in ° much.

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

d 43 And He called unto Him His disciples,
and saith unto them, ° " Verily I say unto you,
That ° this poor widow hath cast more in,
than all they which have cast into 41 the trea-
sury :

c 44 14 For all they did cast in ° of their abun-
dance; but she ° of her ° want did cast in ° all
° that she had, even ° all her ° living."

S⁶ J¹ K
(p. 1415)

13 And as He went ° out of the ° temple,
one of His disciples saith unto Him,
° "Master, ° see what manner of ° stones and
what buildings are here !"

41 Vv. 41-44 are parallel with Luke 21. 1-4. See notes there. the treasury. Situated in the women's court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called "trumpets" (from their shape): nine being for legal dues, and four for voluntary contributions. All labelled for their special objects. beheld=observed thoughtfully. Gr. *theōreō*. Ap. 133. I. 11. cast=are casting. money=copper money; called *prutah*, two of which made a farthing. into. Gr. *eis*. Ap. 104. vi. cast in=were casting [in] (as He looked on). much=many [coins]. Referring to number, not to value. 42 a certain poor widow=one poor widow. threw=cast, as above. mites. Pl. of *lepton*=the small thin Jewish copper coin (from *leptos*=peeled, or pared down). Occ. only here, and Luke 12. 59; 21. 2. See Ap. 51. I. 3. a farthing. Gr. *kodrantēs*. A [Roman] *quadrans*; i.e. a fourth, being a fourth of the Roman "as". Hence a *fourthing*=our farthing. Occ. only here, and Matt. 5. 26. See Ap. 51. I. 2. 43 Verily. See note on Matt. 5. 18. this poor widow=this widow; and she a poor one. 44 of=out of. Gr. *ek*. Ap. 104. vii. want=destitution. all=the whole. that=as much as. living=life. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the means whereby her life was supported: i.e. her livelihood. Gr. *bios*. See Ap. 170. 2.

13. 1-14. 25 [For Structure see next page].

1 out of the temple. As in Matt. 24. 1, marking this as the latter of two prophecies; the former (Luke 21. 1, 37) being spoken "in the temple". out of. Gr. *ek*. Ap. 104. vii. temple. Gr. *hieron*. See notes on Matt. 4. 5; 23. 16. Master=Teacher. Ap. 98. XIV. v. 1. see. Gr. *ide*. Ap. 133. I. 3. Not the same as in vv. 2, 26. stones. There are some measuring 20 to 40 feet long, and weighing over 100 tons.

34 discreetly = judiciously. Gr. *nounechōs*. Occ. only here in N.T.

from = away from. Gr. *apo*. Ap. 104. iv. the kingdom of God. See Ap. 114.

12. 35-37 (W, p. 1411). TEACHING. QUESTION. (*Introversion*.)

W | x | 35-. The Lord. Teaching. The Place.
y | -35. His question re Scribes' teaching.
z | 36. The Holy Spirit's Words.
y | 37-. His question re Scribes' teaching.
x | -37. The Lord. Teaching. The People.

35 while He taught in the temple. See Ap. 156. Christ=the Messiah. (With Art.) See Matt. 1. 1. Ap. 98. IX. the son of David. See Ap. 98. XVIII.

36 David himself. These are the Lord's words. He did not "accept the current view", but He spake from the Father Himself. See Deut. 18. 18. John 7. 16; 8. 28; 8. 46, 47; 12. 49; 14. 10, 24; 17. 8. This settles the authorship of Ps. 110.

said. Quoted from Ps. 110.1. Midway between Abraham and Messiah, this Psalm was given to David.

the Holy Ghost. See Ap. 101. II. 3. my Lord. Ap. 98. VI. i. a. 2. A. a. The same as Heb. *Adonai*. See Ap. 4. VIII (2).

on=at. Gr. *ek*. Ap. 104. vii.

till I make. See note on Matt. 22. 44.

make = shall have set.

37 Lord. Ap. 98. VI. i. a. 2. B. b.

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

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

X | a | 38-. Warning.
b | -38, 39. Enemies. Character.
b | 40-. Enemies. Actions.
a | -40. Condemnation.

38 doctrine = teaching.

Beware = take heed. Ap. 133. I. 5.

of = away from (Gr. *apo*. Ap. 104. iv.): i.e. take heed [and keep] away from. Not the same word as in v. 44.

love = desire, or will to. Gr. *thelō*. Ap. 102. 1.

go = walk about. long clothing = robes. Gr. *stolais*.

39 chief seats. See note on Matt. 23. 6.

uppermost rooms = first couches or places.

at = in. Gr. *en*. Ap. 104. viii. Not the same as in v. 17.

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

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

U | c | 41. The many, casting in.
d | 42. The widow. Her act.
d | 43. The widow. The Lord's commendation.
c | 44. The many and the widow.

L (p. 1415) A.D. 29 **2** And ° Jesus answering said unto him, ° "Seest thou these great buildings? there shall ° not be left one stone ° upon another, that shall ° not be thrown down."

K M¹ **3** And as He sat ° upon ° the mount of Olives over against the ¹ temple, Peter and James and John and Andrew asked Him privately, **4** "Tell us, ° when shall these things be?"

M² and ° what shall be the ° sign when all these things shall be fulfilled?"

L N¹ e **5** And ² Jesus answering them ° began to say, "Take heed lest any man deceive you:

f **6** ° For many shall come ° in My name, saying, ° "I am Christ;" and shall deceive many.

e **7** And when ye shall hear of wars and rumours of wars, be ye ° not troubled:

f for such things must needs ° be; but the end shall not be yet.

N² O¹ P g **8** ° For nation shall rise ° against nation, ° and kingdom ° against kingdom: and there shall be earthquakes ° in divers places, and there shall be famines ° and troubles: these are ° the beginnings of ° sorrows.

h **9** But take heed to yourselves: ° for they shall deliver you up ° to councils; and ° in ° the synagogues ye shall be beaten: and ye shall be brought ° before rulers and kings ° for My sake,

i ° for a testimony ° against them.

10 And the ° gospel must first be ° published ° among all ° nations.

h **11** But ° when they shall ° lead you, and deliver you up, ° take ° no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you ° in that hour, that speak ye: ° for it is ° not ye that speak, but ° the Holy Ghost.

12 Now the brother shall betray the brother ° to death, and the father the ° son; and ° children shall rise up ° against their parents, and shall ° cause them to be put to death.

13. 1--14. 25 (S⁶, p. 1409). RETURN TO BETHANY. (Division.)

S⁶ | J¹ | 13.1-37. On leaving the Temple. The second great Prophecy on the Mount of Olives.
| J² | 14.1-25. On arrival at Bethany. The second Supper and second Anointing.

13. 1-37 (J¹, above). ON LEAVING THE TEMPLE. (Alternation.)

J¹ | K | 1. The Disciples' remark.
| L | 2. The Lord's reply. Prediction.
| K | 3, 4. The Disciples' Two Questions.
| L | 5-37. The Lord's reply. Prophecy.

2 Jesus. See Ap. 98. X.

Seest. Gr. *blepō*. Ap. 123. I. 5.

not = by no means. Gr. *ou mē* (Ap. 105. III), denoting absolute certainty. The same word as in *vv.* 30, 31; not the same as in *vv.* 7, 11, 14, 15, 16, 19, 21, 24, 33, 35. upon. Gr. *epi*. Ap. 104. ix. 2.

13. 3, 4 (K, above). THE DISCIPLES' TWO QUESTIONS. (Division.)

K | M¹ | 3, 4-. "WHEN shall these things be?" (*pote*).
| M² | -4. "WHAT shall be the sign?" (*ti*).

3 upon. Gr. *eis*. Cp. 104. vi. the mount of Olives. The former prophecy being in the Temple. See Ap. 155.

4 when. Note the first question (M¹). what . . . sign. The second question (M²).

13. 5-37 (L, above). THE LORD'S REPLY. PROPHECY. (Division.)

L | N¹ | 5-7. Answer to the first Question (M¹).
| N² | 8-37. Answer to the second Question (M²).

13. 5-7 (N¹, above). ANSWER TO THE FIRST QUESTION. (Alternation.)

N¹ | o | 5. Warning. "Be not deceived."
| f | 6. Reason. Things seen.
| e | 7-. Warning. "Be ye not troubled."
| f | -7. Reason. Things heard.

5 began. See note on 1. 1. *Vv.* 5, 7, 11, parallel with Matt. 24. 4-6. Luke 21. 8, 9. Ap. 155.

6 For = Because. in = upon (= trading upon, as the basis of their claims). Gr. *epi*. Ap. 104. ix. 2. Not the same word as in *vv.* 8, 9, 11, 14, 16, 24, 25, 26, 32. *Σ* = that I am [He].

7 not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 2, 11, 14, 19, 24, 30, 31, 33, 35. be = come to pass.

13. 8-37 (N², above). ANSWER TO THE SECOND QUESTION. (Division.)

N² | O¹ | 8-27. Prophecy. Instruction.
| O² | 28-37. Parables. Warnings.

13. 8-27 (O¹, above). PROPHECY. INSTRUCTION. (Introversion.)

