THE GOSPEL
ACCORDING TO ST MARK

THE GREEK TEXT
WITH
INTRODUCTION NOTES AND INDICES

BY

HENRY BARCLAY SWETE, D.D., D.LITT., F.B.A.
REGIUS PROFESSOR OF DIVINITY
AND FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE
HON. CANON OF ELY; HON. CHAPLAIN TO THE KING

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DEUS QUI NOBIS PER MINISTERIUM BEATI MARCI EVANGELISTAE TUI VERITATEM EVANGELII PATEFIERI VOLUISTI: CONCEDE, QUAESUMUS, UT QUOD AB ILLIUS ORE DIDICIMUS GRATIA TUA ADIUTI OPERARI VALEAMUS. PER IESUM CHRISTUM DOMINUM NOSTRUM. AMEN.
PREFACE TO THE THIRD EDITION.

The present edition is little more than a reprint of the second. A few corrections and additions have been made, chiefly in the footnotes; the most important of these being the insertion at p. 404 of the Greek fragment which follows ‘Mark’ xvi. 14 in the Freer MS. of the Four Gospels.

Of one important source of new knowledge I have been unable to make as much use as I could have wished. Professor Deissmann and Dr A. Thumb in Germany, and Professor J. H. Moulton and Dr G. Milligan in Great Britain, have taught us how much the papyri and the inscriptions have to contribute to the study of New Testament Lexicography. Most of their researches have appeared since the publication of the first edition of this book, and it would be impossible to avail myself of them without a serious interference with the plates. I can only refer the reader to the published papers and books of the above-mentioned scholars, and in particular to the Lexical Notes contributed by Dr Moulton and Dr Milligan to the Expositor, and to the work which, it is understood, will be based upon them.

The conclusions with regard to New Testament Grammar which have been drawn from the non-literary papyri are not as yet, in my opinion, established beyond doubt, and I am therefore content still to rely upon the authority of Winer-Moulton, Winer-Schmiedel, and Blass. But the subject is one upon which I desire to keep an open mind, and the time may come when this commentary will call for a more extensive revision in this respect than I am at present prepared to undertake.

H. B. S.

Cambridge,
F. of St Michael and All Angels, 1909.
PREFACE TO THE SECOND EDITION.

The years which have gone by since the first issue of this Commentary have been singularly fruitful in publications bearing upon the study of the Gospels. In the work of preparing a second edition for the press these new helps have not been left out of sight; and from several of them—more particularly from Dr Chase's and Dr Salmond's articles in the third volume of Dr Hastings' *Dictionary of the Bible*, the second volume of Professor Theodore Zahn's *Einleitung in das Neue Testament*, Sir J. C. Hawkins' *Horae Synopticae*, and Mr P. M. Barnard's *Biblical Text of Clement of Alexandria*—much assistance has been derived. If my conclusions have not often been modified, it is not because I have failed to reconsider them in the light of these and other recent contributions to Biblical knowledge.

I am glad also to acknowledge my debts to the kindness of reviewers, and of not a few private friends and some unknown correspondents, who have pointed out errors or deficiencies in the first edition of my book. These corrections have all, as I trust, received respectful attention, although in some cases the plan of the work has refused to lend itself to the proposed changes, or after full consideration I have found myself unable to accept them.

In the preface to the first edition I expressed a desire to discuss more fully at a future time some of the larger questions raised by the Gospel of St Mark. This purpose has not been fulfilled. The book has been revised throughout; the critical apparatus has been enlarged by the use of the fresh evidence printed in Mr Lake's *Texts from Mount Athos*, of which advanced sheets were sent to me through the kindness of the author; the foot-notes have been here and there expanded or re-written. But the pressure of other work and the call of fresh studies have precluded me from attempting the dissertations which I had intended to write. My book therefore goes forth under its original limitations. But I am confident that younger students will be found to fulfil the task which I am constrained to leave. The growing interest manifested in all problems connected with the Gospels, and more especially the earliest of the Gospels,
justifies the expectation that the next generation of New Testament scholars will carry our knowledge more than one step nearer to the fulness and certainty which all must desire to attain.

H. B. S.

CAMBRIDGE,
F. of St Peter, 1902.

PREFACE TO THE FIRST EDITION.

The earliest of extant commentators on St Mark urges as his apology for undertaking so serious a task the neglect which that Evangelist appeared to have suffered at the hands of the great teachers of the Church. While each of the other Gospels had received separate treatment, the Gospel according to St Mark, so far as he could discover, had been passed by, as if it needed no elucidation or none which could not be gathered from expositions of St Matthew and St Luke.

If this plea can no longer be used, it is still true that St Mark has gained far less attention than he deserves. The importance of his work as an independent history, and the beauty of its bright and unartificial picture of our Lord's life in Galilee, are at length generally recognised; but no monograph has yet appeared which makes full use of the materials at the disposal of the expositor.

I cannot claim to have supplied this deficiency in the present volume, nor has it been my aim to do so. I am content to offer help to those who desire to enter upon the serious study of the Gospels. Such study should begin, as it appears to me, with the Gospel which I believe to be the earliest of the four and, throughout a large part of the narrative, the nearest to the common source.

My chief aids have been the concordances of Bruder and Moulton-Geden, the grammatical works of Winer-Moulton, Winer-Schmiedel, Burton, and Blass, and the Greek text, introduction, and notes of Westcott and Hort. Next to these, I have learnt most from the concordance to the LXX, compiled by Hatch and Redpath, the text and indices of Niese's Josephus, and the illustrations from the later Greek literature which are to be found
in the pages of Field, Grinfield, Grotius, Kuinoel, Kypke, and Wetstein, together with those which Deissmann has collected from the papyri. For Aramaic forms I have consulted Kautzsch and Dalman, and for Jewish thought and customs the well-known works of the elder Lightfoot, Schöttgen, Schürer, Streane, Taylor, Weber, and Wünsche. Of ancient expositors Origen, Jerome, Victor of Antioch, Bede, and Theophylact have supplied valuable help; among those of recent times I have consulted with advantage Schanz and Knabenbauer, Meyer-Weiss and Holtzmann. But no effort has been made to collect and tabulate the views of the commentators upon disputed points; it has been thought that a mere list of authorities, apart from a detailed statement of the grounds on which their opinions are based, could render little assistance to the student and might discourage individual effort. Nor have I appealed to any expositor, ancient or modern, until an effort had been made to gain light from a careful study of the Gospel itself. A prolonged examination of the text, and a diligent use of the lexical and grammatical helps to which reference has already been made, will almost invariably guide the student to a true interpretation of St Mark's rugged yet simple sentences. It is chiefly in the attempt to penetrate the profound sayings of our Lord, which this Evangelist reports in their most compact form, that valuable assistance may be gained from the suggestiveness of Origen and the devout insight of Bede and Bengel.

The text of Westcott and Hort has been generally followed; the few changes which I have permitted myself to make consist chiefly of the introduction within square brackets of words which the New Testament in Greek either omits or relegates to the margin. Even if we regard as proved the contention of Dr Salmon that "what Westcott and Hort have restored is the text which had the highest authority at Alexandria in the third century"—i.e. that it is "early Alexandrian," rather than strictly "neutral"—we may still reasonably prefer this text on the whole to any other as a basis for the interpretation of the Gospels. At the same time it is desirable that the student should have before him materials for forming a judgement upon all important variants, or at least discriminating between the principal types of text,
and explaining to himself the grounds upon which any particular reading is to be preferred. With the view of enabling him to do this, I have printed above the commentary an apparatus of various readings, largely derived from the apparatus of Tischendorf's eighth critical edition, which has been simplified and to some extent revised and enriched.

It had been part of my original plan to discuss in additional notes and dissertations some of the points raised by this Gospel which seemed to require fuller investigation. But as the work grew under my hands, it became apparent that this purpose could not be carried into effect without unduly increasing the size of the volume and at the same time delaying, perhaps for some years, the publication of the text and notes. If strength is given to me, I hope to return to my task at a future time; meanwhile I have thrown into the form of an Introduction a portion of the materials which had been collected, and I trust that the present work may be regarded as complete in itself within the narrower limits which circumstances have prescribed.

It would be difficult to overestimate what I owe to the kindness of friends. While in each case I am responsible for the final form assumed by the text, apparatus, and notes, I desire to acknowledge with sincere gratitude the generous assistance which has enabled me to make them what they are. To the Bishop of Durham I am indebted for permission to use the WH. text of St Mark as far as I might find it convenient to do so. My colleague, Professor J. Armitage Robinson, has supplied me with copious notes upon the readings of the Armenian version, and has also frequently verified and corrected my references to the Sinaitic Syriac and the other Syriac versions. Mr F. C. Conybeare has contributed a photograph of the page of an Armenian ms. in which the last twelve verses of the Gospel are ascribed to the "presbyter Ariston." From Mr F. C. Burkitt I have received much valuable help, especially in the earlier chapters of St Mark, in reference to the readings of the Old Latin and the treatment of various points connected with Syriac and Aramaic words. Mr H. S. Cronin has given me access to his yet unpublished collation of the new fragments of cod. N, and to the results of a fresh examination of cod. 2\textsuperscript{pe}; and through
the kindness of Mr A. M. Knight I have been permitted to use the proof-sheets of a new edition of Field's *Otium Norvicense* (pt. iii.). Not less important service of another kind has been rendered by Mr J. H. Srawley, who has revised the proofs and supplied materials for the index of subject-matter, and by Dr W. E. Barnes, to whom I owe many corrections which have been embodied in the sheets or appear in the list of *corrigenda*. Lastly, it is due to the workmen and readers of the University Press to acknowledge their unvarying attention to a work which has necessarily made large demands upon their patience and skill.

Few readers of this book will be more conscious of its shortcomings than the writer is. The briefest of the Gospels is in some respects the fullest and the most exacting; the simplest of the books of the New Testament brings us nearest to the feet of the Master. The interpreter of St Mark fulfils his office so far as he assists the student to understand, and in turn to interpret to others, this primitive picture of the Incarnate Life. To do this in any high degree demands such a preparation of mind and spirit as can rarely be attained; to do it in some measure has been my hope and aim.

*Domine Deus...quaecumque dixi in hoc libro de tuo, agnoscant et tui; si qua de meo, et Tu ignoscet et tui.*

H. B. S.

Cambridge,
*F. of the Name of Jesus, 1898.*
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FACSIMILE, facing cxii

MAPS OF NORTHERN PALESTINE AND THE SEA OF GALILEE facing 408
Μάρκος μέν, ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς εἶπεν.
I.

PERSONAL HISTORY OF ST MARK.

1. The Roman praenomen Marcus was in common use among Greek-speaking peoples from the Augustan age onwards. The inscriptions offer abundant examples from every part of the Empire, and from every rank in society.

The following are examples of the widespread use of the Greek name. Attica: CIG 191 γραμματεύς θουλῆς καὶ δήμου Μ. Εἰκαρπίδου Αἰγηνεύς. 192 Σφήττιον...Έπίγονος Μάρκος, Ἰπποκράτης Μάρκος. 254 Μ. Ἀναφλύστιος. Lydia: 3162 Μ. ταμίας. 3440 Μηνίων Μ. καὶ Νείκος. Mysia: 3664 Μ. Ῥοῦφον μύστης. Nubia: 5109 Μ. στρατιώτης. Cyrene: 5218 Μ. Μάρκος. Sicily: 5644 Μαρκόν υὸς Μαρκός κέλλος. Italy: 6155 Μάρκος Κοσσωνίτιος Μαρκόν άπελεύθερος. The last two inscriptions justify the accentuation Μάρκος, which has been adopted in this edition after Blass: see his comm. on Acts xii. 25, and his Gramm. d. NTlichen Griechisch, § 4. 2.

In all these instances the name stands by itself in accordance with Greek practice. The same is true of its later Christian use; thus we have a Marcus who was the first Gentile Bishop of Jerusalem (Aelia), a Marcus who was a Valentinian leader contemporary with Irenaeus, and another who was eighth Bishop of Alexandria; even at Rome the praenomen occurs as a single name in the case of Pope Marcus († 336). Christian inscriptions of the fourth century collected by Prof. Ramsay in the neighbourhood of Laodiceia combusta supply several examples of the same kind.

1 The first two sections of this Introduction have been reproduced in part from articles published in the Expositor (v. vi. pp. 80 ff., 268 ff.).
The N. T. bears witness to the readiness of the Palestinian Jew to adopt or accept a secondary name, whether of Aramaic or foreign origin. Latin names were frequently used in this way, whether epithets such as Justus (Acts i. 23), Niger (ib. xiii. 1), Secundus, xx. 4, cognomina like Paulus, Lucanus, Silvanus, or praenomina, of which Caius (Γαίος Acts xix. 29, Rom. xvi. 23, i Cor. i. 14, 3 Jo. 1) and Lucius (Acts xiii. 1) are examples. Marcus is an exact parallel to Caius and Lucius, except that in the Acts, where St Mark appears in Jewish surroundings, his Jewish name precedes, and the Roman praenomen which he had assumed occupies the place of the cognomen.

For other examples of the use of Marcus as a secondary name see Dittenberger inscr. Att. aet. Rom. 1137 Λεύκιος ὁ καὶ Μ., Μαραθώνιος παρατρίφης, 1142 "Ἀλιός ὁ καὶ Μ. Χαλλιέθος ἐφηβος (time of L. Verus and Commodus); Ramsay ap. op. cit. 92 Αὐρ. Μάρκω.

2. The mother of John Mark was a Mary who was a member of the Church at Jerusalem (Acts xii. 12). She was clearly a woman of some means and a conspicuous person in the Christian community. Her house (τὴν οἰκίαν Μαρίας) is approached by a porch (πυλών): a slave girl (παιδίσκη), probably the portress (ἡ θυρω-ρός, Jo. xviii. 16, 17), opens the door; there is an upper room or

1 It seems to have been rarely borne by Jews; cf. Chase, in Hastings D. B. iii., p. 245.
2 On the witness of Josephus to the same fact see Deissmann, Bibli. Studia (E. T.), p. 314.
3 See foot-notes to Me. xiv. 14, 52.
guestchamber large enough to receive a concourse of the brethren (ἕσαν ἰκανοὶ συνθροισμένοι). It is to Mary's house that Peter naturally turns his steps, when released from prison; he is content to leave in the hands of the party who are assembled there the duty of communicating the tidings of his escape to the rest of the Church ('Ἰακώβω καὶ τῶς ἀδελφοίς)¹. John is not mentioned in this narrative, except for the purpose of distinguishing his mother Mary from others of the same name; but it is reasonable to suppose that he was present, and that he was already a believer, and intimate with St Peter and the heads of the Church at Jerusalem.

Conjecture has connected the name of John Mark with certain incidents in the Gospel history. In the Dialogue of Adamantius de recta fide (Lommatzsch, xvi. 259) we read: Μάρκος σύν καὶ Δούκας ἐκ τῶν ἐβδομήκοντα καὶ δυούν ὅτες Παύλῳ τῷ ἀποστόλῳ εὐφρενίασαντο. Epiphanius (haer. 21. 6) adds: ἐξ ἐτύγχανον ἐκ τῶν ἐβδομήκοντα δύο τῶν διακοπτοπισθέντων ἐπὶ τῷ ῥήματι ὃ ἐπεν ὁ κύριος Έαν μη 'τις μου φάγῃ τὴν σάρκα κτλ. The statement is probably as baseless as many others which are due to that writer; it may be that the reference to Jo. vi. 66 has arisen from what is said of John Mark in Acts xiii. 13, xv. 38. That he was the νεανίσκος of Mc. xiv. 51 f. is not unlikely: see note ad loc. Bede's supposition that he was a Priest or Levite, which is probably borrowed from the comm. of Ps.-Jerome, or from the preface to Mark in mss. of the Vulgate (cf. Wordsworth-White, p. 171 "Marcus evangelista...sacerdotium in Israelagens, secundum carnem levita"), rests ultimately upon Mark's connexion with the Levite Barnabas.

John was at Jerusalem during the famine of 45-6, when Barnabas and Saul visited the city for the purpose of conveying to the Church the alms of the brethren at Antioch; and on their return they took him back with them to Syria (Acts xii. 25). He may have attracted them as the son of a leading member of the Church at Jerusalem, and possibly also by services rendered during the distribution of the relief fund which revealed in him a capacity for systematic work. If we assume his identity with the Mark of St Paul's Epistles, there was doubtless another reason. Barnabas was still leader of the Christian body at Antioch; he

¹ On the interesting traditions connected with the house of John Mark see Zahn, Einleitung ii. 212 f., and the note in this commentary on Mc. xiv. 13 ff., 51 f.
had been sent there by the mother Church (Acts xi. 22), and Saul’s position in the Antiochian brotherhood was as yet evidently subordinate (ib. 25, 30, xii. 25, xiii. I f.). It was for Barnabas to seek fresh associates in the work, and John was a near relative of Barnabas (Col. iv. 10 ο ἀνεψιὸς Βαρνάβα). Whether the father of John had been uncle to Joseph of Cyprus (Acts iv. 36), or the mother his aunt, is unknown; but the relationship accounts for the persistent favour which Barnabas extended to Mark.

Mark’s association with the Antiochian leaders was doubtless for the purpose of rendering assistance to them in their growing work. As Saul had been brought from Tarsus (Acts xi. 25 f.), so Mark was now taken from Jerusalem; the same verb συνπαραλαβεῖν is used again in xv. 37, 38, and seems distinctly to indicate the position which Mark was called to fill—that of a coopted colleague of inferior rank (cf. Gal. ii. 1 ἀνεβην...μετὰ Βαρνάβα συνπαραλαβόν καὶ Τίτον). It was natural that when the Holy Spirit designated Barnabas and Saul for a new field of work, Mark should accompany them. The general character of his duties is now expressly stated; it was personal service, not evangelistic, to which he was called (εἴχον δὲ καὶ Ἰωάννην ὑπηρέτην). Blass defines this service too strictly when he comments “velut ad baptismandum”; Mark may have been required to baptize converts (cf. Acts x. 48, 1 Cor. i. 14), but his work would include all those minor details which could safely be delegated to a younger man, such as arrangements for travel, the provision of food and lodging, conveying messages, negotiating interviews, and the like.

An examination of the passages where ὑπηρέτης is used in Biblical Greek will show that the word covers a wide range of offices: cf. e.g. Prov. xiv. 35 δεκτὸς βασιλεί  ὑ. νόμων (a courtier; similarly Sap. vi. 4, Dan. iii. 46); Mt. v. 25 μὴ ποτὲ σε παραδῷ ὁ κριτὴς τῶν ὑπηρέτων (the officer of a court); Mc. xiv. 54 συνκαθήμενος μετὰ τῶν ὑπηρετῶν (temple police); Lc. i. 2 ὑπηρέται γενόμενοι τοῦ λόγου, Acts

1 On ἀνεψιὸς see Bp Lightfoot ad loc.
2 Cf. Ramsay, St Paul the Traveller, p. 71: “he was not essential to the expedition; he had not been selected by the Spirit; he had not been formally delegated by the Church of Antioch; he was an extra hand, taken by Barnabas and Saul on their own responsibility.”
3 Acts xiii. 5. For ὑπηρέτην D reads ὑπηρετοῦντι αὐτοῖς; E substitutes ἔχωντες μεθ’ ἑαυτῶν καὶ Ι. εἰς διακονίαν.
4 Acts App., p. 146.
For such forms of ministry John possessed perhaps a natural aptitude (2 Tim. iv. 11 εὐχρηστὸς εἰς διακονίαν), and his assistance would be invaluable to the two Apostles, whose time was fully occupied with the spiritual work of their mission. But it was rendered only for a short time. At Perga in Pamphylia he left his colleagues, and returned to Jerusalem (Acts xiii. 13 ἄποχωρίσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἰεροσολύμα). If St Luke records the fact in words which are nearly colourless, the censure which he represents St Paul as having subsequently passed upon Mark’s conduct at this juncture is severe and almost passionate (xv. 38 ἥξιον τὸν ἄποσταντα ἀπ’ αὐτῶν ἀπὸ Παμφύλιας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τούτου). Nevertheless, as Professor Ramsay has pointed out, there is something to be said on Mark’s behalf. He was not sent to the work by the Spirit or by the Church, as Barnabas and Saul had been. The sphere of the mission, moreover, had not been revealed at the first; and when the Apostles determined to leave the seacoast and strike across the Taurus into the interior, he may have considered himself free to abandon the undertaking. He had left Jerusalem for work at Antioch, and had not engaged himself to face the dangers of a campaign in central Asia Minor (2 Cor. xi. 26); and he may have felt that duty to his mother and his home required him to break off at this point from so perilous a development of the mission.

To Barnabas, at any rate, Mark’s withdrawal did not appear in the light of a desertion, nor was St Paul unwilling to be associated with him again in the work at Antioch; for from Acts xv. 37 it

1 Dr Chase (in Hastings, D. B. iii. p. 245 f.) suggests that the word may be used in this sense of John Mark, translating, “and they had with them also

John, the synagogue minister.”

2 The Church in the Roman Empire, p. 61; St Paul the Traveller, p. 90.
would seem that he was with the Apostles there till the eve of the second missionary journey. St Paul, however, declined to accept the cousin of Barnabas as a companion in another voyage to Asia Minor, and Mark consequently set out with Barnabas alone. Whilst Paul went by land through the Cilician Gates, Barnabas sailed with Mark to Cyprus. In the first soreness of the separation each turned to the home of his family. Barnabas was Κύπριος τῷ γένει, for Levite though he was, he belonged to a Hellenistic family which had settled in the island (Acts iv. 36), and Mark was also probably a Cypriot Jew on one side. Unfortunately the author of the Acts leaves the two men at this point, and there is no early or even moderately trustworthy tradition to carry on the thread of Mark’s story. The Acts of Barnabas (περίοδοι Βαρνάβα), a work ascribed to St Mark, but of the fourth, or, in its present form, the fifth century, represents the Apostle as suffering martyrdom in Cyprus, and adds that after his death Mark set sail for Egypt, and evangelised Alexandria. The book as a whole is quite unworthy of credit, but it is not improbable that Mark proceeded from Cyprus to Egypt, whether in company with Barnabas or after his death.

Barnabas was still alive and at work when St Paul wrote 1 Cor. ix. 5 (ἡ μόνος ἐγώ καὶ Βαρνάβας οὐκ ἔχωμεν ἐξουσίαν μὴ ἐργάζεσθαι); i.e. in A.D. 57, or according to Harnack 52–3. In the Clementine Homilies Barnabas is represented as doing evangelistic work in Egypt (i. 9 &c.). McGiffert conjectures, but without probability, that B. was the author of 1 Peter, which with Ramsay he places in the reign of Domitian (Hist. of Christianity in the Apostolic age, p. 597 ff.).

A widespread series of traditions connects St Mark with the foundation of the Alexandrian Church. According to Eusebius, whose statement is possibly based on Julius Africanus or an older authority, his first successor in the care of that Church was appointed in Nero’s eighth year, i.e. A.D. 61–2. If the date
is approximately correct, it may be that of the departure of Mark from Alexandria after the completion of his mission there. Such a hypothesis helps to account for part at least of the long interval between Mark’s separation from St Paul and his reappearance in St Paul’s company at Rome.


We have assumed the identity of John Mark of the Acts with Mark of the Pauline Epistles. It is placed beyond reasonable doubt by Col. iv. 10, where St Paul refers in one sentence to the relationship which existed between Mark and Barnabas, and the hesitation which the Colossians would naturally feel as to receiving the man who had forsaken the Apostles on occasion of their first visit to Asia Minor (Μᾶρκος ὁ ἀνεψυὸς Βαρνάβα, περὶ οὗ ἔλάβετε ἑντολὰς Ἐαν ἐλαθη πρὸς ὑμᾶς, δὲξασθε αὐτὸν). Mark, it appears, had thought of visiting the Churches of the Lycus valley some time before the writing of the Colossian letter, perhaps when he was on the point of leaving Cyprus; and St Paul had on that occasion sent orders to Colossae that he was to be received. There is nothing to show that the visit took place; if our hypothesis is correct, it was abandoned for the mission to Egypt. The latter was now at an end, and Mark had proceeded to Rome.

1 An inference from the ambiguous phrase of Eusebius. Bishop J. Wordsworth (Ministry of Grace, p. 603 f.) suggests that “the close connection of Alexandria with Rome” was “due probably at first to the mission of St Mark from the imperial city.” But it is explained as easily by the constant communication between the two cities.

2 See Lightfoot ad loc.; for δέξασθε comp. Mc. vi. 10, ix. 37, and Didache c. 11.
There, perhaps to his surprise, he found St Paul a prisoner. A complete reconciliation took place, and the ὑπηρέτης of the first missionary journey became the συνεργός of the Roman imprisonment (Col. iv. 11, Philem. 24). The fact is the more remarkable, because of all the Jewish Christians in Rome at this time only three were loyal to St Paul, Aristarchus, Jesus Justus, and Mark; his other colleagues, Epaphras, Demas, Luke, were Gentiles. The Apostle's grief was alleviated by the ministry of his Jewish friends (ἐγεννηθησάν μου παρηγορία), and especially no doubt by the revival of his old association with Mark. After this Mark seems to have returned to the East, for in 2 Tim. iv. 11, Timothy, who is apparently at Ephesus (cf. v. 19), is directed to "pick up Mark" on his way to Rome (Μάρκον ἀναλαβὼν ἂγε μετὰ σεαυτοῦ). The reason which is given assigns to Mark his precise place in the history of the Apostolic age; he was εὐχρηστος εἰς διακονίαν. Not endowed with gifts of leadership, neither prophet nor teacher, he knew how to be invaluable to those who filled the first rank in the service of the Church, and proved himself a true servus servorum Dei.

Mark's early history had connected him with St Peter, and it is therefore no surprise to find him described by St Peter (1 Pet. v. 13) as his 'son'1. The Apostle who had been most prominent in the beginnings of the Church of Jerusalem must have known Mary and her son John from the time of their baptism, and may have been the instrument of their conversion. Yet ὁ υἱός μου does not involve spiritual relationship of this kind, which is more naturally expressed, as in the Pauline Epistles, by τέκνον (cf. 1 Cor. iv. 17, Phil. ii. 22, Philem. 10, 1 Tim. i. 2, 18, 2 Tim. i. 2, ii. 1, Tit. i. 4). Rather it is the affectionate designation

1 Lightfoot, Biblical Essays, p. 407.
2 The Petrine authorship of 1 Peter may be assumed, notwithstanding the recent attempt of Professor McGiffert to assign that epistle to Barnabas (History of Christianity in the Apostolic Age, p. 598 ff.). It is difficult to follow him when he writes (p. 599 f.): "that Barnabas should speak of him (Mark) as his son was very natural, but it is not likely that any one else would do it save Paul himself"; the epithet is surely at least as appropriate on the lips of St Peter. As to the 'Paulinism' of 1 Peter see Hort, Romans and Ephesians, p. 169: "St Peter makes them [the thoughts derived from St Paul] fully his own by the form into which he casts them, a form for the most part unlike what we find in any epistle of St Paul."
of a former pupil, who as a young disciple must often have sat at his feet to be catechised and taught the way of the Lord, and who had come to look upon his mother's old friend and teacher as a second father, and to render to him the offices of filial piety.

But the Mark of 1 Peter is not merely described as St Peter's son; he is represented as being with that Apostle at Rome\(^1\).

The words are: ἀσταξάεται ὑμᾶς ἦ ἐν Βαβυλώνι συνεκλεκτή καὶ Μᾶρκος ὥ με ῥό ὄνο. 'Babylon' has been identified with (1) the city on the Euphrates, (2) a fortress in Egypt now Old Cairo\(^2\), (3) Rome. The evidence in favour of the last is summarised by Lightfoot, [**Clement, ii. p. 492, Salmon, Introduction to the N.T.**], p. 439 ff., and Hort, **First Epistle of St Peter**, p. 5 ff.; the first and second identifications are without ancient authority, and beset with difficulties. Blass (Philology of the Gospels, p. 27 ff.) regards St Peter as having proceeded to Babylon from Antioch (Gal. ii. 11) shortly after A.D. 46. But apart from Strabo's statement that Babylon was at this time a desert, which Blass seeks to minimise, the facts which Josephus (ant. xviii. 9 sqq.) relates as to the condition of the Jews in Babylonia render this hypothesis highly improbable.

According to the constant and probably true tradition which brings St Peter to Rome, that Apostle suffered martyrdom there in the time of Nero and at the same time as St Paul (Dionysius of Corinth ap. Eus. ii. 25 ἐμαρτύρησαν κατὰ τὸν αὐτὸν χρόνον). "The expression (as Lightfoot urges, [**Clement, ii. p. 499**]) must not be too rigorously pressed, even if the testimony of a Corinthian could be accepted as regards the belief in Rome," or, we may add, the testimony of a bishop who lived in the latter half of the second century as regards matters of fact which belong to the history of the first. Lightfoot himself placed the martyrdom of St Peter in A.D. 64, and that of St Paul in A.D. 67; but if the two martyrdoms may be dissociated, it is open to consideration whether St Paul's was not the earlier.

Harnack\(^3\), who holds that the two Apostles suffered together in A.D. 64, refers to [**Clem. i Cor. 6 τοῦτος τοῖς ἀνδράσιν** (sc. Πέτρῳ καὶ Churton), ii. p. 353 ff.; and cf. A. J. Butler, Ancient Coptic Churches, i. p. 155 ff.]

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1 Cf. Jerome de virr. ill. 8 "meminit huīus Marci Petrus in prima epistula, sub nomine Babylonis figuraliter Romam significans."
PERSONAL HISTORY OF ST. MARK.

Παύλω)...συνηθροέσθη πολὺ πλήθος ἐκλεκτῶν ὁτίνες πολλαῖς αἰκᾶς καὶ βασάνοις...ὑπὸ δειγμα κάλλιστον ἤγένοτο. But the words of Clement do not necessarily imply that the Apostles and the πολὺ πλήθος suffered at the same time, or that the martyrdom of the Apostles took place at the first outbreak of the persecution. Nor does the fact that St. Peter was believed to have been buried in the Vatican amount to a proof that he was among the first sufferers. Early as the tradition is (cf. Eus. H.E. ii. 25), it may rest upon inference only.

An examination of 1 Peter supplies more than one reason for believing the Epistle to have been written subsequently to St. Paul's death. (I) It is addressed to the Christian communities of Pontus, Galatia, Cappadocia, Asia, and Bithynia, some of which were distinctly Pauline Churches and had received letters from St. Paul during his imprisonment. It was transmitted to them by the hands of Silvanus, a well-known colleague of St. Paul. It contains reminiscences of two of St. Paul's writings, the Epistle to the Romans and the Epistle to the Ephesians. The conclusion can scarcely be avoided that at the time when it was written St. Paul had finished his course. The care of the Churches had fallen on St. Peter; the two oldest associates of St. Paul had transferred their services to the surviving Apostle; both had originally been members of the Church of Jerusalem, and, when the attraction of the stronger personality had been withdrawn, both had returned to their early leader. St. Peter on his part is careful to shew by the character of his letter and by his selection of colleagues that he has no other end than to take up and carry on the work of St. Paul. (2) Further, it has been pointed out by Professor Ramsay that 1 Peter contemplates a state of things in Asia Minor which did not exist before A.D. 64, and was hardly realised before the middle of the eighth decade of the century. Reasons have been advanced for hesitating to push the year of St. Peter's death so far forwards as 75, or beyond 70; but even 68, the last year

martyrdom of St. Peter took place in A.D. 64 is also maintained by Chase (Hastings, D. B. iii. 777 ff.); cf. Zahn, Einleitung, ii. p. 19.

of Nero’s reign, will leave time for a considerable interval during which Mark may have ministered to St Peter at Rome.

Of the services rendered by Mark to Barnabas or to St Paul the tradition of the Church preserves but the faintest traces; in post-canonical Christian writings his name is persistently associated with St Peter.

An exception occurs in Const. Ap. ii, 57 τὰ εὐαγγέλια ἀ...οἱ συνεργοὶ Παύλου παρεδήφωσε κατέλευσαν ὑμῖν Λουκᾶς καὶ Μάρκος, and another in Hipp. Haer. vii. 30 τούτους [sc. τοὺς λόγους] οὔτε Παύλος ὅ ἀπόστολος οὔτε Μάρκος...ἀνὴγγειλαν. But the former writer has perhaps been influenced by the order of the Gospels with which he was familiar; and the latter seems in this passage to have strangely confused St Mark with St Luke (see Duncker’s note ad loc.).

3. One of the oldest and most trustworthy of Christian traditions represents Mark as St Peter’s interpreter, and as the author of a collection of memoirs which gave the substance of St Peter’s teaching.


PERSONAL HISTORY OF ST. MARK.

It will be observed that while the two lines of tradition have much in common, they are by no means identical, and probably depend on sources partly or wholly distinct. The Asiatic tradition goes behind St. Mark's work as an Evangelist, and describes the nature of his services to St. Peter. He had been the Apostle's interpreter. According to its usual meaning in later Greek, the ἐρμηνευτὴς is the secretary or dragoman who translates his master's words into a foreign tongue. Thus when Joseph as an Egyptian prince communicates with his brethren from Palestine he uses the services of an interpreter (Gen. xlii. 23 ὁ γὰρ ἐρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν). St Paul directs that the gift of tongues shall not be exercised in Christian assemblies unless there be an interpreter at hand (1 Cor. xiv. 28 ἐὰν δὲ μὴ ἣ διερμηνευτὴς [v.l. ἐρμηνευτὴς], συγάτω ἐν τῇ ἐκκλησίᾳ).

Now John Mark had enjoyed opportunities of becoming a serviceable interpreter to an Aramaic-speaking Jew. As a resident in Jerusalem he was familiar with Aramaic; as a Jew who on one side at least was of Hellenistic descent, he could doubtless make himself understood in Greek. His Graeco-Latin surname implies something more than this; he had probably acquired in Jerusalem the power of reading and writing the Greek which passed current in Judea and among Hellenistic Jews. Simon Peter on the other hand, if he could express himself in Greek at all, could scarcely have possessed sufficient knowledge of the language to address a Roman congregation with success. In the phrase ἐρμηνευτὴς

1 For a different view see Zahn, Einleitung, ii. pp. 209, 218 ff.
Herpov 76°/6°5 we catch a glimpse of St Mark’s work at Rome during St Peter’s residence in the city.

The traditions differ also as to some important points connected with the origin of the Gospel. Papias suggests and Irenaeus expressly says that it was written after St Peter’s death; Clement of Alexandria on the other hand states that the Apostle knew and permitted or even approved the enterprise. He adds that Mark wrote at the request of the Roman hearers of St Peter; but this feature in the story bears a suspicious resemblance to the account which the Muratorian fragment gives and Clement repeats in reference to the Gospel of St John. On the whole, notwithstanding St Mark’s Alexandrian connexion, the Alexandrian tradition appears to be less worthy of credit than the Asiatic. Clement indeed attributes it to “the elders of olden time” (παραδόσων τῶν ἀνέκαθεν προσβυτέρων τέθειται), meaning probably Pantaenus and others before him. But it must have passed through several hands before it reached Clement, whereas the statement of Papias came from a contemporary of St Mark.

John the presbyter, on whose witness Papias relies, describes the character of St Mark’s work with much precision. It was not an orderly or a complete account of the Lord’s words or works. Mark had no opportunity of collecting materials for such a history, for he had not been a personal follower of Christ, and depended upon his recollections of St Peter’s teaching; and that teaching was not systematic, but intended to meet the practical requirements of the Church. On the other hand there was no lack of industry or of accuracy on the part of the Evangelist; he was careful to omit nothing that he had heard and could recall, and in what he recorded he kept strictly to the facts. It will be observed that John does not describe St Mark’s work as a ‘Gospel.’

1 Jerome ad Hedib. ii suggests that St Peter may have employed more than one interpreter, basing his belief on the differences of style which distinguish 1 and 2 Peter (“ex quo intellegimus pro necessitate rerum diversis eum usum interpretibus”). The argument applies with greater force to 1 Peter as compared with St Mark; the evangelist was assuredly not the interpreter who supplied the Epistle with its Greek dress.

2 The Alexandrian elders were so imperfectly informed as to the relative age of the Gospels that according to Eusebius (H. E. vi. 14) they held προγεγράφησι τῶν εὐαγγέλων τὰ περιέχοντα τὰς γενεalogias.
It was a record of St Peter's teaching or preaching (τῆς διδασκαλίας, cf. Iren. l.c. τὰ ὑπὸ Πέτρου κηρυσσόμενα). Yet it was certainly limited to the Apostle's reminiscences of the ministry of Christ (τὰ ὑπὸ τοῦ χριστοῦ ἤ λεχθέντα ἤ πραξθέντα), and thus in its general scope answered precisely to the book which was afterwards known as εὐαγγέλιον κατὰ Μᾶρκον. Later forms of the story exaggerate St Peter's part in the production. Even Origen seems to represent the Apostle as having personally controlled the work (ὡς Πέτρος ύφηγήσατο αὐτῷ), whilst Jerome (ad Hedib.) says that the Gospel of St Mark was written "Petro narrante et illo scribente."

The subscriptions which are appended to St Mark's Gospel in certain cursive mss. enter into further details, e.g. 293 subser. ἐγράφη ἰδιοχείρῳ αὐτοῦ τοῦ ἀγίου Μάρκου...καὶ ἐξεδόθη παρὰ Πέτρου...τοῖς ἐν Ῥώμῃ οὕτω πιστοῖς ἀδελφοῖς. Others add ὑπηγορεύθη (ἢ διηγορεύθη) ὑπὸ Πέτρου, οἳ ἐπεδόθη Μάρκῳ τῷ εὐαγγελίστῃ. On the other hand the subscriptions to the versions recognise Mark's authorship without mention of St Peter: e.g. "explicit evangelium secundum Marcum" (Latin Vulgate); εὐαγγελιον ἰωνα κατὰ μᾶρκον (Memph.); ἡλίους (Sin. and Cur. Syriac); (Peshitta; similarly Harclean). The last of these seems to be an attempt to combine the Papias tradition with the ordinary attribution to Mark; the Gospel is a record of preaching at Rome, but the preaching is Mark's and not St Peter's.

4. One personal reminiscence of St Mark survives in a few authorities of Western origin. According to Hippolytus (Philos. vii. 30) he was known as ὁ κολοβοδάκτυλος, and the epithet is repeated and explained in the Latin prefaces to the Gospel. A Spanish ms. of the Vulgate, cod. Toletanus (saec. VIII), says: "colo- bodactilus est nominatus ideo quod a cetera corporis proceritatem (sic) digitos minores habuisset"; whilst the ordinary Vulgate preface states that the Evangelist after his conversion amputated one of his fingers in order to disqualify himself for the duties of the Jewish priesthood ("amputasse sibi post fidem pollicem dicitur ut sacerdotio reprobus haberetur"). The explanation is ingenious,

1 Wordsworth and White, p. 171.
but it is evidently based upon the conjecture that Mark, like Barnabas, belonged to the tribe of Levi. An attempt was made by Dr Tregelles\(^1\) to shew that the word is used by Hippolytus as an equivalent for ‘deserter,’ in reference to Mark’s departure from Perga. But this account of the matter can hardly be regarded as satisfactory; it is far-fetched at the best; and so offensive a nickname is not likely to have attached itself to the Evangelist in Roman circles, where he was known as St Paul’s faithful colleague.

The word itself determines nothing as to the cause of the defect, or its extent; it may have been congenital, or due to accident; it may have affected both hands or all the fingers of one hand or one finger only\(^2\). The preface in cod. Toletanus seems to ascribe it to a natural cause. No authority can be allowed to a document of this kind, but the statement is not in itself improbable; at all events there seems to be no reason for setting aside the literal meaning of the word, or for doubting that it describes a personal peculiarity which had impressed itself on the memory of the Roman Church. Such a defect, to whatever cause it was due, may have helped to mould the course of John Mark’s life; by closing against him a more ambitious career, it may have turned his thoughts to those secondary ministries by which he has rendered enduring service to the Church.

\(\text{Κολοβός}\) is either (1) of stunted growth, or (2) mutilated. Both senses occur when the word is used as part of a compound; the former appears in \(\text{κολοβανθής, κολοβοκέρατος, κολοβοτρέχωλος}\), the latter in \(\text{κολοβόκερκος (Lev. xxii. 23 LXX., where it is coupled with ωτότυμος), κολοβόριν (Lev. xxi. 18); cf. 2 Regn. iv. 12 κολοβούσων τὰς χειρὰς αὐτῶν καὶ τοὺς πόδας αὐτῶν.}\)

As to the time and manner of St Mark’s death we have no trustworthy information. Jerome, as we have seen, fixes his death in the eighth year of Nero, at Alexandria; but the statement seems to be merely an unsound inference from the Eusebian date for the succession of Annianus. The Paschal Chronicle assigns to Mark the crown of martyrdom\(^3\), but the story cannot be

\(^1\) Journal of Classical and Sacred Philology, 1855, p. 224 f.

\(^2\) Dr Chase (in Hastings, D. B. iii. p. 247) suggests that “the word may refer to some mutilation or malformation of the toes, resulting in lameness.”