O¹ | P | 8-13. Time. Beginning.
| Q | 14-20. Sign. The Abomination of desolation. Flight.
| Q | 21-23. Sign. False Christs. Disbelief.
| P | 24-27. Time. The end.

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

P | g | 8. The beginning.
| h | 9-. Persecution.
| i | -9, 10. Testimony and Reason.
| h | 11-13-. Persecution.
| g | -13. The end.

8 For nation, &c. Quoted from Isa. 19. 2. against = upon. Gr. *epi*. Ap. 104. ix. 3. and. Fig. *Polysyndeton*, Ap. 6. in. Gr. *kata*. Ap. 104. x. 2. the beginnings = a beginning. See Ap. 155. sorrows = birth-pangs. **9** to = unto. Gr. *eis*. Ap. 104. vi; not the same word as in *vv.* 27, 34. in = unto. Gr. *eis*, as above. the synagogues = synagogues. before. Gr. *epi*. Ap. 104. ix. 1. for = with a view to. Gr. *eis*. Ap. 104. vi. against = to. **10** gospel = glad tidings [of the kingdom], as in Matt. 24. 14. See Ap. 112, 113, 114. published = proclaimed. Gr. *kērussō*. See Ap. 121. 1. among = unto. Gr. *eis*. Ap. 104. vi. nations = the nations. **11** when = whenever. lead = may be leading. take no thought = be not full of care beforehand. See note on Matt. 6. 25. no. Gr. *mē*. Ap. 105. II. in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 6, 9, 16. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 2, 7, 15, 16, 21, 30, 31. the Holy Ghost. See Ap. 101. II. 3. **12** son = child. Gr. *teknon*. Ap. 108. i. children. Pl. of *teknon*, above. Quoted from Mic. 7. 6. cause them, &c. = put them, &c.

A. D. 29

13 And ye shall be hated ° of all men ° for My name's ° sake :

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but he that shall endure ° unto ° the end, the same shall be saved.

Q j

14 But when ye shall ° see ° the abomination of desolation, ° spoken of ° by Daniel the prophet, standing where it ought ° not, (° let him that readeth understand,) then let them that be ° in Judæa flee ° to the mountains :

15 And let him that is ° on ° the housetop ° not go down ° into the house, neither enter therein, to take any thing ° out of his house :

16 And let him that is ° in the field ° not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck ° in those days !

k

18 And ° pray ye that your flight be ° not in the winter.

j

19 ° For in those days shall be ° affliction, such as ° was ° not ° from ° the beginning of the creation which ° God created unto this time, ° neither shall ° be.

k

20 And except that ° the LORD had ° shortened those days, ° no flesh ° should be saved : but ° for the ° elect's sake, whom He hath chosen, ° He hath shortened the days.

Q l

21 And then ° if any man shall say to you, ° 'Lo, here is ° Christ ;' or, ° 'lo, He is there ;'

m

believe him ° not :

l

22 ° For false ° Christs and false ° prophets shall rise, and shall ° shew signs and wonders, ° to seduce, ° if it were possible, even the elect.

m

23 But take ye heed : ° behold, I have foretold you all things.

P n

24 ° But ° in those days, ° after that tribulation, the sun shall be darkened, and the moon shall ° not give her ° light,

25 And the stars ° of heaven ° shall fall, ° and the powers that are ° in ° heaven shall be shaken.

o

26 And then ° shall they see ° the Son of man coming ° in the clouds ° with ° great ° power and glory.

o

27 And then shall He send His angels,

n

and shall gather together ° His elect ° from the four winds, ° from the uttermost part of the earth to the uttermost part ° of heaven.

O³ R p

(p. 1417)

28 Now learn ° a parable ° of the fig tree ; When her ° branch ° is yet tender, and putteth forth ° leaves, ye ° know that summer is near :

13 of=by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in *vv.* 28, 32.

for . . . sake=on account of. Gr. *dia*. Ap. 104. v. 2. Not the same word as in *v.* 9. unto. Gr. *eis*. Ap. 104. vi. the end. See Ap. 155.

13. 14-20 (Q, p. 1415). SIGN. THE ABOMINATION, ETC FLIGHT. (*Alternation.*)

Q | j | 14-17. Flight.
k | 18. Commiseration.
j | 19. Flight.
k | 20. Commiseration.

14 see. Gr. *eidon*. Ap. 133. I. 1, as in *v.* 29 ; not the same word as in *vv.* 1, 2, 26.

the abomination of desolation. See Matt. 24. 22. Quoted from Dan. 9. 27 ; cp. 12. 11 ; and Ap. 89, 90, 91. spoken of by Daniel the prophet. Om. by [L] T Tr. A V H R, but not the Syr.

by. Gr. *hupo*. Ap. 104. xviii. 1. let him, &c. Heb. idiom (later usage)=let him who reads and comments on these words in the assembly, &c. Cp. 1 Tim. 4. 13.

15 on=upon. Gr. *epi*. Ap. 104. ix. 1. the housetop. Cp. Matt. 24. 17. into. Gr. *eis*. Ap. 104. vi.

18 pray ye. Gr. *proseuchomai*. Ap. 134. I. 2.

19 affliction=tribulation. As in *v.* 24. Quoted from Dan. 12. 1. was not=has not been the like.

from the beginning of the creation which God created. Note the emphasis of this peculiar amplification, giving the Divine condemnation of "Evolution". Cp. in *v.* 20, "the chosen whom He chose". See note on John 8. 44. God. Ap. 98. I. i. 1.

neither=nor by any means. Gr. *ou mē*. Ap. 105. III. be=come to pass.

20 the LORD. Ap. 98. VI. i. a. B. b. shortened. See on Matt. 24. 22.

no flesh. Not (as in *v.* 11) any flesh. should be=should have been.

elect's sake. See note on *v.* 19, above. He hath shortened. See note on Matt. 24. 22, and Ap. 90.

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

Q | l | 21-. False Christs.
m | -21. Warning. Believe not.
l | 22. False Christs.
m | 23. Warning. Take ye heed.

21 if any man, &c. The condition of probable contingency. Ap. 118. 1. b. Not the same word as in *v.* 22. Lo. Fig. *Asterismos*. Ap. 6.

Christ=the Messiah. Ap. 98. IX.

22 prophets, &c. Quoted from Deut. 13. 1. shew=give. But T and A read "work", not Syr. to. Gr. *pros*. Ap. 104. xv. 4.

if, &c. Quite a hypothetical condition ; so much so that no verb is expressed. Ap. 118. 2. a. Not the same word as in *v.* 21.

13. 24-27 (P, p. 1415). TIME. THE END. (*Introversion.*)

P | n | 24, 25. Signs in heaven.
o | 26. The coming of the Son of man.
o | 27-. The sending of His angels.
n | -27. Signs on earth.

24 But, &c. Quoted from Isa. 13. 10. after. Gr. *meta*. Ap. 104. xi. 2. light. See Ap. 130. 7. 25 of heaven=of the heaven. Sing. with Art. As in *vv.* 31, 32 ; not as in *v.* 25-. See note on Matt. 6. 9, 10. shall fall=shall be falling out ; implying continuousness. and the powers, &c. Quoted from Isa. 34. 4. heaven=the heavens. Pl. with Art. Not the same as in *vv.* 25-, 31, 32. See note on Matt. 6. 9, 10. 26 shall they see. Gr. *opsomai*. Ap. 133. I. 8. a. the Son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13. Cp. Joel 2. 31. with. Gr. *meta*. Ap. 104. xi. 1. great=much. power. See Ap. 172. 1. 27 His elect. Referring to Israel. See *vv.* 20, 22. Isa. 10. 20-22 ; 11. 11-16 ; 27. 6 ; 65. 9, 15, 22 ; Jer. 31. 36-40 ; 33. 17-26. Ezek. 36. 8-15, 24 ; 37. 21-28 ; 39. 25-29. Amos 9. 11-15. Obad. 17, 21. Zeph. 3. 20. from=out of. Gr. *ek*. Ap. 104. vii.

13. 28-37 [For Structure see next page].

28 a parable=the parable. See Matt. 24. 32. of=from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 13, 32. branch. Gr. *klados*. See note on 11. 8. is yet=shall have already become ; as in Matt. 24. 32. leaves=its leaves. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii.

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A. D. 29
R
S

29 So °ge in like manner, when ye shall 1 see these things ° come to pass,

28 know that it is nigh, even ° at the doors.

30 ° Verily I say unto you, that ° this generation shall 2 not pass, till all these things ° be done.

31 ° Heaven and earth shall pass away: but My words shall 2 not pass away.

32 But ° of that day and that hour ° knoweth no man, ° no, not the angels which are 11 in 31 heaven, neither ° the Son, but the ° Father.

33 ° Take ye heed, ° watch and pray: ° for ye 32 know 11 not when the ° time is.

Rp 34 For the Son of man is as ° a man ° taking a far journey, ° who left his house, and gave authority to his ° servants, and to ° every man his work, ° and commanded the porter ° to watch.

q 35 34 Watch ye therefore: ° for ye 32 know 11 not when the ° master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

r 36 Lest coming suddenly he find you ° sleeping.

S 37 And what I say unto you I say unto all, 34 Watch."

J2 T 14 ° After two days was the feast of the ° passover, and of unleavened bread:

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

2 But they said, ° "Not ° on the feast day, lest there be an ° uproar of the People."

V W 3 ° And being ° in Bethany ° in ° the house of Simon ° the leper, as He sat at meat,

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

Y s 4 And there were ° some that had indignation ° within themselves, and said, "Why ° was this waste of the ointment ° made?"

26. 2. sought = were seeking. take Him = get hold of Him. by. Gr. en. Ap. 104. viii. Not the same word as in vv. 19, 21. 2 Not. Gr. mē. Ap. 105. II. Not the same word as in vv. 7, 29, 36, 37, 49, 56, 68, 71. on = in; i. e. during. Gr. en. Ap. 104. viii. Not the same word as in vv. 3, 6, 35, 46, 62. uproar = tumult.

14. 3-9 (V, above). THE SECOND SUPPER, AND SECOND ANOINTING. (Introversion and Alternation.)

V | W | 3-. The Feast.
X | -3. The woman.
Y | s | 4. Indignation. Some.
t | 5. Reason.
Y | s | 6. Reprehension. The Lord.
t | 7. Reason.
X | | 8. The woman.
W | | 9. The Prophecy.

3 And being. Parallel with Matt. 26. 6-13. in. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 158. the leper. Note the Fig. Ampliatio (Ap. 6), by which Simon still retained the name describing what he had once been. a woman. Not Mary; the second occasion being quite different. See Ap. 158. box = flask. spikenard = pure nard. Liquid, because it was poured. very precious = of great price. brake. Alabaster being brittle it was easily done. A Divine supplement, here. poured. Gr. katacheō. Occ. only here and in Matt. 26. 7; not in John 12. 3. on. Gr. kata. Ap. 104. x. 1. Not the same word as in vv. 2, 35, 46. 4 some. At the first anointing it was only one, Judas (John 12. 4). within. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 58. was . . . made = is come to pass.

13. 28-37 (O2, p. 1415). PARABLES. WARNING. (Alternations.)

O2 | R | p | 28. Parable. The Fig-tree.
q | 29-. Application.
r | -29. Nearness.
S | 30-33. Watch.
R | p | 34. Parable. The Householder.
q | 35. Application.
r | 36. Suddenness.
S | 37. Watch!

29 ye in like manner = ye also. come = taking place. at. Gr. epi. Ap. 104. ix. 2.

30 Verily. See note on Matt. 5. 18. this generation. See note on Matt. 11. 16. be done = may have taken place. See note on Matt. 24. 34; where the Gr. particle, an, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3. 18-26).

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

32 of = concerning. Gr. peri. Ap. 104. xiii. 1. knoweth. Gr. oida. Ap. 132. I. i. no, not = not even. Gr. oude. Compound of ou. Ap. 105. I.

the Son: i. e. as "the Son of man". See v. 26. Father. Ap. 98. III.

33 Take ye heed. Gr. blepō. Ap. 133. I. 5. watch = lie sleepless. Not the same word as in vv. 34, 35, 37. time = season, or crisis.

34 a man. Gr. anthrōpos. Ap. 123. 1. taking a far journey. See note on Matt. 21. 33. who left = leaving. servants = bond-servants. and commanded the porter = commanded the porter withal.

to watch = to keep awake. Not the same word as in v. 33. Note the Fig. Epanadiplosis (Ap. 6), vv. 34 and 37. 35 master = lord. Gr. kurios. Ap. 98. VI. 4. A.

36 sleeping = composing yourselves for sleep (voluntarily). Gr. katheudō. See notes on 1 Thess. 4. 14, and 5. 6. Not koimaomai = to fall asleep involuntarily (as in death). See Ap. 171. 1.

14. 1-25 (J2, p. 1415). ARRIVAL AT BETHANY. (Introversion.)

J2 | T | 1-. Two days before the Passover.
U | -1, 2. Conspiracy of the Rulers.
V | 3-9. The second Supper, and second Anointing.
U | 10, 11. Conspiracy of Judas.
T | 12-25. One day before the Passover.

1 After two days. See Ap. 156. Cp. Matt. 26. 2. After = Gr. Now after. Cp. v. 12. Gr. meta. Ap. 104. xi. 2. As in vv. 28, 70.

passover. Aramaic. Ap. 94. III. 3. See note on Matt. 26. 17. by. Gr. en. Ap. 104. viii. Not the same word as in vv. 7, 29, 36, 37, 49, 56, 68, 71. on = in; i. e. during. Gr. en. Ap. 104. viii. Not the same word as in vv. 3, 6, 35, 46, 62. uproar = tumult.

t
(p. 1417)
A. D. 29

Y s

t

X

W

U
14th Nisan

T Z¹ u
(p. 1418)

v

v

u

Z² w

x

5 °For it might have been sold for more than three hundred °pence, and have been given to the poor." And they °murmured against her.

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

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

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

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

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

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

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

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

14 And whosoever he shall go in, say ye to the °goodman of the house, °'The Master saith, 'Where is the guestchamber, where I shall eat °the °passover °with My disciples?'

15 And °he will shew you a large upper room °furnished and prepared: there make ready for us."

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

and they made ready °the °passover.

17 And °in the evening He cometh °with the twelve.

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

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

by Fig. Metonymy (of Adjunct), Ap. 6, for the lamb. Gr. eis. Ap. 104. vi. a man. Gr. anthrōpos. Ap. 123. 1. man bearing a pitcher. Most unusual, for women carry pitchers, and men carry skin bottles. The Master=The Teacher. Ap. 98. XIV. v. 3. 15 he = he himself. furnished= spread with couches and other necessities. 16 as=just as.

14. 17-21 (Z², above). PREDICTION. (Introversion.)

Z² | w | 17, 18. Betrayal. The first Prediction.
x | 19. Question of the Disciples.
x | 20. Answer of the Lord.
w | 21. Betrayal. The second Prediction.

17 in the evening=the evening having come. the same word as in v. 21.

19 began. See note on 1. 1.

5 For. Gr. gar, giving the reason. pence. See Ap. 51. I. 4.

murmured=deeply moved. Occ. only in 1. 43, Matt. 9. 30, and John 11. 33, 38.

6 Jesus. Ap. 98. X. wrought. The object had been accomplished. In John 12. 7 (on the former occasion) it was to be reserved for the burial.

good=happy, excellent, appropriate. Not the same word as in v. 7. on. Gr. eis. Ap. 104. vi. Not the same word as in vv. 2, 3, 35, 46.

7 with = in company with. Gr. meta. Ap. 104. xi. 1. Not the same word as in v. 49.

whosoever ye will. A Divine supplement, here. ye will=ye wish. Gr. thelō. Ap. 102. 1. may=can.

good. Not the same word as in v. 6.

Me ye have not always. Transubstantiation is incompatible with this.

not. Gr. ou. Ap. 105. I. Not the same word as in v. 2.

8 She hath done what she could=What she had [to do] she did. A Divine supplement, here.

to anoint=to anoint [beforehand]. Occ. only here.

to = for, or unto. Gr. eis. Ap. 104. vi.

burying=embalming. See note on Matt. 26. 12.

9 Verily. See note on Matt. 5. 18.

Whosoever. With an, with the Subjunctive, marking the phrase as being hypothetical. See note on Matt. 10. 23. gospel=glad tidings.

preached=proclaimed. Gr. kērussō. Ap. 121. 1.

throughout. Gr. eis. Ap. 104. vi.

world. Gr. kosmos. Ap. 129. 1.

for. Gr. eis. Ap. 104. vi. Not the same word as in v. 24.

10 went = went off (smarting under the rebukes of vv. 6-9).

unto. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 34.

to betray = to the end that he might deliver up.

11 were glad = rejoiced.

sought = kept seeking; i. e. busied himself continuously. This is the sense of the Imperf. Tense here.

betray = deliver up.

14. 12-25 (T, p. 1417). ONE DAY BEFORE THE PASSOVER. (Division.)

T | Z¹ | 12-16. Preparation.
Z² | 17-21. Prediction.
Z³ | 22-25. Celebration.

14. 12-16 (Z¹, above). PREPARATION. (Introversion.)

Z¹ | u | 12. Preparation. Inquiry.
v | 13-15. Directions. Given.
v | 16-. Directions. Carried out.
u | -16. Preparation effected.

12 the first day of unleavened bread. This was the 14th of Nisan; the first day of the Feast, the 15th of Nisan, was the "high day": the great sabbath. See Ap. 156. Moreover, "the preparation" had not yet been made. See note on Matt. 26. 17.

killed = were wont to kill.

the passover. Pascha, Aramaic. Ap. 94. III. 3. Put It was this that was killed and eaten. 13 into.

man bearing a pitcher. Most unusual, for women carry pitchers, and men carry skin bottles. 14 goodman of the house = the master of the house. The Master = The Teacher. Ap. 98. XIV. v. 3. 15 he = he himself. furnished =

^x (p. 1418) ^z 20 And He answered and said unto them, "It is one ¹⁸ of the twelve, that dippeth ⁷ with Me ^o in the dish.