\(^3\) Chron. Pasch. : ἐπὶ τοῦτον τοῦ Τραίνου καὶ Μάρκος ὁ εὐαγγελιστὴς καὶ ἐπι-
traced back further than the fourth or fifth century, when it is found in the *Acts of Mark*, an *apocryphon* of Alexandrian origin; the particulars as they were elaborated at a later time may be seen in Nicephorus, or in the Sarum lections for his festival. No reference is made to the fact in the prefaces to the Vulgate, or by Jerome, though he relates that Mark was buried at Alexandria.


2 For the traditional connexion of St Mark with the Church of Aquileia and the translation of his body to Venice see the *Acta Sanctorum* (Apr. 25), and as to the latter point cf. Tillemont, *Memoires*, ii. pp. 98 f., 513; Lipsius, *op. cit.*, p. 346 ff. On the mission to Aquileia Ado of Vienne († 874) writes *Chron. vi.*, Migne, P. L. cxxiii. col. 78: ‘Marcus evangelista evangelium quod Romae scriperat Petro mittente primum Aquileiae praedicavit, itaque...ad Aegyptum pervenit.’ The extension of the older story (Eus. H. E. ii. 16) in this passage is instructive. The mosaic at St Mark’s, Venice, which represents the removal of the Evangelist’s body is described by Ruskin, *St Mark’s Rest*, p. 109 ff.; for his account of St Mark’s see *Stones of Venice*, ii. p. 56 ff.
II.

HISTORY OF THE GOSPEL IN THE EARLY CHURCH.

I. A work which was ascribed by contemporaries to a disciple and interpreter of St Peter, and believed to consist of carefully registered reminiscences of the Apostle’s teaching, might have been expected to find a prompt and wide circulation in Christian communities, especially at Rome and in the West, where it is said to have been written. Yet the letter addressed to the Corinthian Church by Clement of Rome, c. A.D. 95, contains no certain reference to the Gospel according to St Mark, although it quotes sayings which bear a close affinity to the Synoptic record.

Clem. R. I Cor. 23, πρῶτον μὲν φύλλον, εἶτα βλαστῶν γίνεται, εἶτα φύλλον...εἶτα σταφυλῇ παρεστηκυῖα, reminds the reader of Mc. iv. 28, 29; but the passage in Clement is part of a quotation (cf. γραφή...ὀπον λέγει) which occurs again in Ps.-Clem. 2 Cor. II and appears to be derived from some Christian apocryphon (cf. Lightfoot ad loc.), so that the reference, if there be any, is indirect. In Clem. I Cor. 15, οὕτος ὁ λαός τοῖς χείλεσι με τιμᾷ, η δὲ καρδία αὐτῶν πόρρω ἀπεστίν ἀπ’ ἐμοῦ, Isa. xxix. 13 is cited in words which are nearer to Mc. vii. 6 than to the LXX., but the quotation is given by Mt. in an almost identical form, and Clement (cod. A) differs from both Evangelists and from the LXX., writing ἀπεστίν for ἀπέχει. The passage had probably (Hatch, Essays, p. 177 f.) been detached from its context and abbreviated by some compiler of testimonia before the middle of the first century, and, if so, no argument can be built upon the general coincidence of the form used by Clem. with that which appears in Mc. Ib. I Cor. 46, οὕτω τῷ ἀνθρώπῳ ἐκείνῳ καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη, agrees fairly well with Mc. xiv. 21, but still more exactly with Mt. xxvi. 24, and may have been cited from a pre-evangelical tradition.

The same may be said of the writings of Ignatius, Polycarp, and Barnabas. Bishop Westcott, after a careful examination, arrives at the conclusion that “no Evangelic reference in the
Apostolic Fathers can be referred certainly to a written record. Yet these writers with Clement represent the chief centres of both East and West—Rome, Antioch, Smyrna, and perhaps Alexandria. If we add other documents of the same period—the Didache, the so-called second Epistle of Clement, the Epistle to Diognetus, the martyrdom of Polycarp, the fragments of Papias and the Elders—the general result will not be different. On the other hand the Shepherd, which is the next document emanating from the Roman Church, and cannot be placed later than A.D. 156, while it may possibly belong to the first years of the second century, seems clearly to shew the influence of the second Gospel.

In Justin, again, we have an echo of Christian opinion at Rome, and though the point is open to dispute, there is ground for believing that he not only refers to the second Gospel, but identifies it with the "memoirs of Peter."

Canon of the N. T. 5, p. 63.

1 Ignatius has (Eph. 16) the Marcan phrase τὸ ποῦ τὸ δαβίδουν, but cf. Mt. iii. 12 = Lc. iii. 17; all the passages rest on Isa. lxvi. 24. In Polyc. Philipp. 5 (τὸν κυρίον δὲ ἐγένετο διάκωνος πάντων) there is possibly a reminiscence of the saying in Mc. ix. 35, ἠστα...πάντων διάκωνος, but it is too uncertain to establish direct indebtedness.

2 See the writer's Akhmim Fragment, p. xxxiii. ff.; J. Th. St. ii. p. 6 ff.
EARLY HISTORY OF THE GOSPEL.

(Mc. vi. 3); other passages might be quoted, but they relate to contexts which are common to Mc. and Mt. or Lc., or to the non-Markan verses xvi. 9—20 (see Intr. § xi.).

Meanwhile the Gospel was known and used by more than one of the earlier Gnostic sects, and in other heretical circles both in East and West.

Thus Heracleon (ap. Clem. Al. strom. iv. 72) in a catena of extracts from the Synoptic Gospels cites Mc. viii. 38; cf. Zahn, Gesch. d. NTlichen Kanons, i. p. 741 f. Irenaeus (i. 3. 3) refers to the use of Mc. v. 31 by a Valentinian school, and Mc. i. 13 is distinctly quoted by the Eastern Valentinians, Clem. exc. 85 (αυτικα δ' κυριος μετα το βαπτισμα γινεται πρωτον μετα θηριων ειν την ορημω). A Docetic sect mentioned by Irenaeus manifested a preference for the Second Gospel (iii. 11. 7 "qui autem Iesum separat a Christo et impassibilem perseverasse Christum passum autem Iesum dicunt, id quod secundum Marcum est praeferenentes evangelium"). But a mistake may perhaps lurk in this statement. Basilides, we know (Clem. strom. vii. 17), professed to have received instruction from one Glaucias, who is styled an interpreter of Peter. If this Gnostic rival of St Mark wrote a Gospel, it is possible that the words of Irenaeus refer to the Gnostic Gospel, and not to the true St Mark. In Pseudo-Peter there are distinct indications of the use of St Mark (Akhmim Fragment, p. xL). The Ebionite Clementine Homilies also shew an acquaintance with it, e.g. xix. 20 τοις αυτων μαθηταις κατ' ιδιαν επελευ της των οφρανων βασιλειας μυστηρια (Mc. iv. 34); a reference to Mc. xii. 29 in hom. iii. 51 is less certain, but probable (cf. Sanday, Gospels in the second century, p. 177 f.). Hippolytus (phil. vii. 30) strangely represents St Mark's Gospel as forming part of the canon of Marcion1. But apart from Marcion the Second Gospel seems to have found no opponents in early Christian communities, heretical or catholic.

The early circulation of St Mark's Gospel is further attested by its place among the primary Gospels, which were regarded, perhaps before the middle of the second century, as a sacred quaternion.

This idea is first expounded by Irenaeus iii. 11. 8 ἐπειδὴ τέσσαρα κλήματα τοῦ κόσμου ἐν ὧδε ἔσμεν εἰς τό καθολικά πνεύματα, κατέσπαρται δὲ ἡ ἐκκλησία ἐπὶ πάσης τῆς γῆς...ἐκότως (consequens est) τέσσαρα ἦσαν αὐτῆς στῦλοι...εξ ὧν φανερὸν ὅτι τῶν ἀπαντῶν τεκνίτης Δόγος, ὁ καθήμενος ἐπὶ τῶν χερουμβί και συνέχον τὰ πάντα, φανεροθές τοῖς ἀθρόωσις ἐδωκεν ἥμιν τετράμορφον τὸ εὐαγγέλιον (quadriforme evangelium), ἐν δὲ πνεύματι συνεχόμενον. But the conception of a τετράμορφον εὐαγγέλιον does not seem to have

1 Marcion was probably acquainted with St Mark (cf. Westcott, Canon6, p. 316 n.; Zahn, Geschichte, p. 675).
originated with the Bp of Lyons. Dr C. Taylor (Witness of Hermas, i. passim) with much probability traces it to Hermas, i.e. to the generation before Irenaeus. Between Hermas and Irenaeus we have the witness of Tatian, whose Diatessaron reveals the fact that the four Gospels which had received general recognition were none other than those of the present canon. Moreover there is reason to believe (J. R. Harris, Diatessaron, p. 56) that Tatian’s Harmony was not the first attempt of its kind; certainly the harmonising of portions of the Synoptic narrative appears to have begun before his time.

If it be asked why St Mark’s Gospel took its place among the four, the answer must be that in the belief of the post-Apostolic Church it was identified with the teaching of St Peter. It did not appeal in any special manner to the interests of the Ancient Church, or, like the first and fourth of our Gospels, bear an Apostolic name. It was saved from exclusion, and perhaps from oblivion, by the connexion of its writer with St Peter. Thus its position in the primitive canon bears witness to a general and early conviction that it was the genuine work of the interpres Petri.

In Irenaeus the identification of the work of St Mark with the Second Gospel is formal and complete. The great Bishop of Lyons is “the first extant writer in whom, from the nature of his work, we have a right to expect explicit information on the subject of the Canon1,” and he does not disappoint our expectations here. He quotes our Gospel repeatedly, he quotes it as St Mark’s, and he declares the author to have been St Peter’s disciple and interpreter.

Iren. iii. 10. 6 “Marcus interpres et sector Petri initium evangelicae conscriptionis fecit sic: initium evangelii Jesu Christi filii Dei,” etc. (Mc. i. 1—3). Elsewhere Irenaeus quotes verbatim Mc. i. 24 (iv. 6. 6), v. 31 (i. 3. 3), 41, 43 (v. 13. 1), viii. 31 (iii. 16. 5), 38 (iii. 18. 6), ix. 23 (iv. 37. 5), 44 (ii. 32. 1), x. 38 (i. 21. 3), xiii. 32 (ii. 28. 6), xvi. 19 (iii. 10. 6). The last of these passages shows that the Gospel as he possessed it included the supplementary verses, and that he attributed the whole to Mark: “in fine autem evangelii ait Marcus Et quidem Dominus Jesus, postquam locutus est eis, receptus est in caelum, et sedet ad dexteram Dei.”

1 Lightfoot, Supernatural Religion, p. 271.
The century ends with the witness of an anonymous Roman writer, the author of the so-called Muratorian fragment, and that of Tertullian, who represents the belief of the daughter Church of Carthage.

The Muratorian writer recognised four Gospels ("tertio secundum Lucam...quarti evangeliorum Iohannis"), and the single line which is all that remains of his account of St Matthew and St Mark doubtless refers to St Mark. The words are quibus tamen interfuit et ita posuit. Quibus may be regarded as the first half of aliquibus, the first two syllables having perished with the preceding leaf of the ms., or quibus tamen may represent ὅς δὲ in the Greek original. The sentence cannot mean that St Mark was on certain occasions a personal attendant on our Lord, as the next sentence ("Lucas...Dominum...nec ipse vidit in carne") clearly shews, and must therefore refer to St Peter's teaching, which Mark reported carefully so far as he had opportunity. This may be either a reminiscence of the words of Papias (οὐδὲν ἦμαρτε Μᾶρκος, οὐτος ἐνα γράψας ὃς ἀπεμνημό-νευσεν), or part of an independent Roman tradition. In either case it is important as evidence of Roman opinion at the end of the second century.

Tertullian's belief is clearly shewn in adv. Marc. iv. 2, 5 "nobis fidem ex apostolis Ioannes et Mattheaeus insinuant, ex apostolicis Lucas et Marcus instaurant...licet et Marcus quod edidit Petri affirmetur, cuius interpres Marcus." His references to Mark are few, but some of them at least admit of no doubt; they will be found in Rönsch, d. N. T. Tertullians, p. 148 ff.

From the end of the second century the literary history of St Mark is merged in that of the canon of the Four Gospels. The Gospel according to Mark holds its place in all ancient versions of the New Testament and in all early lists of the canon. No voice was raised against its acceptance; East and West, Catholics and heretics, tacitly recognised its authority. The evidence comes from all the great centres of Christian life; from Edessa and Antioch, from Jerusalem and Asia Minor, from Alexandria and the banks of the Nile, as well as from Rome, Carthage, and Gaul.

The Gospel according to St Mark was contained in the Old Syriac version (it appears in both the Curetonian and Sinaitic

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3 See on the other hand Zahn, Einlei-
tung, ii. pp. 200, 201. A later tradition represented St Mark as one of the Seventy (Adamant. Dial. p. 10 (ed. Dakhuyzen), Epiph. haer. 51 § 6).
texts), in the Egyptian versions, both Bohairic and Sahidic, and in the oldest forms of the Old Latin. It finds a place in all the catalogues which enumerate the Gospels, both Eastern and Western (see Westcott, Canon, app. D; Preuschen, Analecta, p. 138 ff.).

2. But while no doubts are expressed by any early writer as to the genuineness of St Mark, it cannot be denied that the Gospel received comparatively little attention from the theologians of the ancient Church. This relative neglect is noticeable from the very first. It has been pointed out that with the exception of Hermas the Apostolic fathers contain no clear reference to St Mark, and that their quotations as a whole are in closer agreement with the first Gospel than with the second\(^1\). But it is doubtful whether the earliest post-apostolic writers of the Church made use of written Gospels at all. Papias expresses the general feeling of the age which succeeded the Apostles when he records his preference for "the living voice," i.e. the oral testimony of the elders who yet survived from the first generation; even the Memoirs of St Peter would not be widely used so long as the stream of oral tradition continued to flow. This consideration may serve to account for the absence of quotations from St Mark in such writers as Clement of Rome and Ignatius of Antioch. It is less easy to explain the apparent neglect of this Gospel long after it had taken its place in every Greek codex of the Gospels and in every version of the New Testament. The commentator known as Victor of Antioch, a compiler whose date is certainly not earlier than the fifth century, complains that, while St Matthew and St John had received the attention of a number of expositors, and St Luke also had attracted a few, his utmost efforts had failed to detect a single commentary upon St Mark.

\(^{\text{1}}\) Sir J. C. Hawkins (Hor. Syn. p. 179) finds a correspondence between "the degree of familiarity with the language of the three Gospels which appears to have existed among Christians" and the relative adaptation of the Gospels "for the purposes of catechetical or other teaching." Traces of such adaptation are fewest in St Mark, and this fact suggests a reason for the comparative neglect of St Mark in the sub-apostolic age.
The cause is doubtless partly to be sought in the prestige attaching to the first Gospel, which was regarded as the immediate work of an Apostle, and the greater fulness of both St Matthew and St Luke. St Mark offered, after all, merely a disciple’s recollections of his master’s teaching. There was little in St Mark which was not to be found in St Matthew or St Luke, or in both. Moreover, St Mark was believed even by Irenaeus to have been written after St Matthew; and from this view men passed by easy steps to the conclusion that the second Gospel was a mere abridgement of the first.

Iren. iii. 1. ἔγραφης...εἰς τὴν Ἑβραϊκήν εὐαγγελίαν τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων...μετὰ δὲ τὴν τούτων ἔσοδον Μάρκος κτλ. Victor, hæroth. ιστούν ὅτι μετὰ Ματθαίου Μάρκος ὑπὸ οἰκουμενικῆς συγγραφῆς συνειρτεύεται. Aug. de cons. evm. i. 3, 4 "isti quatuor evangelistac...hoc ordine scripsisse perhibentur: primum Mattheus, deinde Marcus...Marcus eum subsecutus tanquam pedissequus et breviator eius videtur. cum solo quippe Ioanne nihil dixit, solus ipse perpauca, cum solo Luca pauciura, cum Matthaeo vero plurima et multa paene totidem atque ipsis verbis sive cum solo sive cum ceteris consonante."

Such an estimate of St Mark was sufficient to counterbalance the weight which was attached to this Gospel as the work of St Peter’s interpreter.

Something may be learnt as to the relative importance of the Gospels in the judgement of the Ancient Church from the order in which they are placed in catalogues and MSS. The two principal groupings are as follows:


The first is that of nearly all the Greek MSS. and of the great majority of the catalogues and ecclesiastical writers, and in its secondary form it appears in the Curetonian MS. of the Old Syriac, and in the Cheltenham list. The second is the order of

the Gospels in Codex Bezae and one Greek cursive, in certain Old
Latin mss. (a b e ff q r), the Gothic version and the Apostolical
Constitutions, in the Latin stichometry of Codex Claromontanus,
in Tertullian, and in the vocabularies of the Egyptian versions.
Each of these groupings rests upon an intelligible principle. The
second, which embodies the original order of the West (cf. Tert.
adv. Marc. l.c.), places in the first pair the Gospels which were
ascribed to Apostles, and after them those which were the work
of followers of the Apostles. The first, which ultimately prevailed
in the West as well as in the East, arranges the four according to
the supposed ordo scribendi. In both the relative inferiority of
St Mark is apparent; in (1) he follows Mt. as his pedissequus; in
(2) he is preceded not only by the two Apostles, but usually also
by St Luke. The two exceptions are probably due to a mixture of
(2) with (1); the scribe began with the Western order, but when
he reached the apostolici, he reverted to the customary arrange-
ment, in which Mark precedes Luke according to the order of
time.

Another indication of the attitude of the ancient Church
towards the Gospel of St Mark is to be found in the distribution
of the evangelical symbols among the Four Evangelists. From
the time of Irenaeus the four Gospels were associated in Christian
thought with the four Cherubim of Ezekiel, and the correspond-
ing ξίον of the Apocalypse. Irenaeus (iii. 11. 8) quotes the
Apocalypse only, but he calls the living creatures Cherubim,
and refers to Ps. lxxix. (lxxx.) 2 lxx. (ἐκαθήμενος ἐπὶ τῶν
χερουβείμ, ἐμφάνθη). It is the Eternal Word, he says, Who
sits upon the Cherubim, and their four aspects represent His
fourfold manner of operation (πραγματεία, dispositio); the lion
answers to His royal office and sovereign authority and executive
power (τὸ ἐμπρακτόν αὐτοῦ καὶ ἡγεμονικόν καὶ βασιλικόν); the

2 The Rev. H. T. Tilley informs me that in the tower of Wolston Church near
Rugby there is a fifteenth century bell which bears the inscription + MARCVS •
MATHEVS • LVCAS • IOHES, and that some tiles at Malvern Priory Church, dated
1456, give the same order. It may have come from the Commentary on the
Apocalypse which is printed under the name of Victorinus of Pettau, where the
Evangelists are mentioned in this order (Migne, P. L. v., col. 324).
calf symbolises His sacrificial and priestly character; the human face, His coming in human nature; the flying eagle, the gift of the Spirit descending on His Church. The Gospels accordingly, which reflect the likeness of Christ, possess the same characteristics; St John sets forth the Lord’s princely and glorious generation from the Father, St Luke emphasises His priestly work, St Matthew His human descent, St Mark His prophetic office:

Iren. l.c. Μάρκος δὲ ἀπὸ τοῦ προφητικοῦ πνεύματος τοῦ ἔξ ὑψους ἐπιάντος τοῖς ἀνθρώποις τὴν ἀρχὴν ἐποιήσατο λέγων Ἁρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν Ἡσαία τῷ προφήτῃ, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεκιῶν· διὰ τούτο δὲ καὶ σύντομον καὶ παρατρέχουσαν τὴν καταγγελίαν πεποίηται προφητικὸς γὰρ ὁ χαράκτηρ οὗτος.

Thus Irenaeus, it is clear, regards the Eagle as the symbol of St Mark, whilst St Matthew, St Luke and St John are represented by the Man, the Calf, and the Lion respectively. This interpretation of the symbols is followed in the lines prefixed to the Gospel-paraphrase of Juvencus, according to which

“Marcus amat terras inter caelumque volare,
Et vehemens aquila stricto secat omnia lapsu.”

But the method by which it was reached is so arbitrary that later writers did not hesitate to rearrange them at discretion. Thus in the notes on the Apocalypse attributed to Victorinus of Pettau the Eagle is assigned to St John and the Lion to St Mark. Through the influence of Jerome this became the popular view, and impressed itself on mediaeval art, although it was based on grounds not more reasonable than those which led Irenaeus to the opposite conclusion.

Hieron. in Marcum tract. ad init. “in Marco leonem in heremo personat...qui in heremo personat utique leo est.” Cf. Victorin. in Apoc. c. iv. (Migne, P.L. v. l.c.) “simile leoni animal Marcum designat in quo vox leonis in heremo rugientis auditur...Marcus itaque Evangelista sic incipiens...leonis habet effigiem.”

Other arrangements were freely proposed. Thus in the Pseudo-Athanasian Synopsis Matthew is the man, Mark the calf, Luke

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1 Migne, P. G. xxxvii., col. 431: τέσσαρα γὰρ εἶδε χερουσίας οὗτος ὁ προφήτης...τὸ δεύτερον δημοσίων μόσχῳ, τούτους ἔτι κατὰ Μάρκον εὐαγγέλιον. The second symbol is attributed to the second Evangelist.
the lion, John the eagle. Augustine finds the lion in Matthew, the man in Mark, the calf in Luke, the eagle in John. He complains with justice of the puerility of deciding the character of a book from the opening sentences, and not from the general purpose and aim of the writer; and he justifies his assignment of the man to St Mark on the ground that the second Gospel sets forth the human life of Christ rather than His royal descent, or His priestly office.

De cons. evv. i. 9 "de principiis enim librorum quandam coniecturam capere voluerunt, non de tota intentione Evangelistarum... Marcus ergo, qui neque stirpem regiam neque sacerdotalem vel cognitionem vel consecrationem narrare voluit et tamen in eis versatus ostenditur quae homo Christus operatus est, tantum hominis figura in illis quatuor animalibus significatus videtur."

A table will shew the extent of these variations.1

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It will be seen at a glance that while in three out of the four distributions St Matthew is the Man, St Luke the Calf, and St John the Eagle, to St Mark each of the symbols is assigned in turn. This fact illustrates with curious precision the difficulty which the ancient Church experienced in forming a definite judgement as to the place and office of his Gospel. Irenaeus indeed has rightly seized upon the rapid movement of the narrative as one of its features, and Augustine calls attention to another and deeper characteristic, the interest which the writer shews in the humanity of the Lord. But it remained for a later age to realise and appreciate to the full the freshness and exactness of the first-hand report which has descended to us from the senior Apostle through the ministry of John Mark.

1 A fuller treatment will be found in Zahn, Forschungen, ii. p. 257 ff.
2 See Professor Lawlor's Chapters on the Book of Mulling (p. 17 ff.) for an interesting discussion of the evangelical symbols in connexion with certain Irish mss. "in which, while the text followed the Vulgate order, the symbols adhered to that of the older versions."
III.

PLACE AND TIME OF WRITING, AND ORIGINAL LANGUAGE.

I. According to the prevalent belief of the ancient Church St Mark wrote his Gospel in Rome and for the Roman Church. Chrysostom transfers the place of composition to Egypt, but he is sufficiently refuted by the testimony of Clement of Alexandria and Origen.

For the Alexandrian evidence see p. xxii f. Chrysostom's words (prooem. in Mt.) are as follows: καὶ Μάρκος δὲ ἐν Αἰγύπτῳ τῶν μαθητῶν παρακαλεσάντων αὐτοῦ αὐτῷ τοῦτο ποιήσαι (sc. συνθείναι τὸ εὐαγγέλιον, as the context shews). The error has possibly arisen from the statement of Eusebius (H. E. ii. 16), Μάρκον πρῶτον φασὶν ἐπὶ τῆς Αἰγύπτου στειλάμενον τὸ εὐαγγέλιον δὴ δὴ συνεγράφατο κηρύξατι: cf. Jerome, de virr. ill. 8 “adsumpto itaque evangelio quod ipse confeecerat perexit Aegyptum.” Epiphanius for once expresses himself with greater care (Haer. ii. 6 ἐν Ἡρώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσαι, καὶ γράψας ἀποστέλλεται ύπὸ τοῦ ἀγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν). The subscriptions to the Gospels vary; while the majority of those which fix upon a locality are in favour of Rome, others refer only to the preaching of the Gospel at Alexandria, e.g. a codex quoted by Mill has ἐπεδόθη Μάρκῳ τῷ εὐαγγελιστῇ καὶ ἐκηρύξθη ἐν Ἁλεξανδρείᾳ καὶ πάσῃ τῇ περιχώρῳ αὐτῆς (cf. Ps. Ath. synops. 76). Tischendorf mentions the subscription ἐγράφη...ἐν Αἰγύπτῳ as found in certain mss. which he does not specify.

2. But if the Gospel was written at Rome or for the Church of Rome, at what time was it written? ‘After the departure (ἐξελοῦ)
of St Peter and St Paul, says Irenaeus; 'while St Peter was yet alive,' is the answer of the Alexandrians. The former is the more credible witness, whether we consider his relative nearness to the age of St Mark, or his opportunities of making himself acquainted with the traditions of Rome and Asia Minor.

According to the subscriptions of many of the later uncials and cursive MSS. of Mc., the Gospel was written in the tenth or twelfth year after the Ascension\(^1\). This computation is doubtless based on the tradition which represents Peter as taking up his abode in Rome in the second year of Claudius (Eus. \textit{H. E.} ii. 14, Hieron. \textit{de virr. ill.} i). If we dismiss this story, we are left free to adopt the \textit{terminus a quo} fixed by Irenaeus and at least implied in the statement of Papias. It is more difficult to settle the \textit{terminus ad quem}. As we have seen, Jerome's date for the death of St Mark (the 8th year of Nero) rests upon a mistake\(^2\). The Paschal Chronicle with greater probability places it in the reign of Trajan; the young man who was the \textit{υπηρέτης} of Saul and Barnabas in A.D. 42 might have lived to see the last decade of the first century\(^3\). On the other hand an earlier date is suggested by the circumstances under which, if we accept the Alexandrian tradition, the Gospel was composed. The request for a written record of St Peter's teaching would naturally be made soon after the Apostle's death, while the Church was still keenly conscious of its loss. Thus we are led to think of A.D. 70\(^4\) as a probable limit of time, and this conclusion is to some extent confirmed by the internal evidence of the Gospel. The freshness of its colouring, the simplicity of its teaching, the absence of any indication that Jerusalem had already fallen when it was written, seem to point to a date earlier than the summer of A.D. 70.

3. It may be assumed that a Gospel written for Roman believers in the first century was composed in Greek. Even if Greek was not the predominant language of the capital, it certainly pre-

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\(^1\) The form is usually \(εξεύθενα μετὰ χρόνου \(i\) (or \(i\)\(^{\prime}\)) τῆς τοῦ χριστοῦ αναλήψεως \(\text{so codd. G^KS and many cursives}\); cf. Thpht. \textit{prooem. in Mc.} \(\tau\) κατὰ Μᾶρκου εὐαγγέλιον μετὰ δέκα ετή τῆς τοῦ χριστοῦ \(\text{αναλήψεως συγγράφη \(\text{εν} \text{Ρώμη.} \)}\)

\(^2\) See pp. xviii. f., xxvii.

\(^3\) \text{Comp. Harnack, op. cit., p. 652.}

\(^4\) See p. xxii. f.
railed among the Roman Jews and the servile class from which the early Roman Church was largely recruited. The Gospel of St Peter's interpreter, if of Roman origin, was doubtless written in the language which was employed by St Paul when he addressed the Christians of Rome, and by Clement when he wrote in the name of the Christians of Rome to the Church at Corinth. A Latin Gospel would have appealed to comparatively few of St Peter's Roman friends. Moreover it can scarcely be doubted that Greek and not Latin was the tongue into which St Mark had been accustomed to render St Peter's Aramaic discourses, whether at Jerusalem or at Rome. Bishop Lightfoot indeed maintains the opposite, on the ground that the Apostle knew Greek enough to address a Greek-speaking people without the aid of an interpreter. But the scanty knowledge of colloquial Greek which sufficed the fisherman of Bethsaida Julias in his intercourse with Galileans, may well have proved inadequate for sustained discourses delivered at Rome. The occasions would have been few when the Apostle would have needed to use the Latin tongue, and it is at least uncertain whether Mark, a Jew probably born and brought up in Jerusalem, could have rendered him assistance here.

A few mss. (e.g. codd. 160, 161) in their subscriptions to St Mark support the view that the Gospel was originally composed in Latin, and the form of words which they adopt ('εγράφη Παμαερί ἐν Πόμῳ) suggests the origin of the mistake. The same error appears in the subscriptions to the Peshitta and Harclean Syriac (see p. xxvi.); on the other hand the preface to the Latin Vulgate is content to say, "evangelium in Italia (or "in Italiæ partibus") scripsit." Yet it was once believed that the autograph of St Mark existed in a ms. of the Latin Vulgate at Venice (Simon, hist. critique ii. p. 114, and Dobrowsky, Fragm. Pragense Ev. S. Marci vulgo autographi (Prague, 1778); cf. Gregory, prolegg. p. 185, Scrivener-Miller, ii. pp. 84, 259).

Professor Blass maintains that St Mark's Gospel was originally written in Aramaic, and that Papias, who knew the Gospel only in

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1 The evidence is stated most fully by Jaspari, Quellen zur Geschichte des Tauf.- symbols, iii. p. 267 ff.; a useful summary may be seen in Sanday and Headlam's Commentary on Romans, p. lii. ff.

2 Clement, ii. p. 494.

a Greek form, mistook a translation for the original. Blass supports his theory by two arguments: (1) "Luke in the first part of his Acts followed an author who had written in Aramaic. Mark is very likely to be the author who first published these stories; he seems therefore to be Luke's Aramaic authority. If Mark's Acts were written in Aramaic, his Gospel originally was written in Aramaic also." (2) "Secondly, the textual condition of St Mark's Gospel suggests the idea that there existed a plurality of versions of a common Aramaic original." It is difficult to take the first of these arguments very seriously. Granting that St Mark wrote a book of Acts in Aramaic, it is manifestly unsafe to infer that Aramaic was also the original language of his Gospel; for Mark was ex hypothesi bilingual, and he would use either Aramaic or Greek according to circumstances. The second argument is supported by examples which open an interesting field of enquiry, but cannot be regarded as supplying a secure basis for so large an inference. When he adds that the Aramaic words in St Mark are "relics of the original, preserved by the translation," Blass seems to overlook the fact that they are followed in almost every case by a rendering into Greek. A translator might have either translated the Aramaic or transliterated it; but transliteration followed by interpretation savours of an original writer.

But the theory of an Aramaic original has to meet a stronger objection. A translator may shew a partiality for certain words and constructions by employing them as often as the author gives him the opportunity. But an examination of St Mark's vocabulary and style reveals peculiarities of diction and colouring which cannot reasonably be explained in this way. Doubtless there is a sense in which the book is based upon Aramaic originals; it is in the main a reproduction of Aramaic teaching, behind which there probably lay oral or written sources, also Aramaic. But the Greek Gospel is manifestly not a mere translation of an Aramaic work. It bears on every page marks of the individuality of the author. If he wrote in Aramaic, he translated his book into Greek, and the translation which we possess is his
But such a conjecture is unnecessary, as well as at variance with the witness of Papias.

Blass's supposition that "Papias's presbyter knew of different Greek forms of Matthew besides the Hebrew (or Aramaic) original, but in the case of Mark, the interpreter of Peter, he knew only one Greek form of that Gospel, and nothing at all of an Aramaic original," imputes to this contemporary witness something worse than ignorance. It is evident that 'the presbyter' means to contrast the original work of St Mark with the many attempts which had been made to translate the λόγια of St Matthew.
IV.

VOCABULARY, GRAMMAR, AND STYLE.

i. A complete vocabulary of St Mark will be found at the end of this volume. It contains some 1330 distinct words, of which 60 are proper names. This is not the place to attempt a full analysis of the Greek of St Mark, but it may be useful to the student to have access to a few tables which will enable him to form some estimate of the relation in which St Mark’s vocabulary stands to that of other writers in the New Testament.

i. Words in St Mark (excepting proper names) which occur in no other N.T. writing:


(Words in this list marked by an asterisk occur in the lxx. Thick type denotes that Mt. or Lc. uses another word in the same place. Transliterations peculiar to Mc. are distinguished by †, and other words which appear to be ἀπαξ λεγόμενα, by †.)

1 ‘Mc.’ xvi. 9 ff. is not included in this examination of the Marcian vocabulary. Its words will be found, however, in the Index of Greek Words at the end of the volume.
ii. Words peculiar to St Mark and one or both of the other Synoptists:

Words peculiar to St Mark and one or both of the other Synoptists:

iii. Words peculiar to St Mark and St John’s Gospel:
iv. Words peculiar to St Mark, one of the other Synoptists, and St John:

άφωμα (Lc.), γαζοφυλάκιον (Lc.), ἠμβρυμάσθαι (Mt.), ἵμας (Lc.), κράβαττος (Lc.), μοχεία (Mt.), ψύχος (Mt.), πλέκειν (Mt.), ῥαββε (Mt.), σπόγγος (Mt.), φανερός (Lc.), ωσάνα (Mt.).

v. Words peculiar to St Mark and the Pauline Epistles (including Hebrews):

ἀββά, ἀλαλάξειν, ἀμάρτημα, ἀναμμμησκεῖν, ἀποβάλλειν, ἀποπλανών ἀποστερεῖν (Ixx.), ἀφροσύνη, ἀχειροποίητος, βαπτιστής, εἰρηνεύειν, ἐκφοβοῦμαι, ἐξορίσσει, εὐκαίριος, ἤδειος, ὅλοκαύτωμα, περιφέρεια πορνεύειν, προλαμβάνειν, συναποθήκησκεῖν, τρόμος, ὑστέρησις.

vi. Words peculiar to St Mark, one of the other Synoptists, and the Pauline writings:

ἀγρυπνεῖν (Lc.), ἀδημονεῖν (Mt.), ἀκύρον (Mt.), ἀπιστία (Mt.), ἀπόκρυφος (Lc.), ἀποτάσσεσθαι (Lc.), ἀρρωστός (Mt.), ἀρτύειν (Lc.), ἀτύνετος (Mt.), ἀτύμος (Mt.), γὰν (Lc.), διαπορεύεσθαι (Lc.), διδασκαλία (Mt.), διηγεῖσθαι (Lc.), ἐκλείπειν (Mt.), ἐκφέρεῖν (Lc.), ἐνέχειν (Lc.), ἐκταλμα (Mt.), ἐξαιτῆς (Lc.), ἐπαισχύνεσθαι (Lc.), ἐπιτάκτειν (Lc.), ἐρήμια (Mt.), εὐκαρεῖν (Lc.), θῆλιον (Mt.), θλίβειν (Mt.), θροείσθαι (Mt.), καθαιρεῖν (Lc.), μάστιξ (Lc.), μεταμορφοθῆσθαι (Mt.), μοῦρός (Mt.), νεότης (Lc.), οἰκοδομή (Mt.), πανταχοῦ (Lc.), πάντοθεν (Lc.), παράδοσις (Mt.), παρατείνει (Lc.), παράπτωμα (Mt.), παρατηρεῖ (Lc.), περικαλπτεῖν (Lc.), περικείσθαι (Lc.), πλέουσα (Mt.), πρόσκαιρος (Mt.), προσκαρτερεῖν (Lc.), σβεννίαι (Mt.), στόρος (Lc.), σύνεσις (Lc.), σχολάζειν (Lc.), ὑποδείγμα (Lc.), χαλὰν (Lc.), χειροποίητος (Lc.).

vii. Words peculiar to St Mark and the Catholic Epistles:

δαμάζειν (Jas.), δωρεάν (2 Pet.).

viii. Words peculiar to St Mark, one other N.T. writer, and the Catholic Epistles:

ἀγαθοποιεῖν (Lc., 1 Pet., 3 Jo.), ἀγνοεῖν (Paul, 2 Pet.), ἀγρυς (Mt., Jude), ἀσέλγεια (Paul, 1 Pet., 3 Jo.), θερμαίνεσθαι (Jo., Jas.), λαλάρα (Lc., 2 Pet.), πολυτέλης (Paul, 1 Pet.), στενάζειν (Paul, Jas.), συντρέχειν (Lc., 1 Pet.), τρέμειν (Lc., 2 Pet.).

ix. Words peculiar to St Mark and the Apocalypse, or to St Mark, the Apocalypse, and one other N.T. writer:

δρέπανον, καυματίζειν (Mt.), λευκάινει, μεγιστάν, μέλι (Mt.), μύλος (Mt.), πορνεῖν (Paul), πορφύρα (Lc.), πτώμα (Mt.), στολή (Lc.), φύλλον (Mt.), χλωρός, χοῦς.

Such tables may easily be multiplied1 with the help of the index at the end of this volume and a good concordance. But

1 For a good comparative table of the 'characteristic' words in Mt., see Hawkins, Hor. Syn., p. 10 f.
those which are given above suffice to bring out certain features in St Mark’s vocabulary. Of the 1270 distinct words (excluding proper names) which it contains, 80 are peculiar to St Mark, about 150 are shared only by St Matthew and St Luke, and 100 more are among the less widely distributed words of the New Testament. This is not a large proportion of peculiar or unusual words. St Luke’s Gospel has more than 250 ἀπαξ λεγόμενα, besides a large number of words common only to itself and the Pauline writings1. On the other hand the ἀπαξ λεγόμενα of St Mark, if not relatively numerous, are often striking; while he has comparatively few of the compounds in which the later Greek delighted, we meet in his pages with such survivals as εἰτεν, παυδιόθεν, such colloquialisms as κεντυρίων, ξέστης, πιστικός, σπεκονλάτωρ, and such transliterations as κορβάν, ταλειθα κούμ, ἐφφαθά, ῥαββουνέλ. If we might generalise from these features of St Mark’s Greek as compared with the Greek of St Luke, we should be led to conclude that the writer was a foreigner who spoke Greek with some freedom, but had not been accustomed to employ it for literary purposes2. He is not at a loss for an unusual word when it is wanted to convey his meaning or give point to his narrative, but under ordinary circumstances he is comparatively limited in his choice, and he displays no familiarity with the habits of the Hellenistic writers of his age.

2. The Greek of St Mark’s Gospel is characterised by peculiarities of construction and style which force themselves upon the attention of every student. A few of these may be particularly mentioned.

(a) Frequent use of εἶναι and ἔλθεν with a participle: i. 6 ἦν... ἐδεδωμένοι...καὶ ἔσθων, 33 ἦν...ἐπισυνηγμένη, 39 ἦλθεν κρύσταν, 40 ἔρχεται...προσκαλούν, ii. 3 ἔρχονται φέροντες, 5 ἦσαν καθήμενοι καὶ διαλογίζομενοι, v. 5 ἦν κράζων καὶ κατακόπτων ἑαυτόν, ix. 4 ἦσαν συνλαλοῦντες, x. 32 ἦσαν...ἀναβαίνοντες...καὶ ἦν πρόαγων, xiii. 13 ἐστεθε μισούμενοι, 23 ἐσονται πίπτοντες, xv. 43 ἦν προσδεχόμενος.

1 See Plummer, St Luke, p. lii. ff.
2 Sir J. C. Hawkins (Hor. Syn., p. 106) has collected a list of 26 “rude, harsh, obscure or unusual words or expressions in St Mark,” and points out (p. 171) that “the non-classical words...occur with considerably more frequency in the special vocabulary of St Mark than in those of the other Synoptists.” Comp. Encycl. Bibl. ii. 1767 f.
(b) Multiplication of participles: i. 21 προσελθών ἤγερεν... κρατήσας, 41 σπλαγχνισθείς ἐκτείνας... ἤψατο, v. 25 ff. οὖσα... καὶ παθοῦσα... καὶ διαπαθήσασα... καὶ μὴν ὄψεθε... ἀλλὰ... ἔλθουσα... ἀκούσα... ἔλθουσα ἤψατο, xiv. 67 ἔδωσα... ἐμβλέψασα λέγει, xv. 43 ἔλθων... τολμήσας εἰσήλθεν.

(c) Use of infinitives and sentences: i. 14 μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην, iv. 6 διὰ τὸ μὴ ἔχειν ρίζαν, v. 4 διὰ τὸ αὐτὸν... δεδομένα καὶ διευκαθάρσαν ὑπὸ αὐτοῦ κτλ., ix. 23 τὸ εἰ δύνη, xiv. 28 μετὰ τὸ ἐγέρθηναι μὲ.

(d) Frequent use of εἰδότι, which occurs 34 times in Mc. i.—ix. and 7 times in x.—xvi.

(e) Use of ἃν in such sentences as iii. 11 ὅταν αὐτὸν ἐθεώρουν, vi. 56 ὅποι ἃν ἐισεπορεύετο... ὅσοι ἃν ἦπαντο, xi. 19 ὅταν ἐγένοντο.

(f) Use of broken or imperfect constructions, in cases of parenthesis (ii. 22, iii. 16—18, vii. 19), or mixture (ii. 1, iv. 15, 26, 30—31, vi. 8, 11, viii. 2, xiii. 34), or extreme compression (v. 30, vi. 43, viii. 8), or ellipse (x. 40).

(g) Construct ad sensum: ix. 20 ἰδὼν αὐτὸν τὸ πνεῦμα, xiii. 14. τὸ βεβλημένη... ἐστηκότα.