^w 21 ^o The Son of ¹³ man indeed goeth, ¹⁶ as it ^o is written ^o of Him: but woe to ^o that ¹³ man ^o by whom ^o the Son of man is ¹⁰ betrayed! ⁶ good were it for that man ^o if he had ^o never been born."

^{z3} 22 And as they ^o did eat, ⁶ Jesus took bread, and blessed, and brake *it*, and gave to them, and said, "Take, ^o eat: this ^o is My body."

23 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank ¹⁸ of it.

24 And He said unto them, "This ²² is ^o My blood of the ^o new testament, which ^o is shed ^o for many.

25 ^o Verily I say unto you, ^o 'I will drink ^o no more ¹⁸ of the fruit of the vine, until that day ^o that I drink it ^o new ³ in ^o the kingdom of God."

^{C A¹ y} (p. 1419) 26 And when they had ^o sung an hymn, they went out ¹³ into the mount of Olives.

27 And ⁶ Jesus saith unto them, "All ye ^o shall be offended ^o because of Me ^o this night: ^o for ^o it is written, 'I will smite the shepherd, and the sheep shall be scattered.'

28 But ¹ after that ^o I am risen, I will ^o go before you ¹³ into Galilee."

^z 29 But Peter said unto Him, ^o "Although all shall be offended, yet *will* ⁷ not ³."

^y 30 And ⁶ Jesus saith unto him, ⁹ "Verily I say unto thee, ^o That this day, *even* ³ in this night, before ^o the cock crow ^o twice, thou ^o shalt deny Me thrice."

^z 31 But he ^o spake the more ^o vehemently, ^o "If I should die with Thee, I will ^o not deny Thee ^o in any wise." Likewise ^o also said they all.

^{A² a} 32 And they ^o came ⁸ to a place which was named ^o Gethsemane:

^b and He saith to His disciples, "Sit ye here, while I shall ^o pray."

33 And He taketh ⁷ with ^o Him Peter and James and John, and ¹⁹ began to be ^o sore amazed, and to be ^o very heavy;

34 And saith unto them, "My ^o soul is exceeding sorrowful ^o unto death: tarry ye here, and ^o watch."

^{b c¹} 35 And He went forward a little, and fell ^o on the ^o ground, and ^o prayed that, ²¹ if it were possible, the ^o hour might pass ^o from Him.

vehemently = of (Gr. *ek*. Ap. 104. vii) excess. The condition being uncertain, and the result remaining to be seen. Ap. 118. 1. b. not . . . in any wise. Gr. *ou mē*. Ap. 105. III.

20 in = into. Gr. *eis*. Ap. 104. vi. As in v. 60. Not the same word as in vv. 3, 25, 30, 49, 62.

21 The Son of man. See Ap. 98. XVI. is written = it standeth written.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 18, 20, 23, 25, 69, 70. *that man*. Emphatic.

by = by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as in v. 1.

if, &c. Assuming the condition as an actual fact. Ap. 118. 2. a. never = not. Gr. *ou*. Ap. 105. I.

22 did eat = were eating. All that happened before and at this third supper is not given in Mark. eat. All the texts omit this word.

is = represents. Fig. *Metaphor*. See Ap. 6.

24 My blood. No covenant could be made without blood. See note on Matt. 26. 28.

new testament = new covenant. See note on Matt. 26. 28, and Ap. 95. I. Cp. Jer. 31. 31.

is shed = is being, or is about to be shed. Fig. *Heterōsis* (of Tense), Ap. 6, or Fig. *Prolēpsis*, Ap. 6.

for = concerning. Gr. *peri*. Ap. 104. xiii. But all the texts read *hyper*. Ap. 104. xvii.

25 I will = that I will. After the verb "to say" the conj. *hoti* marks off the words spoken. Cp. Matt. 14. 26; 16. 18; 20. 12; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 16, 18, 35; 9. 26; 14. 57, 58. See note on Luke 23. 43, and Ap. 173.

no more = not any more, in any wise. Gr. *ouketi*, *ou mē*. Ap. 105. III. that = when.

new = fresh. See note on Matt. 26. 29. the kingdom of God. See Ap. 114.

14. 26-42 (C, p. 1381). THE AGONY.

(Division.)

C | A¹ | 26-31. The Mount of Olives.
| A² | 32-42. Gethsemane.

14. 26-31 (A¹, above). THE MOUNT OF OLIVES.

(Alternation.)

A¹ | y | 26-28. The stumbling of all.
| z | 29. Peter's disclaimer.
| y | 30. The denial of one.
| z | 31. Peter's vehement disclaimer.

26 sung an hymn. See Matt. 26. 30.

27 shall be offended = will stumble.

because of = in, or at. Gr. *en*. Ap. 104. viii.

this night = in (Gr. *en*) this night. But all the texts omit "because . . . night". ([L]) for = because.

it is written = it standeth written. Quoted from Zech. 13. 7. 28 I am risen = My being raised.

go before. Cp. Matt. 26. 32.

29 Although = Even if all, &c. Throwing no doubt on the hypothesis. Ap. 118. 2. a.

30 That this day. The conj. *hoti* makes "this day" part of what He said. See note on Luke 23. 43, and v. 25 above. We have the same construction in Luke 4. 21; 19. 9, but not in Matt. 21. 28; Luke 22. 34; 23. 43.

the cock = a cock. See Ap. 160.

twice. A Divine supplement, only here. See Ap. 160. shalt = wilt.

31 spake = kept saying.

If I should die, &c. = If it were needful for me to die, &c. also said = said they all also: i. e. all as well as Peter.

14. 32-42 (A², above). GETHSEMANE. (Introversion.)

A² | a | 32-. Departure.
| b | -32-34. Purpose stated.
| b | 35-41. Purpose effected.
| a | 42. Departure.

32 came = come. Gethsemane. See note on Matt. 26. 36. pray. Gr. *proseuchomai*. Ap. 134. I. 2.

33 Him = Himself. sore amazed. Gr. *ekthambeō*. A Divine supplement, here, 9. 15, and 16. 5, & very heavy = deeply weighed down, or depressed.

34 soul. Gr. *psychē*. See Ap. 110. IV. unto = even to. Gr. *heōs*. watch = keep awake. As in vv. 37, 38; and in 13. 34, 35, 37.

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

35 on = upon. Gr. *epi*. Ap. 104. ix. 1. ground. Gr. *gē*. Ap. 129. 4. prayed = was praying; as in v. 32. Here in the Imperf. Tense. hour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done in that time.

from = away from. Gr. *apo*. Ap. 104. iv. As in vv. 36 and 52; not the same as in v. 43.

A. D. 29

36 And He said, ° “Abba, ° Father, all things are possible unto Thee; take away this cup ° from Me: nevertheless ° not what I ° will, but what Thou ° wilt.”

37 And He cometh, and findeth them ° sleeping, and saith unto Peter, ° “Simon, ° sleepest thou? ° couldst ° not thou ° watch one hour? °

38 ° Watch ye and pray, ° lest ye enter ° into temptation. The ° spirit truly is ° ready, but the flesh is weak.”

c²

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

(p. 1420)

40 And when He returned, He found them ° asleep again, ° (for their eyes were heavy,) ° neither ° wist they what to answer Him.

c³

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

a

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

BB¹ C

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

J N P

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

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

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

Q

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

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

- b | c¹ | 35-38. The First Prayer.
- | c² | 39, 40. The Second Prayer.
- | c³ | 41. The Third Prayer.

36 Abba. Aramaic for Father. Occ. only here, Rom. 8. 15, and Gal. 4. 6. See Ap. 94. III. 3. (Heb. 'ab.)

Father. Ap. 98. III. will . . . wilt. Gr. *thelō*. Ap. 102. 1.

37 sleeping . . . sleepest. Having composed themselves for sleep. Gr. *katheudō*; not *koimaomai*. See notes on 1 Thess. 4. 14 and 5. 6.

Simon. The name a Divine supplement, here. couldst not thou = wast thou not able.

38 lest ye enter, &c. = that ye may not (Gr. *mē*, as in v. 2) enter, &c.

spirit. Gr. *pneuma*. Ap. 101. II. 8. ready = prompt, or willing. Occ. only here, Matt. 26. 41, and Rom. 1. 15.

39 spake the same words. A Divine supplement, here.

40 neither wist they = and they knew not (Gr. *ou*. Ap. 105. I).

wist = knew. Gr. *oida*. Ap. 192. I. i. “Wist” is the Past Tense of Anglo-Saxon *witan* = to know.

41 now = the remaining time.

it is enough = he is receiving [the money, v. 11]. The verb *apechō*, in the *Papyri*, is the technical word for giving a receipt. See the notes on Matt. 6. 2, 5, 16. Cp. Luke 6. 24. Phil. 4. 18. Philem. v. 15. The Lord knew that at that moment Judas had received the promised money, and that the moment had come; just as He knew that Judas was near at hand (v. 42).

the hour is come. See note on John 7. 6.

is betrayed = is [on the point of being] delivered up. sinners = the sinners.

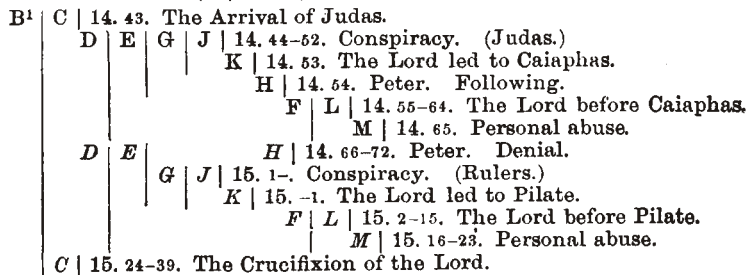
42 lo. Fig. *Asterismos* (Ap. 6); same word as “behold” in v. 41.

is at hand = is drawn near. If the Lord knew this, He knew that Judas had received the money (v. 41).

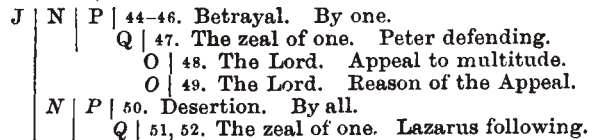
14. 43-16. 14 (B, p. 1881). THE BAPTISM OF SUFFERINGS. (Division.)

- B | B¹ | 14. 43-15. 39. Death.
- | B² | 15. 40-16. 8. Burial.
- | B³ | 16. 9-13. Resurrection.

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



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



43 one = being one. See note on Matt. 26. 47. multitude = crowd. staves: or clubs. Gr. *xulon* = wood, timber. Put by Fig. *Metonymy* (of Cause), Ap. 6, for weapons made from timber. from = from beside. Gr. *para*. Ap. 104. xii. 1. 44 that betrayed Him = that was delivering Him up. token = a concerted sign. Gr. *sussēmon*, a compound of the Gr. *sun* (= in conjunction with. Ap. 104. xvi) and *sēmēion* = a sign. take = seize. safely = secured assuredly. Occ. only here, Acts 2. 36; 16. 23. 45 goeth = cometh up. Master, Master = Rabbi, Rabbi. Fig. *Epizeuxis* (Ap. 6) = great Rabbi. Note that Judas never spoke of or to Him as “Lord”. Cp. 1 Cor. 12. 3. kissed = effusively kissed. See note on Matt. 26. 49. 46 on. Gr. *epi*. Ap. 104. ix. 3. 47 one of them, &c. This was Peter (not named in Matthew, Mark, or Luke, but only in John 18. 10). drew a sword. Cp. Luke 22. 36-38. a servant = the servant. See note on Matt. 26. 51. ear. Gr. *ōtion*; but all the texts read *ōtarion*. See note on Matt. 26. 51.

O (p. 1420) A. D. 29
 O
 NP
 Q
 K
 H
 F L R (p. 1421)
 S d
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 e

48 And ⁶ Jesus ° answered and said unto them, "Are ye come out, as ° against a ° thief, ⁷ with swords and *with* ⁴³ staves to take Me ?

49 I was daily ° with you ³ in the temple teaching, and ye took Me ⁷ not: ° but the scriptures must be fulfilled."

50 And they all ° forsook Him, and fled.

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

52 And he ° left ° the linen cloth, and fled ³⁶ from them naked.

53 And they led ⁶ Jesus away ° to the high priest: and ° with him were assembled all the chief priests ° and the elders and the scribes.

54 And Peter followed him ° afar off, ° even ¹³ into the ° palace of the high priest: and ° he sat ⁷ with the ° servants, and ° warmed himself ° at the ° fire.

55 And the chief priests and ° all the ° council ° sought for witness ° against ⁶ Jesus to put Him to death; and ° found none.

56 ⁶ For many ° bare false witness ⁵⁵ against Him, but their ° witness ° agreed ⁷ not together.

57 And there arose certain, and ⁵⁶ bare false witness ⁵⁵ against Him, ° saying,

58 "We heard Him say, 'I will destroy this ° Temple that is ° made with hands, and ° within three days I will build ° another ° made without hands.'"

59 But neither so did their witness agree together.

60 And the high priest ° stood up ²⁰ in the midst, and ° asked ⁶ Jesus, saying, "Answerest Thou nothing? what *is it which* these witness against Thee?"

61 But He held His peace, and answered nothing.

62 Again the high priest asked Him, and said unto Him, "Art *Thou* ° the Christ, the Son of ° the Blessed?"

62 And ⁶ Jesus said, "I am: and ye shall ° see ° the Son of man sitting ° on the right hand of ° power, and coming ° in the clouds of ° heaven."

48 answered and said. See note on Deut. 1. 41. against=upon. Gr. *epi*. Ap. 104. ix. 3. thief=robber, as in 15. 27. See note on Matt. 26. 55. 49 with. Gr. *pros*. Ap. 104. xv. 3. but=but [this is done] to the end that, &c. Luke 22. 37; 24. 44. Cp. Zech. 13. 7; Isa. 53. 7, &c. 50 forsook Him, and fled=leaving Him, fled. 51 And there followed, &c. This is a Divine supplement, peculiar to Mark's Gospel. followed=was following. a certain young man=one particular young man. That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: "The chief priests consulted that they might put Lazarus also to death" (John 12. 10). None of the apostles was arrested. Peter (though suspected) and another (John 18. 15) were unmolested; (5) his name is not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger. linen cloth. Gr. *sindōn* = a linen cloak (so called probably from *Indos*=Indian). cast about = having clothed [himself]; as in Matt. 6. 29 (arrayed), 31; 25. 36, 38, 43. Mark 16. 5. Luke 12. 27; 23. 11. John 19. 2. Acts 12. 8. about=upon. Gr. *epi*. Ap. 104. ix. 1. naked. Without waiting to put on all his robes. the young men: i. e. the soldiers; as in 2 Sam. 2. 14. Gen. 14. 24. 52 left, &c. = leaving behind... fled. the linen cloth = the *sindōn*. 53 to. Gr. *pros*. Ap. 104. xv. 3. with him = to him: i. e. by his order or edict. and. The Fig. *Polysyndeton* (Ap. 6) emphasizes each class. 54 afar off = from (Gr. *apo*. Ap. 104. iv) afar. even = as far as within. palace = court. See note on Matt. 26. 3. he sat = he was sitting, and continued to sit. servants = officers. warmed = was warming. at. Gr. *pros*. Ap. 104. xv. 3. fire. Gr. *light*; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for fire, because it was the light that led to his recognition, v. 66.

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

L	R	55-59. Witnesses sought.
	S	60-62. Examination.
	R	63. Witnesses superseded.
	S	64. Condemnation.

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

cap. 4 (cited by Lightfoot, Pitman's ed., xi. 442). See the new edition of *The Babylonian Talmud*, vol. viii, p. 100. N. Talmud Pub. Co., N. Y., U.S.A. against. Gr. *kata*. Ap. 104. x. 1. As in vv. 56, 57. found none = did not (Ap. 105. I) find [any]. 56 bare = were bearing. witness = testimonies. agreed not = were not alike. A Divine supplement, here. 57 saying = saying that. See note on v. 25. 58 Temple. Gr. *naos*. See Matt. 23. 16. made with hands... made without hands. A Divine supplement, here. within. Gr. *dia*. Ap. 104. v. 1. Not the same word as in v. 4. another. Gr. *allos*. See Ap. 124. 1.

14. 60-62 (S, above). EXAMINATION. (*Alternation*)

S	d	60. Question of High Priest.
	e	61-. The Lord. Silent.
	d	-61. Adjuration of High Priest.
	e	62. The Lord. Assent.

60 stood up in the midst = stood up [and came down] into the midst. Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (15. 1). asked = further asked. 61 the Christ = the Messiah. Ap. 98. IX. the Blessed. Used by the Jews instead of the name, Jehovah. 62 I am = I am [He]. See John 4. 26; 8. 28, 58; each time followed by extraordinary effects. See John 18. 6. see. Gr. *opsomai*. Ap. 138. I. 8. a. the Son of man. The last occ. of this title (Ap. 98. XVI) in Mark. The first is 2. 10. on = at. Gr. *ek*. Ap. 104. vii. Not the same word as in vv. 2, 3, 6, 35, 46. power. Gr. *dunamis*. Ap. 172. 1. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Jehovah Who exercises it, and that in judgment. in = amid. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 3, 20, 25, 30, 49, 60, 66. heaven = the heavens. See note on Matt. 6. 9, 10.

R
(p. 1421)
A. D. 29
63 Then the high priest °rent his clothes, and saith, "What need we any further witnesses?"

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

M
65 And some ¹⁹ began to spit on Him, and to cover His face, and to °buffet Him, and to say unto Him, "Prophecy:" and the ⁵⁴servants °did strike Him °with the palms of their hands.

H f¹
(p. 1422)
66 And as Peter was beneath ³ in the ⁵⁴ palace, there cometh one of the maids of the high priest:

67 And when she saw Peter ⁵⁴ warming himself, she °looked upon him, and said, "And thou also wast ⁷ with ⁶ Jesus of Nazareth."