(h) Repetition of negative: i. 44 μηδὲν μηδὲν εἶπης, v. 3 οὐδὲ... οὐκέτι οὐδές εἶπατο, xvi. 8 οὐδὲν οὐδὲν εἶπαν.

(i) Frequent use and careful discrimination of prepositions: e.g. i. 39, ii. 1, 2, 10, 13, iii. 8, iv. 7, 19, 21, vi. 5, 6, vii. 3, 31, ix. 42, x. 11, 22, 24, xi. 4, xii. 1, 17, xiii. 51; cf. ἀποκυλίεν, ἀνακυλίεν, xvi. 3 ff.1

3. Such examples, however, give no just conception of St Mark's general style. The body of the work consists of a series of sentences connected by the simplest of Greek copulas, each contributing a fresh fact to the reader's knowledge, and each by its vivid and distinct presentation of the fact claiming his close attention. St Mark knows how to compress his matter, where a multitude of words would only weaken the effect, or where the scheme of his work forbids greater fulness; on the other hand, when words can heighten the colouring or give life to the picture, they are used without regard to brevity and with little attention to elegance.

1 To these stylistic peculiarities may be added (j) a frequent use of the 'historic present'—151 instances are quoted as against 78 in Mt. and 4 or 6 in Lc.; (k) preference of καὶ to δὲ; (l) use of asyndeton (Hawkins, Hor. Syn., pp. 108 ff., 113 ff., 120 ff.); and (m) disposition to employ pleonastic forms (Salmond, in Hastings, D.B. iii. p. 251).
For instances of compression see especially Mark’s summaries of our Lord’s teaching or of the comments of the hearers, e.g. i. 27, ii. 7, viii. 29, xii. 38—40 (comp. Mt.). For his habit of adding word to word where one might have sufficed see i. 32 ὑψία...στε ἡδονέν ὃ ἡλιος, 35 πρῶτ ἐννυχα λιαν, v. 26 (see above 2 § b), vi. 25 εἰδίς μετὰ σπουδής, vii. 13 τῇ παραδοσεῖ ἡ παρεδοκάτη, viii. 25 διεβλέψεν καὶ ἀπεκατάστη καὶ ἐνέβλεπεν, 37 ὑπερπερισσώς ἐξεπλήσσοιτο, xii. 14 ἔξωσιν δούναι...δώμεν ἡ μη δώμεν; 44 πάντα ὅσα ἐβεβελεί, ὅλον τὸν βίον αὐτῆς, xiv. 3 ἀλάβαστρον νάρδου πιστικῆς πολυτελοῦσ, 68 οὔτε οἶδα οὔτε ἐπώταμα, xv. 1 εἰδίς πρῶτ, xvi. 8 τρόμος καὶ ἐκστασις. Under the same head may be placed the frequent instances in which a statement is made first in a positive and then in a negative form or the reverse (e.g. i. 22, ii. 27, iii. 29, v. 19, x. 45).

Two other points, which the tables do not shew, deserve to be emphasised here: (1) the relatively frequent use of certain characteristic words; (2) the use of certain ordinary words in an uncommon and sometimes enigmatic sense.

Examples of (1) are: ἀκάθαρτος¹¹ (in the term πνεῦμα ἀκάθαρτον), ἀναβλέπειν⁵, διαλογίζεσθαι⁷, ἐκθαμβεῖσθαι⁴, εἰσπορεύεσθαι⁸, ἐκτροπεῖσθαί¹⁰, ἐμβλέπειν⁴, ἐμβριμάσθαι⁹, ἐναγκαλίζεσθαι⁸, ἔξωσιταί¹⁰, ἐπεροτόμαι²⁵, ἐπιτάσσονται⁵, ἐπιρριμάν⁹, ἐωνγέλιον⁷, θαμβεῖσθαι⁵, μεθερμηνεύεσθαι³, παραλαμβάνειν⁴, παραπορεύεσθαι¹, περιβλέπεσθαι⁸, πληρωμα⁵, προάγειν⁶, προσκαλείσθαι⁹, πυροῦσθαι (πύρωσις)², συνεζητεῖν⁸, ύπάγειν¹⁵, φιμουσθαί². Under the second head we may place ἐνείχεν (vi. 19), πυγμή (vii. 3), ἀπέχει (xiv. 41), ἐπιβαλών (xiv. 72).

Further, St Mark gives movement to his history by the remarkable freedom with which he handles his tenses.

Changes of tense occur (1) with a corresponding difference of meaning: v. 15 ff. τὸν δαμονιζόμενον...δαμονιζοῦσι, vi. 14 ff. ἑγγυέσται...γέρνῃ, vii. 35 ἐκβηθ...εξάλει...διεστελατο...διεστέλλετο, ix. 15 ἐξεθαμβήθησαν...ηὐσπάζοντο, xv. 44 τέθηκεν...ἀπέθανεν: (2) apparently for the purpose of giving life to a dialogue: ix. 34 ff. ἐπηρώτα...λέγει...ἐπέν, xii. 27 ἔρχονται...καὶ ἔλεγον...ἐπέν...λέγουσιν...λέγει.

Thus present, perfect, imperfect, aorist, are interchanged, not through ignorance of the laws of the Greek language, or with conscious artificiality, but from a keen sense of the reality and living interest of the facts. Sometimes the historical tenses are used almost exclusively throughout a paragraph (e.g. ii. 3—10, xv. 20—24); more frequently they alternate with the imperfect and aorist (e.g. iv. 35—41, vi. 30—51). Even in indirect
narration the present and perfect are freely used (ii. i, xv. 44, 47, xvi. 4), when the writer desires to place the reader for the moment in the speaker's point of view. On the other hand St Mark frequently uses the imperfect in a sense which is scarcely distinguishable from the aorist, except that it conveys the impression of an eye-witness describing events which passed under his own eye (cf. e.g. v. 18, vii. 17, x. 17, xii. 41, xiv. 55).

Much has been written as to a supposed tendency on the part of this writer to adopt Latin words and forms of speech. The occurrence of such words as δηνάριον, κεντυρίων, κοδράντης, κρά-βατος, λεγιών, ξέστης, σπεκουλάτωρ, and such a phrase as ἰκανῶν ποιεῖν, lends a prima facie support to this view. But some of these Latinisms occur in other Gospels as well as in St Mark, and it may be doubted whether they prove more than a familiarity with the vulgar Greek of the Empire, which freely adopted Latin words and some Latin phraseology¹. Nevertheless their relatively frequent occurrence in St Mark is one indication amongst others of his larger acquaintance with the Greek which was spoken in the Roman world, and it accords well with the tradition which represents the writer of this Gospel as a professional 'interpreter,' and as having resided for some years in Rome.

¹ Blass, Philology of the Gospels, p. 211 f.
V.

CONTENTS, PLAN, AND SOURCES.

I. Attempts were made at an early time to break up the Gospels into sections corresponding more or less nearly to the nature of the contents. Besides the stichometry which measured the text by lines\(^1\), and the ‘Ammonian’ sections which divided it in such a manner as to show its relation to that of the other Gospels, there were systems of capitulation under which it was arranged in paragraphs for reading. Two such systems survive in cod. B and cod. A respectively. In the former, which is the more ancient\(^2\), St Mark is broken up into 62 sections as against 170 in St Matthew and 152 in St Luke; in the system represented by cod. A\(^3\) (the so-called keφάλαια maiora or τίτλοι) St Mark has 48 sections, St Matthew 68, and St Luke 83\(^4\).

The following table will enable the student to compare the capitulation of codd. BA with the paragraphing adopted in the text of Westcott and Hort. Italics are used where two of the three systems coincide; where the three agree the verse-numbers are printed in thick type.

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\(^2\) Found also in cod. E.

\(^3\) Found also in codd. CNRZ\(_i\) and possibly of Alexandrian origin; cf. J. Th. St., i. p. 419.

\(^4\) Cod. D has a system peculiar to itself, in which Me. is divided into 148 sections (Scrivener, Codex Bezae, p. xx.).
### CONTENTS, PLAN, AND SOURCES.

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The τίτλοι which precede the Gospel in cod. A give the contents of the successive chapters as follows:

Tοῦ κατὰ Μᾶρκον εὐαγγελίου αἱ περιοχαί.

α’. περὶ τοῦ δαμασκηνόνου. β’. περὶ τῆς πενθερᾶς Πέτρου.
γ’. περὶ τῶν ἱαθέντων ἀπὸ ποικίλων νόσων. δ’. περὶ τοῦ λεπροῦ.
ε’. περὶ Ἰωάννου καὶ Ἡρωδου. ιζ’. περὶ τῶν πέντε ἄρτων.
κθ’. περὶ τοῦ ὑπερωτήσαντος αὐτῶν πλούσιου. λ’. περὶ τῶν νεῶν Ζεβεδαίου.
λα’. περὶ Βαρτομαίου. λβ’. περὶ τοῦ πώλου.
λγ’. περὶ τῆς ἐχθρανδείσεως συκῆς. λδ’. περὶ ἀμνηστικάς:
λθ’. περὶ τῶν Σαδδουκαίων. λβ’. περὶ τῶν γραμματέων.
μ’. περὶ τῆς κυρίαν ἐπερωτήσεως. μα’. περὶ τῆς σελήνης καὶ ωρᾶς.

1 For the variants of codd. ΛΔ see Tregelles, p. 486 f.; for the capitulation of cod. Amiatinus and other mss. of the Latin Vulgate, cf. Wordsworth and White, p. 174; and for tables of Latin tituli, Thomasius, opera, i. p. 303 sqq.
The following conspectus shews the contents as they are arranged in the present edition.

I. 1. Superscription.
   2—8. Preparatory ministry of John the Baptist.
   9—11. The Baptism.
   12—13. The Temptation.
   14—15. First preaching in Galilee.
   16—20. Call of the first four disciples.
   21—28. Casting out of an unclean spirit in the synagogue at Capernaum.
   29—31. Healing of Simon’s wife’s mother.
   32—34. Miracles after sunset.
   40—45. Cleansing of a leper.

II. 1—12. Healing of a paralytic in a house at Capernaum.
          The forgiveness of sins.
   18—22. Question of fasting. The Old and the New.

   7—12. Second great concourse by the Sea.
   13—19a. Second withdrawal from Capernaum, and choice of the Twelve.
   19b—30. Question of the source of the Lord’s power to expel unclean spirits.
   31—35. Errand of the brothers and the mother of Jesus, and teaching based upon it.

IV. 1—9. Teaching by parables. The parable of the Sower.
   10—12. Reasons for the use of parables.
   13—20. Interpretation of the parable of the Sower.
   21—25. Parabolic warnings as to the responsibility of hearing the word.
   26—29. Parable of the automatic action of the soil.
   30—32. Parable of the mustard seed.
   33—34. General law of parabolic teaching.
   35—41. Stilling of the wind and sea.

V. 1—13. Casting out of the ‘legion’ at Gerasa.
   14—17. The Gerasenes alarmed and hostile.
   18—20. The restored demoniac sent to evangelise.
   35—43. Raising of the child of Jairus.

VI. 1—6a. Departure from Capernaum. Preaching at Nazareth.
14—16. The fame of Jesus reaches the Tetrarch.
17—29. Episode of John's imprisonment and death.
30—44. Return to the sea. Feeding of the five thousand.
45—52. Walking on the sea.
53—56. Ministry in the Plain of Gennesaret.
VII. I—13. Question of ceremonial washings.
14—23. Teaching based upon the question.
24—30. In the region of Tyre and Sidon. The daughter of a Syrophoenician delivered from an evil spirit.
31—37. Return to Decapolis. Healing of a deaf man who spoke with difficulty.
10—13. Fresh encounter with the Pharisees near Dalmanutha.
14—21. The leaven of the Pharisees and the leaven of Herod.
27—30. Journey to the neighbourhood of Caesarea Philippi. Question as to the Lord's Person.
31—33. The Passion foretold. Peter reproved.
34—IX. I. Public teaching on self-sacrifice.
IX. 2—8. The Transfiguration.
9—13. Conversation about Elijah, during the descent from the mountain.
30—32. The Passion again foretold.
33—37. Return to Capernaum. Question of precedence.
38—40. On the use of the Name by a non-disciple.
41—50. The teaching resumed. On the consequences of conduct towards brethren in Christ.
X. I. Departure from Galilee; journeys in Judaea and Peraea.
2—12. Question of divorce.
17—22. The rich man who wanted but one thing.
23—27. The rich and the Kingdom of God.
28—31. The reward of those who leave all for Christ's sake.
32—34. The Passion foretold for the third and last time.
35—45. Petition of the sons of Zebedee. Teaching based on the incident.
46—52. Passage through Jericho: Bartimaeus restored to sight.
XI. I—11. Solemn entry into the precinct of the Temple.
12—14. Fig-tree in leaf but without fruit.
20—25. Conversation on the withering of the fig-tree.
27—33. Third day in the Precinct. Authority of Jesus challenged by the Sanhedrists.
13—17. The Pharisees' question.
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18—27. The Sadducees' question.
28—34. The scribe's question.
35—37a. The Lord's question.
37b—40. Denunciation of the Scribes.
41—44. The widow's two mites.

XIII. 1—2. Destruction of the Temple foretold.
3—13. Question of the Four: first part of the Lord's answer.
14—23. Troubles connected chiefly with the Fall of Jerusalem.
24—27. End of the Dispensation foretold.
28—29. Parable of the budding fig-tree.
30—32. The time known to the Father only.
33—37. Final warning.

XIV. 1—2. The day before the Passover.
10—11. Interview of Judas with the Priests.
32—42. The Agony in Gethsemane.
51—52. Story of the young man who followed.
53—65. The Trial before the High Priest.
66—72. Peter denies the Master thrice.

XV. 1—15. The Trial before the Procurator.
16—20a. The Lord mocked by the Procurator's soldiers.
20b—22. The way to the Cross.
23—32. The Crucifixion, and the first three hours on the Cross.
33—37. The last three hours on the Cross: the Lord's Death.
38—41. Events which immediately followed.
42—47. The Burial of the Lord.

XVI. 1—8. Visit of the women to the tomb on the third day.
[9—11. Appearance to Mary of Magdala.
12—13. Appearances to two disciples.
14—18. Appearances to the Eleven.
19—20. The Ascension, and its sequel.]

2. We are now in a position to consider how far the contents group themselves into larger sections, revealing the existence of a

1 Zahn (Einleitung, ii. p. 224 ff.) divides the Gospel, apart from the introduction and appendix, into five very unequal parts (i. 16—45, ii. 1—iii. 6, iii. 7—vi. 13, vi. 14—x. 53, xi. 1—xvi. 8).

Dr Salmond (in Hastings, D. B., iii. 249) suggests a division in accordance with the geographical data (i. 14—vii. 23, vii. 24—ix. 50, x. 1—31, x. 32—xv. 47).
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purpose or plan in the mind of the writer. Even a hasty examination will shew that the book deals with two great themes, the Ministry in Galilee (i. 14—ix. 50), and the Last Week at Jerusalem (xi. 1—xvi. 8), and that these sections are connected by a comparatively brief survey of the period which intervened (x. 1—52). The first fourteen verses of the Gospel are evidently introductory; the last twelve have the character of an appendix, which links the Gospel history with the fortunes of the Church in the Apostolic age.

The first of the two great sections of St Mark bears manifest signs of brevity and compression, especially in certain parts of the narrative. On the other hand there are indications of the writer's desire to follow the order of events, as far as his information permitted him to do so. It is shewn by the notes of time and place which continually occur.

The following are examples: παράγων παρά τήν θάλασσαν (i. 16)... καὶ προβάς δλίγου (19)... καὶ ἔσπορευόταν εἰς Καφαρναοῦμ, καὶ εὐθὺς τοῦς σάββασιν ἔστρεφθην εἰς τήν συναγωγήν (21)... καὶ εὖθὺς ἐκ τῆς συναγωγῆς ἑξελθόντες (29)... ὑπίας δὲ γενομένης (32)... καὶ πρὸ καὶ ἐνυχλήθην ἀνάστας ἑξῆλθην (35)... καὶ εἰσελθὼν πάλιν εἰς Καφ. δι’ ἡμερών (ii. 1)... καὶ ἑξῆλθεν πάλιν παρὰ τήν θάλασσαν (13)... καὶ παράγων (14)... καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν (iii. 1)... καὶ ἀνεγέρθη εἰς τήν θάλασσαν (7)... καὶ ἀναβαίνει εἰς τὸ ὄρος (13)... καὶ ἔρχεται εἰς οἶκον (20)... καὶ πάλιν ἡράτω διδάσκειν παρὰ τὴν θάλασσαν (iv. 1)... καὶ ὁ ἐγένετο κατὰ μόνας (10)... καὶ λέγει αὐτοὶς ἐν ἑκείνῃ τῇ ἡμέρᾳ ὑπίας γενομένης Διέλθωμεν εἰς τὸ πέρας (35)... καὶ ἦλθον εἰς τὸ πέραν (v. 1)... καὶ διαπεράσατο τοῦ ἱπποῦ ἐν τῷ πλοίῳ πάλιν (21)... καὶ ἑξῆλθεν ἐκείνῳ (v. 1)... καὶ πορεύεται τὰς κόμας (7)... καὶ ἀπήλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον (32)... καὶ διαπεράσατος ἐπὶ τὴν γῆν ἦλθον εἰς Γενναφαίατ (53)... ἐκείθεν δὲ ἀνάστας ἀπῆλθεν εἰς τὸ ὄρος Τύρου (vii. 24)... καὶ πάλιν ἐξελθὼν ἐκ τῶν ὄρων Τύρου ἦλθεν διὰ Σιδώνους εἰς τὴν θάλασσαν (31)... καὶ εὐθὺς ἐμβας εἰς τὸ πλοίον... ἦλθεν εἰς τὰ μέρη Δαλμαναβάτος (viii. 10)... καὶ πάλιν ἐμβας ἀπῆλθεν εἰς τὸ πέραν (13)... καὶ ἔρχονται εἰς Βοσκαίδαν (22)... καὶ ἑξῆλθεν... εἰς τὰς κόμας Καυσαρίας (27)... καὶ μετὰ ἡμέρας ἐξ... ἀναφέρει αὐτοῦς εἰς ὅρος ὕψηλον (ix. 2)... καὶ καταβαίνοντοι αὐτῶν ἐκ τοῦ ὄρους (9)... καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (28)... κακείθεν ἑξελθόντες ἐπορεύοντο διὰ τῆς Γαλελαιαίας (30)... καὶ ἦλθον εἰς Καφαρναοῦμ (33).

It is impossible to resist the impression that the writer who constructed this chain of sequence believed himself to be presenting his facts upon the whole in the order of their actual
occurrence; and this impression is not weakened by the occasional dropping of a link (as e.g. at i. 40, ii. 23, vii. 1), for such exceptions suggest that he was unwilling to go beyond his information, and that the indications of order which he gives are sound so far as they go. This view is supported by the absence of his favourite évthvé at the points of transition; at such times the writer vouches for the relative order only, and not for the immediate succession of the events. The kind of sequence which he aims to establish is consistent with the omission of many incidents or discourses, and with the bringing into close proximity of others which were separated by considerable intervals, but not with a disregard of chronological order; nor is it his habit to group together materials of similar character, or which appeared to illustrate the same principle.  

But granting that the writer intended to follow the relative order of time, is there reason to suppose that he has succeeded? Can we recognise in this part of his work the steady and natural development of events which possesses historical verisimilitude? The answer makes itself distinctly heard by the careful student. He observes a progress in the history of the Galilean ministry, as it is depicted by St Mark, which bears the stamp of truth. The teaching of Christ is seen to pass through a succession of stages in an order which corresponds to His method of dealing with men: first there is the synagogue homily, then the popular instruction delivered in the larger auditorium supplied by the sea-shore or the neighbouring hills, then the teaching by parables of the multitudes who had proved themselves incapable of receiving spiritual truth, and lastly the initiation of a select few into the mysteries of the Kingdom, which they were afterwards to proclaim to the world. And

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1 Dr Sanday, however, (Smith, D.B. ii. p. 1324, cf. Hastings, D.B., ii. p. 613) finds some instances of this: "Some sections (according to Holtzmann, ii. 3—iii. 6, iv. 21—25, ix. 33—50, x. 2—ix, xi. 23—26) show marks of artificial composition." Mr C.H. Turner (Hastings, D.B., i. pp. 406, 410) expresses himself with less reserve: "even if the sections as wholes are in chronological order, the events within each section are obviously massed in groups"; "within his first section St Mark certainly groups events by subject-matter rather than by time." The general attitude of St Mark towards chronological order is stated in a few careful sentences by Dr Salmond, in Hastings, D. B., iii. p. 255.
the course of events as sketched by St Mark answers to
this progress in the teaching and partly explains it. We see
the crowd growing daily in numbers and enthusiasm, the
opportunities of teaching increased, the necessity arising for a
division of labour, the consequent selection and training of the
Twelve; and on the other hand, the growing hostility of the
Scribes, their reinforcement from Jerusalem, their alliance with
the party of Herod, the unintelligent and dangerous excitement
of the common people, the awakened curiosity of Antipas. As
we look more closely into St Mark's picture, the plan of the
Ministry begins to shape itself. We see that it includes (1) the
evangelisation of the lake-side towns and country, both in the
tetrarchy of Antipas and in that of Philip; (2) the extension
of this work to the rest of Galilee during intervals of enforced
withdrawal from the lake-district; and (3) the instruction and
disciplining of the men who were ultimately to carry the preach-
ing of the Divine Kingdom to the ends of the earth. The whole
of this complicated process moves onwards in St Mark's history
in so easy and natural a manner that we are scarcely conscious
of the movement until we come to analyse the contents of the
Gospel. But in fact the scheme is developed step by step, each
incident forming a distinct link in the sequence\(^1\).

According to Papias St Mark wrote ἀκριβῶς, οὗ μέντοι τάξει, and
this has been taken to mean that, while his recollections were
faithfully reproduced, he made no attempt to arrange them chrono-
logically\(^2\). But τάξει is order of any kind, and its precise meaning
must be interpreted by the context in which it occurs. In this
case the context supplies a clue, for Papias goes on to say that
St Peter taught οὐχ ὡσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων,
i.e., not with the view of producing a literary work. Α σύνταξις is
a set treatise which follows the rules of orderly composition; thus
the writer of 2 Maccabees at the end of his task (xv. 39) finds
comfort in the reflection τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς
τῶν ἐντυχανόντων τῇ συντάξει. Papias himself claims that his λογία
were compiled συντακτικῶς: οὐκ ὁκνήσω δὲ σοι καὶ ὅσα ποτὲ παρὰ τῶν
πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἔμνημόνευσα συνκαταστάξαί (al.

\(^1\) The solitary exception is the ex-
planatory episode of the Baptist's death
(vi. 17—29).

\(^2\) For various explanations of this
omission see Salmon, Intr. 7 p. 91.
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συντάξας ταῖς ἐρμηνείαις. St Mark's work, being a mere echo of St Peter's ἀπομνημονεύματα, was not in this sense orderly; it belonged to a different category from the artificial treatises which were in fashion, and for the most part was a mere string of notes connected in the simplest way. The structure of the Second Gospel is wholly in harmony with this view. The paragraphs, often extremely brief, are connected by the simplest of Greek copulas. 

Τότε, which abounds in St Matthew, is not once used by St Mark as a note of transition; σὺν, St John's favourite copula, is employed in narration only by the writer of the supplementary verses; δὲ occurs in this connexion but four times in the first nine chapters. Yet in the longer subsections the writer of this Gospel shews himself willing to vary the monotony of the repeated καὶ by the use of ἀλλὰ, γὰρ, ἀδώ, or by dispensing with copulas of any kind. His invariable use of καὶ at the commencement of a paragraph1 may therefore be attributed to the deliberate purpose of connecting his notes together in the least artificial manner; and this feature of his work sufficiently explains the words of Papias.

When we pass from the narrative of the Galilean Ministry (i. 14—ix. 50) to the brief summary of the Judaean and Peraean journeys which followed it, St Mark's manner changes perceptibly. He is still, at least in c. x., a compiler of ὑπομνηματισμοί, but his memoranda are no longer accompanied by notes of time, and the notes of place are few (x. 1, 17, 32, 46). When Jerusalem is reached such indications of fuller knowledge appear again; the succession of the events is carefully noted, and the places where they occurred are specified (e.g. xi. 1, 11, 12, 15, 19, 20, 27; xii. 41; xiii. 1, &c.). The hand of the writer to whom we owe the first great section of the book is clearly to be seen in the last. Yet there is a change of manner which is perhaps not wholly due to the difference of theme. The narrative of the Passion is on a scale which is out of all proportion to that on which the Ministry is drawn. The subsections become noticeably longer; instruction holds a more prominent position; the terseness of the earlier sayings is exchanged for specimens of more prolonged teaching (e.g. xi. 23—25, xii. 24—27, 29—31, 38—40); a whole chapter (xiii.) is occupied by a single discourse; the style is more varied, and the monotonous καὶ gives place more frequently to δὲ or some other equivalent. These are among the signs which point to a

1 See above, p. xlviii. n.
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partial use in these chapters of a source distinct in character from that which supplied the materials of the first nine or ten chapters.

3. The tradition which from the days of Irenaeus has identified the Second Gospel with the teaching of St Peter is too early and too consistent to be wholly set aside, unless the internal evidence of the book requires us to abandon it. There is certainly but little in this Gospel which did not fall within the limits of St Peter's personal knowledge. He may have been present on all the occasions in our Lord's life to which St Mark refers except the Baptism, the Temptation, and the Crucifixion and the scenes which followed it. On certain occasions he was one of three selected witnesses. It is true that the figure of Simon Peter does not loom large in the Second Gospel, and some pages in the history where he fills a prominent place are wanting in St Mark; it is St Matthew who relates the high commendation passed upon Peter's confession of faith, while St Mark gives only the story of his subsequent miscarriage; the story of Peter's walking on the sea, and of the stater in the fish's mouth, are also in Matthew only; indeed the only long paragraph in Mark which concerns St Peter is the account of his three-fold denial of the Master.

This difficulty presented itself to the acute mind of Eusebius of Caesarea, and he met it by what is probably on the whole the true explanation of the facts—the Apostle's reluctance to call attention to himself in a record of the words and works of Christ; dem. ev. iii. 3 ταύτα μέν οὖν ο Πέτρος εἰκότως παρασιωτάθαι ἥξιον- διό καὶ Μάρκος αὐτὰ παρέληπεν, τά δὲ κατὰ τὴν ἀρνησιν αὐτοῦ εἰς τάντα ἱκήρυξεν ἀνθρώποις...Μάρκος μὲν ταύτα γράφει, Πέτρος δὲ ταύτα περὶ ἰαυτοῦ μαρτυρεῖ. Such reticence may indeed serve to disarm suspicion when we remember that the Pseudo-Peter writes in the first person (Ev. Petr. ad fin. ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου), and that the same feature appears in other Christian pseudonymous literature.

But if tokens of Petrine origination are not prominent in St Mark's Gospel, they are not wanting altogether, and the unobtrusiveness of those which meet the eye of the careful student increases his sense of their importance. Thus, while the Second Gospel omits a series of incidents relating to St Peter which find a place in the first and third (e.g. Mt. xiv. 28 f., xv. 15,
Simon, Peter, or Simon Peter is mentioned 28 times by Mt., 25 by Mc., 27 by Lc. Of Mc.'s references to the name in separate contexts four are peculiar to him (Mc. i. 36, xi. 21, xiii. 3, xvi. 7), whilst, except in the passages cited above, Mt. has no reference which is not shared by one or both of the other Synoptists. Lc. has four (viii. 45, xxii. 8, xxiv. 12, 34), but the last two are found elsewhere (Jo. xx. 3 ff., i Cor. xv. 5).

There are other facts which point to the same conclusion. The reader of the Synoptist Gospels is frequently struck by the appearance in St Mark of minute details or touches which suggest first-hand knowledge. This impression may be partly due to St Mark's characteristic style, though on the other hand it is possible that the style itself may have been moulded by intercourse with an eye-witness. Such striking phrases as ἐμβριγμένος αὐτῷ ἐθύμεσε ἐξέβαλεν αὐτὸν (i. 43), περιβληθάμενος αὐτοὺς μετ’ ὅργῆς συνλπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν (iii. 5), περιβλέπετο ἰδεῖν τὴν τούτο ποιήσασαν (v. 32), ἀνέπεσαν πρασιαὶ πρασιαὶ (vi. 40), can hardly be attributed to the fancy of a compiler. Certainly no amount of realism will account for the scores of unexpected and independent details with which St Mark enriches the common narrative; as Bishop Westcott observes, “there is perhaps not one narrative which he gives in common with St Matthew and St Luke to which he does not contribute some special feature”.


Was St Peter the eye-witness who supplied this mass of independent information? There are three narratives in the Synoptic tradition which must have been derived originally from

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St Peter, St John, or St James; and there is one of which St Peter alone was competent to give a full account. A comparison of St Mark’s account of these incidents ought to throw light upon the question.

(1) Mc. v. 37—43 (Mt. ix. 23—25; Lc. viii. 51—56). Mc. alone distinguishes the successive stages of the Lord’s way to the dead child (οὐκ ἀφήκεν οὐδένα μετ’ αὐτοῦ συνακολούθησαι εἰ μὴ κτλ....καὶ ἔρχονται εἰς τὸν οἶκον...καὶ εἰσελθῶν...εἰσπορεύεται ὅπου ἦν τὸ παιδίον); in Mc. only the Lord’s words are preserved in Aramaic, and the child’s age is mentioned at this point to account for her rising and walking (περιπετέω, ἦν γὰρ ἐτῶν δώδεκα); lastly, it is Mc. only who connects this miracle with the departure from Capernaum which followed (vi. 1). (2) Mc. ix. 2—13 (Mt. xvii. 1—13, Lc. ix. 28—36). Here Mt. is in some respects fuller than Mc., and seems to have had access to another tradition. But Mt. has several striking features, some of which point to Peter as their source. Such a phrase as στῆλοντα λευκά λίαν οία γναφεύς κτλ., the untranslated “Rabbi” of Peter’s ‘answer,’ the explanatory clause οὐ γάρ ἦδει τί ἀποκρηθῇ, the mention of the suddenness with which the vision vanished (ἐξάπνευσεν ἐπεβλέψας οὐκέτι οὐδένα εἶδον), the reference to the reticence which the three practised (τῶν λόγων ἐκφάντωσαν... συνήκρουντες κτλ.)—are just such personal reminiscences as St Peter might have expected to retain. (3) Mc. xiv. 33—42 (Mt. xxvi. 37—46, Lc. xxii. 40—46). Here Mt. agrees with Mc., yet a close examination reveals the greater originality of Mc., and some probable traces of a Petrine source; thus it is Mc. only who preserves the Aramaic αδβά, and the Σίμων of the Lord’s address to Peter; moreover the characteristic οὐκ ἦδεσαν τί ἀποκριθῶσιν αὐτῷ clearly comes from the same mind which supplied the similar note in the Marcan account of the Transfiguration. (4) Mc. xiv. 54, 66—72 (Mt. xxvi. 58, 69—75, Lc. xxii. 54—62). All the Synoptic accounts here depend on St Peter, for St John’s report (Jo. xviii. 17—18, 25—27) is quite distinct. But Mc.’s narrative manifests special knowledge of the lesser details (e.g. ἦν...θερμανώμενος πρὸς τὸ φῶς, ἰδοὺ σὺ τὸν Πέτρον θερμανώμενον, εἰς τὸ προαύλιον, ἐκ δευτέρου, ἐπιβαλόν). His dialogue also has greater freshness and verisimilitude; comp. καὶ οὗ μετὰ τοῦ Ναζαρηνοῦ ἦσαν τοῦ Ἰησοῦ with Mt.’s καὶ οὗ ἦσαν μετὰ Ἰησοῦ τοῦ Γαλαταίων, and the answer οὐτε οίδα οὐτε ἐπισταμαι σὺ τι λέγεις (Mc.) with the tamer οὐκ οίδα τί λέγεις (Mt.), οὐκ οίδα αὐτόν, γίναι (Lc.).

The internal evidence does not amount to a proof of Petrine origination. But it is entirely consistent with the tradition which represents St Mark as specially indebted to St Peter; and the tradition is at once too early and too wide-spread to be abandoned unless the evidence of the Gospel itself renders its acceptance impossible.
It is another question whether the present book can be assigned as a whole to St Peter or even to St Mark\(^1\). The last twelve verses, as we shall see, almost certainly belong to another hand; the first verse is possibly no part of the original work. To St Mark and not to St Peter must probably be ascribed the episode of the Baptist’s martyrdom, the story of the \textit{νεανιόκος} in Gethsemane, such explanatory notes as vii. 3—4. 19 \(b\), and the interpretations of Aramaic words and names. It may be doubted whether the long discourse of c. xiii. was derived from St Peter’s teaching; indeed the note in v. 14 (\(ο\ \epsilon\alpha\gammaιν\circ\sigma\kappaων\ νοε\ι\tauω\)) seems to point distinctly to a written source which St Mark has incorporated. At xiv. 1 we come upon the traces of another source; the words \(\epsilon\nu\ \delta\epsilon\ \tau\circ\ \pi\ας\chiα\ \kαι\ \tau\α\ \alpha\ζ\υ\μα\ \mu\ε\τ\α\ \delta\υ\om\eta\\ι\\epsilon\μ\ε\ρας\) have the air of a new beginning and are not in St Mark’s style, and the incident which follows, although it might have formed a suitable introduction to a detached narrative of the Passion, breaks St Mark’s order of time, carrying us back, as St John shews, to the day before the Lord’s entry into Jerusalem. Thus it is probable that at this point St Mark has availed himself of an earlier document, into which he has worked his recollections of St Peter’s teaching and such other materials as his own residence at Jerusalem had placed within his reach\(^2\).

On the whole it seems safe to assume as a working theory of the origination of the Gospel that its main source is the teaching of St Peter, which has supplied nearly the entire series of notes descriptive of the Galilean Ministry, and has largely influenced the remainder of the book. But allowance must probably be made, especially in the last six chapters, for the use of other authorities, some perhaps documentary, which had been familiar to the Evangelist before he left the Holy City.

\(^1\) The present writer has risen from his study of the Gospel with a strong sense of the unity of the work, and can echo the \textit{requiescat Urmarksus} which ends a recent discussion. But he is not prepared to express an opinion as to the nature and extent of the editorial revision which St Mark’s original has undergone.

\(^2\) For an account of the attempts made by critics since the time of Baur to discover a ‘tendency’ or a dogmatic purpose in the Second Gospel, see Salmond in Hastings, \textit{D.B.} iii. p. 260; and on the supposed Paulinisms of St Mark cf. \textit{Encycl. Bibl.} ii. p. 1844.
VI.

COMPARISON OF ST MARK WITH THE OTHER SYNOPTISTS.

If we accept the traditional account of the origin of St Mark's work, the writer was far from regarding it in the light of a 'Gospel,' i.e. as one of a series of attempts to produce a record of the life of Christ. It is not impossible that the present headline 'Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ' may be due to a later hand; the superscription ΚΑΤΑ Μᾶρκον was certainly added by a generation which had conceived the idea of a tetrad of Gospels. The interpreter of Peter, if he gave a title to his book, was doubtless content to call it by such a name as we find in Justin—'Ἀπομνήμονεύματα Πέτρου.

But though originally an independent work, St Mark stands to the first and third of our present Gospels in a relation which is not accidental or artificial, but vital. When the three writings are compared together, they are found to deal with the same great cycles of events, and to describe them in words which are often nearly identical. The literary problem which arises from this remarkable fact belongs to the general Introduction of the Gospels, and cannot be usefully discussed here¹; nor, indeed, is it one which directly concerns the student of St Mark. But he will do well to take note of the distinctive features of the second Gospel as compared with the first and the third, and to examine

¹ For a comprehensive treatment of the subject the reader may be referred to Professor Stanton's article Gospels in the second volume of Dr Hastings' Dictionary of the Bible. An elaborate and able article on the same subject in Encyclopaedia Biblica is unhappily disfigured, more especially in the section on the 'Credibility of the Synoptics,' by the dogmatic statement of conclusions which are quite insufficiently supported.
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their bearing upon the origin and character of the book upon which he is engaged.

The following table will shew how far the First and Third Gospels cover the ground which is covered by St Mark, and the relative order which they follow. For the contents of the sections see § v. p. li ff.

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### COMPARISON WITH THE OTHER SYNOPTISTS.

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1. It appears from this table that out of the 106 sections of the genuine St Mark there are but three (excluding the head-line) which are wholly absent from both St Matthew and St Luke; and of the remaining 102, 96 are to be found in St Matthew, and 82 in St Luke. On the other hand, as the table shews with equal distinctness, there are large portions of St Matthew and St Luke (e.g. Mt. i.—ii., v.—vii., Lc. i.—ii., ix. 51—xviii. 14) which are either entirely wanting in St Mark, or represented there only by an occasional fragment. This is but a rough statement of the case, but it suffices to indicate the relation of St Mark to the other Synoptists¹ in regard to the extent of the fields which they respectively occupy.

2. Further, the table reveals a marked difference of order in that part of the common narrative which belongs to the Galilean Ministry. From the beginning of the journeyings to Jerusalem to the Resurrection the order of the sections differs but slightly. St Matthew (xxi. 19 f.) brings the withering of the fig-tree into immediate connexion with the sentence pronounced upon it, and

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¹ Compare Mr W. C. Allen's paper in *Exp. T.* xii., p. 279ff. (*The dependence of St Matt. i.—xiii upon St Mark*).
St Luke (xxii. 21 f.) places the detection of Judas after the distribution of the Eucharist. With these exceptions the order of Mc. x. 1—xvi. 8 is generally followed by St Matthew and St Luke. But in the sequence of the events narrated in Mc. i. 14—ix. 50 there is no such consensus. St Luke, indeed, is generally in fair agreement with St Mark, where the two are dealing with the same events; but St Matthew’s displacements of the Marcan order are numerous and serious in the earlier chapters.

The chief differences of order in St Luke are as follows: (1) the charge of collusion with Beelzebul follows the arrival of the mother and brethren; (2) the parable of the mustard seed is detached from that of the sower and stands in a later context; (3) the preaching at Nazareth is placed at the outset of the Ministry. St Matthew’s order is essentially different from St Mark’s as far as Mc. vi. 13, although from that point the two are in almost complete agreement.

It may be taken as a prima facie argument in favour of St Mark’s order that it is “confirmed either by St Matthew or St Luke, and the greater part of it by both.” Moreover, when one of the other Synoptists strikes out a path peculiar to himself, his order usually has less verisimilitude, and is open on internal grounds to suspicion.

Thus (1) when Mt. places the gathering of crowds from Decapolis and Judaea at the very outset of the Ministry (Mt. iv. 25), there can be little doubt that he antedates a state of things which Mc. rightly places at a later stage (Mc. iii. 7 ff.). (2) The crossing to the Gadarene (Gerasene) country, if preparatory to an evangelistic tour in the Decapolis, seems to come too early in Mt.’s order, and on the other hand he places the calling of the Apostles too late; in Mc. both incidents occur at places which accord with what appears to be the natural course of events. (3) The synagogue scene at Nazareth, which Lc. fixes before the commencement of the Lord’s residence at Capernaum, bears upon its surface the evidence of a later date (cf. Lc. iv. 23 ὅσα ἡκούσαμεν γενόμενα εἰς τὴν Καφαρναοῦμ κτλ.). (4) Again the notes of time and place in Mc. are frequently precise where in Lc. they disappear, or exist only in a weakened form—e.g. Mc. i. 22 εἰθεὶς τοῖς σάββασιν (Lc. ἐν τοῖς σ.), ii. 1 εἰσελθὼν πάλιν εἰς Καφαρναοῦμ δὲ ἡμερῶν (Lc. ἐγένετο ἐν μιᾷ τῶν ἡμερῶν), iv. 35 ἐν ἑκείνῃ τῇ ἡμέρᾳ (Lc. ἐν μιᾷ τῶν ἡμερῶν)—whilst in

1 Mr F. H. Woods in *Studia Biblica*, ii. p. 62; cf. Dr Sanday’s remarks in Smith’s *D.B.* (p. 1224).
Mt. the incidents have sometimes fallen into new surroundings which are inconsistent with those assigned to them in Mc. or Lc. or in both; comp. e.g. Mt. viii. 1 καταβάντος δὲ αὐτῶν ἀπὸ τοῦ ὄρους (Lc. ἐν τῷ ἔσται αὐτῶν ἐν μιᾷ τῶν πόλεων), ix. 18 ταύτα αὐτῶν λαλοῦντο (Mc. and Lc. place the preceding parables in other contexts).

3. The comparison of St Mark's matter with that of the corresponding narratives in St Matthew and St Luke has been to some extent anticipated in the preceding section (p. lxiii ff.). But it may be useful to illustrate a little more fully the relative fulness of St Mark's knowledge in matters of detail\(^1\). The following examples are taken from the first four chapters of the Gospel.

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<tr>
<th>Mc.</th>
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<tr>
<td>i. 20 ἰδέντες τὸν πατέρα αὐτῶν Ζεβεδαίον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὄπισθεν αὐτῶν.</td>
<td>iv. 22 ἰδέντες τὸ πλοίον καὶ τὸν πατέρα αὐτῶν ἥκοιλουθήσαν αὐτῷ.</td>
<td>v. 11 καταγαγόντες τὰ πλοία ἐπὶ τὴν γῆν ἰδέντες πάντα ἥκοιλουθήσαν αὐτῷ.</td>
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<tr>
<td>i. 35 πρώτῃ ἑνώνων λίαν ἀναστάς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τὸπόν κἀκεῖ προσηνύχετο.</td>
<td>viii. 4 καὶ λέγει αὐτῷ κτλ.</td>
<td>iv. 42 γενομένης δὲ Ἰμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τὸπόν.</td>
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<tr>
<td>ii. 1 καὶ μεθρμησάμενος αὐτῷ εἶδος ἐξῆβαλεν αὐτόν, καὶ λέγει αὐτῷ κτλ.</td>
<td>ii. 2 καὶ συνύχρησαν πολλοὶ ὦστε μηκέτι χωρεῖν μη-δὲ τὰ πρὸς θύραν.</td>
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<td>ii. 23 Ἰηράντῳ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας.</td>
<td>i. Ἰηράντῳ τίλλουσι στάχνας καὶ έσθηνεν.</td>
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<td>iii. 6 ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἱρμοδιανῶν κτλ.</td>
<td>xii. 1 Ἰηράντῳ τίλλουσι στάχνας καὶ έσθηνεν.</td>
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<tr>
<td>iii. 14 προσκαλεῖται οὗς ἠθέλειν αὐτῶς... καὶ ἐποίησεν δωδεκά... ἵνα ἄστιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κτλ.</td>
<td>x. 1 προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἐδω-κεν αὐτοῖς ἐξονύσανι κτλ.</td>
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1 Cf. Papias ap. Eus.: ἐν...ἐπουχήσατο πρόνοιαν, τοῦ μηδὲν ὑν ἴκουσε παραλίπετιν.
When St Mark does not add to our knowledge, his presentation of a fact or saying is often distinct from that which it assumes in St Matthew and St Luke, and has the appearance of being the original from which one or both of the other accounts have been derived.

The following examples from the same chapters may suffice:

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<th>Mc.</th>
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<tr>
<td>i. 16 Σίμωνα καὶ Ἀνδρέας τῶν ἀδελφῶν Σίμωνος.</td>
<td>iv. 18 δύο ἀδελ-φοὺς, Σίμωνα τῶν Σίμωνος.</td>
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</table>
Although in several of these instances St Mark's mode of expressing himself is briefer than that which is preferred by the other Synoptists, his style is not on the whole distinguished by brevity. On the contrary his treatment of incident is constantly fuller than theirs, partly through the habit, already illustrated, of filling up his picture with an abundance of minute details, partly from his way of (1) presenting facts in a vivid and pictorial form, and (2) interpreting character and conduct.

Examples of (1) may be found in the story of the Gerasene demoniac, the narrative of the cleansing of the αἰμορροοῦσα and the raising of the child of Jairus, the Baptist's martyrdom, the discussion arising out of the question about κοιναί χέρις, the healing of the Syrophoenician girl, the epileptic boy, and the son of Timaeus, the scribe's question, the anointing at Bethany. This feature in Mc. is most apparent when he is compared with Mt.
Lc. has a fulness of his own, but it is of another character, and largely due to a literary style; cf. Mc. ii. 22 with Lc. v. 37 ff., v. 1 with Lc. vii. 26, v. 17 with Lc. viii. 37, vii. 30 with Lc. ix. 21, viii. 34 with Lc. ix. 23, ix. 32 with Lc. ix. 45, xi. 8 with Lc. xix. 37, xiii. 37 with Lc. xxii. 9 ff.

The following may serve as illustrations of (2): Mc. i. 41 σπλαγχνος, i. 43 ἐμβρυμησάμενος, iii. 5 μετ' ὀργῇς συνυπούμενος, v. 30 ἐπίγνοις ἐν ἐαυτῷ τὴν ἐξ αὐτοῦ δύναμιν, v. 36 παρακούσας τὸν λόγον λαλούμενον, vi. 19 ἐνέχειν αὐτῷ κτλ., vi. 20 ἐφοβεῖτο...πολλὰ ἦπορεί καὶ ἡδέως αὐτοῦ ἥκονεν, vi. 52 ἦν αὐτῶν ἡ καρδία πεπορμένη, vii. 19 καθαρίζων πάντα τὰ βρώματα, x. 21 ἐμβλέψας αὐτῷ ἡγάπησεν αὐτὸν, x. 22 στυναγάσας ἐπὶ τῷ λόγῳ, xv. 15 βούλομενος τῷ ὀχλῳ τὸ ἱκανὸν ποιήσαι, xvi. 8 οὐδὲν οὐδὲν ἔπιον, ἐφοβοῦντο γάρ.

As a result of this characteristic fulness of St Mark, some eighty verses in his Gospel find no direct parallel in the other Synoptists. Although he seldom introduces a narrative or a parable which is not also found in St Matthew or St Luke, the aggregate of matter peculiar to the Second Gospel cannot fall much below one-sixth of the whole book.

In one respect, indeed, St Mark is concise where the other Evangelists are full. With a single exception (c. xiii.) he represents the longer discourses of St Matthew and St Luke by a few compact sentences. Thus, the Sermon on the Mount finds only an occasional echo in the Second Gospel (e.g. iv. 21, ix. 50, x. 11); the long charge to the Twelve (Mt. x.) is reduced by St Mark to a few verses (vi. 8—11); of the final denunciation of the Pharisees, which occupies a whole chapter in St Matthew (xxiii.), St Mark gives merely a specimen (xii. 38—40). Such public teaching as St Mark reports is chiefly parabolic (ii. 19—22, iii. 23—27, iv. 3—32, vii. 15, xii. 1—9); yet his parables are few in comparison with those of either Matthew or Luke. On the other hand instructions delivered privately to the Twelve are sometimes given more at length by St Mark than by the other two Synoptists (cf. e.g. vii. 18—23, viii. 17—21, ix. 33—50, xiii. 34—37). And such sayings as St Mark records are often, like his narrative, characterised by touches which possess a singular freshness and originality.

The following are examples: i. 14 πετάμορσας δὴ καιρὸς, ii. 27 τὸ σάββατον διὰ τὸν ἄνθρωπον ἔγενετο καὶ οὔ ὁ ἄνθρωπος διὰ τὸ σάββατον,
COMPARISON WITH THE OTHER SYNOPTISTS. lxxv

III. 23 πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 26 ἀλλὰ τέλος ἔχει, 29 ἐνοχὸς ἦσται αἰώνιον ἀμαρτήματος, ἴ. 8 ἀναβάνοντα καὶ αὐξανόμενα, 13 οὐκ οἴδατε τὴν παραβολὴν ταύτην κτλ., VII. 13 παρόμοια ποιαύτα πολλὰ τοιούτα, vii. 27 ἄφες πρῶτον χαρασθήναι τὰ τέκνα, viii. 21 οὔτω συνιέτε; ix. 23 τὸ Εἰ δύνη, παντὰ δύνατά τι πιστεύσων, ix. 29 τούτο το γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μή ἐν προσευχῇ, x. 30 μετὰ διωγμοῦν, xi. 22 ἔχετε πίστιν θεοῦ, xii. 27 πολὺ πλανᾶσθε, xii. 34 οὐ μακρὰν εἴ ἄν τῆς βασιλείας τοῦ θεοῦ, xiv. 36 πάντα δύνατα σοι.

To sum up these remarks. It would appear that the relation of St Mark to the other Synoptists is that of an early but fragmentary record towards records of a somewhat later origin1 and more complex character. In compass St Mark falls far short of the other two2, but he excels them in approximation to chronological order and in life-like representation of the facts3. His narrative moves in a more contracted field; he reports but one of our Lord's longer discourses in full, and comparatively few of His sayings and parables. But where the three Synoptists are on common ground, St Mark is usually distinguished by signs of the minuter knowledge which comes from personal observation or from personal contact with an eye-witness4.

1 For a discussion of this point see Hastings, D. B. iii. 259 f., Enc. Bibl. ii. 1847 f.; the literature upon it will be found in Moffatt, Historical N. T., p. 262 f.
2 Jerome, de virr. ill. 8, "Marcus... breve scripsit evangelium."
4 Mr F. P. Badham in St Mark's Indebtedness to St Matthew uses the picturesqueness of St Mark's narrative as an argument against his priority; see e.g. p. 44: "consider the frequently trivial character of these details... consider, too, the tendency to emphasise the marvellous. With the phenomena of the Apocryphal Gospels before our eyes it will surely be reckoned a sign of decadence that our Second Evangelist dilates so exuberantly on the Gadarene's ferocity and the epileptic's paroxysm." The comparison of St Mark with the Apocryphal Gospels is unfortunate. It calls attention to the essential difference between the real and the realistic, a report based upon a first-hand authority and an historical romance. For a criticism of Mr Badham's method the student may be referred to Mr A. Wright's Some N. T. problems, p. 256 ff.
VII.

USE OF THE OLD TESTAMENT BY ST MARK.

This Gospel contains 68 distinct references to the Old Testament, of which 25 are either formal or nearly verbal quotations. Only seven of the references are peculiar to St Mark.

In the following table quotations are distinguished by an asterisk; (Mt.), (Lc.), indicate that the passage is used by St Matthew or St Luke in a corresponding context; a dagger before a Marcan reference shews that it contains a quotation peculiar to St Mark.

| *Gen. | i. 27 |
| *     | ii. 24 |
|       | xviii. 14 |
|       | xxxvii. 20 |
|       | xxxviii. 8 |
| *Exod. | iii. 6 |
| *     | xx. 12 |
| *     | xx. 12—17 |
| *     | xxi. 17 |
| *     | xxiv. 8 |
| *Lev.  | xiii. 49 |
| *     | xix. 18 |
| *Num.  | xxvii. 17 |
| *Deut. | iv. 35 |
|       | v. 16 |
|       | v. 17—20 |
| *     | vi. 4 |
| *     | vi. 5 |
|       | xiii. 1 |
|       | xxiv. 1 |
| *     | xxiv. 14 |
|       | xxv. 5 |
|       | xxx. 4 |
| 1 Sam. | xv. 22 |
| Mc.    | x. 6 (Mt.) |
|        | x. 7 f. (Mt.) |
|        | x. 27 (Mt., Lc.) |
|        | xii. 7 (Mt., Lc.) |
|        | xii. 19 (Mt., Lc.) |
|        | xii. 26 (Mt., Lc.) |
|        | vii. 10a, x. 19 (Mt.) |
|        | x. 19 (Mt., Lc.) |
|        | vii. 10b (Mt.) |
|        | xiv. 24 (Mt.) |
|        | i. 44 (Mt., Lc.) |
|        | xii. 31, 33 (Mt., Lc.) |
|        | vi. 34 (Mt.) |
|        | † xii. 32 |
|        | vii. 10 (Mt.) |
|        | x. 19 (Mt., Lc.) |
|        | xii. 29, 32 |
|        | xii. 33 (Mt., Lc.) |
|        | xiii. 22 (Mt.) |
|        | x. 4 (Mt.) |
|        | † x. 19 |
|        | xii. 19 (Mt., Lc.) |
|        | xii. 27 (Mt.) |
|        | † xii. 33 |

1 The formal quotations in Mc. are 19; see Introduction to the O. T. in Greek, pp. 382, 391.
A comparison of the formal and direct quotations with the Cambridge manual edition of the LXX.¹ will show that while St

¹ A more detailed comparison is given by Mr W. C. Allen in Exp. Times, xii. (1900-1) pp. 187 ff., 281 ff.
USE OF THE OLD TESTAMENT.

Mark is generally in fair agreement with the MS. which on the whole presents the LXX. in its relatively oldest form, there are some remarkable variations.

In the following list thick type is used where the text of the Cambridge LXX. diverges from the text of St Mark as edited in this volume.

**Mc. i. 2** Ἰδοὺ ἀποστέλλω τὸν ἀγγελὸν μου πρὸ προσώπου σου, ὡς κατασκευάσῃ τὴν ὄδον σου.

**Mc. i. 3** φωνῇ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὄδον Κυρίου, εἰθείς ποιεῖτε τὰς τρίβους αὐτοῦ.

**Mc. vii. 6** ὁ λαὸς οὗτος τοὺς χείλεσιν με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδασκόντες διδασκαλίας ἐντάλματα ἀνθρώπων.

**Mc. vii. 10a** τίμα τοῦ πατέρα σου καὶ τὴν μητέρα σου.

**Mc. vii. 10b** ὁ κακολογοῦν πατέρα ἡ μητέρα θανάτῳ τελευτάτῳ.

**Mc. ix. 48** ὁ σκόλις αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

**Mc. x. 6** ἀρσεν καὶ θηλύ ἐποίησαν αὐτοὺς.

**Mc. x. 7** ἕνεκεν τοῦτον καταλείψει ἀνθρώπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν.

**Mc. x. 19** μὴ φονεύης, μὴ μοιχεύης, μὴ κλέψης, μὴ ψευδομαρτησίας, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

**Mc. xi. 9** ὡσανά· εὐλογημένος ὁ ἐρχόμενος ἐν ὄνοματι Κυρίου.

**Mc. xi. 17a** ὁ οἶκος μου οἶκος προσευχῆς κληθῆσεται πάντων τοῖς ἔθνεσιν.

**Mc. xi. 17b** σπήλαιον λῃστῶν.

**Mal. iii. 1** ἰδοὺ ἐξαποστέλλω τὸν ἀγγελὸν μου, καὶ ἐπιβλέψει τὸν πρὸ προσώπου μου.

**Isa. xi. 3** φωνῇ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὄδον Κυρίου, εἰθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

**Isa. xxix. 13** ἔγγιξε μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδασκόντες διδασκαλίας ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

**Exod. xx. 12 (Deut. v. 16)** τίμα τοῦ πατέρα σου καὶ τὴν μητέρα.

**Exod. xxii. 16 (17)** ὁ κακολογοῦν πατέρα αὐτοῦ ἡ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

**Isa. lxvi. 24** ο...σκόλις αὐτῶν οὐ τελευτήσῃ (τελευτᾷ Α), καὶ τὸ πῦρ αὐτῶν οὐ σβεννυσται.

**Gen. i. 27** ἀρσεν καὶ θηλύ ἐποίησεν αὐτοὺς.

**Gen. ii. 24** ἕνεκεν τοῦτον καταλείψει ἀνθρώπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ...καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν.

**Exod. xx. 12—17** τίμα τὸν πατέρα σου καὶ τὴν μητέρα...οὐ μοιχεύεσθε, οὐ κλέψητε, οὐ φονεύете, οὐ ψευδομαρτυρήσετε.

**Deut. xxiv. 14** Α ὁν ἀποστερήσεις.

**Ps. cxvii. (cxviii.) 25, 26** σο...σον δη...εὐλογημένος ὁ ἐρχόμενος ἐν ὄνοματι Κυρίου.

**Isa. Ivi. 7** ὁ...οἶκος οἰκος προσευχῆς κληθῆσεται πάσιν τοῖς ἔθνεσιν.

**Jer. vii. 11** σπήλαιον λῃστῶν.
The variations, it will be seen, are not numerous or extensive, but they are sometimes well marked and of considerable interest. Details have been discussed, as far as space permitted, in the footnotes; but attention may be called here to a few points.

(1) St Mark manifests an occasional leaning towards the text of cod. A (Gen. ii. 24 [?], Exod. xx. 13 ff. [order], xxii. 16, Deut. vi. 4, Zach. xiii. 7). (2) In a few remarkable instances he agrees with the other Synoptists against the LXX. (Isa. xxix. 13, xl. 3,
Zach. xiii. 7, Mal. iii. 1. (3) While his LXX. quotations usually exhibit the same text as St Matthew's and St Luke's, he is here and there independent of one or both (Exod. xx. 13 ff., Deut. vi. 4, Ps. xxi. (xxii.) 1, cix. (cx.) 1).

With few exceptions (e.g. i. 2, 3) St Mark's references to the Old Testament occur in his report of the words of our Lord or of those who conversed with Him. But the commentary will make it probable that our Evangelist was intimately acquainted with the language of the Greek Bible. To the LXX. he was probably indebted for nearly all that he knew of Greek as a written language, as well as for the form in which his conceptions of the Messiah and the Kingdom of God were generally cast.

1 See also § iv. of this Introduction.
2 Sir J. C. Hawkins (Hor. Syn. pp. 108, 162 ff.) points out that, to judge by the list of words peculiar to St Mark, his acquaintance with the LXX. was less intimate than either St Matthew's or St Luke's. The test, however, is not conclusive, merely establishing a probability that Me. had other resources, such as those which ἐρμηνευτής might not unnaturally possess, which rendered him more independent of the LXX. vocabulary than the other Synoptists.
VIII.

EXTERNAL CONDITIONS OF THE LIFE OF CHRIST AS DEPICTED BY ST MARK.

I. Two sections of Palestine make up the field of St Mark’s history, Galilee (ἡ Γαλειδαια), and Judaea (ἡ Ἰουδαια χώρα or simply ἡ Ἰουδαια); and two cities stand prominently forward as the centres of the movement, Capernaum (Καφαρναοῦμ), and Jerusalem (in Mc. always Ἰεροσόλυμα). Adjacent regions are also mentioned, into some of which the scene occasionally passes—Idumaea, Perea (περὶ Ἰορδάνου), Phoenicia (περὶ Τύρου καὶ Σιδῶνα, τὰ ὄρια Τύρου καὶ Σιδῶνος), Decapolis (ἡ δεκάπολις, Δεκάπολις), Gennesaret, ‘the land of the Gerasenes’ (ἡ χώρα τῶν Γερασηνῶν); and other towns and villages—Nazareth (Ναζαρέτ), Bethsaida, Dalmanutha (? Magdala or Mageda), Caesarea (Καισαρεία ἡ Φιλιππίου), Tyre, Sidon, Jericho, Bethphage, Bethany. The river Jordan, the ‘wilderness’ of Judaea (ἡ ἔρημος), the waste or common ground in the neighbourhood of the towns of Galilee and Gaulonitis (ἔρημοι τόπων, ἔρημια), the lake (ἡ βάλασσα τῆς Γαλειδαιας, or ἡ βάλασσα), the Galilean and Peraean hills (τὸ ὄρος, τὰ ὄρη), a ‘high mountain’ in the North which is probably Hermon, and the Mount of Olives (τὸ ὄρος τῶν ἐλαϊῶν), complete the geographical surroundings of the narrative.

The name is spelt thus in cod. B throughout St Mark except i. 9 and xvi. 7, and uniformly in the O. T. (Jos. xx. 7, xxi. 32, 3 Regn. ix. 11, 4 Regn. xv. 29, 1 Chron. vi. 76, Isa. ix. 1). Winer-Schmedel, § 5, 13 a, classes Γαλειδαια with κρεῖναι, μεισεῖν, πολεῖται. But though analogy may have had weight, it is probable that Γαλειδαια is a genuine attempt to reproduce the sound of the Hebrew word, and that the diphthong answers to the long vowel in בֵיה. Cf. WH. Notes, p. 155.
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If we consider the extent of our Lord's itinerations, this list will appear singularly meagre. During the period covered by Mc. i. 14—ix. 50 He seems to have evangelised in person or through the Twelve every part of Galilee, and a portion at least of the vaguely defined region east of the Jordan which was known as the Decapolis, besides undertaking a journey through Phoenicia and across the Lebanon. These missionary journeys led Him through all the towns and larger villages (κομμοπόλεις) of the most densely populated part of Palestine; but though St Mark relates the fact (i. 38 ff., vi. 6 ff.), he is silent as to the names of the places visited. Nor again, graphic as he is, does he stop to describe the effect produced upon fishermen of the little inclosed freshwater lake by their first sight of the Mediterranean and of the glories of Lebanon and Hermon. The Evangelist keeps strictly to his purpose, and allows himself to enter into details only when they illustrate the matter which is in hand. He is more concerned to set forth the character and method of the Ministry than the names of its localities. Nevertheless the indications of place are distinct enough to fix the geographical surroundings of almost every important incident, if we may assume that St Mark's order is roughly chronological. Of the events reported in c. x. 1—31 no more can be said than that they took place in Judaea or in Perea (x. 1). But in both the greater sections of the history (i. 14—ix. 50, x. 32—xvi. 8) localisation can be carried into details.

This is obvious in x. 32—xvi. 8; but a little examination will shew that it is true also of the earlier section. Capernaum or its neighbourhood on the west side of the Lake is the scene of i. 16—38, ii. 1—iii. 12, iii. 20—iv. 36, v. 21—43, vi. 53—vii. 23, ix. 33—50, whilst v. 1—20, vi. 32—47, vii. 32—viii. 9, 22—26 belong to the eastern shore, and iv. 37—41, vi. 48—52, viii. 14—21, to the Lake itself; journeyings through Galilee, Phoenicia, Abilene and Ituraea occupy i. 39—45, iii. 13—19, vi. 1—13, 30—31, vii. 24—31, viii. 27—ix. 32. This accounts for the whole section i. 14—ix. 50 with the exception of vi. 14—29, which consists of an explanatory episode and belongs, as we learn from an independent source, to Machaerus on the east of the Dead Sea. In many cases we can locate separate incidents yet more precisely. Thus the events of i. 21—34, ii. 1—12, ix. 33—50, are expressly
connected with Capernaum; others belong to Gerasa, Gennesaret, Bethsaida, Nazareth, the neighbourhoods of Tyre and Caesarea Philippi. The exact locality however is more frequently described than named; the writer is usually content to place the event in its physical surroundings—in a house, on the road, by the side of the lake, among the hills, or wherever it may have occurred—but information of this kind is rarely withheld.

This method of localising the incidents imparts distinctness and movement to the history, while it does not burden the reader's memory with mere lists of names. At the same time it offers guidance in the construction of an intelligible plan of the Ministry. We can see quite clearly that the Ministry in Galilee found its centre in Capernaum; there it begins and ends (i. 21, ix. 33). Other Gospels couple Chorazin with Capernaum (Mt. xi. 21 ff., Lc. x. 13 ff.); St Mark mentions no other town on the west shore of the lake, and thus fixes attention on the head-quarters of the movement. Capernaum was the home of Simon and Andrew (i. 29) and Levi (ii. 15); from Capernaum easy access could be had, not only to every part of the lake-district, but, by means of the great roads which were within reach, to every part of Palestine. The roads brought people together from east and west, north and south (iii. 8), and at other times carried the Lord and the Twelve upon their errand of preaching the Gospel to the rest of Galilee. So far as we can judge, it belonged to our Lord's design to evangelise the Tetrarchy thoroughly, while He made the lake-side the centre of His work. In St Mark we can see how the wider purpose was worked into the narrower. The itinerations occur at intervals determined by circumstances; whenever the enthusiasm of the crowd rose to a dangerous height, or the hostility of the Scribes at Capernaum or of the court-party at Tiberias rendered a temporary withdrawal expedient, the Lord used the interval either in evangelistic work (i. 35 ff., vi. 1 ff.), or in intercourse with the Twelve, for which leisure and privacy were gained by travel (vii. 24 ff., viii. 27 ff.). Towards the end of the Ministry in Galilee the latter employment predominated, and in this fact it is impossible not to see the working out of a Divine plan. The solitudes of Lebanon and Hermon afforded an unrivalled scene for the teaching
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of the laws of the Kingdom to the future Apostles and their initiation into the mystery of the Passion.

Besides the journey from Judaea to Galilee (i. 14), the Gospel describes (i.) three voyages on the lake, with visits to places in the neighbourhood, (ii.) three inland journeys in Galilee, (iii.) three longer journeys. The particulars are as follows: i. 1. From Capernaum to the land of the Gerasenes and back (iv. 35, v. 1, 21). 2. From some point on the west shore, probably north of Capernaum, to the neighbourhood of Bethsaida, and back to Gennesaret (vi. 32, 53). 3. From some point on the east shore to the neighbourhood of Dalmanutha, and from thence to Bethsaida (viii. 10, 22). ii. 1. Circuit of Galilee; return to Capernaum (i. 39, ii. 1). 2. Visit to the hill-country; return to Capernaum (iii. 13). 3. Circuit of the villages beginning with Nazareth; return to the lake (vi. 1, 6, 32). iii. 1. From Capernaum to Phoenicia, through Sidon, and round to Decapolis and the lake (vii. 24, 31). 2. From Bethsaida to the neighbourhood of Caesarea Philippi, thence northwards to Hermon; return through Galilee to Capernaum (viii. 27—ix. 33). 3. From Capernaum to Judaea and Peraea (x. 1).

For the identification of the various sites see the commentary upon the text, and the maps. It is to be understood that the dotted lines in the latter give merely the probable direction of the routes.

2. Into the political conditions of the countries where our Lord worked or travelled, St Mark allows his readers only a passing glimpse. He is almost obviously indifferent as to precise details of this kind. Herod Antipas is introduced as 'the king' (vi. 14, in a context where both Mt. and Lc. are careful to write ὁ τετραάρχης). There is nothing to shew that when Christ crossed the lake to Bethsaida or Gerasa He entered another tetrarchy, or that He came under the authority of the legatus Syriæ when He visited Phoenicia, and under that of the Procurator of Judaea when He reached Jericho. Yet if St Mark's history is placed in the light of these facts, it is seen to be in full accord with them. Tyre and Sidon, Caesarea Philippi, and even Bethsaida Julias are recognised as places of relative safety, where the Lord can shelter for a time from the intrigues of Herod. On the other hand, He is represented as being aware that in going up to Jerusalem He is encountering greater peril than in Galilee; there He will be delivered to Gentile officials (τοὺς ἐθνεσίσ), and die by a Roman punishment. If the writer of this Gospel does not display a
knowledge of the complex political life which prevailed in Palestine at the time, his reticence is not due to ignorance.

3. On the state of religion in Galilee and Judaea St Mark is less reserved. The synagogues in Galilee, the Temple and Precinct at Jerusalem, control the ecclesiastical life of the two provinces; in the North the ἀρχισυνάγωγοι, in the South the ἀρχιερεῖς, are the ecclesiastical authorities. But in both the religious teachers of the people are the Scribes—οἱ γραμματεῖς, as St Mark uniformly calls them—and we meet them everywhere, at Capernaum (ii. 6), among the villages under Hermon (ix. 14), and at Jerusalem. Of the two great religious sects which divide religious opinion, the Pharisees are found both in Galilee and Judaea; of the Sadducees St Mark makes no mention till he reaches the last scenes at Jerusalem. In these the Pharisaic Scribes fall into the background, and their place is taken by the Sadducean priesthood which dominates the capital. There is a delicate mark of truth in this sudden but unannounced change, of which indications may be found everywhere in the last five chapters of the Gospel. On the first morning after His entrance into the Precinct the Lord comes into collision with the hierarchy through His action in the matter of the temple-market. From that moment they take the lead in seeking His death: they head the deputation from the Sanhedrin which demands to know His authority; they negotiate with Judas for the betrayal; a servant of the High Priest seems to have been foremost in the arrest; the Lord is taken from Gethsemane to the High Priest’s Palace, and, though other members of the Sanhedrin are present, the condemnation is evidently the act of the priesthood, and it is from them that the Procurator learns the nature of the charge. Even Pilate could detect the motive which inspired them. For traditionalism, which concerned the Scribes so deeply, they cared little; but they could not suffer a superior, and if Jesus were the Christ, or were generally regarded in that light, their supremacy was at an end. Thus Jesus was condemned in the end not for His supposed contempt of the Law, written or oral, but for His acceptance of the Messianic character. The result is widely different from what the
experience of Galilee would have led the reader to expect; but it is fully explained by the change of circumstances which St Mark assumes but does not stop to relate.

Not less interesting is the light which the Evangelist throws upon the religious and social condition of the mass of the Jewish people. There is here again a marked distinction between the North and the South, though our attention is hardly called to it. In Galilee we find ourselves in the midst of a population which on the whole is rural; the towns are for the most part κωμοπόλεις, and round them are uninhabited spaces, high ground, cornfields (τὰ σπόριμα), open country dotted with villages and farms (ἀγροί). The history moves among the working classes, the fishermen and husbandmen who were the backbone of the lake-side people. At Tiberias and Machaerus the court of Antipas attracted men of another stamp, and on the occasion of the Tetrarch's birthday we see the "heads of Galilee" (οἱ πρῶτοι τῆς Γαλειλαίας) mingling with high officials and military tribunes (οἱ μεγιστάνες, οἱ χιλιαρχοὶ). But at Capernaum the only indications of proximity to a seat of government are the τελώνιον which faces the shore, and the "Herodians" with whom the local Pharisees take counsel. The most striking feature here is the vast throng (ὁ ὀχλός, οἱ ὀχλοὶ) which surrounds the Prophet of Nazareth all day long and day after day. It is replenished from all parts of Syria, but the bulk of the crowd must always have come from the lake-side towns and villages (cf. vi. 55). This crowd is uniformly friendly and indeed enthusiastic, intent in the first instance upon getting its sick healed or watching and admiring the miracles, but also attracted by a teaching which was strangely unlike that of other Rabbis (i. 21, 27). Many elements were mingled in this Galilean audience; a few were themselves Rabbis, and these were at least secretly hostile; the majority were doubtless members of synagogues and men of unblemished orthodoxy (cf. Acts x. 14), but there was also a large following of persons who had no place in the religious life of Judaism (τελώναι καὶ ἁμαρτωλοί, ii. 15), but were not averse to religious instruction such as Jesus offered. Our Lord was touched by their enthusiasm; it revealed a yearning
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for guidance which deserved better shepherding than it received at the hands of their official guides (vi. 34). But He was at the same time grieved by the immaturity and obtuseness which rendered the masses impervious to directly spiritual teaching, and indeed unworthy of it (iv. 11 ff.). Even the picked companions of His journeys in Galilee retained much of the callousness and blindness which belonged to their environment (viii. 17, 21). Hence the Galilean teaching of Christ was limited to elementary lessons of truth, or, if it went further, was clothed in parables (iv. 11 f.).

Of the Jerusalemites this Gospel tells us little, but there are indications that the influences at work among them were widely different. The Lord had friends and disciples in Jerusalem and the neighbourhood—the household of Simon at Bethany (xiv. 3), Joseph of Arimathaea, the owner of Gethsemane, and the master of the house in the city where the last supper was eaten. But it may be doubted whether the Galilean Prophet was popular in the city. The crowds who escorted Him to Jerusalem, and who hung on His words in the Court of the Gentiles, were largely made up of Galileans and visitors; the crowd of citizens which thronged up to the Praetorium when the news of His arrest spread through the city, was chiefly interested in the opportunity of pressing its claims upon Pilate (xv. 8), and yielded to the importunity of the ἀρχιερεῖς (xv. 11). The report that Jesus had threatened to destroy the Temple easily turned the scale of feeling against Him; no release was attempted, no hands were laid on the party who had brought about His crucifixion, no sympathy was extended to Him on the cross by the passers-by, who mocked His sufferings (xv. 29). On the other hand our Lord's attitude at Jerusalem shews that He was brought face to face there with questions quite distinct from those which met Him in Galilee. He was no longer under a government which, though pagan in spirit, preserved the forms of Judaism; the shadow of the Roman imperium lay upon Jerusalem, and He was called there to vindicate His Messiahship, and to settle the apparently conflicting claims of Caesar and God.
4. The Gospel abounds with minute references to the external features of life.

Its vocabulary is rich in words which describe clothing (ἐμάτιον, χιτών, στολή, κράσπεδον, πορφύρα, συνδόν, ζώνη, σαῦδάλιον, ύπόδημα, ἱμάς), food (ἀρτος, οἶνος, ὄζος, λάχανος, ἢχθύδιον, ξῦμη, μέλι, βρῶμα, κλάσμα), the house and its parts (οἶκος, οἰκία, αὐλή, προαίλιον, πυλον, θύρα, ἀνάγαιον, κατάλυμα, στέγη, δώμα, ἀφέδρων), utensils and tools (μόδιος, λύγνος, λυχνία, πίναξ, τρύπλιον, ποτήριον, ἀσκός, ἀλάβαστρος, ἐστήν, κραββαττος, κλύνη, πίρα, κόφινος, σφυρίς, μάχαιρα, κεράμιον, μύλος), coins (ἀργυρίον, χαλκός, δηνάριον, κοδρατίς, λεπτόν, κόλλυβος), divisions of time (ὥρα [τρίτην, ἑκτη]), πρωί, πρωία, ὀψε, ὀψία, μεσονύκτιον, ἀλεκτοροφωνία), religious practices (βαπτισμός, καθαρισμός, κορβάν, σάββατον, πρωσάββατον, παρασκευή, παράδοσις, συναγωγή, συνεδριον, ἱερόν, γαζοφυλάκιον, ἔστη, θυσία, ὀλοκαυτώμα, νηστεία, εὐλογεία, εὐχαριστεῖν, ἑμνεῖν), marriage (γαμίζειν, γαμεῖν, γαμεῖθα, νυμφίος, νυμφών, γυνή, πενθερά, βίβλος ἄποστασιον), service (δίκαιον, ἡπείρτῃς, ὄδολος, μυσθώτος, θυρωρός, παιδίκην), punishment (δέρνη, βασανίζειν, ἀποκεφαλίζειν, φυλακή, δέμοιο, σταυρός), agriculture and other rural pursuits (στόρμα, πρασια, ἀμπελών, ὑπολήνιον, φραγμός, πύργος, δέσπανον, θέρσιος, γεωργία), trade (ἐκδοῦναι, ἀγαλλαμα, λύτρων), military matters (κεντυρίων, χιλιάρχων, σπευδωτά, στείρα, λεγών), boating and fishing (ἄλειες, ἀμφιβάλλειν, δίκτων, πλοίων, πλοιαρίων, πρύμνα, προσκεφάλιον, προσορμιζεθαι), animals (θηρία, κάμηλος, χοίρος, κυνάριον, πώλος, πετειά, περιστερα), disease (πυρετός, λέπτα, κυψός, μογγιάλος, σπαράσσεται, δαιμονίζεται, μονοφθάλμος), treatment of the dead (ἐνείλει, ἐνταραισμός, μύρον, ἀρώματα). A considerable number of these words are used by no other N.T. writer.

Besides this free use of words which describe the visible surroundings of life, there are many less manifest but not less instructive traces of local knowledge; such as the references to pauperism which appear only in connexion with Judaea and Jerusalem (πτωχός, x. 21, xii. 42 f., xiv. 5, 7; προσαίτης, x. 46), and a similarly restricted use of ληστής (xi. 17, xiv. 48) and στασιαστής (xiv. 7); the tacit assumption of the general employment of Aramaic, at least in Galilee, which underlies such Aramaisms as βοανηργῆς and ταλεθά κοιμ; the careful choice of words which seem to imply that in Hellenised places, such as the Decapolis and the neighbourhood of Caesarea Philippi, the Lord's ministry was limited to the villages and open country, and that He did not enter the practically pagan towns.

St Mark's interests do not lie in the field of contemporary
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history or political geography or in the social condition of Palestine. Every detail of this kind in his Gospel is merely incidental. But his passion for exact description, so far as it can be brought within the compass of his work, leads him unconsciously to supply a variety of information on these subjects, whilst his residence in Jerusalem and his personal relation to St Peter assure us that the information which he gives is first-hand and accurate.
IX.

ST MARK'S CONCEPTION OF THE PERSON AND OFFICE OF OUR LORD.

Whether the present headline of the Gospel in its fuller form is due to St Mark or not, it admirably expresses the idea of the book. It is the Gospel of Jesus Christ, the Son of God. St Mark begins (i. 2) by quoting two well-known Messianic passages (Mal. iii. 1, Isa. xl. 3), and tracing their accomplishment in the mission of the Baptist; and his next step is to shew that at His Baptism Jesus was declared to be the Beloved Son (i. 11). Thus he places in the forefront of the work the presupposition of our Lord's Messianic office and Divine Sonship, and all that follows is a record of the historical manifestation of the Christ.

According to St Mark the Lord began His Galilean Ministry in the character of the Baptist's successor, repeating St John's message, and carrying it a stage further (i. 15). His method, however, was new. John had appeared in the wilderness, Jesus shewed Himself in the heart of Galilee; John waited till men came to him, Jesus sought them out, and called them to follow Him (i. 17 ff.); John was a preacher only, Jesus on His first sabbath in Capernaum revealed His power over unclean spirits (i. 27), who at once recognised Him as the Holy One of God (i. 24), the Messiah (i. 34), and the Son of God (iii. 11, v. 7). But their premature and hostile testimony was refused and silenced, and the Lord proceeded to reveal Himself by other means. He began by applying to Himself the title Son of man (ii. 10), which, while it implied a relation to human weakness and mortality (viii. 31, ix. 9, 31, x. 33, 45, xiv. 21, 41), at the same time asserted His
authority over all matters connected with the spiritual well-being of the human race; and in this capacity he claimed the right to forgive sins upon earth (ii. 10), to regulate the observance of the Sabbath (iii. 28), and to adjudge future rewards and punishments (viii. 38 f.).

But neither friends nor enemies could find an explanation of His extraordinary powers in a name which seemed to carry no assertion of a superhuman origin. At Nazareth the wisdom and the miracles of the Son of Mary excited both surprise and resentment (vi. 2, 3). His own family and friends saw in them indications of madness which called for interference and restraint (iii. 21). Learned scribes, who had come down from Jerusalem to enquire and report, hazarded the conjecture that He was possessed by the chief of the unclean spirits (iii. 22). Among the crowd, on the other hand, whispers were heard that Jesus was a prophet, and one of the same rank as the Prophets of the canon; possibly Elijah himself, the expected forerunner of the Messiah (vi. 15, ix. 11), or the Baptist restored to life (vi. 14, 16, viii. 28). The Twelve shared the general perplexity (iv. 41). There is no indication that any one in Galilee, while the Ministry was in progress, stumbled upon the truth, or that Jesus during this period either publicly or privately declared Himself to be the Christ.

The Twelve were the first to make the discovery, but they did not make it till our Lord's work in Galilee was practically at an end. He was on His way to Caesarea Philippi, with his back turned upon Capernaum and the Lake, when He raised the question of His own personality, and received from St Peter the immediate answer "Thou art the Christ" (viii. 29). For the Apostles the moment was decisive. Henceforth the Messiahship of Jesus was a part of their faith, and the ruling idea of their lives; they knew themselves to be Christ's (ix. 41). The Lord now began to speak to them freely of His future glory (viii. 38); to Peter and the two sons of Zebedee, whom he seems to have constituted His three witnesses (v. 37, ix. 2, xiv. 33), He granted a remarkable anticipation of it, which at once confirmed and interpreted St Peter's confession. The Transfiguration proved
that Jesus was not a mere Prophet, not even Elijah, but greater than Elijah and Moses himself; it repeated the Divine assurance vouchsafed to the Baptist, that the Son of Mary was also the beloved or unique Son of God (ix. 7); it revealed Him for a moment clad in the glory of the Father, and thus rebuked the expectations which had begun to rise in minds that savoured not the things of God, while it encouraged hopes of a more than earthly magnificence. Raiment such as the Messiah wore at His Transfiguration no fuller on earth could whiten (ix. 3); all was celestial and superhuman in this vision of the glorified Christ.

Another revelation began simultaneously with that of the Lord’s Messianic dignity. From the moment that St Peter confessed Him to be the Christ, Jesus set Himself to foretell His coming Passion (viii. 34); and the prediction was repeated more than once with growing clearness during the months which followed the Transfiguration (ix. 31, x. 33). But the doctrine of the Cross, while it perplexed and disquieted the Twelve, awoke no response in their hearts, and did not even penetrate their understandings (ix. 32, x. 32, 35 ff.). False ambitions were at work in them, shutting out the true conception of the Kingdom of God; and the Lord was occupied at this period in dispelling these errors, and teaching the primary laws of self-sacrifice and service (ix. 33 ff., x. 21—31, 35—45).

When at last the Lord approached Jerusalem to offer His own Sacrifice, the occasion for the reserve which He had practised in Galilee had passed away. His Messiahship was no longer a secret to be kept by the Twelve; it was openly recognised and acknowledged. At Jericho for the first time in this Gospel we hear the cry Son of David (x. 47). On the Mount of Olives the crowd acclaimed the coming Kingdom of our father David (xi. 10). In the parable of the vineyard the Lord openly represented Himself as the Beloved Son and the Heir (xii. 6, 7). His question on Ps. cx. 1, though it dealt only with the general subject of the Messianic dignity, was doubtless understood to refer to Himself. When Caiaphas asked Art Thou the Christ? the Lord, according to St Mark, replied without hesitation I am,
CONCEPTION OF THE PERSON AND OFFICE OF CHRIST. xciii

adding words from the Book of Daniel which placed His early claim to be the Son of Man in connexion with the vision of a Messianic Kingdom (xiv. 62). It was as Messiah that He was condemned to the Cross, for the King of the Jews is but 'the Christ,' expressed in terms intelligible to a Roman judge. The banter with which He was assailed on the Cross proves that His claim to be Messiah was uppermost in the thoughts of the people of Jerusalem, from the hierarchy downwards: let the Christ, the King of Israel, come down now from the cross; He calleth Elijah...let us see whether Elijah cometh to take Him down (xv. 32—36).