68 But °he denied, saying, "I °know ⁷ not, neither °understand I what thou sayest."

g¹
And he went out ¹³ into °the porch; and °the cock crew.

f²
69 And °a maid saw him again, and ¹⁹ began to say to them that stood by, "This is *one* ¹⁸ of them."

70 And ⁶⁸ he denied it again. And a little ¹ after, they that stood by said again to Peter, "Surely thou art *one* ¹⁸ of them: for thou art a Galilæan, and thy speech agreeth *thereto*."

71 But he ¹⁹ began °to curse and to swear, saying, ⁶⁸ "I know ⁷ not this ²¹ Man of Whom ye speak."

g²
72 And the second time ⁶⁸ the cock crew.

f³
And Peter called to mind the °word that ⁶ Jesus said unto him, ° "Before ⁶⁸ the cock crew twice, thou °shalt deny Me thrice." And when he thought thereon, he wept.

E G J
(p. 1420)
K
15 And °straightway °in the morning the chief priests °held a consultation °with the elders °and scribes °and the whole council, °and bound °Jesus, and °carried Him away, and delivered Him to Pilate.

F L h
(p. 1422)
2 And °Pilate asked Him, "Art Thou the King of the Jews?" And He °answering said unto him, ° "Thou sayest it."

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

4 And Pilate asked Him again, saying, "Answerest Thou ³ nothing? behold how many things they witness against Thee."

5 But Jesus °yet answered °nothing; so that Pilate marvelled.

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

7 And there was *one* named °Barabbas, *which lay bound* ¹ with them that had °made insurrection with him, °who had committed murder °in the insurrection.

8 And the °multitude °crying aloud °began to

5 yet . . . nothing = not anything any longer (Gr. *ouden ouketi*). 6 at. Gr. *kata*. Ap. 104. x. 2. that feast = a feast: i. e. any of the three great feasts.

7 Barabbas. Aramaic. Ap. 94. III. 3. made &c. = been fellow insurgents. who. Denoting a class of criminals. in. Gr. *en*. Ap. 104. viii. As in vv. 29, 41, 46: not the same as in vv. 1, 38. 8 multi-

63 rent his clothes. This was strictly forbidden. See Lev. 10. 6; 21. 10.

64 condemned. Gr. *katakrinō*. Ap. 122. 7. guilty = liable to.

65 buffet = cuff. See note on Matt. 26. 67.

did strike = kept striking.

with the palms of their hands. Gr. *rapisma* = with smart blows. Occ. only here and in John 18. 22; 19. 3.

14. 66-72 (H, p. 1420). PETER. DENIALS.

(Repeated Alternation.)

H | f¹ | 66-68-. Peter. Denial.

g¹ | -68. A cock crowing.

f² | 69-71. Peter. Denials.

g² | 72-. A cock crowing.

f³ | -72. Peter. Repentance.

67 looked upon. See Ap. 133. I. 7.

68 he denied. See Ap. 160.

know. Gr. *oida*. Ap. 132. I. i.

understand. Gr. *epistamai*. Ap. 132. I. v.

the porch = the vestibule. Gr. *proaulion*. Occ. only here in N. T. = the vestibule leading from the outer gate to the court. the = a. See Ap. 160.

69 a maid = the maid. See Ap. 160.

71 to curse and to swear = cursing and swearing. The verb *anathematizō* is not peculiar to Biblical Greek, as alleged; for Deissmann shows, from the *Papyri*, that it is of pagan origin, first coined by Greek Jews. (See *Light from the Ancient East*, pp. 92, 93.)

72 word = saying. Gr. *rhēma*. See note on Mark 9. 32. Before = that (*hoti*) before. See note on v. 25. shalt = wilt.

15. 1 straightway. See notes on 1. 10, 12.

in. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in vv. 7, 29, 38, 41, 46.

in the morning = any time before sunrise, while yet dark. Cp. 1. 35; 16. 2, 9. John 20. 1. The Lord must have been led to Pilate before our midnight, because it was "about the sixth hour" of the night when Pilate said "Behold your king" (John 19. 14). It was therefore in the night, at which time it was unlawful to try a prisoner. See the *Talmud*, Sanhedrin, cap. 4. It was also unlawful on the eve of the Sabbath, and this was the eve of the High Sabbath. See Ap. 165.

held a consultation = having formed a council. See note on Matt. 12. 14.

with = in association with. Gr. *meta*. Ap. 104. xi. 1. Same as in vv. 7, 28, 31. Not the same as in v. 27.

and. Note the Fig. *Polysyndeton* (Ap. 6) to emphasize the fact that it was the act of the whole council.

Jesus. Ap. 98. X.

carried Him away. Matt. 27. 2 has *apēgagon* = to lead away what is alive (in contrast with *pherein*, which is generally used of what is inanimate). Luke has *ēgagon* = they led (Luke 23. 1). Mark has *apēnegkan* = carried, as though from faintness.

15. 2-15 (L, p. 1420). THE LORD BEFORE PILATE. (*Introversion*.)

L | h | 2-5. Pilate and the Lord.

i | 6-13. Pilate and the People.

z | 14-. Pilate and the Multitude.

h | -14, 15. Pilate and the Lord.

2 Pilate asked Him. Matthew and Mark carefully distinguish between this interview with the Lord and the rulers alone, and a subsequent interview with the multitude (Luke 23. 4).

answering said. See note on Deut. 1. 41.

Thou sayest = Thou thyself sayest [it].

3 accused = kept accusing.

of many things = urgently.

nothing = not (Gr. *ou*. Ap. 105. I.) anything. All the texts omit this clause.

6 at. Gr. *kata*. Ap. 104. x. 2. that

he released = he used, or was wont, to release. Imperf.

made &c. = been fellow insurgents. who. Denoting

a class of criminals. in. Gr. *en*. Ap. 104. viii. As in vv. 29, 41, 46: not the same as in vv. 1, 38. 8 multi-

tude = crowd. crying aloud. All the texts read "having gone up". began. See note on 1. 1.

A. D. 29

desire °him to do °as he had °ever done unto them.

9 But Pilate answered them, saying, °“ Will ye that I release unto you the King of the Jews?”

10 For °he knew that the chief priests had °delivered Him °for envy.

11 But the chief priests °moved the °people, that he should rather release °Barabbas unto them.

12 And Pilate °answered and said again unto them, “What °will ye then that I shall do unto Him Whom ye call the King of the Jews?”

13 And they cried out again, °“ Crucify Him.”

i (p. 1422)

14 Then Pilate said unto them, “Why, what °evil °hath He done?”

h

And they cried out the more exceedingly, °“ Crucify Him.”

15 And so Pilate, °willing °to content the people, released °Barabbas unto them, and delivered °Jesus, when he had scourged Him, to be crucified.

M j (p. 1423)

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

k

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

18 And °began to salute Him, °“ Hail, King of the Jews!”

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

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

21 And they °compel one Simon a Cyrenian, who °passed by, coming °out of °the country, the father of Alexander and °Rufus, to bear His cross.

j

22 And they bring Him °unto the place °Golgotha, which is, being interpreted, “The place of a skull.”

k

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

CT 1

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

him to do. Note the Ellipsis thus properly supplied. as=according as. ever. Om. by T. WH R.

9 Will ye...? Are ye willing...? Gr. *thelō*. See Ap. 102. 1.

10 he knew = he was beginning to know. Gr. *ginōskō*. Ap. 132. I. 2.

delivered Him = delivered Him up. for = on account of. Gr. *dia*. Ap. 104. v. 2.

11 moved = vehemently stirred up (as by an earthquake). Gr. *anaseiō*, connected with *seismos*, an earthquake.

people = crowd, as in v. 8.

13 Crucify Him. Stoning was the proper Jewish death for blasphemy. Cp. John 18. 31, 32. Crucifixion was the Roman punishment for treason. Note the addresses of Pilate:

To the Council.	To the People.	To the Priests (specially).
MATTHEW.	MARK.	LUKE.
27. 17-20.	15. 8-11.	
„ 21-23.		23. 13-19.
	„ 12-14.	„ 20, 21.
„ 24, 25.		„ 22, 23.

Then Pilate's final attempt to rescue the Lord. Matt. 27. 26. | Mark 15. 15. | Luke 23. 24, 25.

14 evil. Gr. *kakos*. Ap. 128. IV. 2.

hath He done = did He do (at any time). Aorist.

15 willing = determining. Gr. *boulomai*. See Ap. 102. 2. to content the people = to satisfy the crowd. This is the motto of the present day, but it always ends in judgment. See and cp. Ex. 32. 1 with 26, 27. Acts 12. 3 with 23. 2 Tim. 4. 3 with 1 and 8. So here.

15. 16-23 (M, p. 1420). PERSONAL ABUSE. (Alternation.)

M j 16. Place. Prætorium.
k 17-21. Treatment. Mockery.
j 22. Place. Golgotha.
k 23. Treatment. Bitter draught.

16 into = within. the hall = the court. See Matt. 26. 3. band. Gr. *speira* = a company bound or assembled round a standard: Lat. *manipulus* = a handful of hay or straw twisted about a pole as a standard: and, by Fig. *Metonymy* (of Adjunct), Ap. 6, put for the men-at-arms gathered round it.

17 purple. See Matt. 27. 28.