The abrupt end of St Mark's work prevents us from ascertaining his conception of the Risen Christ. We do not know whether the original work was ever brought to a completion. But if it was, a comparison of Mc. xvi. 7 with Mt. xxviii. 7 suggests that St Mark, like St Matthew, proceeded to give an account of the meeting in Galilee. In such a narrative, if it followed the general lines of Mt. xxviii. 16—20, our Evangelist's view of the Person and work of Jesus Christ the Son of God would have found its natural issue. The Lord had begun His ministry in Galilee by claiming authority over the spiritual forces which are at work in man's world (Mc. ii. 10, 27); this claim was renewed in His last utterances, and extended to things in heaven (Mt. xxviii. 18). He had foretold the catholic mission of His Gospel (Mc. xiii. 10, xiv. 9); before He left the world He provided for its worldwide propagation (Mt. xxviii. 19). He had been revealed as the Beloved Son (Mc. i. 11, ix. 7, xii. 6), and had identified His work with the operation of the Divine Spirit (Mc. iii. 29, 30); He now completed the revelation of His oneness with the Father and the Spirit by the command that all His disciples should be baptized into the Name of the Father and of the Son and of the Holy Ghost. He had taken the Twelve to be with Him in the association of a common life (Mc. iii. 14), and now He pledged Himself to be

1 Cf. Pseudo-Peter, ev. 12, and see Mr F. C. Burkitt's Two Lectures on the Gospels, p. 28 ff. See also Mc. xiv. 28.
CONCEPTION OF THE PERSON AND OFFICE OF CHRIST.

with them and with His whole Church until the consummation of the age.

St Mark does not write with a dogmatic purpose. But the Person whose movements are depicted in his vivid narrative is seen to be at once man and more than man. In every act and word the Christ of the second Gospel is revealed as the supreme Son of man and the only Son of God. No Gospel brings into clearer light the perfect humanity of the Lord. He can be touched (I. 41) and grieved and angered (III. 5); He makes as though He does not hear (V. 36) or does not see (VI. 48), He is moved with indignation (X. 14), He permits Himself to use irony (XIV. 41); He sleeps from fatigue (IV. 38); He possesses a human spirit (II. 8), soul (XIV. 34), and body (XV. 43), with all their capacities and their sinless limitations. He turns to see who has touched Him (V. 30); He asks questions, apparently for the purpose of gaining information (VIII. 5). He submits Himself absolutely to the Father's will (XIV. 36); He disclaims the right to make the final award apart from the Father's predestination (X. 40); He professes Himself ignorant, as the Son, of the Father's appointed time (XIII. 32). On the other hand He claims an authority in the sphere of man's relations to God which is coextensive with the present order (II. 10, 28); He knows precisely what is passing in men's minds and hearts, and the circumstances of their lives (II. 5, 8, VIII. 17, IX. 3 f, XII. 15, 44); He foresees and foretells the future, whether His own (VIII. 31, 38) or that of individual men (X. 39, XIV. 27) and communities (XIII. 1 ff); in the most trying situations He manifests absolute wisdom and self-adaptation; even in His death He extorts from a Roman centurion the acknowledgement that He was a supernatural person (XV. 39). The centurion's words express the conviction with which the student of St Mark rises from his examination of the Gospel; truly this man was Son of God. But for those who have before them the whole record of that supreme human life they bear a meaning of which the Roman could not have dreamt; we realise that the Sonship of Jesus was unique and essential. It was not a servant who was sent in the last
CONCEPTION OF THE PERSON AND OFFICE OF CHRIST. xcv

resort to receive the fruits of the Divine Vineyard, but the only Son, Who is the Heir of GOD (xii. 2—7).

Limited as St Mark's work is to recollections of the Lord's Ministry and Passion, it is full of glimpses into His future relations to the world. *I came not to call the righteous but sinners* (ii. 17); *the Son of man...came...to give His life a ransom for many* (x. 45); *My blood of the covenant...is shed for many* (xiv. 24); *every one shall be salted with fire* (ix. 49); *the Bridegroom shall be taken away* (ii. 20); *the Son of man...shall come in the glory of His Father* (viii. 38); *the Gospel must first be preached to all the nations* (xiii. 10); *if any man willeth to come after me let him deny himself* (viii. 34); *have salt in yourselves, and be at peace one with another* (ix. 50); *have faith in GOD...pray...believe...forgive* (xi. 23 ff.); *what I say unto you I say unto all, Watch* (xiii. 37). These and similar sayings contain an almost complete outline of Christian soteriology and eschatology, and assert the principles of the new life which the Lord taught and exemplified and which His Spirit was to produce in the life of the future Church.
X.

AUTHORITIES FOR THE TEXT.

I. The following Uncial mss. contain the Greek text of St Mark in part or in whole.

N. Cod. Sinaiticus (iv.). Ed. Tischendorf, 1862. Ends at xvi. 8 (see § xi.).
B. Cod. Vaticanus, 1209 (iv.). Ed. Cozza-Luzi, 1889. Ends at xvi. 8 (see § xi.).
D. Cod. Bezae (vi.). Ed. F. H. A. Scrivener, 1864; reproduced in heliogravure by the Camb. Univ. Press¹, 1899. Contains Mc., except xvi. 15—20, which is in a later hand.
E. Cod. Basiliensis (viii.).
F. Cod. Boreelianus (ix.). Contains Mc. i. 1—41, ii. 8—23, iii. 5—xi. 6, xi. 27—xiv. 54, xv. 6—39, xvi. 19—20.
G. Cod. Seidelianus I. (ix. or x.). Contains Mc. i. 13—xiv. 18, xiv. 25—xvi. 20.
H. Cod. Seidelianus II. (ix. or x.). Contains Mc. i. 1—31, ii. 4—xiv. 43, xvi. 14—20.
K. Cod. Cyprius (ix.).
L. Cod. Regius (viii.). Ed. Tischendorf, mon. sacr. ined., 1846. Contains Mc. i. 1—x. 15, x. 30—xv. 1, xv. 20—xvi. 20; the shorter ending precedes xvi. 9 (see § xi.).
M. Cod. Campianus (ix.).

¹ A useful collation of D with Gebhardt’s text is printed in Nestle’s N.T. Gr. supplementum (Lips., 1896).
AUTHORITIES FOR THE TEXT. xcvii

N. Cod. Purpureus (vi.). Ed. Tischendorf, mon. sacr. ined., 1846; an edition including the new St Petersburg fragments has been published by the Rev. H. S. Cronin in Texts and Studies, v. 4 (Cambridge, 1899). Contains v. 20—vii. 4, vii. 20—viii. 32, ix. 1—x. 43, xi. 7—xii. 19, xiv. 25—xv. 23, xv. 33—42.


S. Cod. Vaticanus 354 (x.).

T. Cod. Borgianus (vii.). Contains Mc. i. 3—8, xii. 35—37.

U. Cod. Nanianus (ix. or x.).

V. Cod. Moscuensis (ix.).

W. Fragm. Neapolitanum (viii. or ix.). Contains Mc. xiii. 21—xiv. 67.

W. Fragm. Pangalleniense (ix.). Contains Mc. ii. 8—16.


W. Fragm. Londiniense (ix.). Contains Mc. i. 1—42, ii. 21—v. 1, v. 29—vi. 22, x. 50—xi. 13.


W. Fragm. Parisiense II. (vii. or viii.). Contains Mc. i. 27—41.

W. Fragm. Mediolanense (ix.). Contains Mc. i. 12—24, ii. 26—iii. 10.

X. Cod. Monacensis (x.). Contains Mc. vi. 47—xvi. 20; many verses in xiv.—xvi. are defective.

Τ. Cod. Oxoniensis (ix. or x.). Contains Mc. i. 1—iii. 34, vi. 21—xvi. 20.


Θ. Fragm. Porfirianum (vi.). Contains Mc. i. 34—ii. 12, with some lacunae.

Π. Cod. Petropolitanus (ix.). Contains Mc., except xvi. 18—20, which is in a later hand.
AUGUSTUS FOR THE TEXT.


Ψ. Cod. Athous Laurae (viii. or ix.). Contains Mc. ix. 5—xvi. 20; the shorter ending precedes xvi. 91.

Ω. Cod. Athous Dionysii (viii. or ix.).

Δ. Cod. Athous Andreae (ix. or x.). Contains Mc. i. 1—v. 40, vi. 18—viii. 35, ix. 19—xvi. 20.


7.12. Fragm. Sinaiticum (vii.). Ed. J. R. Harris, op. cit., and in Mrs Lewis’s Syriac MSS., p. 103. Contains Mc. xiv. 29—45, xv. 27—xvi. 10; the shorter ending precedes xvi. 9.


Σ. Fragm. Oxyrhynchitanum (v. or vi.). Ed. Grenfell and Hunt, Oxyrhynchus papyri, i., 1898. Contains Mc. x. 50 f., xi. 11 f.

For the Freer ms. of the Four Gospels see p. 404.

2. The cursive Greek mss. which contain this Gospel are far too numerous to be recited here. According to Gregory (Prolegomena (1884—94), pp. 616, 717, 1310, the known cursive mss. of the Gospels are 1287, besides 953 lectionaries; Mr Miller (Scrivener’s Introduction (1894), i. p. 283, 396* f.) enumerates 1326 Gospels and 980 lectionaries. The following list is limited to those which are frequently cited in the apparatus.


33. Paris, Nat. Libr. (ix. or x.); wants Mc. ix. 31—xii. 11, xiii. 11—xiv. 59.

59. Cambridge, Gonville and Caius Coll. (xii); cf. J. R. Harris, Origin of the Leicester Codex.

1 On the text of this Codex in Mc. see J. Th. St., i. p. 290 ff., and Studia Biblica, v. 2, pp. 97—104; the latter gives also a complete transcript of the Marcan fragment (pp. 105—127).

2 For this ms. Nestle proposes the symbol TI (Textual Criticism of the N. T., pp. 70, 74).

3 For these mss. see Dr T. K. Abbott, Collation of four important MSS., 1877; cf. J. R. Harris, On the origin of the Ferrar Group, 1893.
AUTHORITIES FOR THE TEXT.

66. Cambridge, Trin. Coll. (x. or xiii.).

69. Leicester, Libr. of Town Council (xv.); cf. J. R. Harris, op. cit.


124. Vienna, Imp. Libr. (xii.).

131. Rome, Vat. Libr. (xiv. or xv.).

157. Rome, Vat. Libr. (xii.).

209. Venice, S. Mark's Libr. (xiv. and xv.).

238. Moscow, Libr. of the Holy Synod (xi.).

242. Moscow, Libr. of the Holy Synod (xii.).

282. Paris, Nat. Libr. (xii.).

299. Paris, Nat. Libr. (x. or xi.).

346. Milan, Ambr. Libr. (x. or xi.).

435. Leyden, Univ. Libr. (x.).


565 (= 2pe Tisch., = 81 WH., = 473 Miller). St Petersburg, Imp. Libr. (ix. or x.). Edited by Belsheim, 1885; corrections of his text are supplied in an appendix to Mr Cronin's edition of cod. N (Texts and Studies, v. 4, p. 106 ff.).

569 (7pe Tisch., = 475 Scriv.), St Petersburg, Imp. Libr. (xi.).


736 (= 718 Greg.), Cambridge, in the possession of the editor.


3. The ancient versions of St Mark used in this edition are the Latin, Syriac, Armenian, Egyptian, Gothic, and Ethiopic.

I. Latin (latt).

(a) Old Latin (lat*).

The following mss. are cited as offering a more or less purely pre-Hieronymian text.

a. Cod. Vercellensis (iv.). Ed. Bianchini, evang. quadr., 1749; Belsheim, 1894. Wants Mc. i. 22—34, iv. 17—25, xv. 15—xvi. 20; xvi. 7—20 is supplied by a later hand.

AUTHORITIES FOR THE TEXT.


Ψ. Cod. Athous Laurae (viii. or ix.). Contains Me. ix. 5—xvi. 20; the shorter ending precedes xvi. 9.

Ω. Cod. Athous Dionysii (viii. or ix.).

ζ. Cod. Athous Andreae (ix. or x.). Contains Me. i. 1—v. 40, vi. 18—viii. 35, ix. 19—xvi. 20.

τ. Cod. Athous Laurae (vii. or vii.).

τ. Fraggm. Sinaiicum (v.). Ed. J. R. Harris, Biblical Fragments, 1890. Contains Me. i. 11—22, ii. 21—iii. 3, iii. 27—iv. 4, v. 9—20.


τ. Fraggm. Sinaiicum (vii.). Ed. J. R. Harris, op. cit., and in Mrs Lewis's Syriac MSS., p. 103. Contains Me. xiv. 29—45, xv. 27—xvi. 10; the shorter ending precedes xvi. 9.


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33. Paris, Nat. Libr. (ix. or x.); wants Me. ix. 31—xi. 11, xiii. 11—xiv. 59.

59. Cambridge, Gonville and Caius Coll. (xii.); cf. J. R. Harris, Origin of the Leicester Codex.

1 On the text of this Codex in Mc. see J. Th. St., i. p. 290 ff., and Studia Biblica, v. 2, pp. 97—104; the latter gives also a complete transcript of the Marcian fragment (pp. 105—122).

For this ms. Nestle proposes the symbol T1 (Textual Criticism of the N. T., pp. 70, 74).

3 For these mss. see Dr T. K. Abbott, Collation of four important MSS., 1877; cf. J. R. Harris, On the origin of the Ferrar Group, 1893.
AUTHORITIES FOR THE TEXT.

(β) Vulgate Syriac or Peshitta (syrᵇesh). Ed. Leusden and Schaaf, 1717; P. E. Pusey and G. H. Gwilliam, 1901.

(γ) Harclean (syrʰcl). Ed. White, 1778.

(δ) Palestinian (syrʰler). Ed. Lagarde, 1892; Mrs Lewis and Mrs Gibson, 1899. Contains Mc. i. i—11, 35—44, ii. i—12, 14—17, 23—iii. 5, v. 24—34, vi. i—5, 14—39, vii. 24—37, viii. 27—31, 34—39, ix. 16—30, 32—40, x. 32—45, xi. 22—25, xii. 28—44, xv. 16—32, 43—xvi. 20.

III. Armenian (arm).

The only critical edition of the Armenian text is that of Zohrab (Venice, 1805), whose margin gives variants, without however naming the codices from which they are taken. Uscans's edition (Amsterdam, 1666) is valueless to the critic, as having been freely corrected by the Latin Vulgate. The most recent study of the Armenian version is the article by Mr F. C. Conybeare in Hastings' *Dict. of the Bible* (1598). Some interesting facts about Uscans's edition are given by Simon (*Hist. Crit. des Versions*, 1690, pp. 196 ff.)

IV. Egyptian (aegg).

(a) Memphitic or Bohairic (me). Ed. D. Wilkins, 1717. A new edition by Mr G. Horner with a translation and copious *apparatus criticus* has been issued by the Clarendon Press (1898).

(b) Thebaic or Sahidic (the). A list of the mss. is printed in G. Zoega's *Catalogus codd. Copticorum* (Romae, 1810). The known fragments of St Mark (Gregory, iii. p. 864) are i. 36—38, i. 41—44, ii. 2—4, ii. 7—9, ii. 12—ix. 16, 21

1 This account of the Armenian version has been supplied by Dr J. Armitage Robinson. He adds: "According to the Armenian historians this version was translated from Syriac and afterwards subjected to a careful revision by the aid of Greek mss. Internal evidence affords striking confirmation of this view (see *Euthaliana, Texts and Studies* iii. ii. pp. 73 ff.). Two conspicuous elements of the version are (1) the Old Syriac, as now represented for us in St Mark by the Sinai palimpsest, and (2) the text represented by the Greek cursive known as the Ferrar group; see e.g. (1) viii. 4; (2) iii. 18, iv. 24, viii. 14, xi. 9. The relation of the Ferrar group itself to the Syriac is a vexed question. Striking correspondences are also to be noted with 1—28—209, with 2", and with 604; many too with D and with k; some, both in this Gospel and in the others, with the first hand of S. Noteworthy is xiv. 25 ol μὴ προσθά πείρα D (2") a f arm; it is curious that for a Semitic idiom like this no Syriac attestation is forthcoming."
A full account of these versions is given by Mr Forbes Robinson in Hastings' Dictionary (i. 668 ff.).

V. Gothic (go).

Ed. Gabelentz and Löbe, 1836; Massmann, Ulfilas, 1857; Stamm-Heyne, Ulfilas, 1878; Skeat, Gospel of St Mark in Gothic, 1882. The extant fragments of Mark contain i.—vi. 30, vi. 53—xii. 38, xiii. 16—29, xiv. 4—16, xiv. 41—xvi. 12.

VI. Ethiopic (aeth).

XI.
ALTERNATIVE ENDINGS OF THE GOSPEL.

In some of our authorities the Gospel according to St Mark ends with the words καὶ οὖν δὲν οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ (xvi. 8). Other mss. and Versions add the twelve verses which follow in the Received Text, whilst others again, usually as an alternative, present a short ending which consists of only two sentences, and is wholly independent of the printed supplement.

1. Eusebius of Caesarea in his book of Questions and Solutions concerning the Passion and Resurrection of the Saviour represents an apologist as seeking to remove a supposed inconsistency in the Gospels by throwing doubt upon the genuineness of Mc. xvi. 9 ff.

Quaest. ad Marin. ap. Mai nov. patr. bibl. iv. p. 255 f. ὁ μὲν γὰρ τὴν τοῦτο φάσκουσαν περικοπὴν ἄθετῶν εἶποι ἀν μὴ ἐν ἀπασιν αὐτὴν φέρονται τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου τὰ γοῦν ἀκριβῆ τῶν ἀντιγράφων τὸ τέλος περιγράφει...ἐν τοῖς λόγοις...ἐφοβοῦντο γὰρ...ἐν τούτῳ γὰρ σχεδὸν ἐν ἀπασὶ τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγράφαται τὸ τέλος, τὰ δὲ εἰς ἑδυκεῖ σταῦνοι ἐν τοῖς ἀλλ' ὀυκ ἐν ταῖς φερόμεναι περιττὰ ἂν εἰπ... For a full discussion of this passage see WH., Notes, p. 30 f. The textual statement for which Eusebius appears to make himself responsible is reproduced by Jerome (ad Hedib. 3 "Marci testimonium...in raris fertur evangeliis, omnibus Graeciae libris paene hoc capitulum non habentibus"), and by Victor of Antioch (in Mc. xvi. i ἐπείδῃ δὲ ἐν τοῖς τῶν ἀντιγράφων πρόσκεπται...ἀναστὰς δὲ κτλ. ...ἐρωτοῖς ὡς δυνατὸν ἂν εἰπεῖν ὅτι νενόθεναι τὸ παρὰ Μάρκῳ τελευταῖον ἐν τοῖς φερόμενον. Victor's commentary ends accordingly with xvi. 8, for the note on xvi. 9 and the attempt to reestablish the authority of vv. 9—20 which follow in Cramer are clearly due to other sources (WH., Notes, p. 35).

1 On the subject of this chapter see now Zahn, Einleitung, ii. p. 227 ff. (Leipzig, 1899); a useful summary of the literature is given by Salmond in Hastings, D. B. iii. p. 253.

2 On this work see Bp Lightfoot's art. Eusebius in D. C. B. (ii. p. 338 f.).

3 Dean Burgon (Last twelve verses, p. 47) suspected that Eusebius met with the suggestion in some older writer (in Origen probably). Dr Hort (Notes, p. 32) agrees with him, and points out that in this case "the testimony as to mss. gains in importance by being carried back to a much earlier date and a much higher authority."
The two great codices which have come down to us from the fourth century corroborate this evidence. Both B and N bring the Gospel to an end at ἐφοβούντο γάρ, as "the accurate copies" cited by the apologist in Eusebius were wont to do. In both the words are followed by the subscription; but in B the scribe has left a column blank after κατὰ μάρκον, which has been taken to mean that he was acquainted with a text of St Mark which did not end at v. 8, although his own copy failed him at that point.

The Gospel ends thus in the two mss.:

Cod. B.   Cod. N.

κτασις καὶ οὐδὲν οΥ

Δεν εἴπον εφοβούν

ΤΟ ΓΑΡ:

> κατὰ >

> μαρκον >

Σεγιστε >

> λοιον >

> κατὰ μαρκον >

Witness of a similar kind is borne by the cursive MS. 22, which places τέλος after both v. 8 and v. 20, and after the first τέλος has the note ἐν τισι τῶν ἀντιγράφων ἦσαν ὧν τὰ πληροῦται ὁ εὐαγγελιστὴς, ἐν πολλοῖς δὲ καὶ ταύτα φέρεται. In like manner "some of the more ancient Armenian mss. have εὐαγγέλιον κατὰ Μᾶρκου after both v. 8 and v. 20" (WH., Notes, l.c.); a few Ethiopic mss. appear to omit everything after v. 8 (Sanday, Appendices ad N. T., p. 195). To this must now be added the testimony of the Sinaite Syriac, which ends the Gospel at ἐφοβούντο γάρ, followed immediately by the subscription and the opening of St Luke. Other documentary evidence of a less direct character will come into view as we proceed.

2. Of the two endings found in mss. and versions which do not stop short at v. 8, it will be convenient to discuss the shorter first. It occurs in four uncial mss. whose testimony must be given in full.
ALTERNATIVE ENDINGS.

Cod. L.  

εφοβουγν

το γαρ′.

και ταγτα

Παντα δε τα παρη
ggelmena tois

περι τον πετρων

cyntomwos ez

igailan’ meta

δε ταγτα και αγτος

ο 1c, apo ανατολικας

και αχρι δυσεως

ezapestilen δι

αγτων το ιερων

και αθαρτων κη

ρημα της αιω

νιου εωθριας’

εστην δε και

ταγτα φερο

μενα μετα το

εφοβουγντο

γαρ′

Αναστας δε πρωι

πρωτη καββατου

κτλ. σημειων.

αμην.

κτα μαρκον

Cod. 7.  

... εφο

[θουτο γαρ] > > > >

> > > >

[ευαγγελιον]

[κατα μαρκον]

[παντα δε τα πα]

ρημελμενα τοις

περι τον πετρων

cyntomwos ez

geilkan meta δε]1

tαγτα και αγτος

1c apo ανατολικας

αχρι δυσεως εζ

πεστειλεν δι δυ

tων το ιερων και

αθαρτων κηρυ

gma της αιωνιου

eωθριας αμην

εστιν δε και ταγτα

φερομενα μετα

το εφοβουγντο γαρ

αναστας δε πρωι

πρωτη καββατου

εφανη πρωτων

μαρια τη μαγδα

ληνη παρ δις

εκβεβληκει επτα

δαιμονια εκεινη

πορευθειας απη

γειλεν θοις

(cetera desiderantur)

1 I owe this restoration (πάντα δὲ... metà δὲ) to Mr Burkitt, who points out that, since 7 has 25 lines to the column, 5 lines are lost before ταύτα καὶ αὐτός. He adds, however, that as the note ἐστιν κτλ. is “in a smaller character” (Syriac MSS., p. 104), φέρεται ποῦ καὶ ταύτα may have stood before πάντα.
It is obvious that the archetype of L 712 p ended at ἐφοβούντο γάρ, and that the scribes on their own responsibility have added two endings with which they had met in other MSS., preferring apparently the shorter one, since it is in each case placed first. But each codex has its own way of dealing with the supplementary matter. In 712 the subscription εὐαγγέλιον κατὰ Μᾶρκον has been retained after v. 8, where it stood in the archetype; in L,
and possibly also in τυ, each ending is preceded by a brief note of origin; in ψ there are no such notes, but the scribe, after writing the shorter ending, returns to v. 8 and annexes the longer ending to it. Cod. ψ, which stands alone in placing the shorter ending immediately after ἐφοβοῦντο γάρ, without either break or note, seems to have descended from an archetype which had the shorter ending only, though the scribe of ψ proceeds to give the longer with the usual prefatory note. Since the formula ἐστίν δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἐφ. γάρ is common to L ψ τυ, we must suppose that these MSS., notwithstanding other features which attest independence, drew at this point from the same relatively early archetype.

Besides these uncial authorities the shorter ending finds a place in the margin of the cursive MS. 274 and of the Harclean Syriac, in the margin of two important MSS. of the Bohairic or Memphitic version, and in several MSS. of the Ethiopic, where it stands in the text between v. 8 and v. 9 without note or break. One authority which is still extant gives the shorter ending only—the O.L. MS. κ, in which Mc. ends: “omnia autem quaecumque praecepta erant et qui cum puerō (sic) erant | breviter exposuerunt posthaec | et ipse hi adparuit • et ab oriente • 1 usque • 2 usque in orientem • misit | per illos • sanctam • et incorruptam | praedicationem” | salutis aeternae • amen.”

As the shorter ending has not been printed with the text, it may be convenient to give it here with an apparatus.

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πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγησελαν. μετὰ δὲ ταῦτα καὶ αὐτός ὁ Ἰησοῦς ἐφάνη αὐτοῖς, καὶ ἀπὸ ἀνατολῆς καὶ ἀπὸ δύσως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.

πάντα...μετὰ δὲ] hiat τι | om καὶ αὐτῶς mecodd (mg) aethcodd | o Ιησους Lp | om o Ψ τ ο κυριος I. aethcodd | εφάνη αὐτοῖς (P) mecodd (mg) aethcodd

1 Gregory, prolegg., p. 445: "nihil adnotationis ante πάντα δὲ noster interponit, quod antiquiorem sibi vindicare fontem videtur, nisi fortasse vocabula ἐφάνη, μέχρι, ἀμφοτερομενον textus conformationem testarentur."

2 “In A, at the end of v. 8, in the break, as if referring to the last twelve verses, is a gloss [in Arabic] ‘this is the chapter expelled in the Greek’” (Oxford edition, p. 480).

3 So WH, 2, Notes, pp. 38, 44; see however Sanday, App., p. 195.

4 “Ha” which stands here in the margin refers, as Dr Sanday points out, to praedicationnis (i.e. praedicationem) which the corrector has written at the foot of the page.
ALTERNATIVE ENDINGS.


As to the origin of this ending there can be little doubt. It has been written by some one whose copy of the Gospel ended at τοῦτο ἡ ἀποκάλυψις, and who desired to soften the harshness of so abrupt a conclusion, and at the same time to remove the impression which it leaves of a failure on the part of Mary of Magdala and her friends to deliver the message with which they had been charged. Terrified as they were, he adds, they recovered themselves sufficiently to report to Peter the substance of the Angel's words. After this the Lord Himself appeared to the Apostles and gave them their orders to carry the Gospel from East to West; and these orders, with His assistance, were loyally fulfilled.

The style of this little paragraph, as Dr Hort¹ observes, bears some resemblance to that of St Luke's prologue, but it is certainly as little as possible in harmony with the manner of St Mark. Perhaps it may without rashness be attributed to a Roman hand²; a Western origin is suggested by the pointed references to the westward course of the Apostolic preaching.

One or two verbal similarities may suggest Clement, cf. 1 Cor. 6 κύριε γενόμενος ἐν τῇ ἀναστάσει καὶ ἐν τῇ ἀναστήματι, and with ιερόν καὶ ἁφθαρτον cf. ib. 33 ιεραί καὶ ἁμοίοιοι. On the other hand some of the more striking words are characteristic of Ps.-Clement 2 Cor. (e.g. συντάκτως, ἔξωποστέλλειν, ἁφθαρτος).

¹ WH., Intr., p. 298 f.
² Nestle (in Hastings, D. B., iii. p. 13) suggests Egypt as its birth-place, and Dobschütz (Texte u. Unters. xi. i. p. 73 f.) conjectures that it is taken from the Κύριος Πέτρος, which, as he contends, was written as an appendix to Me.
The place it occupies in $k$ and its occurrence in other versions, and in the four uncials where it is given with considerable variations of text and setting, point to an early date, and there is nothing either in the vocabulary or the manner to forbid this view. On the other hand it must always have had a very limited acceptance, for no trace of it has been found in any Greek or Latin Christian writing. It was overshadowed almost from the first by the superior merits of the longer ending.

3. The longer ending follows v. 8 without break in every known Greek MS. except the two which end at ἐφοβοῦντο γὰρ (B) and the four which append both endings as partially attested alternatives (L Ψ 72). It is found or at one time occupied a place without alternative in the uncial MSS. AC(D)EFGHKMN1 SUVXΓΔ(ΠΣ)Ω2, in all cursive MSS., in the Old Latin MSS. c ff g l n o q, in the Curetonian form of the Old Syriac, in the Memphitic and Gothic. Moreover, it appears as the recognised ending of St Mark in the earliest Christian writings which bear definite traces of the influence of the second Gospel. There are indications of its use in Hermas, and Justin appears to refer to v. 20, whilst v. 19 is expressly quoted by Irenaeus as the work of St Mark.

For Hermas see Dr C. Taylor’s *Hermas and the Four Gospels*, p. 57 ff. Justin either has our fragment in view or stumbles unaccountably upon its phraseology when he writes (ap. i. 45): οἱ ἀποστολοὶ αὐτοῦ ἔξελθοντες πανταχοῦ ἐκάρπε. Other “early evidence for the twelve verses” may be seen in a paper contributed by Dr Taylor to the *Expositor* for 1893 (iv. viii., p. 71 ff.). These writers, however, may have known the fragment in another connexion; in Irenaeus it is quoted as a true part of this Gospel: iii. 10. 6 “in fine autem evangelii ait Marcus Et quidem dominus Iesus,” &c.

Thus on the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the Gospel ended as it does now. If the last twelve verses did not form part of the autograph, there is nothing to shew when they were attached to the Gospel. But they must have been very generally accepted as the work of St Mark soon after the middle of the second century, if not indeed at an earlier time. It is significant

1 See Cronin, *Codex purpureus Petropolitanus*, p. xxviii.
that a writer of such wide knowledge as Irenaeus entertained no
doubt as to their genuineness.

4. The present ending of the Gospel stands in evident con-
trast with the formal and somewhat turgid manner of the shorter
ending. Although it contains an abundance of words and phrases
which differentiate it from the rest of the book, yet like St Mark's
genuine work, it might have been written by a bilingual Jew of
the first generation who had been nourished upon the vocabulary
of the LXX., and accustomed to translate Aramaic into Greek.
But the two fragments are distinguished by a more serious and
indeed fundamental difference. While the shorter ending was
evidently composed with the view of completing St Mark's work,
the last twelve verses of the common text are as clearly part of
an independent composition. They form an epitome of the appear-
ances of the Risen Christ from the moment of the Resurrection
to the Ascension, followed by a brief summary of the subsequent
work of the Apostles. Instead of taking up the thread dropt at
the end of xvi. 8, the longer ending begins with a statement
which, if not inconsistent with xvi. 1—8, presupposes a situation
to which the earlier verses of the chapter offer no clue. It is
clear that the subject of ἀναστάς...έφάνη has been indicated in
the sentence which immediately preceded; but v. 8 is occupied
with another subject. The writer of v. 9 introduces Mary of
Magdala as if she were a person who had not been named before,
or not referred to recently; but St Mark has already mentioned
her thrice in the previous sixteen verses. Moreover, both the
structure and the general purpose of this ending are remarkably
distinct from those which distinguish the genuine work of Mark.
Instead of a succession of short paragraphs linked by καί and an
occasional δὲ, we have before us in xvi. 9—20 a carefully con-
structed passage, in which μετὰ δὲ ταῦτα, ὑστερον δὲ, ὁ μὲν οὖν,
ἐκεῖνος δὲ, mark the successive points of juncture. The purpose is
didactic and not simply or in the first instance historical; the
tone is Johannine rather than Marcan. The author wishes to
exhibit the slow recovery of the Apostles from their unbelief, and
the triumphant power of faith (ἡπίστησαν...οὐδὲ ἐπίστευσαν...
ALTERNATIVE ENDINGS.

He carries the Risen Lord beyond the sphere of history to His place at the Right Hand of God, and recognises His cooperation in the work of the Church during the age which followed the Ascension. The historian has given place to the theologian, the interpreter of St Peter to the scholar of St John.

5. A recent discovery assigns a name to the author of this fragment. In November 1891 Mr F. C. Conybeare found in the Patriarchal Library of Edschmiatzin an Armenian MS. of the Gospels written A.D. 989, in which the last twelve verses of St Mark are introduced by a rubric written in the first hand, Of the presbyter Ariston. Mr Conybeare with much probability suggests that the person intended is the Aristion who is mentioned by Papias as one of the disciples of the Lord.

Papias (Eus. H. E. iii. 39) is quoted as saying: εἰ δὲ πον καὶ παρηκολουθήκως τις τῶν πρεσβύτερως ἐλθος, τοὺς τῶν πρεσβύτερων ἀνέκρινον λόγους...ἀ τε Ἀριστίων καὶ ὁ πρεσβύτερος ᾿Ιωάννης οἰ τοῦ κυρίου μαθηταί λέγονσιν. Eusebius adds: καὶ ἄλλας δὲ τῇ ἱδίᾳ γραφῇ παραδίοσων ῾Αριστίων τοῦ πρόσθεν δεδηλωμένου τῶν τοῦ κυρίου λόγων διηγήσεις. Papias frequently cited him by name in his Λογίων κυριακῶν εἰκηγήσεις (Eus. l.c.: ῾Αριστίωνος δὲ καὶ τοῦ πρεσβύτερος ᾿Ιωάννου αὐτήκον έκατόν φησι γενέσθαι δυσμαστὶ γοῦν πολλάκις αὐτῶν μνημονεύσας εν τοὺς αὐτοῦ συγγράμμασι τίθησιν αὐτῶν παραδόσεις).

Through Mr Conybeare's kindness a photograph is given of the leaf which bears the name of Ariston. He has sent me the following note in explanation of the facsimile.

"In this codex verse 8 of ch. xvi. ends at the beginning of a line, in the second column of a page. The line is partly filled up with the vermilioned flourishes which indicate that the Gospel proper of Mark is ended. Verse 9 however is begun on the next line, and the whole 12 verses are completed in the same large uncials as the rest of the Gospels. As it were by an afterthought the scribe adds the title Ariston Eritzou just above the flourishes mentioned, and within the columnar space. It is written in vermilioned smaller uncials identical in character with those which at the foot of each column denote the Ammonian canons, and also with those which the scribe uses to complete a word at the end of a line, thereby preserving the symmetry of the lines and avoiding the necessity of placing the last one or two letters of a word by themselves at the end of a line."

beginning of a fresh line. The title therefore was added by the first hand; or, if not by him, at least by the διαφωτής. In any case it is contemporary and must have stood in the older copy transcribed, from which also were perhaps transferred the fifth century full-page illuminations included in the existing codex. At first it was intended to omit the title, but on second thoughts it was added. If the scribe had from the first meant to keep it, he would have left room for it, instead of cramping it in above the terminal flourishes. That he regarded Mark proper as ending with verse 8, is further shewn by the large circular boss consisting of concentric circles of colour added against the end of verse 8 between the columns. The paler tints in the photograph correspond to vermillion in the codex; and the vermilioned lettering of the title was so faint in the positive sent to Mr Conybeare from Edschmiatzin in 1895, that he has strengthened it with ink for the preparation of the present facsimile. The parchment of the codex is so thin and fine that the writing on the back of the page here and there shews through in the photograph."

Though neither Eusebius nor Papias as quoted by Eusebius says that Aristion committed his διηγήσεις to writing, nothing is more likely than that they were collected and published by those who heard them. To such a collection, made under the influence of the school of St John, this summary of post-Resurrection history may well have belonged, and in the exemplar which was the archetype of the codices known to Irenaeus it had been judged worthy to complete the unfinished work of the Evangelist. While the shorter ending passed over to Carthage and established itself in some circles at Alexandria, Rome and Gaul were quick to perceive the higher claims of this genuine relic of the first generation, and it took its place unchallenged in the fourfold Gospel of the West.

6. The documentary testimony for the longer ending is, as we have seen, overwhelming. Nevertheless, there are points at which the chain of evidence is not merely weak but broken. Besides the fact that in the fourth century, if not in the third, the 'accurate copies' of the Gospel were known to end with xvi. 8, and that in the two great fourth century Bibles which have come down to us the Gospel actually ends at this point, those who maintain the genuineness of the last twelve verses have to account for the early circulation of an alternative ending, and for the ominous silence of the Ante-Nicene fathers between
Irenaeus and Eusebius in reference to a passage which was of so much importance both on historical and theological grounds. When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the Gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century.

1 See Zahn, Einleitung, ii. p. 227.
2 Dr Salmon (Introduction to the N.T., p. 151) writes in reference to the last twelve verses of this Gospel, "We must ascribe their authorship to one who lived in the very first age of the Church. And why not to St Mark?" St Mark, undoubtedly, has more than one manner; he writes with greater freedom when he is stating facts on his own knowledge than when he is compiling his recollections of St Peter's teaching. But is there anything in the Gospel, whether in its opening verses or elsewhere, which resembles the rhythmical structure and didactic tone of the present ending? Unless we entirely misjudge the writer of the second Gospel, the last twelve verses are the work of another mind, trained in another school.
We have already seen that this Gospel received little or no attention from the great commentators of the first five centuries. The commentary ascribed to Origen in a Paris MS. (Omont, *Manuscrits grecs de la bibli. nat.*, p. 180) is identical with the work of Victor (Harnack, *Gesch. d. altchr. Lit.*, p. 389; cf. Huet, *Origeniana*, iii., app. § iv.; see also Westcott, 'Origen,' in *D. C. B. iv.*, p. 112). In *Anecdota Maredsolana* (iii. ii. p. 319 sqq., 1897), Dom Morin has printed some interesting homilies on St Mark which he attributes to Jerome, but the treatment is allegorical and practical rather than exegetical in the strict sense. A few fragments which are found among the exegetical works of Theodore of Mopsuestia are probably taken from his other writings (Fritzsche, *fragm. Th. Mops.*, p. 84). Chrysostom is said by Suidas to have written on St Mark, but the statement needs confirmation.

The earliest extant commentary on the second Gospel is that which bears the name of 'VICTOR, presbyter of Antioch.'

In the Oxford ms. used by J. Cramer (*Catena in Evangelia*, 1840) the argument is said to be εκ τῆς εἰς αἵτὶν (τὸν Μὰρκον) ἐρμηνείας τοῦ ἐν ἁγίως Κυρίλλου Ἀλεξανδρείας. Other mss. have the same attribution, but the majority ascribe the work to Victor (Simon, *hist. crit. du N. T.*, p. 427). For an account of the mss. and editions of this commentary see Burgon, *Twelve last verses of St Mark*, p. 272 ff. It was first published by Possinus in the *Catena Graecorum Patrum in ev. sec. Marcum* (Rome, 1673); see Burgon, p. 270.

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1 Two commentaries upon St Mark are printed in the appendix to Jerome (Migne, *P. L.* xxx. coll. 560 sqq., 590 sqq.). Collections on St Mark from the works of Gregory the Great will be found in *P. L.* lxxix. coll. 1952, 1178.

2 See Bardenhewer, *Patrologie*, p. 313.
VICTOR OF ANTIOCH is otherwise unknown, but his personality is of little importance, since he professes to limit himself to the task of a compiler (συνειδον τὰ κατὰ μέρος καὶ σποράδην εἰς αὐτὸ εἰρημένα παρὰ τῶν διδασκάλων τῆς ἐκκλησίας συναγαγεῖν, καὶ σύντομον ἐρμηνείαν συντάξαι). Burgon (op. cit., p. 275 f.) has shewn that while Chrysostom's homilies on St Matthew supply the backbone of the work, Origen is freely used, and there are at least occasional references to St Basil, Apollinaris, Theodore of Mopsuestia, Titus of Bostra, and Cyril of Alexandria. A suggestion of Schanz¹ that the bulk of the commentary belongs to the school of Antioch is not supported by a solitary reference to Nestorius, which points the other way. Rather it seems to be the work of an industrious compiler who is willing to use all the materials at his disposal. Yet as Burgon points out², Victor is not a catenist in the ordinary sense, for he speaks occasionally in his own person, and rarely quotes his authorities by name. The popularity of his work in the Eastern Church is shewn by the multiplication of copies; it survives in more than fifty codices of the Gospels³. As to the time of its composition Dr Hort writes⁴: "it probably belongs to Cent. v. or vi., but there is no clear evidence to fix the date"; Dean Burgon, less cautiously: "[the] date...may be assigned to the first half of the fifth century —suppose A.D. 425—450." A conjecture which placed it a century later would perhaps be nearer to the truth.

Next in point of age to Victor of Antioch comes our countryman BAEDA [† 735]. Bede's commentaries on St Mark and St Luke were written at the desire of Acca, Bishop of Hexham. A passage from a letter to Acca prefixed to the commentary on St Mark describes Bede's method: "quae in patrum venerabilium exemplis invenimus hinc inde collecta ponere curabimus, sed et nonnulla propria ad imitationem sensus eorum ubi opportunum videbitur interponemus." He complains in the preface to Luke of the difficulties which in a monastic cell beset such

¹ Commentar, p. 53. The passage quoted runs: εἰ δὲ ἄλλος ἐν ἄλλῳ ἐστὶ κατὰ τοὺς λόγους τοῦ Νεστορίου ἐδει εἰπεῖν ἦν σοῦ ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐν φιεδδο-κησα (Cramer, p. 272).
³ Ib. pp. 60, 278 ff.
⁴ Notes, p. 34.
work—"ipse mihi dictator simul notarius et librarius"—but tells us that he has nevertheless contrived to collect materials from all the great Latin fathers, Ambrose, Augustine, Gregory and Jerome. To the commentary of Jerome on St Matthew most of his exposition of Mark appears to be due; but the work is by no means devoid of independent merit, and perhaps its best features are those which it owes to the insight and devotion of Bede himself. Printed in Migne, P. L. xcii.

Under the name of WALAFRID STRABO (†750) we have (1) the Glossa ordinaria, and (2) a few notes on St Mark (Migne, P. L. cxiii., cxiv.).

THEOPHYLACT, Archbishop of Achridia (Ochrida) in Bulgaria (fl. c. A.D. 1077), has expounded St Mark with considerable fulness in his 'Ερμηνεία εἰς τὰ τέσσαρα εὐαγγέλια (Simon, iv., p. 390 ff.). Simon’s judgement ("les commentaires de Théophylacte...sont plutôt des abrégés de S. Chrysostome que de véritables commentaires") is manifestly less applicable to this Gospel than to the others, if Chrysostom left no genuine work on St Mark; certainly Theophylact’s commentary on St Mark is of considerable importance for the exposition of the Gospel, and in the dearth of older expositions invaluable. Printed in Migne, P. G. cxxiii.

EUTHYMIUS ZIGABENUS, a monk of Constantinople (fl. c. A.D. 1115), is also a follower of Chrysostom (prooem. in Mt: μάλα στα μὲν ἀπὸ τῆς ἐξηγήσεως τοῦ ἐν ἀγίωσ πατρός ἦμων Ἰωάννου τοῦ χρυσοστόμου, ἔτι δὲ καὶ ἀπὸ διαφόρων ἄλλων πατέρων συνεισενεγκόντος τινά). But unlike Theophylact he regards St Mark as scarcely deserving of a separate commentary, since ‘the second Gospel is in close agreement with the first, excepting where the first is fuller’ (συμφωνεῖ λιαν τῷ Ματθαίῳ πλὴν ὅταν ἐκεῖνος ἐστὶ πλατύτερος). His notes on Mark are therefore generally mere cross-references to those on Matthew; here and there, however, where Mark differs from Matthew or relates something which is peculiar to himself, useful comments will be found. Printed in Migne, P. G. cxxix.

BRUNO ASTENSIS (†1125) contributes a brief exposition, of which the author writes: "non multum quidem nos laborare
necesse erit quoniam valde pauca ibi dicuntur quae in Matthaeo exposita non sint.” Printed in Migne, P. L. clxv.

RUPERTUS TUITIENSIS (Rupert of Deutz, † 1135): in vol. iv. Evangelistarum commentariorum liber unus (Migne, P. L. clxvii.).


ALBERTUS MAGNUS († 1289): commentarius in Marcum.

DIONYSIUS CARthusIanus († 1417): in iv. Evangelia.


DESIDERIUS ERASMUS († 1536): paraphrasis in N.T.


Among later writers on the four Gospels good work of varying merit and usefulness may be found in the commentaries of Bengel, Elsner, Grotius, Kuinoel, Kypke, and Wetstein. The last century produced many expositions of St Mark, and others have appeared since 1900. It must suffice to specify the following:


ALEXANDER, J. A.: Gospel acc. to St Mark, Princeton, 1858.


WEISS, B.: das Markusevangelium, Berlin, 1872; die vier Evangelien, Leipzig, 1900.

MORISON, JAS.: Commentary on the Gospel acc. to St Mark, London, 1873.


COMMENTARIES.

SCHANZ, P.: Commentar über das Evangelium d. h. Marcus, Freiburg-im-Breisgau, 1881.


The following are a few of the least obvious abbreviations employed in the footnotes:

BDB. Brown Driver and Briggs, Hebrew and English Lexicon of the O.T. (Oxford, 1892—).
Burton. E. de W. Burton, Syntax of the Moods and Tenses in N.T. Greek (Edinburgh, 1894).
Dalman, Gr. G. Dalman, Grammatik d. Jüdisch-Palästinischen Aramäisch (Leipzig, 1894).

D.C.A. Smith and Cheetham, Dictionary of Christian Antiquities.
D.C.B. Smith and Wace, Dictionary of Christian Biography and Doctrines.
Deissmann. G. A. Deissmann, Bible Studies. Translated by A. Grieve (Edinburgh, 1901).
Delitzsch. N.T. in Hebrew (Leipzig, 1892).
Euth. Euthymius Zigabenus.

Exp. The Expositor.
Exp. T. The Expository Times.

Field, Notes. F. Field, Notes on the translation of the N.T. = Otium Norvicense iii., edited by A. M. Knight (Cambridge, 1899).


SH. Sanday and Headlam, Commentary on the Epistle to the Romans (Edinburgh, 1895).

Thpht. Theophylact.

Vg. The Latin Vulgate.


WH. Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH. 2, second edition (1896).


WSchm. Winer-Schmiedel, Grammatik d. NTlichen Sprachidioms (Göttingen, 1894—).

In substance and style and treatment the Gospel of St Mark is essentially a transcript from life. The course and issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality, totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New, would be sufficient to refute a theory subversive of all faith in history. The details which were originally addressed to the vigorous intelligence of Roman hearers are still pregnant with instruction for us. The teaching which met their wants in the first age finds a corresponding field for its action now....The picture of the sovereign power of Christ battling with evil among men swayed to and fro by tumultuous passions is still needful, though we may turn to St Matthew and St John for the ancient types or deeper mysteries of Christianity or find in St Luke its inmost connexion with the unchanging heart of man.—Bishop Westcott.
KATA MARKON

ΔΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ §[υἱοῦ θεοῦ]. I § r

κατὰ Μαρκόν ΚΒΕ] πρε εὐαγγελιόν ΑΔΕΗΚΛΜΥΓΔΙΣΨ minpl το κ. Μ. (αγιον) εὐαγγελιόν minsum
I. 1 ἀρχὴν τοῦ εὐ.] εὐαγγελιόν sythier [υἱοῦ θεοῦ Ν*BDL] υἱοῦ τοῦ θεοῦ ΑΕΦΗΚΜΣΥ VΙΔΙΣΨ minpl latt sythier hol(mg) arm me go aeth Ir2 Orpl Amb Hier1 Aug (om Ν* 28 [Πτολ. tantum 28*] 255 sythier Ιr1 Or4 Bas Hier2)

I. 1. SUPERSCRIPTION.
I. ἀρχὴν τοῦ εὐαγγελίου Ἰ. Χ.] Possibly an early heading which arose from the fusion of an original title εὐαγγέλιον ἵνα with the note ἀρχή that marked the beginning of a new book (Nestle, Exp., Dec. 1894; Intr. pp. 163, 261; see on the other hand Zahn, Einl. ii. p. 220 ff., 235). Yet the sentence is intelligible if regarded as a title prefixed to the book by the writer or editor; for a similar opening comp. Hosea i. 1 (LXX.), Δρχὴ λόγου Κυρίου ἐν Ὄσιε; see also Prov. i. 1, Eccl. i. 1, Cant. i. 1, &c. Or it may have been intended to refer to the immediate sequel. Irenaeus connects it with σ. 2: ἀπὸ τοῦ προφητικοῦ πνεύματος...τὴν ἀρχὴν ἑποίησαν λέγειν 'Ἀρχὴ...ὡς γέγραπται, κτλ.; and so Origen (in Jo. t. vi. 24). Others with more probability find the ἀρχη in the events described in σ. 4 ff., e.g. Basil c. Εὐα. ii. 15, ὁ δὲ Μάρκος ἀρχὴν τοῦ εὐαγγελίου τοῦ Ἰωάννου πεποίηκε κήρυγμα: Victor, Ἰωάννην οὖν τελευταίον τῶν προφητῶν ἀρχὴν εἶναι τοῦ εὐαγγελίου φησίν. The starting-point varies with the position of the writer; Mt. sees it in the ancestry and birth of the Messiah, Le., in the birth of the Baptist; Jo. (but see Jo. xv. 26) looks back to the ἀρχὴ in which the Word was with God; St Paul, using the word 'Gospel' in a wider sense, sees a fresh beginning in the foundation of each of the churches (Phil. iv. 15). That Mc. begins his Gospel with the ministration of the Baptist is one indication amongst many that he preserves the earliest form of the evangelical tradition, in which the record of the Birth and Childhood did not find a place.

Εὐαγγελίον (in class. Greek usually pl., εὐαγγέλια) from Homer downwards is the reward accorded to a bearer of good tidings, but in later writers (e.g. Lucian, Plutarch) the good news itself. The LXX. use it only in 2 Regn. iv. 10, and in the class. sense, for in 2 Regn. xviii. 22, 25 we should probably read εὐαγγελία (cf. σ. 20). In the N.T. the later sense alone occurs, but with some latitude of application; see σ. 15n. Ed. 'I. X. is 'the good tidings concerning J. C.' (gen. of the obj.), as revealed in His life, death, and resurrection. The phrase is unique in the Gospels, which elsewhere have τὸ εὐ. τοῦ θεοῦ (i. 14), τὸ εὐ. τῆς βασιλείας.
§ 2 ²Kaβως γέγραπται ἐν τῷ Ἰσαάκ τῷ προφήτῃ

Τὸδὲ ἀποστέλλω τὸν ἀγγέλον μου §πρὸ προσώπου

2 καθὼς ΝΒΚΔΙΒ* 1 33 209 604 2ον almas Or al οι ADEFHMPSUVGΣΤ
Ir Or al | ἐν τῷ Ἰσαάκ τῷ προφήτῃ ΝΒ(Δ)ΙΔ (1 22 al) 33 604 1οτι al nom latt
syrr bech (mg) hier arm eodd me I 4 Or 4 al | ἐν τοῖς προφήταις AΕΦΚΜΡΣΤΙΣΦ
syrr bech (tt) arm oth aeth L 2 in | om διοῦ...τὸν ὁδ. σου Bas Epiph Victorin | διοῦ]+εγω
ΝΑΛΡΓΙΔΙΣF min fere omm vg ed syrr arm go aeth Or 4 (om BD 28 latt in lnt) | ἀποστέλλω
S al mas me

or simply τὸν εἰ. (i. 15). If the heading was added early in the second century we might understand by εἰ. here a record of the Lord’s life and words: for the earliest exx. of this use of the word see Ign. Philad. 5, 8, Did. App. 8, 11, 15, Justin ap. i. 66; and cf. Zahn, Gesch. des N. T. Kanons, i. p. 162.

νιὰν θεῶν] The evidence for the omission of these words is weighty, but meagre. WH. (Notes, p. 23) relegate them to the margin as a secondary reading, but hold that “neither reading can be safely rejected.” Possibly the heading existed almost from the first in two forms, with and without νι. θ. The phrase νιὸς θεῶν or ὁ νι. θ. occurs in Mc. iii. 11, v. 7, xv. 39; cf. i. 11, ix. 7, xii. 6, xiii. 32, xiv. 61.

2—8. THE PREPARATORY MINISTRY OF JOHN THE BAPTIST (Mt. iii. 1—12, Lc. iii. 1—6, 15—17; cf. Jo. i. 6—31).

2. καθὼς γέγραπται] A lxx. formula = Β€Β€ (4 Regn. xiv. 6, xxiii. 14, 2 Paral. xxiii. 18, xxv. 4, xxxii. 32, xxxv. 12, Tob. i. 6). Mc. employs it again in ix. 13, xiv. 21, and it occurs in Lc. ev., act., and frequently in St Paul; Jo. (vi. 31, xii. 14) seems to prefer καθὼς ἐστὶν γεγραμένον. The perf. gives the sense of perpetuity; the ‘litera scripta’ abides. See WM., p. 339.

The apodosis to καθὼς κτλ. is wanting, unless we find it in v. 4. For a similar omission see the opening clause of i Tim. (i. 3, 4). For other possible constructions cf. Nestle, Intr. p. 261.

ἐν τῷ Ἰσαάκ τῷ προφήτῃ] The quotations are from Mal. iii. 1, Is. xi. 3.

In the parallels Mt. iii. 3, Lc. iii. 1—6 (cf. Jo. i. 23) Malachi is not quoted, but his words are used by the two Synoptists in another connexion (Mt. xi. 10, Lc. vii. 27). Origen (in Jo. t. vi. 24) remarks that Mc. is here δύο προφητείας ἐν διαφόροις εἰρημένας τόπους ὑπὸ δύο προφητῶν εἰς ἐν συνάγων. That he quotes the two under one name did not escape the notice of Porphyry (Hier. tr. in Mc.); Jerome (on Mt.) answers: “nomen Isiaae putamus adidit scriptorum vitio...aut certe de diversis testimoniiis scripturarum unum corpus effectum.” The latter solution is not improbable. Mc. (or his source) may have depended upon a collection of excerpts in which Mal. iii. 1 stood immediately before Is. xi. 3; possibly on a leaf-headed Ἰσααίας. A similar confusion occurs in Iren. iii. 20. 4, where quotations from Micah (vii. 19) and Amos i. 2 are preceded by the formula Ἀμος προφητα αἰτ. On the use of such collections see Hatch, Essays, p. 203 ff.; SH., Romans, pp. 264, 282. The reading is hotly contested in Burgon-Miller, Causes of Corruption, p. 111 f.

ἴδου...τὴν ὁδὸν σου] LXX. ἰδοὺ ἐξαποστελλὼν τὸν ἀγγέλον μου, καὶ ἐπὶ τῇ ἐφήτει τοῦ πρὸ προσώπου σου. Both Mt. (xi. 10) and Lc. (vii. 27) read with Mc. κατασκεύασε καὶ σου, and transpose πρὸ προσώπου σου, but both add ὑποστῆθην σου after ὁδὸν σου. The lxx. ἐπιβλέψεται presupposes the vocalisation ἼΠ, whereas κατασκεύασε represents πξ (Resch, Paralleltexte zu Lucas, p. 114); Symm. (ἀποσκεύασε) and Theod. (ἐτομάσει) agree with the
Gospels. For σου the Heb. supplies no justification: it is perhaps due to the compiler of the excerpts (see last note), who has blended Mal. l.c. with Exod. xxiii. 20.

3. φωνὴ τρίβων αὐτοῦ] So the lxx. exactly, except that for the last word, following the Heb., they give τοῦ θεοῦ ἡμῶν—a reading which has found its way into some Western texts of Mt. (see vv. ii.). Origen (in Jo. l.c.), Jerome (in Mal. iii.), and Victor notice this remarkable divergence of the Synoptists from the lxx. The passage is quoted also by Jo. (i. 23), but he stops at Κυρίου.

Tregelles connects ἐν τῇ ἐρημῷ with έτούμασα, following the M. T.; but the absence in the Greek of any parallelism corresponding to ἐτούμασα, justifies the ordinary punctuation which is common to the Gospels and the lxx., and it is supported by Jewish interpretation (Delitzsch ad l.).

4. ἐγένετο Ἰωάνης κτλ.] ‘There arose John the Baptist in the wilderness, preaching’ &c. For this use of ἐγένετο cf. 2 Pet. ii. 1, i Jo. ii. 18; and especially Jo. i. 6, where it begins a sentence with equal abruptness. On the forms Ἰωάνης, Ἰωάννης see WH., Notes, p. 166; Winer-Schmiedel, p. 57; Blass, p. 11. Mt. (iii. 1) has παραγινέσα, Lc.(iii. 3) ἠλθεν. ‘Ὁ βαπτίζων is nearly = ὁ βαπτιστής, as in vi. 14, 24 (cf. 25); on this use of the participle see Lightfoot on Gal. i. 23. If with all the uncials except B and with the versions we read καὶ κηρύσσων, the descriptive clause will run on to the end of the verse (‘John the Baptistizer and preacher,’ &c.).

ἐν τῇ ἐρημῷ] Mt. connects this with κηρύσσων and adds τῆς ἱουδαίας. According to Lc. (i. 80, iii. 3) the Baptist was ἐν ταῖς ἐρήμοις till his call came, and then went to the Jordan; Mt. and Mc., writing in view of Isa. xi. 3, draw no distinction between the ἐρήμος and the Jordan valley. The wilderness of Judah or Judaea (Ἰθυρίαν, lxx. (Α), τῆς ἐρήμου ἱουδ., Jud. i. 16) has been described as a region “piled up from the beach of the Dead Sea to the very edge of the central plateau” (G. A. Smith, Hist. Geogr. p. 263), and, from an opposite point of view, as “the barren steeps in which the mountains break down to the Dead Sea” (Moore, Judges, p. 32); Engedi seems to have been the most southerly town of this district (Moore, l.c., referring to Josh. xv. 61 f.). It was in the wilderness of Engedi that David had sought a retreat (i Sam. xxiv. 1), and the same neighbourhood would naturally have offered itself to John, whose childhood had been spent in the hill country of Judaea (Lc. i. 39).

κηρύσσων βαπτισμάτων ἀμαρτίων] The vox clamantis (Isa. l.c., cf. Jo. i. 23)
5 eis ἀφεσιν ἁμαρτιῶν. ἐκεῖ οἱ ἱουδαίοι χάρα καὶ οἱ ἱεροσολυμικοί πάντες; καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ ἱορδάνῃ ποταμῷ.

was the cry of a herald (N. is rendered indifferently by βοᾷν and κηρύσσεως, cf. Dan. iii. 4, lxx. and Theodotion), proclaiming a religious rite which was to be at once the expression and the pledge of repentance (meta-νωίας, gen. of inner reference, W.M., p. 235), and had remission of sins for its purpose and end (eis ἀφ., W.M., p. 495). The baptism of John was strictly speaking eis μετάνοιαν (Mt. iii. 11, Acts xix. 3; cf. Wünsche, neue Beiträge, p. 385); it was eis ἀφεσιν only inasmuch as it prepared for the ἐν β. eis ἀφεσιν ἁμαρτιῶν of the Christian Creed. Ambr. in Le. ii.: "alium fuit baptismata paenitentiae, alid gratiae est"; Victor: προδοσιῶν παραγόγων καὶ προστομάζων, οὐ τὴν δωρεὰν χαρι-ζομένοι... ἀλλὰ προπαρακαλεῖσθαι τὰς ψυχὰς. Ἀφεσις belongs properly to the Messianic Kingdom (Mc. ii. 5 ff.), in which it is associated with the Baptism of the Spirit (Acts ii. 38). The Law itself offered forgiveness of external offences through external rites; the new order, anticipated in the Psalms and Prophets and beginning with John, proclaimed a full forgiveness citra sacrificia levitica (Bengel).

On the form βαπτίσμα see Mc. vii. 4, note, and Lightfoot on Col. ii. 12: neither βαπτίσμα nor βαπτισμός is known to the lxx., and the verb is used of a religious purification only in Sir. xxxi. (xxxiv.) 30. Μετάνοια is nearly restricted to the non-canonical books (Prov. Sap. Sir.); ἀφεσις, though frequent, occurs nowhere in the Greek O.T. in the sense of forgiveness, although the ἐναυτὸς ἀφέσεως (Lev. xxv. 10) is the archetype of an era of spiritual remission (Le. iv. 21). In the N.T. both words are used with some reserve (ἀφεσις, ἡ μετάνοια) except perhaps by Le. (ἀφ., metall.).

5. ἐκεῖ οἱ οἱ οἱ οἱ οἱ οἱ οἱ ἱουδαίοι χαρά καὶ οἱ ἱεροσολυμικοί πάντες] Judaea is personified, as in Gen. xii. 57 πᾶσαν αὐτῷ χάρα ἤδειον. So Mt.; Le. (iii. 7) prefers to speak of ἐκπορευόμεναν ὀχλον. With ἦν ἵππος (Vg. Judaeae regio) cf. the similar phrases in Le. iii. 1, Acts xvi. 6, xviii. 23; ἥ οὐδαία γῆ occurs in Jo. iii. 22, ἥ χάρα τῶν οὐδαίων in Acts x. 39, ἥ χ. τῆς οὐδαιας in Acts xxvi. 20. More usually we have simply ἥ οὐδαία (e.g. Mc. iii. 7, x. 1, xiii. 14). For the limits of Judaea see Joseph. B. J. iii. 3. 5, and comp. Neubauer, geogr. du Talmud, p. 59 ff., G. A. Smith, Hist. Geogr., c. xiii. Mt. adds καὶ πᾶσα ἡ περικόρου τοῦ ἱορδάνου, i.e. the Jordan valley (cf. Gen. xiii. 10); some came from Galilee, as Simon, Andrew, and John (Jo. i. 35 ff.), and Jesus Himself. Of ἱεροσολυμικοῖς (on the breathing see WH., p. 313, and on the termination in -εῖτα, WH., Notes, p. 154 for the form comp. 4 Mac. xviii. 5, Jo. vii. 25, Joseph. ant. xii. 5. 3; distinguished from ἤ ἵππος as a conspicuous portion of the whole, cf. Isa. i. 1, ii. 1, iii. 1—not only the district in general, but the capital itself, poured out its contribution of visitors. Πᾶσα, πάντες, like the Heb. ἢ, are used with some looseness; cf. Mc. ii. 3 πᾶσα ἱεροσόλυμα. The movement was practically universal. The long-cherished desire for a revival of prophecy (1 Mac. iv. 46, xiv. 41, cf. Mt. xi. 9, 32) seemed to have been realised; hence this exodus to the Jordan. ἐβαπτίζοντο] Both the exodus and
the baptisms were continuous; comp. Jos. iii. 23, and contrast the aorists in Acts ii. 41, I Cor. i. 13f., x. 2, xii. 13. 'Ὑπ' αὐτόν determines the voice of ὕππατρ', they received baptism at the hands of John' (cf. v. 9); the middle is also used, as in 4 Regn. v. 14, Judith xii. 7, Acts xxii. 16, I Cor. x. 2. For Josephus's account of the baptism of John see ant. xviii. 5. 2, and on the question of its relation to proselyte-baptism, cf. Schürer ii. ii. 319 ff. 'Ἐν τῷ ἱερῷ ποταμῷ (cf. eis tôn ἱερόν, v. 9, note): so Mt.; "im Jordanstrome" (Schanz). 'Ἡ ποταμός is regarded as a single term, needing but one article (synthetical apposition, cf. WM., p. 72 f.).

εἴσομολ. τὰς ὀμ. αὐτῶν] Evidence of metánoia. 'Εξομολογεῖσθαi in Biblical Greek is usually to give glory to God (= ἔξωρίζοντας), a phrase especially common in the Psalms; see also Mt. xi. 25, Rom. xiv. 11. The rarer εἴσομολ. ἀμαρτίας occurs in Dan. ix. 20 (LXX.), where Th. has εἴσογείοντες, the usual equivalent in the LXX. of the Hituph. of ἱλέριν. 'Εξογείοντες does not occur in the N. T., but εἴσομολ. τὰς ἀμαρτίας is used in James v. 16 as well as by Mt., Mc. in this place; see also Barnabas (19), Clement of Rome (1 Cor. 51), Ps. Clement (2 Cor. 8), Tert. pat. 15, paen. 10, 12.

6. ἤπειροντες κτλ.] Elijah had worn a sheepskin mantle (μηλωτήν, 3 Regn. xix. 19; cf. Heb. xi. 37, Clem. R. i Cor. 17) and a leathern girdle (4 Regn. i. 8 ζώνην δερματίνην περιεξομενον τὴν ὀσφύν αὐτοῦ); and a similar costume had become the traditional dress of the prophet (Zech. xiii. 4 εἵνευσονται δέρπων τρίχην; cf. Mt. vii. 15). Δέρπων has been transferred from Zech. 6. into some representatives of the 'Western' text of Mc.; see vv. II. But John's ἐνδυμα ἀπὸ τρίχων καμηλοῦ (Just. dial. 88) was probably not a camel's skin, but an ordinary garment of sackcloth (σάκκος τρίχων, Apoc. vi. 12) woven from the rough hair of the animal; J. Lightfoot ad loc. points out that the Talmud speaks of such a garment (בובר כמרלת). Cf. Victor: σαφειστερὸν ὁ Ματθαῖος φησιν ὃς τὸ ἐνδυμα αὐτοῦ ἦν ἀπὸ τρίχων καμηλοῦ. Euth.: τρίχας ὀχί οἰκατεγγυτῶς ἄλλα ψφισμαμένας, and see Joseph. ant. xvi. 4, B. J. i. 17. Hieron. op. imp.: "non de lana cameli habuit vestimentum... sed de asperioribus setis." The crowd did not go out to see ἄνθρωπον ἐν μαλακοῖς ἡμιφεισμένοι (Mt. xi. 8), but one who inherited the poverty as well as the power of Elijah. Jerome claims the Baptist as the head of the monastic order: "monachorum princeps Johannes Baptista est." With the constr. ἐνδεκτικάς τρίχας cf. Apoc. i. 13, xix. 14.

καὶ ἐσθῶν] Mt. ἢ δὲ τροφῆ ἢν αὐτοῦ. It was "wilderness food" (Gould). Certain locusts were accounted 'clean': Lev. xi. 22, 23, ταῦτα φόγον οὕτω ἀπὸ τῶν ἐρπτευόν...τὴν ἄκαρο (Ἰηρότ) καὶ ῥα βουμα αὐτή. "The Gemarists feign that there are 800 kinds...of such as are clean" (J. Lightfoot ad loc.): Hieron. adv. Joen. ii. 6, "apud orientales...locustis venisi moris est." It was perhaps in ignorance of this fact, perhaps from encratite tendencies, that some ancient commentators understood by ἀκρίς in this place a
kind of vegetable food (cf. Euth.); see J. R. Harris, Fragments of Ephrem, p. 17 f. As to the wild honey of Palestine (ἄργιον, Vg. silicestre, Wycliffe, “hony of the wode”), cf. 4 Regn. iv. 39, Ps. lxxix. (lxxx.) 14, and see Exod. iii. 8, Deut. xxxii. 13, Judg. xiv. 8, 1 Sam. xiv. 25; also Joseph. B. J. iv. 8. 3, where it is named among the products of the plain of Jericho. The Sinaite (Mt.) and Jerusalem Syriac versions render μέλι ἄργιον ‘mountain honey’ (cf. Lc. xii. 28 in Syr.sin.ca.); the Ebionite Gospel had the curious gloss (from Exod. xvi. 31, Num. xi. 8) ού ἡ γεύσις ἤν τοῦ μάνα ὡς ἐγκρις ἐν ἑλαίῳ: cf. Resch, Paralleltexte zu Mt. u. Mc., p. 56. The name μέλι ἄργιον (mel silvestre) was also given by the ancients to a vegetable product: Diod. Sic. xix. 94, φιότα...ἀπὸ τῶν διάθρων καὶ μέλι πολὺ τὸ καλοῦμενον ἄργιον: Plin. H. N. xix. 8, ‘est autem mel in arundinibus collectum.’ But it is unnecessary in the present case to go beyond the natural meaning.

"Εσθεν = ἐσθεν, a Homeric form which "occurs Mc.1 and probably Mc.1, Lc.4, mostly in the participle" (WH. Notes, p. 152 f., cf. WSchm., p. 127, Blass, p. 54). In the lxx. the shorter form of the participle is frequent in cod. B.

7. καὶ ἐκήρυσσεν λέγων "Ἐρχεται ὁ ἵσχυρότερός μου ὁ ὑπόδηματος αὐτοῦ."

A second stage in the Baptist’s preaching—the heralding of the Christ. Lc. (iii. 15) mentions that he was led to it by the growing belief in his own Messiahship. ‘Ο ἵσχυρότερος μου: cf. Lc. xi. 22. Mt. inverts the sentence (ο δὲ ὁ μου ἐρ. ἵσχυρότερος...); comp. Jo. i. 15, where the ground of the superiority is found in the preexistence of Messiah (ὅτι πρῶτος ὁ μου ἤ): O... αὐτοῦ: see WM., p. 184 f.

κύψας λύσαι τὸν ἵμαντα κτλ.] Κύψας is a touch peculiar to Mc. and expounded by D and some other Western authorities. For λύσαι...ὑπόδ. αὐτοῦ (Mc. Lc.) Mt. substitutes τα ὑπόδηματα βαστάσας, cf. Victor, and Origen (in Jo. t. vi. 34), who suggests, ἀκολουθῶν γε μηθελὸς σφαλλομένων τῶν εἰσεγερθέντων...ἀμφότερα κατὰ διαφόρους καιροὺς ἐρημεῖν τῶν βασταστίν: similarly Aug. de cons. ii. 30. Both were servile acts connected with the use of the bath, and possibly suggested by the baptismal rite (Bengel: "ad baptismum...calli exuebantur"): see Ps. lx. 10, and Lc. xv. 22, where the slaves offer ὑπόδημα. Plautus trin. i. 1 speaks of slaves known as sandaliferae: and cf. Lucian Herod. 5, ὃ δὲ τις μάλα δολικός ἀφαίρει τὸ σανδάλιον. For ἰδία (corrugia) see Isa. v. 27 (lxx.) οὐδὲ μὴ ῥαγάσωι οἱ ῥαμάτες τῶν ὑποδημάτων αὐτῶν. Victor: ῥυθνόν τόν σφαιρωτήρα (Gen. xiv. 23) τῶν ὑποδημάτων. Euth.: τόν ἐκ λοιρὸν δεσμόν. For λύσαι in this connexion see Exod. iii. 5 (lxx.) and Polyc. Mart. ἐσπεράτε.
8 εγώ ἐβάπτισα ὡμᾶς ὑδατί, αὐτὸς δὲ βαπτίσει ὡμᾶς 8
πνεύματι ἄγιῳ.

9 Καὶ ἐγένετο ἐν ἑκείναις ταῖς ἡμέραις ἦλθεν 9
Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιειλαίας καὶ ἐβαπτίσθη

8 εὐγενεία τῆς ἁγίας τόσοις ἡμέρας ἦλθεν 9
Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιειλαίας καὶ ἐβαπτίσθη

καὶ ὑπολύεις εὐαγγ. μὴ πρότερον τοῦτο ποιῶν. Οὐ...αὐτὸ, cf. vii. 25, and see WM., p. 184 f.

8. ἐβάπτισα] Mt., Lc., βαπτίζω. The aor. represents John's course as already fulfilled in view of the coming of Messiah: cf. the epistolary ἐγραφα σcripsi, and ἐπέγραψα misi (WM., p. 347). Ὁδάτι...πνεύματι 'with water,' 'with the Spirit,' dat. of manner or instrument (WM., p. 271): ἐν ὑδατί, ἐν πν. are used (Mt. Lc. Jo. i. 33, 34, Acts i. 5) in reference to the spheres, material and spiritual, in which the action is performed (WM., p. 483 ff.). For the correlation of ὑδατι and πνεύμα see also Jo. iii. 5, iv. 14, vii. 38, 39, Acts i. 5, Tit. iii. 5. Mt., Lc. add καὶ πνεύμα. The effusion of the Spirit was a well-known characteristic of the Messianic age (see Isa. xlv. 3, Ezek. xxxvi. 25—27, Joel ii. 28), but the phrase βαπτισθην πνευματι is new, though Joel (Lxx.) has ἔκχεω and Ezek. ῥαβῶ. Πν. ἄγιον is the Holy Spirit in operation; contrast τὸ πν. (i. 10, 12), τὸ πν. τὸ ἅγ. (iii. 29), the Holy Spirit regarded as a Divine Power.

9—11. THE BAPTISM (Mt. iii. 13—
17, Lc. iii. 21—22; cf. Jo. i. 32—34).

9. καὶ ἐγένετο...[ἡλθεν] Λ Ἱερα
σισμος, „…”; also καὶ ἐγ. (or ἐγ. ἃ...καὶ: both constructions occur in the Lxx., e.g. Gen. iv. 3, 8, and the N. T., but Mc. has only the first. For καὶ ἐγένετο followed by the inf. see Mc. ii. 23, and on the whole subject consult WM., p. 760 n., Burton, § 357 f. Ἐν ἑκείναις ταῖς ἡμέραις, another Hebra
ism—[ἡλθεν]. Cf. Exod. ii. 11, Jud. xviii. i., &c., and in the N. T. Mt. iii. 1, Mc. viii. 11, xiii. 17, 24, Lc. ii. 14, iv. 2, Acts ii. 18, vii. 41, &c.; ἐν ἑκείνῃ τῇ ἡμέρᾳ occurs in nearly the same sense Lc. xvii. 31, Jo. xvi. 23, 26. As a note of time the phrase is somewhat indefinite, but like τὸ ἔτε (Mt. iii. 13) it brings the narrative which follows into general connexion with the preceding context. Here e.g. it connects the arrival of Jesus at the Jordan with the stage in the Baptist's ministry described in 7, 8. Euth.: ἡμέρας δὲ νῦν φησιν ἐν αἷς ἐκήρυσε...ἀ"Ιωάννης.

ἀπὸ Ναζαρὲτ τῆς Γαλιειλαίας] Mt., ἀπὸ τῆς Γ.; the exact locality had been mentioned by him in ii. 23. Mc.'s ἄρχη does not carry him behind the Lord's residence at Nazareth; to the first generation Jesus was ἀπὸ Ν. (Jo. i. 46, Acts x. 37), or Ῠ Ἀραβιὸν (Mc. i. 24, xiv. 67, xvi. 6) or Ναζαρίδοις (Lc. 1 Jo. Acts)—on the two forms see Dalman Gr. d. Aram. p. 141 n. Ναζαρέτ (-ρέτ, -άρέτ, -άρη are also found, but not in Mc., see WH., Notes, p. 160) is unknown to the O. T. and to Josephus; and its insignificance seems to be implied by the explanatory notes which accompany the first mention of the place in Mt. ii. 23, Lc. ii. 39, and here: perhaps also by the question of Jo. i. 46. The onomastica revel in etymologies, e.g. "N. flos aut virgultum eius vel munditiae aut separata vel custodita;" the first was based on a
8 THE GOSPEL ACCORDING TO ST MARK. [I. 9

10 eis tov 'Iordānν υπo 'Iwāνou. ἵκαι εὐθὺς ἀναβαίνων ἐκ τοῦ υδατος εἰδὲν σχείςμενος τοὺς οὐράνους καὶ τὸ

9 eis τ. Ior. υπo Ιωαν. NBDL 33 al] ὑπo Ιωαν. eis τ. Ior. APΤΑΠΣΦ aliner f syr[hi]er arm go aeth | Ior.] + ποταμον syr[hi]er το εὖθεος ΑΡΠΙ om D a b t | ek NBDLΔ
33 al go] απo ΑΡΤΑΠΣΦ aliner | σχείςμενους] πνημενους D latt (apertos, aperiri) syr[hi]er | το πνευμα|] + του θεου arm

supposed reference to the ἄην in Isa. xi. 1. Delitzsch (Z.f. d. l. Th., 1876) proposed to connect the name with ἄη, ἄητος (Dalman, p. 119, prefers ἄητος, ἄητος, ἄητος), a watch-tower, in reference to its position on the flank of a hill commanding a wide prospect. On the situation see G. A. Smith's H. G., p. 432 f. and Merrill, Galilee, p. 122. Τάς Γαλαηλίαις (Mt. xxi. 11, Le. i. 26) is the topographical gen., cf. W.M., p. 234. "Ἡ γῆ

νὰ Γαλαηλία, or simply η Γ., occurs in the LXX as far back as Jōs. xx. 7, xxi. 32; cf. 3 Regn. ix. 11, 4 Regn. xvi.

29, 1 Par. vi. 76 (61), Isa. ix. 1 (viii. 23), and answers to ἄης, ἄης, a roll, or ring, hence a circuit of country: see G. A. Smith, H. G., p. 413 ff., cf. Joseph. B. J. iii. 3.1. From Nazareth the journey to the place of the Baptism would lie along the Esdraelon as far as Bethshan, and then down the valley of the Jordan. On the locality of the Baptism see G. A. Smith, H. G., p. 496.

καὶ ἐβαπτισθη...ὑπὸ τ. Ι.] Mt. adds that the journey was taken for this purpose (τοῦ βαπτισθηνα). Εἰς τὸν 'Ior'dāν (W.M., p. 517 f.) = ἐν τῷ 'Ior'dāν (i. 5), but with the added thought of the immersion, which gives vividness to the scene. In every other instance βαπτιζεν εἰς is followed by the acc. of the purpose (εἰς μετάνοιαν, εἰς ἄφεσιν) or of the object to which the baptized are united (εἰς Χριστὸν Ἰησοῦν, εἰς τὸν Μωυσῆν, εἰς τῶν βάπτων). Ὑπὸ 'Iωανου (cf. i. 5, note), as the rest—μετὰ τῶν δούλων ὁ δεσπότης (Euth. Zig.).

10. καὶ εὐθὺς κτλ.] Εὐθὺς (Wy-

cline, apono) is characteristic of Mc. —"ein Lieblingswort des Marcus," Schanz—occurring Mc.11 Mt.19 Le.7; Mt. shews a similar partiality for τοτε. In the LXX. (Gen. xv. 4, xxxviii. 29) καὶ εὐθὺς = ἀπὸ τοῦ λείου, a phrase which, though common in the other Gospels, is not used by Mc. Of the forms εὐθὺς, εὐθεὸς the first only occurs in Mc.; the second predominates in the rest of the N. T. (καὶ αναβαινων ἐκ τοῦ θατος] Out of the river into which He had descended: cf. Jōs. iv. 18, εἰς ζηθησαν οἱ λείεις...ἐκ τοῦ 'Ιορδάνου, Jer. xxix. 20 (xlix. 19), ὀπτερπ λέων ἀναβαίνει μὲν τοῦ τοῦ 'Ιορδάνου. Mt.'s ἀπὸ τοῦ θατος is less graphic, giving merely the point of departure: cf. Acts xxv. 1, Apoc. vii. 2. Le. adds προσευχόμενος, cf. Mc. i. 25, vi. 46, Le. ix. 28.

εἰδεν σχείςμενος τοὺς οὐρανοὺς] The subject is ἦθος (σ. 9). Some interpreters, influenced by Jo. i. 32 ff., have regarded αναβαίνων as a nom. pendens, and understood ο ἰανάν after εἰδεν: cf. Tindale, "John saw heavens open" (so even in Mt.). It was permitted to the Baptist to share the vision as a witness (Jo. l.c. ἐφάρκα καὶ μεμαρτύρηκα), but the vision was primarily for the Christ.

σχείςμενος] Vg. apertos, with the 'Western' text, from Mt. (ἐνεφάπτασαν οἱ οὐρανοί, cf. Lc.); in the true text of Mc. both the word and the tense are more graphic— He saw the heaven in the act of being riven asunder.' Bengel: "dicitur de eo quod anteae non fuerat apertum." Σχείςεων is used of a garment (Isa. xxxvi. 22, Jo. xix. 24), a veil (Lc. xxiii. 45), a net (Jo. xxi. 11), rocks (Zech. xiv. 4, Isa.
πνεῦμα ὃς περιστεράν καταβαίνον εἰς αὐτόν. ἂν καὶ ἢ

to ως οὕτω ΜΡΣΦ al | καταβαίνων] καὶ μενον ΝΔ购房者视うις 33 262 al b ff t vg me
aeth | eis BD 13 69 al[ manuscripts a g] et ΝΑΠΓΔΠΠΦ a] al[περ

xlviii. 21, Mt. xxvii. 51), and wood (Gen. xxii. 3): scindere caelum occurs in Silius Italicus i. 535 f. Ἀνοίγεται is the usual word in this connexion (Gen. vii. 11, Ps. lxvii. (lxviii.) 23, Isa. xxiv. 18, lxiv. 1, Acts vii. 56, Apost. iv. 1, xix. 11): cf. esp. Ezek. i. 1, ἡμιοίησαν οἱ οὐρανοὶ καὶ εἶδον ἀράσεις θεοῦ. Orig. in Jo. Φαγμ. (Brooke, ii. 238), ἀνοίγει δὲ ἡ σχῖνος οὐρανῶν αἰσθητικῶς οὐκ ἐστὶν ἑδιν, ὅπως οὖν τοὺς ταχυτέρων σωμάτων. Jerome in Matt. Lc. "aperiun tur autem caeli non reseratione elementorum, sed spiritualibus oculis." This vision of the rending heavens seems to have symbolised the outcome of Christ's mission: cf. Jo. i. 51.

καὶ τὸ πνεῦμα Mt. πνεῦμα θεοῦ (cf. Gen. i. 2), Lc. τὸ πν. τὸ ἄγιον. The art. either looks back to i. 8, 'the (Holy) Spirit already mentioned,' or more probably indicates the Person of the Spirit, as in Jo. i. 32, 33, Acts x. 19, xi. 12, &c.