18 Hail. See note on Matt. 26. 49.

19 smote = kept smiting.

did spit = kept spitting.

worshipped = did homage to. Ap. 137. 1.

20 to = to the end that they might.

21 compel. See note on Matt. 27. 32.

passed by = was passing by.

out of = away from. Gr. *apo*. Ap. 104. iv. Not the

Rufus. This may be the Rufus of Rom. 16. 13.

Golgotha. See note on Matt. 27. 33.

23 they gave, &c. = they were offering. See notes on Matt. 27. 34, 48.

same word as in v. 46. the country = a field. 22 unto. Gr. *epi*. Ap. 104. ix. 3. As in v. 46. Not the same word as in vv. 41, 43. Golgotha. See note on Matt. 27. 33. 23 they gave, &c. = they were offering. See notes on Matt. 27. 34, 48. not. Gr. *ou*. Ap. 105. I.

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

C T 1 24. The soldiers. Parting of garments.
m 25. Time. Event at third hour (9 a.m.).
U n 26. The Indictment.
o 27, 28. The two Robbers. Brought.
U n 29-32-. The Indictment.
o -32. The two Robbers. Reviling.
T m 33-38. Time. Events at sixth and ninth hours (noon to 3 p.m.).
l 39. A soldier.

24 when they had, &c. The two robbers of v. 27, and Matt. 27. 38, not yet brought. See Ap. 164. parted = divided. upon. Gr. *epi*. Ap. 104. ix. 3.

m 25 And it was °the third hour, and they crucified Him.

U n 26 And the °superscription of His accusation was °written over, °THE KING OF THE JEWES.

o 27 And °with Him °they crucify two °thieves; the °one °on His right hand, and °the other on His left.

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

U n 29 And they that passed by °railed on Him, wagging their heads, and saying, °"Ah, Thou That °destroyest the °Temple, and buildest it °in three days,

30 Save Thyself, and °come down °from the cross."

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

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

o And °they that were crucified with Him °reviled Him.

T m 33 And when °the sixth hour was come, there °was darkness °over the whole land until °the ninth hour.

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

35 And some of them that stood by, when they heard it, said, °"Behold, He calleth °Elias."

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and °gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down."

37 And °Jesus °cried with a loud voice, and °gave up the ghost.

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

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

B² V p 40 There were °also women looking on °afar off: °among whom was Mary °Magdalene, and Mary the mother of James °the less and of Joses, and °Salome;

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

25 the third hour. Of the day (John 11. 9), i.e. 9 a.m. No discrepancy; for the sixth hour of John 19. 14 was the sixth hour of the night (from about sunset), viz. "about" midnight (in the midst of the trial), when Pilate said "Behold your King". The context there and here explains and settles the matter. Here, the trial was over; in John 19. 14 the trial was going on. See Ap. 156 and 165. It was the hour of the morning sacrifice.

26 superscription, &c.=inscription of His indictment. Not the writing put "over His head" (Matt. 27. 37). See Ap. 163.

written over = written down (or inscribed, as in Acts 17. 23. Heb. 8. 10; 10. 16). Gr. *epigraphō*. Occ. elsewhere only in Rev. 21. 12. See Ap. 163.

THE KING, &c. See Ap. 163 for the "inscriptions on the cross", and Ap. 48 for the difference of types.

27 with = together with. Gr. *sun*. Ap. 104. xvi. they crucify. Present Tense, describing what was done then (after the dividing of the garments), not when they put the Lord on the cross in v. 24.

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

one on His right hand, &c.: i.e. outside the two "malefactors" of Luke 23. 32. See Ap. 164, and note on John 19. 18. on = at. Gr. *ek*. Ap. 104. vii. the other = one.

28 the scripture. Isa. 53. 12. See Ap. 107. I. 1. transgressors = lawless ones. Ap. 128. VIII. 2. railed on = were blaspheming.

29 Ah, or Aha. Destroyest. As in 13. 2. Temple = *Naos*. See notes on Matt. 4. 5; 23. 16.

30 come down. See note on "descend", v. 32. from = off. Gr. *apo*. Ap. 104. iv. As in v. 32.

31 also the chief priests = the chief priests also (as well as the passers by). said = kept saying. among themselves = to (Gr. *pros*. Ap. 104. xv. 3) each other. others. Gr. *allos*. Ap. 124. 1. cannot = is not (v. 23) able to.

32 Christ = the Messiah. Ap. 98. IX. the King of Israel. Referring to the confession in v. 2. descend. Same as "come down" in v. 30. see (Ap. 133. I. 1).

believe (Ap. 150. I. 1. i). Vain promise. For they did not believe, though He came up from the grave. they that were . . . reviled Him. Both the "robbers", but only one of the "malefactors", reviled (Luke 23. 39).

33 the sixth hour of the day. (John 11. 9.) From sunrise: i.e. noon. See note on v. 25, and Ap. 165.

was = became. over. Gr. *epi*. Ap. 104. ix. 3.

ninth hour. The hour of offering the evening sacrifice: i.e. 3 p.m. So that the darkness was from noon till 3 p.m. See Ap. 165.

34 Eloi, &c. Quoted from Ps. 22. 1. See note on Matt. 27. 46.

35 Behold. Fig. *Asterismos*. Ap. 6. Elias = Elijah.

36 gave Him = was giving. See note on Matt. 27. 34.

37 cried with a loud voice, and = having uttered a loud cry, He

gave up the ghost = expired. Gr. *ekpneō* = to breathe out, or expire. Occ. only here, v. 39, and Luke 23. 46.

38 veil. See note on Matt. 27. 51. in = into. Gr. *eis*. Ap. 104. vi. twain = two.

the top = above. Gr. *anōthen*, as in Luke 1. 3. See note there.

39 which = who.

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

15. 40—16. 8 [For Structure see next page].

40 also women = women also. afar off = from (Gr. *apo*. Ap. 104. iv) afar. among. Gr. *en*. Ap. 104. viii. 2. Magdalene. See Matt. 27. 56. the less = junior. Divinely supplied only in Mark to distinguish him from James the Apostle (cp. Matt. 13. 55, and 27. 56). See also Acts 12. 17; 15. 13; 21. 18. Gal. 2. 12. Salome. See Matt. 27. 56. 41 also, when He was in Galilee = when He was in Galilee also. followed . . . ministered = used to follow and minister. unto. Gr. *eis* Ap. 104. vi. Not the same word as in vv. 22, 43, 46.

q
(p. 1425)
A. D. 29

W X

42 And now °when the even was come, because it was °the preparation, that is, °the day before the sabbath,

43 Joseph °of Arimathæa, an °honourable °counsellor, °which also waited for °the kingdom of God, came, and °went in boldly °unto Pilate, and °craved the body of ¹Jesus.

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

45 And when he °knew it ⁴³ of the centurion, he °gave the °body to Joseph.

Y r

46 And he bought °fine linen, and took Him down, and wrapped Him in the linen,

s

and laid Him ⁷in a °sepulchre which was hewn °out of a °rock,

t

and rolled °a stone ²²unto the door of the °sepulchre.

V p

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

16 And °when the sabbath was past,

q
17th Nisan
W Y r

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

s

18th Nisan

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

t

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

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

X

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

6 And he saith unto them, “Be °not °af-frighted: Ye seek °Jesus of Nazareth, °Which was crucified: He is risen; He is °not here: °behold the place where they laid Him.

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

8 And they went out quickly, and fled °from °the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

15. 40—16. 8 (B², p. 1420). THE BURIAL.
(Alternations and Introversion.)

B² V | p | 15. 40, 41. Women. Several.
q | 15. 42. Before the High Sabbath.
W X | 15. 43-45. The Body obtained.
Y r | 15. 46-. Fine linen bought.
s | 15. -46-. Laid in the se-
pulchre.
t | 15. -46. The stone rolled
to the door.
V | p | 15. 47. Women. Two.
q | 16. 1-. After the High Sabbath.
W Y r | 16. -1. Spices bought.
s | 16. 2. Came to the sepul-
chre.
t | 16. 3, 4. The stone rolled
away from the door.
X | 16. 5-8. The Body sought.

42 when the even was come = evening already having come. Cp. Matt. 27. 57.

the preparation: i. e. the 14th of Nisan, the day before the Passover (on the 15th), which took place on the 14th at even, and ushered in the High Sabbath, which commenced after sunset on the 14th.

the day before the sabbath: i. e. the day before the High Sabbath. See Ap. 156.

43 of = he from. Gr. *ho apo*. Ap. 104. iv. honourable = honourable (in rank), as in Acts 13. 50; 17. 12.

counsellor. A member of the Sanhedrin. See Luke 23. 51.

which also waited = who himself also was waiting. the kingdom of God. See Ap. 114.

went in boldly = took courage and went in; i. e. braving all consequences.

unto = to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 22, 41, 46.

craved the body. Because in the usual course the Lord would have been buried with other criminals. See note on Isa. 53. 9.

44 marvelled = wondered. This verse and the next are a Divine supplement, peculiar to Mark.

if He were, &c. Implying a hypothesis which he did not yet expect. Ap. 118. 2. a. any while = long.