ὡς περιστεράν] Mt. ὡστε π. Lc. σωματικῶς εἰδε ὡς π. Jerome: "non veritas sed similitudine monstratur." The Ebionite Gospel paraphrased: ἐν εἰδει περιστεράς κατελθούσῃ καὶ ἐσταλθεύσῃ εἰς αὐτόν. Cf. Justin dial. 88, ὡς περιστεράν τὸ ἄγιον πνεῦμα ἐπιστῆσιν εἰ αὐτῶν ἐγραφαν οἱ ἀπόστολοι, and see other references in Resch, Paralleltexte zu Luc., p. 15 f. The vision corresponds to that of Gen. i. 2, where Πηγὴ suggests the motion of a bird; cf. Chagigah (ed. Streane) 15.A. The dove is a familiar image in Hebr. poetry; see esp. Ps. lxviii. 13 (Cheyne), Cant. ii. 12; F. C. Conybeare (Exp. iv. ix. 436) produces illustrations from Philo, e.g. quis rer. div. her. 25, ἡ θεία σοφία...συμβολικός...τρυγόν καλείται: ib. 48, περιστερα μὲν ὁ ἡμιτερος νοῦς...εἰκάζεται, τῷ δὲ τούτου παραδείγματι (i.e. the Divine λόγος) ὁ τρυγόν. In the Proter., c. 9, Joseph is said to have been marked by a like phenomenon: ἵδον περιστερά...ἐξῆλθεν ἐπὶ τὴν κεφαλήν ἱσισθή. On the significance of the symbol, cf. Mt. x. 16, Tert. bapt. 8, and the Greek commentators ad l., e.g. Victor: ἐν εἰδει περιστεράς...τὸ πνεῦμα ἔρχεται τὸν ἔλεον τοῦ θεοῦ καταγελαύνει τῇ οἰκουνή, ἀμα καὶ δηλοῦν ὅτι τῶν πνευματικῶν ἀπόφημων εἶναι χρή καὶ πράγμαν, ἀπλοῦν τε καὶ ἄδολον.

καταβαίνων εἰς αὐτῶν] The κατάβασις answers to the ἀνάβασις of i. 10; cf. the play upon these compounds in Jo. iii. 13, Eph. iv. 9, 10. For εἰς αὐτόν, Mt., Lc. prefer εἰπ' αὐτόν: only Jo. (i. 33) has καὶ ἐξείλευ εἰπ' αὐτῶν (cf. Isa. xi. 2; see vv. 11. here). The immanence of the Spirit in Jesus was at once the purpose of the Descent and the evidence of His being the Christ; see note on next verse.

καὶ ἡ φωνὴ κτλ.] Victor: ἡ ἀγγελικὴ τις ἃν καὶ ἐτέρα ἐκ προσώπου του πατρός. For cxv. of such voices in the O. T. see Gen. xxi. 17, xxii. 11, 15, Exod. xix. 19, xx. 22, i Kings xix. 12, 13. In the Gospels the Father's Voice is heard thrice, at the Baptism and Transfiguration (cf. 2 Pet. i. 17) and before the Passion (Jo. xii. 28). The Voice was audible or articulate only to those who had 'ears to hear' (Jo. v. 37, xii. 29): comp. the scoff of the Jew in Orig. c. Cels. i. 41, τίς ἥκουσεν εἰς οὐρανοῦ φωνή; On its relation to the ἔντον see Edersheim, Life and Times, i. p. 285.
10  THE GOSPEL ACCORDING TO ST MARK.  [L. 11

φωνὶ ἐγένετο ἐκ τῶν οὐρανῶν Κύ ἐς οὐς μου, ὁ ἀγαπητός: ἔν σοι εὐδόκησα. 12

§12 Καὶ εὐθὺς § τὸ πνεῦμα αὐτῶν ἐκβάλλει εἰς τὴν

So Lc., after Ps. ii. 7; Mt., αὐτός ἑστὶν κτλ. The words point to Gen. xxii. 2 and perhaps also to Isa. xlii. 1 (cf. Mt. xiii. 18). Ἀγαπητός in the LXX. answers to "ἵνα" (οὐσιογενής, ἀνικός, cf. Hort, Two Diss. p. 49 f) in seven instances out of fifteen; in the N. T., where the word is much more frequent, it is exclusively a title of Christ, or applied to Christians as such. As a Messianic title (cf. Mc. ix. 7, xii. 6, 2 Pet. i. 17, Eph. i. 6 (ὁ ἀγαπημένος), Col. i. 13 (ὁ νῦν ἡ ἀγάπη αὐτοῦ), where however see Lightfoot), it indicates a unique relation to God; thus in Rom. viii. 31 τοῦ ἱδίου νῦν is substituted for τοῦ ἀγαπητοῦ υλ. of Gen. xxi. 16. The title is frequent as a name of Messiah in the Ascension of Isaiah (ed. Charles, p. 3 &c.; see also Hastings, D. B. ii. 501; cf. Test. xii. patr. Benj. 11, ἀναστήσεται... ἀγαπητὸς Κυρίου) and is used in the Targum of Jonathan on Isa. xlii. 1. εὐδόκησα] Latt., in te complacui. Mt., εὐδόκειν εὖ = ῥῇ 2 Regn. xxii. 20, Mal. ii. 17, or ῥῇ ἡ Πs. xiii. (xiii.) 4, cxlv. (cxlvii.) 11. The reference is probably to Isa. xlii. 1 ἦς πρεσβύτης (xxx. προσδέχετο, Th. πρεσβύτης); the exact phrase occurs in Isa. lxii. 4. In Lc. an early Western reading substitutes ἐγὼ σημερον γεγένησα σε (from Ps. ii. 7), cf. Just. dial. 103; in the G. acc. to the Hebrews the two sayings seem to have been combined (Epiph. haer. xxx. 13). Acc. to Jerome (on Isa. xi. 2) the Nazarene Gospel had the interesting gloss, "Fili mi, in omnibus prophetis expectabam te ut venieres et requiescerem in te; tu es enim requies mea."

The aor. εὐδόκησα does not denote merely "the historical process by which God came to take pleasure in Jesus during his earthly life" (Gould), but rather the satisfaction of the Father in the Son during the preexistent life; cf. Jo. i. 2, xvii. 24. Thus it corresponds to the perf. ἔλεην of Isa. xlii. 1; cf. Driver, Tenses in Hebr. § 9, Burton, § 55.

Theodore of Mopsuestia, in the interests of his Christology, held that the εὐδόκησα arose from the foreseen perfection of the Man with whom the Word united Himself (Minor Epp. ii. p. 294 ff.). According to his view the Son in whom God took pleasure was not the Word, but the ἀναληθεία ἄνθρωπος (ib. i. 63, 260; Migne, P. G. lxvi. 705—6).

12—13. THE TEMPTATION (Mt. iv. 1—11, Lc. iv. 1—13).

12. καὶ εὐθὺς τὸ πνεῦμα κτλ.] For καὶ εὐθὺς see i. 10 n. ἐκβάλλει, Vg. expellit; other Latin texts (a, f) have duicit, eduit; Wycliffe, "puttide hym (forth)." Mt. has simply ἄνχυθη... ὑπὸ τοῦ πνεύματος, Lc. ἦγετο ἐν τῷ πνεύματι. ἐκβάλλει is used for the power exercised by Christ over the διαμόρφων (e.g. i. 34). But expellit and "driveth" (A.V.) or "driveth forth" (R.V.) are perhaps too strong in this context, cf. Mt. ix. 38, Mc. i. 43, Jo. x. 4; ἐκβάλλει = ἔλεην in 2 Chron. xxiii. 14, xxix. 5 (see Guillemand, G. T., Hebrewistic ed. p. 20). At the most the word denotes here only a pressure upon the spirit (Victor: ἐλκετ), not an irresistible
13  καὶ ἦν ἐν τῇ ἑρήμῳ τεσσαράκοντα ἡμέρας ἙΡΗΜΟΝ. 13 καὶ ἦν ἐν τῇ ἑρήμῳ τεσσαράκοντα ἡμέρας
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων. § 13 καὶ οἱ ἀγγελοὶ διηκόνουν αὐτῷ.


Christian tradition from the time of the Crusades points to the Quaran- tankia (Jebel Kuruntul), a rugged limestone height which rises 1000 feet above the plain of Jericho (cf. Josh. xvi. 1); the Arabs on the other hand select the conical hill 'Osh el Ghurāb. The Gospels give no indication beyond the fact that the Lord went to the place from the Jordan.

13. τεσσαράκοντα ἡμέρας...σατανᾶ The same limit of time occurs in the lives of Moses and Elijah (Exod. xxxiv. 28, 1 Kings xix. 8), and again in the life of Christ (Acts i. 3); for other exx. of the number in Scripture see Trench, Studies in the Gospels, p. 13 ff.

Mc., Lc. make the Temptation coextensive with the 40 days; Mt. seems to connect the limit of time with the fasting, and to place the Temptation at the end of the 40 days. Comp. in support of the Marcan tradition Clem. hom. xi. 35, xix. 2; Orig. hom. in Luc. 29. Πειράζων in the Ixx is used of man tempting God, and of God tempting man, but not of Satanic suggestions: in 1 Chron. xxi. 1 we have ἐπίσευσεν in this connexion: in 1 Macc. i. 15 ἐπειράζεται (N.-a.) approaches to the latter sense, but the reading is more than doubtful. In the N.T. this meaning is common (cf., besides the present context and its parallels, 1 Cor. vii. 5, Gal. vi. 1, Heb. ii. 18, Apoc. ii. 10, iii. 10); in Mt. iv. 3, perhaps also in 1 Thess. iii. 5, ὁ πειράζων = ὁ σατανᾶ. See Mayor on James i. 13.

ὑπὸ τοῦ σατανᾶ] Mt., Lc., ὑπὸ τοῦ διαβόλου. The Ixx translate διάβολον by ὁ διάβολος in Job i., ii., and Zech. iii.; σατάν is used in the sense of an adversary in 3 Regn. xi. 14, 23, ὁ σατανᾶs appears first in Sir. xxi. 27 (30). In the N. T. ὁ σατανᾶs or Σατανᾶs (Mc. iii. 23, Lc. xxii. 3) is invariably the Adversary κατ' ἐξοχήν, and the name is freely used by the Synoptists and St Paul, and in the Apocalypse. On the history of the Jewish belief in Satan see Cheyne, Origin of the Psalter, p. 282 f., Schultz, O.T. Theology, ii. p. 274 ff., Edersheim, Life etc. ii. p. 755 ff., Charles, Enoch, pp. 52 ff., 119, Weber, Jüd. Theologie, ed. 2, p. 251 f.

Ὑν μετὰ τῶν θηρίων] Comp. 2 Macc. v. 27, Ἰουδαί...διακορίστης ἐν τοῖς δρε- σων (i.e. probably the wilderness of Judaea), θηρίων τρόπον διείλ. In Ps. xc. (xci.) 13 the promise of victory over the θηρία follows immediately after that of angelic guardianship, cited by the Tempter in Mt. iv. 6. But this peculiarly Marcan touch may be simply meant to accentuate the loneliness of the place; cf. Victor: οὖτος ἄβατος ἦν ἡ ἑρήμος ὡς καὶ θηρίων πλήρης ὑπάρχειν: it was not such an ἑρήμος as John tenanted, but a haunt of the hyaena,
14 Kai meta to paraadoxhina tov 'Iwavnv ylthev o 'Ihsous eis tin Galileian inerouson to evaggelion

14 kai meta BD a (c) syrmin] meta de NA'GALIPIXETI al lattonum syrmin hell go aeth | tov Iouv | om tov AEFG*H al | o Iousoi] om o AVoouTITT al | kousoi] pr didaosw kai L

jackal, and leopard (cf. Tristram, *Land of Israel*, p. 240; G. A. Smith, *H. G.*, p. 316 f.). The mystical reference to the Second Adam (Gen. ii. 19), which some have imagined, seems, as Meyer has well said, out of place in this narrative; see, however, Trench, *Studies*, p. 9 f.

kai oi ángylo av dikvónous avtw] Apparently during the forty days, the imperfect corresponding with ἵνα...περαισχόμενοι...ἵνα. Mt. seems to limit this ministry to the end (τότε προσήλθον). Comp. Gen. xxviii. 12, Jo. i. 51, Heb. i. 14; esp. the hymn in Tim. iii. 16, ἑδικομόθη ἐν πνεύματι, ὥφθη ἄνγγελος. The diakonia may refer to the supply of physical (i Kings xix. 5 ff.) or spiritual (Dan. x. 19 ff.) needs. Such a ministration, while it attests the human weakness of the Lord, bears witness also to His Sonship; cf. Clem. Al. exc. *Theod.*, § 85 o's an ηνη Βασιλεύς ἀληθῆς ὑπ' ἄνγγελων ήθη διακονείται. 14—15. First Preaching in Galilee (Mt. iv. 12—17, Lc. iv. 14—15).

14 meta to paraadoxhina tov 'Iwavnv] A definite terminus a quo for all that follows: cf. Mt., ἀκούσας δὲ ὄντος ἰωάννης παρεδόθη. Παραδίδομαι (in the LXX. generally the equivalent of ἵνα) acquires its special meaning from the context; the most usual complement is eis (τὸς) χεῖρας (τῶν) ἐξήρων or the like, but we find also ἐπὶ σπανων 2 Chr. xxxii. 11, eis πρωσομην (Isa. xxxiii. 23), eis σφαγην (xxxiv. 2). Here we may supply eis φιλακην, as in Acts viii. 3, xxii. 4; cf. Lc. iii. 20, Jo. iii. 24. The events of Jo. ii. iii. must be placed before the commencement of the Synoptic Ministry. If Mark is silent as to the previous work in Galilee and Judaean, he does not "exclude it" (Gould); it lies outside his subject—perhaps outside his information. From Mc.'s point of view the Lord's Ministry begins where the Baptist's ends: "Ioanne tradito, recte ipse incipit praedicare; desinente lege, consequenter oritur evangelium" (Jerome).

"HLthev Mt., [exevfyperev. This journey to Galilee was in fact a withdrawal from Judaea, where the tidings of John's imprisonment (Mt.), and still more the growing jealousy of the Pharisees towards the new Teacher (Jo. iv. 1), rendered a longer stay dangerous or unprofitable. Though Galilee was under the jurisdiction of Antipas, His mission there would not expose Him at first to the tetrarch's interference (cf. Mc. vi. 14, Lc. xiii. 31 ff. xxiii. 8). It was Jerusalem, not Galilee, that shed the blood of the prophets; in any case it was clear that Jerusalem would not tolerate His teaching; Galilee offered a better field (cf. Jo. iv. 45). The Greek commentators think of the move only as an escape from peril (Theod. Hercul., ἵνα ἡμᾶς διδάξῃ μη ἀποστραγμὸν τοὺς κυβόνους: Victor, διητήτει ἐαυτοῦ); but the other motive should be kept in view.

eis twn Galileian] Jo. adds πελων, and states the route (iv. 4 διὰ τῆς Σαμαρίας). Cana was visited on the way to Capernaum (Jo. iv. 46).

κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ] Contrast i. 4 κηρύσσων διαπίστωμα μετανοια. Both proclamations urged repentance, and both told of good tidings; but metaanoia predominated in the one, εὐαγγέλιον in the other. The preaching of Jesus began, as a regular mission, with the silencing of John:


I. 15] THE GOSPEL ACCORDING TO ST. MARK. 13
tou theou 14 kal legwv osti Peplhrostaia o kairopo, 15 kal hynickev h basileia tou theou metanoeite, kal pisteute ev tv ev anagglwv.

14 tou theou) pr tas basileias ADIAPST 11 al a f g vg syrPE = go aeth 15 kal legwv BKLMAIPF alphet a b vg syrPE = bel me] om kai NADGFHSUW 1071 al f f g t go om kal leg. NE c syrIN Or | Peplhrostaia o kairopo Dab (eff gr t) | om ev 36er 481 b f vg Or
cf. Mt. iv. 17, ato tote hraato. He took up the Baptist's note, but added another. Tou evangeliou tou theou (ev. theou) is a Pauline phrase (Rom. i. 1, xv. 16, 2 Cor. xi. 7, 1 Thess. ii. 8, 9), used however also by St. Peter (1 Pet. iv. 17). The general probably denotes the source: the Gospel which comes from God, of which God (the Father) is the Author and Sender; cf. v. 1; see, however, the more inclusive view advocated by SH. (on Rom. i. 1). The insertion of the basileias (vv. ii.) is due to a desire to explain an unusual phrase; see next verse.

15. osti Peplhrostaia o kairopo ktl.] The substance of the new proclamation. 'Osti is here 'recitative' (WM., p. 683 n.), as in i. 37, 40, ii. 12, and frequently in Mc. For plhrwthai used of time, cf. Gen. xxix. 21, peplhrostaia (inper) ati hmerai—a phrase frequently occurring in the LXX. and for its connexion with kairopo see Tob. xiv. 5 (B), Esth. ii. 12 (A). Kairopo (usually = ἡγεσία or ἡγεσία) is the 'season,' the 'opportune moment' (see esp. Eccl. iii. 1—8), with an ethical outlook, xronos being merely the time, considered as a date: see Trench, syn. § vii. and cf. Lightfoot on 1 Thess. v. 1. Thus St. Paul speaks of the plhrwma tou xronou (Gal. iv. 4), when he has in view the place of the Incarnation in the order of events, but of the plhr. tou kairopo (Eph. i. 10), when he thinks of the Divine oikonomia. Here the thought is that of the opportuneness of the moment. The season fixed in the foreknowledge of God (Acts i. 7), and for which the whole moral guidance of the world had prepared, was fully come. It is not so much in regard to Galilee that the words are spoken as in reference to the world and humanity considered as a whole. See Lux Mundi, Essay iv.

kal hynickev h basileia tou theou] Acc. to Mt. (iii. 2) this announcement had been anticipated by John. Mt. has usually h bas. twv ouranwv (tou theou) only in vi. 33, xii. 28, xix. 24, xxi. 31, 43), but the two expressions are nearly equivalent (see Schurer ii. 171, Bevan on Dan. iv. 26, Stanton, J. and Chr. Messiah, p. 208 f.). The term possibly originated in the language of Daniel—see esp. ii. 24, vii. 22 (Nestle, Marginal., p. 41), and cf. Stanton, p. 211—and there are parallels in pre-Christian literature, e.g. Ps. Solom. xvii. 23, αναστήσεις αυτων των βασιλεία αυτών...εἰς τῶν καρπῶν ὑπ' ὑμέων. On the Rabbinical use of the term see Stanton, p. 214 f. A yearning for a Divine Kingdom pervades the history of Israel, and the new preaching in announcing its realisation probably found the phrase ready. For a fresh and invigorating if incomplete view of the subject see Ecce Homo cc. iii., iv. "Hynickev, appropinquavit, 'hath drawn near,' is nigh; cf. Isa. lvi. 1, Thren. iv. 19, Ezek. vii. 7, &c. (22) or (22); Mc. xiv. 42, Lc. x. 9, 11, i Pet. iv. 7. metanoeite, kai pisteute ktl.] See on v. 14. For the connexion of metanoea and πιστεύει cf. Acts xx. 21, Heb. vi. 1. Pisteuev ev (2) occurs in Ps. lxxvii. (lxxviii.) 22, cv.
16 Kai paragwv parat ryn thalasasan tis Galileaia eidev Simeona kai 'Andravan ton adelphon Simeonos amphiabalountas en tyn thalassyn, hsan gar aleiesen.


(evi.) 12 (cf. 24), Jer. xii. 6, and elsewhere, frequently however with a v. l. which omits ev. In the N. T. the construction is perhaps unique (see Westcott on Jo. iii. 15, and Ellicott on Eph. i. 13—on its occurrence in Ign. Philad. 8, cf. Lightfoot adl.); nor do we elsewhere hear of believing the Gospel (see however 'Mc.' xvi. 15, 16); faith is regarded as primarily due to the Person of whom the Gospel speaks (cf. e.g. Jo. xiv. 1). Yet faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase π. en tò eisaggelw in the oldest record of the teaching of our Lord is a valuable witness to this fact. To eisaggelion is the nucleus of Christian teaching already imparted in the announcement ἡγγικεν, κτλ. For other meanings see note on i. 1.

16—20. CALL OF THE FIRST FOUR DISCIPLES (Mt. iv. 18—22; cf. Le. v. 1 ff.).

16. kai paragwv parat ryn thalasasan κτλ.] Mt. periptaton de; see vv. II. here. Paragwv intrans. (= ἔρχομαι) occurs in the LXX. (Ps. cxxvii. (cxxix.) 8, cxliii. (cxliv.) 4) and N. T. (Mt. Mc. Jo. Paul), but the construction with parat seems to stand alone; see however 3 Mac. vi. 16, kata ton  ἐπτύ-δρομον parīgen. Mt. and Mc. carry the reader at once to the lake-side; Le. prefaces the preaching at Capernaum with the synagogue-scene at Nazareth: see Mc. vi. 1, note.

<No text>
17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὑπίσχω μου, καὶ 17 ποιήσω ὑμῖν γενέσθαι ἄληεὺς ἀνθρώπων. 18 καὶ εὗρεν 18 § C ἀφέντες τὰ δίκτυα ἥκολονθήσαν αὐτῷ. 19 καὶ προβάς 19

17 om ο Ἰησοῦς Φ | om γενέσθαι 1 i 13 28 69 118 209 604 1071 al b syrrεπειυν εαθ | αλειε B corr ΤΠΙ 18 εὗρεν ΚΛ 33] εὕχεσθαι ABCD al pi | τὰ δίκτυα ΝΒCL al vg arm me] + αὐτῶν ΑΓΔΙΠΣΕΥΤ alplier f g syrr go aeth παντα D a b c ff τα λινα 604 | ηκολουθων B 19 προβας] + εκειεθεν Ν*ΑΓΔΙΠΣΕΥΤ alplier (Ν*α 33 post oλγ.) e f vg syrbol arm go aeth

pany with Greeks in Jo. xii. 20 f. The brothers came from Bethsaida (Jo. l.c., i. 44, cf. Mc. vi. 45 n.), but at this time resided in Capernaum (Mc. i. 29); the father's name was Jonas (Mt. xvi. 17), or John (Jo. i. 42, xxi. 15—17). Andrew had been a disciple of the Baptist (Jo. i. 35, 40), but apparently both A. and S. had for some time followed Jesus, witnessing His miracles in Galilee (Jo. ii. 2, 7) and Jerusalem (ib. 13, 23), and baptizing in His Name (Jo. iii. 22, iv. 2); after His return to Galilee they had gone back to Capernaum and resumed their fishing.

αμφιβάλλοντας εν τῇ βαλάσσῃ Μt. βαλλοντας αμφιβάλλοντας εἰς τὴν βαλάσσαν: cf. Hab. i. 17, αμφιβάλει τὸ αμφιβάλησθαι αὐτοῦ, and see nn. i. here. Mc. alone uses αμφιβάλλεις absolutely; cf. however οἱ αμφιβάλεις, Isa. xix. 8. On the synonymous αμφιβάλθησθαι, δίκτυον (Mc. i. 18, 19), σαρήν (Mt. xiii. 47), see Trench s.v., § lxiv.: αμφ. and σάρην occur together in Hab. i. 16, cf. Isa. xix. 8. On αμφιβ. εἰς, εἰ, see WM., p. 520.


17 καὶ εἶπεν αὐτοῖς κτλ.] The brothers are in their boat, Jesus speaks from the shore; cf. Jo. xxi. 4, 5. Δεῦτε ὑπίσχω μου = ἔρχετε ὑπέρ μου, 4 Regn. vi. 19; other forms are ἐρχέσθαι (Mc. viii. 34), ἀπέρχεσθαι (Mc. i. 20), ἀκολουθεῖν ὑπίσθο αὐτὸν (Mt. x. 38), or simply ἀκολουθεῖν w. dat. (Mc. ii. 14, viii. 34 b, Jo. i. 43, &c.); for ὑπάγειν ὑπίσθα with a very different sense, see Mc. viii. 33. On the form of the sentence see Burton § 269 c.

καὶ ποιῆσο...ἀνθρώπων] Mt. omits γενέσθαι (Πνεῦμά); see WM., p. 757, and C. W. Votaw, Use of the Infinitive, p. 7. ἄλεεις ἀνθρώπων: so Mt.; Lc. ἀπὸ τοῦ νῦν ἀνθρώπων ἐπὶ ζωγράφων. For the metaphor, cf. Prov. vi. 26, Jer. xvi. 12, 2 Tim. ii. 26, and cf. Pitra, Spic. Solesm. iii. 419 ff.; as to its influence on early Christian thought and art see the articles 'fish,' 'fisherman' in D[σ]ι. A. In Clem. Alex. hymn. in Chr. the Lord Himself is the ἄλεεις[σ] μερόστοι | τῶν σωζόμενον | τέλαιος κακίας | ἤχος ἄγνους | κυμάτων ἐχθροῦ | γλυκερὰ ζῴῳ δελαξίων. The anulus piscatoris worn by the Pope is of mediaeval origin (D. C. A. ii. p. 1807). Erasmus appositely remarks, "piscantes primum piscatus est Jesus."

18 καὶ εὗρεν ἀφέντες τὰ δίκτυα] So Mt.; Lc., who appears to follow another tradition (cf. Latham, Pastor pastorum, p. 197 f.), and connects the call with a miraculous draught of fishes, concludes (v. 11): καταγαγόντες τὰ πλοία ἐπὶ τὴν γῆν ἀφέντες πάντα ἥν αὐτῷ.

19 καὶ προβάς κτλ.] Another pair of brothers (Mt. ἄλλους δοῦ ἄλλοποι), called shortly after the first pair (ὁλίγον, Mc. only). Ἰάκωβος, Ἰακωβις
19 om ολίγον ΝΣΦ (probr. ολίγον sine ex. BDL minmone a b ff g syr* pres me) 20 ευθύς (ευθέως ACDΓΔΠ al minp) ante af transpon Δ 124 al c ff syr* arm | απήλθον οπίσω αυτῶ. ηκολουθήσαν αυτῷ D latt

=ジェレミヤ LXX. ἱακώβ (Gen. xxv. 26 and throughout O. T.), English 'James' (through Ital. Giacomo, Mayor) from Wycliffe onwards. Ἰωάννης (for the orthography, see on i. 4)=Ἰωάννης; Ἰωάννης (LXX., Ἰωάννα, Ἰωάννα, Ἰωάννα, but in 2 Paral. xxviii. 12, I Esdr. viii. 38, cod. B uses Ἰωάννης, and Ἰωάννης occurs in cod. A, I Esdr. l. c., I Macc. ii. 1 sq.). The father, who is mentioned as present (ἐνθα), was one Ζεβεδαῖος = ᾽Ιακώβ, or rather Ἰωάννης, for which the LXX. have Ζαβδαῖος in 2 Esdr. viii. 8, x. 20, and Ζαβδαῖος in 1 Esdr. ix. 35, or Ζαβδαῖος, ib. 21; the mother was Salome, see Mc. xv. 40—on the form of the name cf. Dalman, p. 122. Τῶν ἄδελφων αὐτῶν implies that John was the younger or the less important at the time; cf. τῶν ἄδελφων Σίμωνος (v. 10). Προβαθμὸς ὁλίγον, i.e. along the shore (i. 16) towards Capernaum (ii. 1).

καὶ αὐτῶν] Mc. only. Vg. et ipsos, 'they too': cf. Lc. i. 36, Acts xv. 27, 32 (Blass); the exx. of καὶ αὐτός with a finite verb, adduced by Knabenbauer, are inapposite. James and John, like Simon and Andrew, were in their boat (ἐν τῷ πλοίῳ), though not similarly occupied. Καταριζότας τὰ δίκτυα, Vg. componentes retia : Wycliffe, "makyng nettes," Tindale, A.V., R.V., "mending their nets," cf. Jerome: "ubi dicitur componentes ostenditur quod scissa fuerant." Καταριζέων is used of rebuilding a ruin (2 Esdr. iv. 12, 13), and in surgery, of setting a bone, or bringing the broken parts together (Galen). In a metaphorical sense the word is a favourite with St Paul (see Lightfoot on Gal. vi. 1, i Thess. iii. 10), but it is also used in 1 Pet. v. 10. Here it may include the whole preparation (see Heb. x. 5, xi. 3) of the nets for another night's fishing. Comp. the different account in Lc. v. 2.

20. καὶ εὐθὺς ἐκάλεσεν αὐτοὺς] On εὐθὺς see v. 19, note. Mt. omits it here, but places εὐθὺς before ἀφέντες, as in v. 18. The call was doubtless as before, v. 17; and the voice was as familiar and as authoritative in the second case as in the first.

ἀφέντες τῶν πατέρα] See the archetypal of this parting in 1 Kings xix. 20 f., and cf. Mc. x. 28, 29. Mt. brings out more fully the relative greatness of the sacrifice in this case: ἀφέντες τὸ πλοίον καὶ τὸν πατέρα αὐτῶν. In both cases the abandonment was complete (Lc. ἀφέντες πάντα); all left what they had to leave. Mc.'s μετὰ τῶν μισθωτῶν has been thought to imply comparative prosperity, but the two pairs of brothers were partners in the fishing industry (Lc. v. 7, 10), so that there was at least no social difference. Of μισθωτοί we hear again in connexion with other businesses (Jo. x. 12, 13, cf. Mt. xx. 1), ἀπῆλθον ὁπίσω αὐτῶ. Mt. ἢκολούθησαν αὐτῷ. See note on i. 17.
21 Kai eisporéowntai eis Καφαρναοῦν καὶ εὐθὺς 21 τοῖς σάββασιν εἰς τὴν συναγωγὴν ἐδίδασκεν.

21 om. eis. K. καὶ εὐθ. syrds | eisporéovnto D 33 61 a b f go | Καφαρναοῦν AC1ΓΠ alb | εὐθὺς NL 1 28 33 131 1078 | εὐθὺς ABCD rell minb | om eiseldov | ΝΣCLΔ 28 69 346 ἀρ. al pauc me syrdsesh | Orhs (hab ABDMΣΠ al latt syrbol arm go aeth) | τὴν συν..] + αὐτῶν Δ syrshed

21—28. CASTING OUT AN UNEQUAL SPIRIT IN THE SYNAGOGUE AT CAPE- NAUM (Lc. iv. 31—37).

21. καὶ εἰσπ. εἰς Καφαρναοῦν] Cf. Mt. iv. 13 κατάλαλων τὴν Ναζαρὰ ἐθνὸν κατέκαισεν εἰς K.; Lc. iv. 31 (after the Sabbath at Nazareth) κατάβαινεν εἰς K. In Mc. the entrance into Capernaum follows the walk by the Sea, but εἰσπ. does not of course exclude a previous arrival from Nazareth. Καφαρναοῦν (Κατεριν, is a ‘Syrian’ corruption, WH., Notes, p. 160): Mt. adds τὴν παραβαλασσίαν ἐν ὀρίοις Ζαμουλῶν καὶ Νεφθαλίειν, in ref. to Isa. viii. 23 (ix. 1). The name Ναμπ Νς, ‘Nahum’s village,’ is unknown to the O.T., but Josephus mentions a κῶμη Καφαρναο- κῶν λεγομένη (v. p. 72) and a fountain called Capharannum in Gennesara (πηγὴ ...Καφαρναοῦν αὐτὴν τα ἐπιχώριον λεγομένην, B. J. iii. 10. 8), identified by some with ‘Ain-et-Tin close to Khan Minyeh, by others with ‘Ain-et-Tabighah. The site has been sought either at Khan Minyeh, at the N. end of the plain (so G. A. Smith, H.G. p. 456; Enc. Bibl. i. p. 606 ff.), or at Tell Hum 2/ miles N.E. of Khan M. (see Wilson, Recovery of Jerusalem, p. 342 ff., and the other authorities quoted in Names and Places, s.v.). Jerome onomast. says, “usque hodie oppidum in Galilaea.” On the Talmudic references see Neubauer, geogr. du Talmud, p. 221. Tell Hum is now a wilderness of ruins, half buried in brambles and nettles; among them are conspicuous the remains of a large synagogue built of white limestone (Wilson, Lc.). On the strange statement of Hera-
Ecclusia, p. 4 ff.): later on it is used for any assembly (Prov. v. 14 ἐν μέσῳ συναναγώγης καὶ ἐκκλησίας, I Mac. xiv. 28 ἐπὶ συναναγώγης μεγάλης ἱερέων), esp. a religious assembly, Ps. Sol. xvii. 8; but as denoting a place of assembly it is almost peculiar to the N. T., and occurs chiefly in the Synoptists and Acts (Jo. vi. 59, xviii. 20, James ii. 2 are not real exceptions). Teaching was a chief purpose of the synagogues; Phil. de Sept. 2 calls them διδασκαλεῖα φυρνήσεως. It arose out of the Scripture lessons (Lc. iv. 16, Acts xiii. 15), which were followed by a γίγνεται or exposition. The expositor (γίγνεται) was not an officer of the synagogue, but any competent Israelite who was invited by the officers. Hence the synagogue supplied invaluable opportunities to the first preachers of the Gospel.

22. καὶ ἐξεπλήσσοντο κτλ.] So Mt. vii. 28 f., Lc. iv. 32. Ἐκπλα., though used from Homer downwards, is rare in the lxx. (Eccl. i Sup. Macc.9) and in the N. T. is limited to Mt., Mc., Lc., etc. For ἐν τῇ δ ἰ. ἰ. see Wm., p. 491 ('over'-at). The amazement was due to the manner of the teaching. It was authoritative, and that not on certain occasions only, but in general (ἡ διδασκαλία, periphrastic imperat., cf. Blass, Gr. p. 203 f.). Its note was ἔξοψις, Justin, apol. i. 14, contrasting our Lord with the Greek σοφίσται says: βραχεῖς δὲ καὶ σύντομοι παρ' αὐτοῦ λόγοι γεγονάντων δὲ γὰρ σοφιστὴς ὑπήρξεν ἀλλὰ δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν. The frequenters of the synagogue were chiefly struck by the Lord's tone of authority; there was no appeal to Rabbis greater or older than Himself. His message came direct from God. The same character pervades all our Lord's conduct; cf. i. 27, ii. 10, xi. 28 ff.

The source of this ἔξοψις is the Father (Mt. xxviii. 18, Jo. x. 27, x. 18, xvii. 2); the Son delegates His authority to His servants (Mc. vi. 7, xiii. 34, Jo. i. 12). On the distinction between δύναμις and ἔξοψις see Mason, Conditions of O. L.'s Life, p. 98: "authority is not always power delegated, [nor is it always] a rightful power...the distinction is rather between the inward force or faculty...and the external relationship." For the use of ὃς with the part, to denote the manner of an action cf. Burton, § 445.

καὶ οὖν ὃς ὁ γραμματεύς] Of γρ., generic art., 'the Scribes as a class.' On the functions of this class see Schürer II. i. 306 ff.; Robertson Smith, O. T. J. C. 42 ff. The classical γραμματεύς is the secretary or clerk of a public body; γραμματεῖς τῆς βουλῆς, τῆς γερουνίας, τοῦ δήμου are mentioned in the inscriptions, cf. Hicks, Inscr. of Ephesos, p. 8, and Blass on Acts xix. 35. In the lxx. γραμματεῖς first appear in connexion with the Egyptian ἐργωδικαρι, and Deissmann has shown (Bibl. p. 106 f.) that the papyri employ the word for a class of military officers, presumably those who kept the register of the army (cf. Driver on Deut. xx. 5, Moore on Jud. v. 14). In the later sense of a Biblical scholar the word first occurs in 1 Esdr. viii. 3, 2 Esdr. vii. 6; cf. i Mac. vii. 12, 2 Mac. xviii.; the Gospels know no other. But the γραμματεῖς had before this time become a dominant factor in Jewish life, the recognised teachers of Israel, taking their place in the Sanhedrin with the representatives of priesthood and people (Mc. xv. 1). 'Scribe' (Latt. scriba) unfortunately lays stress on the etymological sense of the word
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γραμματεῖς. 23 καὶ εὐθὺς ἤν εὐ τῇ συναγωγῇ αὐτῶν 23 ἀνθρωπος εν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραζεν 24 λέγων Τῷ ήμῖν καὶ σοί, Ἡσου Ναζαρηνε; Ἡλθες 24 ἀπολέσαι ήμᾶς; οἴδα σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ. 24

presence. This idea of estrangement from God probably predominates in the present phrase: cf. Victor: διὰ τὴν αὐδὴν καὶ τὴν ἀπὸ θεοῦ ἀναχώρησαν, adding however—what should not perhaps be excluded—καὶ τὸ πάσας ταῖς αἰχμαῖς καὶ πονηραὶς ἐφήθοσθαν πράξεσιν.

καὶ ἀνέκραζεν κτλ. Ἀνακράζεων (LXX.; late Gk.) is used again of the cry of a demoniac in Lc. viii. 28; and of the cry of human terror (Mc. vi. 49) or excitement (Lc. xxiii. 18). Lc. adds ἐκ θ αίς αἰχμαῖς καὶ πονηραὶς ἐφήθοσθαν πράξεσιν.

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Saviour of men must needs be the Destroyer of unclean spirits. The use made of this context against Marcionism by Tertullian, *adv. Marc.* iv. 7.

οἶδα σε τίς εἰ κτλ.] See James ii. 19 τὰ δαμασκάνια πιστεύουσιν καὶ φρίσσον-σιν, and cf. also Lc. iv. 41, Mc. v. 7, Acts xix. 15, Orig. in Jo. t. xxviii. 15, δύναται καὶ πονηρὰ πνεύματα μαρτυρεῖν τῷ Ἰησοῦ καὶ προφητεύειν περὶ αὐτοῦ. For the special meaning of οἶδα as opposed to γνωσκό (Acts Lc.) see Lightfoot on Gal. iv. 9, Rom. vii. 7, 1 Cor. ii. 11; οἶδα is absolute, γνωσκό relative. At this stage the evil spirits merely knew as a matter of fact that Jesus was the Messiah: experience of His power came later on. The slightly pleonastic σε is common to Mc. and Lc. here, and perhaps is due to an Aramaic original (Delitzsch, "γν̄ε̄σκ̄ον") for the attraction cf. Mt. xxv. 24. Ὁ ἁγιός τοῦ θεοῦ: cf. Ps. cv. (cvi.) 16, Ἀριστόν τῶν ἁγίων Κυρίου: 4 Regn. iv. 9, ἀνθρώπος τοῦ θεοῦ ἁγιός. The Apostles learnt afterwards to adopt the title (John vi. 69, cf. 1 Jo. ii. 20, Apoc. iii. 7). Employed in this way it distinguished the Christ from all other consecrated persons. Victor: ἁγιὸν ἕν καὶ ἀκατός τῶν προ-φητῶν... διὰ τοῦ ἄρθρου τῶν ἑαυτοῦ ἡμᾶς χάριτος. Ὁ δίκαιος is also used (Acts xxii. 14, James v. 6: the two stand together in Acts iii. 14). But it was the ἁγιότης of Jesus—His absolute consecration to God (Jo. x. 36, xvii. 19)—which struck terror into the daemonia. Bede: “praesentia Salvatoris tormenta sunt daemonum.”

25: ἐπετίμησεν αὐτῷ] Sc. τῷ ἀν-θρώπῳ, but in effect the spirit, as the words that follow shew; cf. v. 8. Ἐπιτίμημαν, Vg. *communari*, Wycliffe and Rheims “threaten,” other Eng. vv., “rebuke”; the strict meaning of the word is ‘to mete out due measure,’ but in the N. T. it is used only of censure; cf. 2 Tim. iv. 2, where it stands between ἐλέγχειν and παρα-καλέω: Jude 9 (Zach. iii. 2), ἐπι-τιμήσατι σοι Κύριος. With these two exceptions it is limited to the Synoptists.

*φιμώθητι καὶ ἔξελθε*] The rebuke takes the form of a double command: *Eth., ἐξουσιαστικοῖ τὸ ὕμνος καὶ τὸ ἔξελθε.* The offence was two-fold: (1) The confession οἶδα σε κτλ., coming inopportune and from unholy lips; cf. i. 34, Acts xvi. 18, and see Tert. *Marc.* iv. 7, “inreput illum...ut invidiosum et in ipsa confissione petulantem et male adulantem...quaes esset summa gloria Christi si ad perdizationem daemonemon venisset”: (2) the invasion of the man’s spirit by an alien power. *Φιμῶν* occurs in its literal sense in Deut. xxv. 4, cited in i Cor. ix. 9, 1 Tim. v. 18; *φιμεύσεσθαι* is in the Lxx. (4 Macc. i. 35, NV) and N.T. uniformly metaphorical, Vg. *ob-mutescere.* The word is not a vulgar colloquialism, as Gould’s rendering suggests; it occurs in this sense in good late writers (Josephus, Lucian, &c.); see, however, Kennedy, *Sources*, p. 41. In Mt. xxii. 34, i Pet. ii. 15 we find the active similarly used, cf. Prov. xxvi. 10 Θ. φιμὸν ἄφρονα φιμοῖς χέλων. For ἔξελθε see v. 8, ix. 25. The summons to depart was in this case the penalty for unprovoked interruption; the δαμαίων was the aggressor. An exodus was possible, since the human personality, although overpowered, remained intact, awaiting the Deliverer: cf. iii. 27, Lc. xi. 21 ff.
26. καὶ σπαράξαν αυτὸν τὸ πνεῦμα 26 τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ ἐγγέβλεψεν ἐξ αὐτοῦ. Ἡδομήν καὶ ἑθαμβήθησαν ἄπαντες, ὥστε 27 § Wm συνήγαγον αὐτοὺς λέγοντας Τι ἐστίν τούτο; δια-
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δαχὴ καὶνὴ· κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς 28 ἀκαθάρτοις ἐπιτάσσει καὶ ὑπακούονσιν αὐτῷ. 28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ ἐς ὅλην τὴν περίχωρον τῆς Γαλαελίας.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν ἠλθεν εἰς

it consisted in the use of magical formulae, not in the power of a direct command. The tone of authority adopted by Jesus was extended even (καὶ) to the uncontrollable wills of spirits who defied all moral obligations (τοῖς πν., τοῖς ἀκαθ., an order which emphasises the adj., cf. Eph. iv. 30, i Thess. iv. 8), and even in that sphere it received attention (καὶ ὑπερτ.. αὐτοῦ, cf. iv. 41). For διδαχὴ καὶνὴ cf. Acts xvii. 19, and for the sense of καὶνός as compared with νέος see Mc. ii. 21, 22. The freshness and vigour of the teaching, and not merely its novelty, attracted attention.