45 knew = having got to know. Gr. *ginōskō*. See Ap. 132. I. ii.

gave = made a gift of (Gr. *dōreō*). Occ. only here and 2 Pet. 1. 3, 4.

body. Gr. *sōma* = body. But all the texts read *ptōma* = corpse.

46 fine linen. Gr. *sindōn*. See note on 14. 51, 52. sepulchre = memorial tomb.

out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 21. rock. Gr. *petra*, as in Matt. 16. 18.

a stone. See note on Matt. 27. 60.

47 beheld = were (attentively) looking on so as to see exactly. Gr. *theōreō*, Ap. 133. I. 11.

16. 1 when the sabbath was past: i. e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156. had bought. Before the weekly sabbath (Luke 23. 56; 24. 1). sweet spices = aromatics.

2 first (day) of the week. Gr. the first of the Sab-
bath. came = come. unto = up to. Gr. *epi*. Ap. 104. ix. 3. sepulchre. See 15. 46. at the rising, &c. = the sun having risen. 3 among = to. Gr. *pros*. Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark. shall = will. roll us away. The ground being on an incline (side-ways), therefore the door was more easily closed than opened. from = cut of (Gr. *ek*. Ap. 104. vii): out of the bottom of the incline. Not the same word as in *v.* 8. L and Tr. read *apo* (Ap. 104. iv), away from, as in *v.* 8. 4 looked = looked up. Gr. *anablepo*. Ap. 133. I. 6. saw = see (implying attention, surprise, and pleasure). Gr. *theōreō*. Ap. 133. I. 11. was = had been. 5 into = Gr. *eis*. Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 18. long . . . garment. Gr. *stolē* = a long outer robe of distinction. affrighted = amazed. 6 not. Gr. *mē*. Ap. 105. II. Not the same as in the next clause and *vv.* 14, 18. Jesus. Ap. 98. X. Which was crucified = Who has been crucified. Note the Fig. *Asyndeton* (Ap. 6), leading up breathlessly to the climax—“there shall ye see Him”. Thus the passage is emphasized; and the “sudden reduction of ‘ands’” is not “an internal argument against genuineness”! not. Gr. *ou*. Ap. 105. I. behold = look. Gr. *ide*. Ap. 133. I. 3. 7 and Peter. A Divine supplement, here. see. Gr. *opsomai*. Ap. 133. I. 8. a. as = even as. 8 from = away from. Gr. *apo*. Ap. 104. iv.

bath. came = come. unto = up to. Gr. *epi*. Ap. 104. ix. 3. sepulchre. See 15. 46. at the rising, &c. = the sun having risen. 3 among = to. Gr. *pros*. Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark. shall = will. roll us away. The ground being on an incline (side-ways), therefore the door was more easily closed than opened. from = cut of (Gr. *ek*. Ap. 104. vii): out of the bottom of the incline. Not the same word as in *v.* 8. L and Tr. read *apo* (Ap. 104. iv), away from, as in *v.* 8. 4 looked = looked up. Gr. *anablepo*. Ap. 133. I. 6. saw = see (implying attention, surprise, and pleasure). Gr. *theōreō*. Ap. 133. I. 11. was = had been. 5 into = Gr. *eis*. Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 18. long . . . garment. Gr. *stolē* = a long outer robe of distinction. affrighted = amazed. 6 not. Gr. *mē*. Ap. 105. II. Not the same as in the next clause and *vv.* 14, 18. Jesus. Ap. 98. X. Which was crucified = Who has been crucified. Note the Fig. *Asyndeton* (Ap. 6), leading up breathlessly to the climax—“there shall ye see Him”. Thus the passage is emphasized; and the “sudden reduction of ‘ands’” is not “an internal argument against genuineness”! not. Gr. *ou*. Ap. 105. I. behold = look. Gr. *ide*. Ap. 133. I. 3. 7 and Peter. A Divine supplement, here. see. Gr. *opsomai*. Ap. 133. I. 8. a. as = even as. 8 from = away from. Gr. *apo*. Ap. 104. iv.

B³ u
(p. 1426)
A. D. 29
9 ° Now when *Jesus* was risen ° early the first day of the week, He ° appeared first to Mary Magdalene, ° out of whom He had cast seven ° devils.

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

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

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

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

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

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

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

17 And ° these signs shall follow ° them that ° believe; ° In My name ° shall they cast out ° devils; they shall ° speak with ° new tongues;

18 ° They shall ° take up serpents; and ° if they ° drink any deadly thing, it shall ° not hurt them; they shall ° lay hands on the sick, and they shall recover."

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

A
20 And they went forth, and ° preached ° every where, ° the LORD working with them, and ° confirming the ° word ° with ° signs following. Amen.

16. 9-13 (B³, p. 1420). RESURRECTION.
(Repeated Alternation.)

B³ u | 9. His appearance to Mary.
v | 10. Her report.
w | 11. Disciples' unbelief.
u | 12. His appearance to two disciples.
v | 13-. Their report.
w | -13. Disciples' unbelief.

9 Now when Jesus was risen, &c. For the sequence of events after the Resurrection, see Ap. 166. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.

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

appeared. Gr. *phainō*. Ap. 106. I. i. Not the same word as in v. 12.

out of = from. Gr. *apo*. Ap. 104. iv. devils = demons.

10 with = in company with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in v. 20.

11 was alive = is alive [again from the dead]. See note on *zab*. Matt. 9. 18.

seen. Gr. *theōmatō*. Ap. 183. I. 12. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

believed not = disbelieved [it].

12 After. Gr. *meta*. Ap. 104. xi. 2. that = these things.

appeared = was manifested. Gr. *phaneroō*. Ap. 106. I. v. Not the same word as in v. 9.

in. Gr. *en*. Ap. 104. viii.

another = different. Gr. *heteros*. Ap. 124. 2.

of = out of. Gr. *ek*. Ap. 104. vii.

as they walked, &c. See Luke 24. 13-35.

16. 14-20 (A, p. 1381). THE SUCCESSORS.
(Alternation.)

A | Z | 14. After the Lord had risen.

A | 15-18. Commission.

Z | 19. After the Lord had ascended.

A | 20. Obedience.

14 Afterward, &c. = Later. Gr. *husteron*. A Divine supplement, here.

upbraided = reproached.

15 He said. Probably some time after v. 14, on the eve of the Ascension.

world = *kosmos*. Ap. 129. 1.

preach = proclaim. Gr. *kērussō*. Ap. 121. 1.

the gospel = the glad tidings.

every creature = all the creation. Put by Fig. *Synec-*

dochē (of Genus), Ap. 6, for all mankind. Fulfilled during "that generation". See Col. 1. 6, 23. 16 believeth. See Ap. 150. I. 1. i. baptized. See Ap. 115. I. 1. believeth not = disbelieveth.

damned = condemned. Gr. *katakrinō*. Ap. 122. 7. 17 these signs shall follow = these signs shall attend, or follow close upon. See Ap. 167 and Heb. 2. 3, 4, and the fulfilment in Acts 3. 7, 8; 5. 16; 6. 8; 9. 34, 40, &c. They were limited to the dispensation covered by the Acts of the Apostles. See Heb. 2. 3, 4; 6. 1-6; and cp. 1 Cor. 13. 8-10.

them that believe. Not merely the Apostles, therefore. See Ap. 168. In = Through. Gr. *en*. Ap. 104. viii. In My name. Note the Fig. *Asyndeton*, Ap. 6.

shall they cast out devils. See Acts 8. 7; 16. 18; 19. 11-16. speak with new tongues. See Acts 2. 4-11 (as foretold by Joel 2. 28, 29); 10. 46; 19. 6. 1 Cor. 12. 28; and ch. 14. new = different in character. Gr. *kainos*, not *neos*. See notes on Matt. 9. 17; 26. 28, 29.

18 They shall take up serpents. See Acts 28. 5. Cp. Luke 10. 19. if they drink, &c. The condition to be seen by the result. Ap. 118. 1. b. drink, &c. Eusebius (iii. 89) records this of John and of Barsabas, surnamed Justus.

not = by no means. Gr. *ou mē*. Ap. 105. III. lay hands on (Gr. *epi*. Ap. 104. ix. 3) the sick. See Acts 3. 7; 19. 11, 12; 28. 8, 9. 1 Cor. 12. 9, 28. James 5. 14. 19 the Lord. Ap. 98. VI. i. a. 3. C. The contrast is between the Lord of v. 19, and the disciples of v. 20.

heaven = the heaven. Sing. See notes on Matt. 6. 9, 10. on = at. Gr. *ek*. Ap. 104. vii. God. See Ap. 98. I. i. 1. 20 every where. See Col. 1. 6, 23. the LORD = Jehovah (Ap. 89. VI. i. a. 1. A. b). The witness of "God" is distinguished (in Heb. 2. 4) from the testimony of His Son (Heb. 2. 3), and from the gifts of the SPIRIT (*pneuma hagion*, Ap. 101. II. 14) (Heb. 2. 4).

confirming, &c. See Heb. 2. 4. the word. Gr. *logos*. See note on 9. 32. with = by means of. Gr. *dia*. Ap. 104. v. 1.