κατ' ἐξουσίαν] Lc. ἐν ἐξουσίᾳ καὶ δυνάμει. With κατ' ἐξο. 'in the way of authority' cf. Rom. iv. 16, ἵνα κατὰ χάριν, Phil. ii. 3, μηδὲν κατ' ἐρείπιαν μηδὲ κατὰ κενοδοξίαν. Lc.'s καὶ δυνάμει brings into sight another factor (see i. 22, note), in the act, which however was not in the forefront of men's thoughts at the time. Καὶ τοῖς πνεύμασιν...even the demons obey His word,' cf. iv. 41 καὶ ὁ ἄνεμος καὶ ἡ βάλασσα. See Lc. x. 17, 20. Ἰπακούο- 28, καὶ ἐξῆλθεν...πανταχοῦ] From that hour (εὐθὺς) the new Teacher's fame (ἀκοή, ἐκ τοῦ ρωμοῦ) spread in all directions. Ἀκοὴ is (1) 'hearing' (e.g. in the common lxx. phrase ἀκοὴ ἀκοῶν; (2) in pl., 'the organs of hearing' (Mc. vii. 35, Acts xvii. 20); (3) the thing heard, 'hearsay,' 1 Regn. ii. 24 (Πατριώτικος), Isa. lii. 1, cf. Rom. x. 16, 17, where (3) passes back into (1).

eis ὅλην τὴν π. τ. Γ.] Either =eis ὅλην τὴν Γαλαελίαν (τῆς Γ. being epeexegetical of τ. π.), or 'into all the district round G.'; Wycliffe, 'the cuntree of G.'; Tindale, Cranmer, &c., "the region borderinge on G." The latter accords with Mt.'s summary (iv. 24, ἀπέλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν) and with usage: cf. ἣ π. τοῦ Ἰωρδάνου (Gen. xiii. 10, 11, Mt. iii. 5), τῶν Γηςαριῶν (Lc. viii. 37), ἴησοςανα- λήμ (2 Esdr. xiii. 9); and on the other hand see Deut. iii. 13 πᾶσαν περίχωρον Ἀργύβ. A third interpretation is 'the whole of that part of Galilee which lay round Capernaum.' But for this εἰς ὅλην τὴν π. Καφαρναοῦ would have sufficed, for there was no need at present to contrast the Galilean περίχωρος with the tetrarchy of Philip which had not yet been mentioned; moreover the report could not have been limited to the W. of the Jordan. Lc., however, seems to incline to the narrowest sense (eis πάντα τόπον τῆς περιχώρου). 29—31. HEALING OF SIMON'S WIFE'S MOTHER (Mt. viii. 14—15, Lc. iv. 38—39).

29. καὶ εὐθὺς ἐκ τῆς συν. ἐξελθὼν
The narrative is still unbroken, as Κυρίων suggests, and ἐκ τῆς σ. shows. We are carried back to the end of ch. 26, cc. 27, 28 being parenthetical. As soon as the congregation had broken up (Acts xiii. 43), Jesus went to the house of Simon.

Ἐξελέξεν, as it stands, is a 'sub-singular' reading of B (see WH., Intr. § 308 ff.), but D gives ἔξελεν. δὲ ἐκ τῆς συν. ὄλθεν, and Ἐξελέξεν. εὐδός ἐκ τῆς συν. ὄλθεν; with B are also a fair number of important cursives (see ν. II.), and the sing. part is supported by Σyr. and the O. L. ms. f; besides, the roughness of B's text is in its favour, and ἐξελέξεντες ὄλθαν followed by μετὰ Ἰακώβου καὶ Ἰωάνου is hardly tolerable; see however Zahn, Einleitung ii. pp. 246, 252, where an ingenious explanation is given of the reading of Η. Α. Τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου. Mt., Lc. mention only Simon (Mt., Πέτρου); the home was probably his, since he was a married man, but shared by his brother. Syr. has: "Andrew and James and John were with Him" (I μετὰ Ἀνδρ. κ. Ἰακ. καὶ Ἰω.). A house in Capernaum is frequently mentioned as the rendez-vous of Jesus and the disciples (Mc. ii. 1, iii. 27; vii. 24, ix. 33, x. 10). Jerome: "utinam ad nostram domum veniant...unusquisque nostrum febricitat."

Simon was therefore "himself also a married man" before his call, and his wife accompanied him afterwards in his Apostolic journeys (1 Cor. ix. 5, cf. Suicer s. v. γυνή); see the story told of her by Clem. Alex. strom. viii. 11. 62 (Eus. H. E. iii. 30), and Clement's statement, strom. iii. 6. 52 (cf. Hieron. adv. Jovin. i. 26): η καὶ ἀποστόλους ἀποδοκιμάζουσα; Πέτρος μὲν γὰρ καὶ Φιλίππος ἐπαιδεύοντος. Her mother (for πενθέρα and the correlative νύφη see Mt. x. 35) 'kept her bed of a fever,' decumbēbat febricitans: κατακεῖσαν is used of the sick by Galen, and occurs again in this sense Mc. ii. 4, Lc. v. 25, Jo. v. 3, 6, Acts ix. 33, xxviii. 8; cf. Mt. βεβηλημένη καὶ πυρ. See Field, Notes, p. 25. For πυρέσσουσα Lc. has the professionally precise συνεχομένη πυρετῷ μεγάλῳ, 'in a high fever,' and similarly ἤρωτθησαν for the simple λέγουσα. The pl. is best explained as referring to οἱ περὶ τὸν Σίμωνα. The Lord is told as soon as He enters the house (εὐδός); they have waited till He returned from the synagogue.

Simon was therefore the one of 'antecedent action,' see Burton § 134—rather perhaps of concurrent action, the grasp scarcely preceding and certainly coinciding...
32 33. Ὁψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἡλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς 33 δαιμονίζομένους. 33 καὶ ἥν ὀλίγῃ πόλις ἐπισυνηγμένη

32 ἔδυσεν BD 28] ἔδω ΒΑΣΙΛΙΑΣΦ αλδ | ἐφεροσαν D | om πρὸς αὐτὸν συττιν | κακῶς ex.] transl Ν* ad κακ. ex. (v. 34) + νοσίς ποικιλαῖς D b c e f g q συττιν vid | om καὶ τοὺς δαιμ. συττιν

with the lifting of the prostrate form; cf. Blass, Gr., p. 197. The genitive is partitive (WM., p. 252); for an ex. from the LXX. see Gen. xix. 16. With the whole narrative compare Acts xxviii. 8—another case of miraculous recovery from fever.

καὶ διπόνειν αὐτοῖς] The prostration which attends early convalescence found no place; she at once assumed her usual function in the household (cf. Lc. x. 40, Jo. xii. 2). Jerome: "natura hominum istiustrudit est ut post febrin magis lassessant corpora, et incipiente sanitate aegrotationis mala sentient; verum sanitas quae conferunt a Domino totum simul redditur." The service was probably rendered at the Sabbath meal; cf. Joseph. vit. 54 ἐκεῖ ὥρα καθ ἣν τοὺς σάββασιν ἀμωστοποιοῖσθαι νόμιμον ἐστὶν ἡμῖν. For διακονεῖν 'to wait at table' cf. Lc. l.c., xvii. 8, xxii. 26, 27, Acts vi. 2. Victor: ἄνεγώρων ὥς ἐν σαββάτῳ ἐπὶ ἐστίσας εἰς τοῦ οἶκον τοῦ μαθητοῦ. Αὐτὸς Μc., Lc.: Μt., αὐτῷ. The Lord, Who had restored her, was doubtless the chief object of her care. Jerome: "et nos mini-stremus Iesu."

32—34. MIRACLES AFTER SUNSET (Mt. viii. 16, Lc. iv. 40—41).

32. Ὅψιας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἡλιος] For the phrase Ὅψια ἐγένετο cf. Judith xiii. 1. Mt. omits ὅτε ἔδυσεν ὁ ἡλιος, Lc. changes it into δύναστος τοῦ ἡλίου: comp. the similar discrepancy in the readings of Mc. xvi. 2 (ἀνατέλλωντος 6. ἀνατέλλουντος τοῦ ἡλίου). Lc.'s recension is probably intended to leave time before dark for the miracles that follow. On the Sabbath the crowds would not bring their sick before sunset, cf. Victor: οὐχ ἀπλόως πρόσκειται τὸ ἐν δύναστος τοῦ ἡλίου, ἀλλ' ἐπειδὴ ἑνόμιζον μὴ ἐξεῖναι τινι δειημείναι σαββάτῳ, τούτων χάριν τοῦ σαββάτου τὸ πέρας αἰνένου. For ἔδυσα = ἔδω see WSchm., p. 109, and cf. vv. 11. ἐφέρον κτλ.] Case after case arrived (imperf.): Mt. προσόρρεγκαν, Lc. ἔγαγον, with less realisation of the scene. In using the Marcan tradition Lc. has changed the position of ποικιλαῖς νοσίσου: cf. what is said of φονή μεγᾶλη συρρά, v. 26. Κακὸς ἤρεων (Ezech. xxxiv. 4) is not uncommon in the Gospels (Mt? Mc.4 Lc.2). Καὶ τοὺς δαιμονίζομενον: Μt. 8. πολλοίς (cf. Mc. ἤγερα, v. 34). Δαιμόνια have not yet been mentioned by that name, yet the verb is used as if familiar to the reader. The corresponding classical form is δαιμονά, and δαιμονίζεσθαι is rare before the N. T.; there is no trace of it in the Gk. O. T., but it occurs in the later literary Greek in reference to the insane. In the N. T. its use is nearly limited to the participles δαιμονίζομένοι, δαιμονίζεσθαι, in the sense of a person possessed by a Δαιμόνιον: cf. Acts x. 38, τοὺς κατα-νυκτεστένους ὑπὸ τοῦ δαιμόλον.

33. καὶ ἥν ὀλίγῃ πόλις κτλ.] See note on i. 5. Ἐπισυνηγεῖν is a strengthened form of σύνηγεῖν found in late Greek and frequent in the LXX., normally implying a large or complete gathering, cf. 1 Macc. v. 10, 16, Mt. xxiii. 37, Mc. xiii. 27, Lc. xii. 1; cf. ἐπισυνηγέσθαι, Mc. ix. 25. Πρὸς τὴν βυθών: the acc. dwells on the thought of the flocking up to the door which preceded, and the surging, moving,
mass before it: cf. ii. 2, xi. 4, and contrast Jo. xviii. 16, ἵστηκεν πρὸς τῇ θυρᾳ.

34. καὶ ἐθεράπευσεν κτλ.] For θεραπεύων to attend on a patient, to treat medically, see Tobit ii. 10 (N.), ἐπορεύο-

μυν πρὸς τοὺς ἀτροφὸς θεραπεύουσα. It is In Mt. and Me. the nearly constant word for Christ's treatment of disease; ἱάσθαι occurs only in Mt. viii. 8, 13, xiii. 15 (lxx.), xv. 28, Me. c. 29. The treatment was not tentative; πολλοὺς is either coextensive with πάντας (Τ. 32, cf. Mt.), or it implies that if all could not approach the Lord that night, there were many that did and were healed (on Mt. see Hawkins, Hor. Syn., p. 96). Lc. adds the method of individual treatment: ἐν ἐκάστῳ αὐ-

τῶν τῶν χειρῶν ἑπιτεθείς. The diseases were various—ποικίλας: cf. π. ἐπιθυμία (2 Tim. iii. 6), ἠδοναὶ (Tit. iii. 3), δυνάμεις (Heb. ii. 4), διδαχαί (Heb. xiii. 9).

καὶ δαίμονα πολλά ἐξεβάλεν] The class. δαίμον (Mt. viii. 31) or δαίμονον is simply a power belonging to the unseen world but operating upon men here (θεὸς ἢ θεοῦ ἐργον Ἀριστ.; μεταξὺ ἐστὶ θεοῦ καὶ θυγοῦ Plat.). In Biblical Greek the word took a bad sense through its appropriation to heathen deities (Deut. xxxii. 17, Ps. xcv. (x civ.) 5, Bar. iv. 7, cf. 1 Cor. x. 20, 21), regarded either as ∆"γενει (ή) (see Driver on Deut. l. c., Cheyne, Origin of the Psalter, p. 334f.) or ∆"γενε. In Toby, under Persian influence, the conception of evil δαίμονα is developed (Tob. iii. 8, Ἀσθμάδας (δαίμον) τὸ πνεύμαν δαίμονον); a further progress is made in Enoch (c. xvi.), where how-

ever the Greek has πνεύματα. Joseph. B. J. vii. 6. 3 identifies them with the spirits of the wicked dead (τὰ καλοῦμενα δαίμονα, ταῦτα δὲ πνεύματα ἄνθρω-

πον πνεύματα τοις ζῶσιν εἰσόδουμεν). On the later Jewish demonology see Edersheim, Life and Times, ii., app.

viii., or the subject may be studied in J. M. Fuller's intr. to Tobit (Speaker's Comm.) or in Weber Jud. Theologie pp. 251—9; cf. F. C. Conybeare in J.Q.R. 1896, and the arts. Demon, Demons in Hastings, D.B., and Enc. Bibli. The N.T. uses δαίμονα as = πνεύ-

ματα ἐκάθαρτα, adopting the accepted belief and the word supplied by the lxx. ἐξεβάλεν: see note on i. 12. Mt. adds λόγῳ—a command sufficed.

καὶ οὐκ ἤφειν λαλεῖν] Cf. i. 25. Lc. fills in this brief statement, representing the spirits as κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ῥ τὸν θεοῦ. "Ηδεια, so Me. xi. 15; cf. αἰφιεῖν Lc. xi. 4. 'Αφιό, αφιέο, αφιήμι seem to have been all in use (WII., Notes, p. 167, Blass, Gr., p. 51); αφιέω occurs in the best mss. of the lxx., 1 Esdr. iv. 50, Eccl. v. 11, and αφιέω in Sus. (lxx.) 53 τοὺς δὲ ἐνό-

χους ἦδεια, cf. Phil. leg. ad Cai. 1021. 'Ηδειαν αὐτῶν: see on οἶδα σε i. 24; and contrast Jo. x. 14 γνῶσκουσί με τὰ ἐμα. Χριστῶν (ορ τὸν χριστῶν) εἶναι
35 35§ Kai πρωi ἐννυχα λιαν ἀναστας ἐξηθαθεν [και 36 ἀπηθαθεν] εις ἑρμον τόπον κάκει προσηνυχετο. 36 και 37 κατεδιώχεν αυτόν Σιμων και οι μετ’ αυτον, 37 και

is strongly supported, yet may have been an early gloss from Lc.; cf. Victo: το δὲ τελευταῖον Μάρκος οὐκ ἤθελεν. But in any case it probably strikes a true note. It does not seem as though the knowledge of the δαμαστα παιχνία went beyond the fact of our Lord’s Messiahship; both ὁ ἄγιος τοῦ θεοῦ and ὁ ιωάς τ. θ. are Messianic titles.

35—39. Withdawal FROM CaPernaum, AND FIRST Circuit oF GaLILEE (Lc. iv. 42—44). 35. και πρωι ἐννυχα λιαν κτλ.] Πρωι may be the morning watch—thε φυλακὴ πρωι (Ps. cxix. = cxx. 6), as in Mc. xiii. 35; but in the present context the simpler meaning seems preferable—’early’, so early that it was still quite dark: cf. λιαν πρωι (xiv. 2) = ὀρθὸν βαθέος (Lc. cxxiv. 1) = πρωι σκοτίας ἤτι οὔσης (Jo. xx. 1). *Ἐννυχα is used by the poets from Homer downwards, and in the prose of the later Gk., cf. 3 Macc. v. 5. With the adv. ἐννυχα (ἀπ. λεγ.) compare πάνυχα (poet. and late Gk.); Hesych. quotes νῦχα = νύκτωρ. The Vg. diuiculato valde fails to give the force of ἐννυχα (Euth. ἀντὶ τοῦ νυκτός ἤτι οὔσης). In Lc. this touch of intimate acquaintance with the circumstances is lost (γενομένης δὲ ἄμερας ἔξελθων). Ἐξηθαθεν: i.e. out of the house and town. It is difficult to believe that the reading ἐξ. καὶ ἀπηθαθεν is not a conflation which happens to have secured a consensus of the great majority of the authorities (see v. 11), although under the circumstances it must retain its place in the text: ἀπηθαθεν is probably from vi. 32, 46. The ἑρμος τόπος (Mc. Lc.) was doubtless in the neighbourhood of Capernaum: cf. vi. 31 ff., Lc. ix. 10. κατεδιώκετο] Cf. Ps. v. 4, lxxvii. (lxxxviii.) 14. These words reveal the purpose of the sudden withdrawal. Sunrise would bring fresh crowds, new wonders, increasing popularity. Was all this consistent with His mission? Guidance must be sought in prayer. Comp. vi. 46, xiv. 32, Lc. vi. 12, ix. 18, 28, xii. 1. Victor: οὐκ αὐτὸς ταύτης δεόμενος...ἀλλ’ οἰκονομικὸς τοῦτο ποιῶν. Ambros. in Lc. v.: “quid enim te pro salute tua facere oportet quando pro te Christus in oratione pernoctat?” There is truth in both remarks, but they overlook the εὐλογεία of the Incarnate Son which made prayer a necessity for Himself (Heb. v. 7, 8).

36. και κατεδιώχεαν αυτὸν Σιμων κτλ.] Vg. Et persecutus est eum S. Simon (whose personal narrative we clearly have here) started in pursuit of Him with Andrew and James and John (οι μετ’ αυτον, cf. v. 29; Bengel: “iam Simon est eximius”), and tracked Him to His retreat. Καταδιώκω (αν ἀπ. λεγ. in the N.T. butfreq. in LXX, where it usually = ἠζῇ) has an air of hostility: Gen. xxxi. 36, τι τὸ διδήκμα μου...οτι κατεδιώκεισθαι ὁπίσω μου; yet cf. Ps. xxii. (xxiii.) 6, τὸ θέλω γεν καταδιώξοντα με. Simon’s intention at least was good; the Master seemed to be losing precious opportunities and must be brought back. Yet see note on v. 31.
37. kai eirou avto

38. kai legei avtois "Agomega allaXou, eis tas 38 exomènas koumopoleis ina kai ekei khrúzw, eis touto

37 k. eirou avton kai leg. NBL o meoed aeth] k. eirvntes aut. leg. ACGDÒPIF al k. eirvntes avton evnon S k. ste eirou avton leg. D | dicentes b o | se xiposw AFOHI 1071 38 om allaXou ACcorrGÒPIF latt syrt go (hab NBC*L 33 arm me aeth) | eirvmenas (eirvmena B)] evnus D | koumopoleis] koumas kai eis tas poleis D latt syrt elin pesh

found in the LXX., though Aq. and Theod. seem to have used it in Josh. xviii. 28 (Field)—occurs in Strabo (pp. 537, 557), and in Joseph. (ant. xi. 86). According to J. Lightfoot it is the ΔΞΩ as distinguished from the ΨΩ (cf. Schürer II. i. 155)—the small country town, whether walled or not, or partly fortified (cf. Euth. η εν μερι μεν άπειξετος εν μερε δε τετειχαμενη). There were many such in Galilee: Joseph. B. J. iii. 2, πολεις πυκναι και το των κωμων πληθως παναχου πολυανθρωπων δια την ευθηνιαν. Lc. has merely πολις in this context. Such small towns are called indifferently κωμα or πολεις ; cf. Lc. ii. 4, Jo. vii. 42.

"wa kai ekei ktl.] The Lord's primary mission was to proclaim the Kingdom (i. 14); dispossessing demons and healing the sick were secondary and in a manner accidental features of His work. Eis touto yap εξηλθου (Mc.) is interpreted for us by Lc. οτι επι τουτο ἀπεσταλμ. 'Eξηλθου does not refer to His departure from Capernaum (v. 35), but to His mission from the Father (Jo. viii. 22, xiii. 3); whether it was so understood at the time by the disciples is of course another question. The thought, though perhaps unintelligible to those about Him, was present to His own mind from the first, as even the Synoptists shew (Lc. ii. 49). Bengel: "primi sermones Iesu habent aenigmatis alicui, sed paullatim apertius de se loquitur."
39 γὰρ ἐξῆλθον. Ἡλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιελίαν καὶ τὰ δαμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπτρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν], λέγων αὐτῷ ὅτι ἔκαν θέλης,

[THE GOSPEL ACCORDING TO ST MARK. [I. 38]

39 ηλθεν κηρύσσων καλ.] A tour of synagogue preaching follows, extending through the whole of Galilee (Mc., cf. Mt. iv. 23), and if we accept the reading Ἰουδαίας (see WH., Notes, p. 57) in Lc. iv. 44, through Judaea also; Judaea is occasionally used by Lc. inclusively (i.e. 5, perhaps also vii. 17, Acts ii. 9, x. 37), but not as = Galilee. See the references to this synagogue preaching in Lc. xxiii. 5, Jo. xviii. 20. Such a cycle may have lasted many weeks or even months (see Lewin, Fast. sac., § 1245, Edersheim, Life and Times, i. p. 501, and on the other hand Ellicott, Lectures, p. 168), although only one incident has survived. Εἰς τὰς συναγωγὰς: wherever He went, He entered the synagogue and proclaimed His message there; εἰς ὅ. τ. Γαλειδίαν adds the locality, = ἐν διε τῇ Γαλειδίᾳ (cf. Mt. iv. 23), but with the added thought of the movement which accompanied the preaching. Mc. has fused into one the two clauses ἡλθεν εἰς ὅ. τ. Γ. (cf. i. 14), and ἐκήρυσσεν εἰς τὰς συν. αὐτῶν (cf. i. 21).

40—45. CLEANSING OF A LEPER

[MT. viii. 2—4, Lc. v. 12—16].

40. ἔρχεται πρὸς αὐτὸν λεπτρὸς] Though the purpose of this circuit was preaching, miracles were incidentally performed. One is selected, possibly as the first of its class, or as having made the deepest impression. All the Synoptists relate it, but in different contexts. Λεπτρῶς (λεπτρῶς), ‘suffering from leprosy,’ is in the Gospels used as a noun. Lepers were evidently a numerous class of sufferers in Palestine in our Lord’s time, cf. Mt. x. 8, xi. 5; Lc. xvii. 12, perhaps at all times (Lc. iv. 27), as indeed the elaborate provisions of Lev. xiii., xiv. seem to shew. The approach of this leper (προσελθὼν, Mt.) to Jesus is remarkable; cf. Lev. xii. 45, 46, Lc. xvii. 12 (πόρρωθεν). He came near enough to be touched (τ. 41). The event took place εἰς ὁμοίως τῶν πόλεων, i.e. in one of the κοινοτάλειας of Galilee where the Lord was preaching, but doubtless outside the gate (Lvc. lc.).

παρακαλῶν αὐτὸν κ. γονυπετῶν] The entreaty begins at the first sight of the Lord; when the leper has come up with Him, the prostration follows. Γονυπετεῖν (Polyb., but not LXX.) occurs also in Mt. xvii. 14, xxvii. 29, and Mc. x. 17; in this place the words καὶ γον. are open to doubt (see vv. II.), yet as they are not from Mt. (προσεκύνει) or Lc. (προσώπων) it is difficult to regard them as an interpolation. For λέγων ὅτι see i. 15 note. ἔκαν θέλης, δύνασαι μὲ καθαρίζει] So Mt., Lc., but with a prefixed Κυρίε.
Contrast the petition in Mc. ix. 22, and the Lord's method of dealing with the two cases. On the force of the apodosis see Burton § 263. For δύνασαι = δύνη (Mc. l.c.) see WH., Notes, p. 168. ἐκβάλεται = ἐκβάλεται (Ἰλλ), the term used for the ceremonial cleansing of a leper in Lev. xiii., xiv., is transferred in the Gospels to the actual purging of the disease. 41. καὶ σπλαγχνισθεὶς κτλ.] On the 'Western' reading ὀργίσθης see WH., Notes, p. 23: "a singular reading, perhaps suggested by ν. 43 (ἐμβαρμασάμενος), perhaps derived from an extraneous source." Nestle thinks that it may be "an instance of a difference in translation"; see his Intr., p. 262. Ὁργὴ is attributed to our Lord in Mc. iii. 5, but under wholly different circumstances; nor is Ephraem's explanation satisfactory: "quia dixit Si vis, iratus est" (Moesinger, p. 144); for at this stage in the story there is nothing to suggest anger, and σπλ. is obviously in keeping with ἐκτ. τ. χ. α. ἡγατό. In the N. T. σπλαγχνίζεσθαι is limited to the Synoptists: in the ἸΧΘΥΣ, Prov. xvii. 5 ὁ δὲ ἐπισταλεξεμένος (Δ, σπλ.) ἐλεηθήσεται (where the Gk. is the converse of the Heb.) seems to be the only instance of its use in a metaphorical sense; for the literal sense of the verb and its derivatives, see 2 Macc. vi. 7, 8, 21, vii. 42, ix. 5, 6. It is remarkable that, while σπλάγχνα ἦσσα was used in classical Gk. for the seat of the affections, the verb appears first in Biblical Greek: see Lightfoot on Phil. i. 8, "perhaps a coinage of the Jewish dispersion."
phenomena agree with this hypothesis. For the form ἐκαθερισθή (Mt. Mc.) see WH., Notes, p. 150, and Winer-Schm., p. 50. With the whole narrative it is instructive to compare 4 Regn. v. 6—14. Of Naaman too ἐκαθαρισθή is used.

43. καὶ ἐμβρυμοσάμενος αυτῷ κτλ.] Ἐμβρυμασάται (Læsch. Sept. c. Theb. 46, of the snorting of the horse) is to speak or act sternly: cf. Dan. xii. 30 (Ixx.) ὅρμαιόν...ἐμβρυμοσάμενος αὐτῷ, in reference to the attitude of C. Popilius Laenas towards Antiochus (Bevan on Daniel i.c.); in Lam. ii. 6, ἐμβρυμμάται ὀργής αὐτοῦ = μίας θύρας. But the idea of anger is not inherent in the word; see Jo. xi. 33, 38, where it is used of our Lord's attitude towards Himself; rather it indicates depth and strength of feeling expressed in tone and manner. A close parallel to the present passage is to be found in Mt. ix. 30.

In neither case can we discover any occasion for displeasure with the subject of the verb: the Vg. comminatus est (Wycliffe, "thretenyde hym") is too harsh, nor is there any apparent room for διπλέμους, unless by anticipation. We may paraphrase: 'He gave him a stern injunction': cf. Hesych. ἐμβρυμασάμενος κελεύσαι. A summary dismissal followed—ἐυθὺς ἐξέβαιλεν αὐτὸν: ou ἐκβάλλω cf. v. 12. Vg. eiecit illum; Wycliffe, "putte hym out"; Tindale, "sent him away," and so A.V.; R.V. "sent him out." If the first rendering is too strong, the last seems to fall short of the original, which involves at least some pressure and urgency.

44. καὶ λέγει αὐτῷ κτλ.] The words reveal in part the need for this stern and curt manner. If the man remained even a few minutes, a crowd would collect; if he went away to spread the news, the danger of interruption to the Lord's work of preaching would be yet greater. He must go at once, keep his secret, and fulfil the immediate duty which the Law imposed. "Ορα μηδεν μηδεν εἰπτς (Mt. omits μηδεν): for the double negative cf. Rom. xiii. 8. How grave the danger which Jesus sought to avert ultimately became is apparent from Jo. vi. 15.

ἀλλὰ ὑπαγε κτλ.] So Mt.; Lc. ἀπελθὼν δεῖξον σ. τ. ἵ; cf. Lc. xvii. 14, in a narrative peculiar to the third Gospel, πορευθέντες ἐπὶ δείξατε ἐναυτοὺς τοῖς ἱερεύσιν. All depend on Lev. xiii. 49, δείξει τῷ ἱερεῖ [ὑπὸ ἀφήν], xiv. 2 ἠ ἡμέρα καθαρισθή καὶ προσαχθήσεται τῷ ἱερεῖ. "Ὡπαγε = ἐβ, as in ii. 11, 19, and frequently: a use of ὑπάγει which, though classical, is unknown to the Ixx.

καὶ προσένεγκε κτλ.] Mt. προσενεγκόν: on the two forms see Wschm., p. 111 f. Περὶ τοῦ καθαρισμοῦ σου, in the matter of, in reference to the ceremonial purification required by the Law; cf. Lev. xiv. 32 εἰς τὸν καθαρισμὸν αὐτοῦ. So καθ. is always used in the Gospels (cf. Lc. ii. 22, Jo. ii. 6, iii. 25); in the Epistles (2 Pet. i. 9, Heb. i. 3) the deeper sense comes into sight. 'Α (6, Mt.; καθὼς, Lc.) προσέταξαν Μωσῆς, see Lev. xiv. 4 ff. The Mosaic origin of the Levitical and Deuteronomic legis-
lation is accepted as belonging to the recognised belief (cf. vii. 10, x. 3, 4, Jo. vi. 32, vii. 19), and not set forth by our Lord as part of His own teaching; see Sandy, Inspiration, p. 413 ff. There was no revolt on His part against ‘Moses,’ still less any disposition to detach the Jew from the obedience he still owed to the Law: cf. Hort, Jud. Chr., p. 30.

εἰς μαρτυρίων αὐτοῖς] The phrase occurs again in vi. 11 and xiii. 9, cf. Lc. ix. 5; εἰς μ. ἐπ’ αὐτοῖς. For εἰς μαρτυρίων in the LXX. see Prov. xxix. 14 ( '"") , Hos. ii. 12 (14), Mic. i. 2, vii. 18 ( '"") . The cure of the leper would answer to the priests (αὐτοῖς—τοῖς ἱερεῦσιν suggested by τῷ ἱερεῖ above) that there was a Prophet amongst them (2 KINGS v. 8); the knowledge that λέγετι καθαρίζοναι (Mt. xi. 5) might lead them to suspect that the Messiah had come. WM., p. 183, interprets αὐτοῖς of the Jews, but they are not in question: indeed it was not the Lord’s purpose that the miracle should be generally known—it was enough to leave the guides of the nation without excuse, if they rejected Him (Jo. v. 36, xv. 24). Αὐτοῖς however is not like ἐπ’ αὐτοῖς necessarily hostile; whether the witness saved or condemned them would depend on their own action with regard to it. Victor’s exposition is too harsh: ποιότατω, εἰς κατηγορίαν τὸς αὐτῶν ἀγωνισμόν. Comp. Jerome: “si credenter, salvaventur; si non crederent, inexcessibles forent.” Οὗτος (writes Origen in Jo. t. ii. 34) εἰς μαρτυρίων τοῖς ἀπίστοις οἱ μάρτυρες μαρτυροῦσι καὶ πάντες οἱ ἄγιοι. 45. ὁ δὲ ἐξελθὼν κτλ.] He left the presence of Christ (ἐξελθὼν corresponds to ἐξῆλθαν), only to tell his tale to every one he met. For this use of κηρύσσεων cf. v. 20, vii. 36; the adverbial πολλὰ occurs again in iii. 12, v. 10, 23, 38, 43, ix. 26, with the meaning ‘much’ or ‘often.’ Both senses are almost equally in place here. An oriental with a tale not only tells it at great length, but repeats it with unwearied energy. Ἡράκλεως κηρύσσεων: cf. ii. 23, iv. 1, v. 17, etc., and see Blass, Gr., p. 227.

καὶ διαφημίζειν τῶν λόγων] Διαφημίζειν (Vg. diffamare), a word of the later Greek, not in LXX.; cf. Mt. ix. 31, xxviii. 15. Τῶν λόγων = ἥκουσθε δὲ ὁ λόγος: Lc. here, διῆρηκεν ὁ λόγος. Euth. understands by τῶν λόγων the words of Jesus (θέλω, καθαρίζων). But Victor is doubtless right: τοῦτος, τὴν παράδοσον ἑπεξεργάσατο.

ὡστε μηκέτι αὐτῶν δύνασθαι κτλ.] The result was, as Jesus had foreseen, another enforced retreat, and the abandonment of His synagogue preaching; if He entered a town, it could only be at night or in such a manner as not to attract attention (cf. Jo. vii. 10, οὐ φανερῶς ἄλλο ὡς ἐν κρυπτῷ). But in general He lodged henceforth outside the walls (ἐξω, cf. xi. 19) in the neighbouring open country (ἐπὶ with dat. of place = on, i.e. remaining in, the locality, WM., 489: for ἑρμοῖ τόποι cf. i. 35). The interval was spent in prayer: Lc. ἥν ὑποχαρών ἐν τοῖς ἑρμοῖς καὶ προσευχόμενον. On ὡστε μηκέτι see WM., p. 602. The inability was of course relative only: He could not enter the towns to any good purpose, or indeed without endangering the success of His
THE GOSPEL ACCORDING TO ST MARK.

Alλα ἐξω ἐπ' ἑρμίοις τόποις ἦν καὶ ἱρχοντο πρὸς αὐτὸν πάντοθεν.

II 1 § Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοῦμ δι’ ἰμερῶν, 2 ἱκουσθῇ ὅτι ἐν οἴκῳ ἑστίν: καὶ συνήχθησαν πολλοὶ mission; of physical danger as yet there was none.

καὶ ἱρχοντο πρὸς αὐτὸν πάντοθεν

Lc. συνήρχοντο δὴ οἱ πολλοὶ αἰκονεὶ καὶ θεραπεύεσθαι. He could still deliver His message, but not in the synagogues, where He willed to preach at this stage in His ministry. Πάντοθεν, cf. Lc. xix. 43, Heb. ix. 4; so the LXX. (Jer. xx. 9, Sus. 22 Th., Sir. ii. 7 (10)); the prevalent form in Attic prose is πανταχόθεν (vv. ll.).

Π. 1—12. HEALING OF A PARA-

LYTIC IN A HOUSE AT CAPERNUM.

The ForGiveness of Sins. (Mt. ix. 1—8, Lc. v. 17—26.)

1. καὶ εἰσελθὼν πάλιν κτλ.] The circuit (i. 39) is now over, ended perhaps prematurely by the indiscretion of the leper (i. 45); and the Lord returns to Capernaum. Εἰσελθὼν, an anacoluthon, cf. WM., p. 709 ff. and vv. ll.; πάλιν looks back to the visit before the circuit (i. 21 ff.). According to Mt. the Lord appears to have arrived by boat from the other side of the lake, but the impression is perhaps due simply to Mt.'s method of grouping events; in Lc. as in Mt. the healing of the paralytic follows the healing of the leper. Mt. in this context calls Capernaum τὴν Ἰδίαν πόλιν, probably, as Victor suggests, διὰ τὸ πολλάκις ἐκείσε ἐπίθη-

καὶ ἱρχοντο πρὸς αὐτὸν πάντοθεν

μεῖν: Lc. ἐν με τὸν πόλεων. Δι’ ἰμερῶν (Lc. ἐν με τῶν ἰμερῶν), Vg. post dies, Euth., αὕτη τοῦ 'διελθούσων ἰμερῶν τινῶν': for this use of διὰ see WM., p. 146 f. and Lightfoot on Gal. ii. 1, and cf. Dion. Hal. ant. x. διὰ πολλῶν ἰμερῶν, and the class. διὰ χρόνων. The note of time is to be attached to εἰσ-

ελθόν, not to ήκουσθη, and covers the interval between the first visit to Capernaum and the second; as to the length of the interval it suggests nothing. See note on i. 39.

ἱκουσθῆ ὅτι ἐν οἴκῳ ἑστίν] Men were heard to say 'He is indoors.' ἱκουσθῆ impers., Vg. auditum est: cf. 2 Esdr. xvi. i, 6, Jo. ix. 32; in Acts xi. 22 we have ἱκουσθῇ ὁ λόγος: cf. Blass, Gr., p. 239, who suggests a personal construction here. The reading εἰς οἴκον (WM., 516, 518) is attractive, but the balance of authority is distinctly against it in this place. The house was probably Simon's (i. 29), but ἐν οἴκῳ is not = ἐν τῷ οἴκῳ: the sense is 'at home,' 'indoors' (cf. i Cor. xi. 34, xiv. 35).

2. καὶ συνήχθησαν πολλοὶ κτλ.] Cf. i. 33. The concourse was so great as to choke the approaches to the house, 'so that even the doorway could hold no more,' Vg. ἑτα τὸν noν caperet neque ad tiamum. The θύρα or house-door seems to have opened on to the street in the smaller Jewish houses (cf. xi. 4, πρὸς θύραν ἐξῳ ἐπ τοῦ ἀμφότου): no prosalion or prothesis (xiv. 68) would intervene between the door and the street, nor would there be a δυνατός (Jo. xviii. 16) to exclude unwelcome visitors. Τὰ πρὸς τὴν θύραν is simply the neighbourhood of
the door on the side of the street: cf. πρὸς τὸν θάλασσαν, i. 1; on the acc. cf. i. 33. For χωρεῖν see Gen. xiii. 6, 3 Regn. vii. 24 (38), Jo. ii. 6, xxii. 25; and on ὃστε μηκέτι...μηδε see notes on i. 44, 45.

καὶ ἔλαλε αὐτοῖς τὸν λόγον] The preaching meanwhile proceeded within (imperf.). 'Ὁ λόγος = τὸ εὐαγγέλιον occurs with various explanatory genitives, e.g. τοῦ θεοῦ, τοῦ κυρίου (Acts viii. 14, 25), τῆς σωτηρίας, τῆς χάριτος, τοῦ εὐαγγελίου (Acts xii. 26, xiv. 3, xv. 7), τοῦ σταυροῦ (1 Cor. i. 8), τῆς καταλαγῆς (2 Cor. v. 19), τῆς αλληλείας (Col. i. 5); but the term (like ἡ ὀδός, τὸ θέλημα, &c.) was also used by itself in the first generation; cf. Mc. iv. 14 ff., 33, Acts viii. 4, x. 44, xiv. 26, xviii. 5. To αὐτὸς ἢν διδάσκουν ὥς adds καὶ δύναμις Κυρίου ἢν εἰσ τὸ ἱάσθα αὐτὸν: on which see Mason, Conditions, &c., P. 97.

3. καὶ ἔρχονται φέροντες κτλ.] Mt. καὶ ἵδον προσεφέρων αὐτῷ, Le. κ. ἵδον ἀνδρεῖς φέροντες. Mc. alone mentions that the bearers were four. They reach the outskirts of the crowd, but are stopped before they can approach the door. For αἰρόμενον cf. Ps. xc. (xci.) 12, cited in Mt. iv. 6. Παραλυτικός (not class. or in LXX.) is used by Mt., Mc. in this context, and by Mt. also in cc. iv. 24, viii. 6; Le. seems to avoid it (v. 18, ἀνθρωπον ὡς ἢν παραλυτικός, 24 τῷ παραλυτικῷ). No LXX. &c. refers to a σκάφος; 4. καὶ μὴ δυν. προσενέγκαι] Vg., cum non posseit offerre eum illi; for προσενέγκαι the 'Western' and traditional texts read προσεγγίσασα, possibly a correction due to the absence of αὐτόν. Cf. Le. μὴ εὑρόν
tes ποίας εἰσενεγκώς ἀντ. Nothing daunted, they mounted on the roof (so Le. alone expressly, ἀναβάντες ἐπί τὸ δόμα, cf. Acts x. 9), by an external staircase, the existence of which in Palestinian houses of the period is implied in Mc. xiii. 15.

ἀπεστέγασαν τὴν στέγην κτλ.] 'Αποστεγάζω (ὑπ. λεγ. in the N. T.) is used by Strabo (iv. 4), and by Symmachus in Jer. xxix. 11 (xlix. 10) and Χυτο, ΙΧΧ. ἀπεκάλυψα. The unroofing was, according to Le., limited to the removal of the tiles (διὰ κεραίων: see however W. M. Ramsay, Was Christ born, &c., p. 63 f.) just over the spot where the Lord sat. It was done by 'digging up' the place (ἐξόρυξαντες). Ἐξόρυξεν is chiefly used of digging out the eyes (Jud. xvi. 21, 1 Regn. xi. 2, Gal. iv. 15); the housebreaker is said διορύσας (Mt. vi. 19); Joseph. ant. xiv. 15. 12 uses ἀνασκάπτειν similarly. It is difficult to realise the circumstances. The Lord was clearly in a room immediately under the roof. The ὅπερθεν would answer to the conditions, and it appears to have been a favourite resort of Rabbis when they were engaged in teaching; cf. Lightfoot ad l., Vitringa de Syn. 145, Edersheim, Life and Times, i. 503; the last-named writer suggests a roofed gallery round the αἰών. But it may
THE GOSPEL ACCORDING TO ST MARK. [II. 4

4 κραβακτόν Ν item 9, 11, 12 κραβακτόν Bcor V grabattum a e grabatum c d f g ff | otou 2ο NBDL a g] εφω ΑCEGOΦ al latit^{piere} vs syrr arm me go aeth ef o Γ | ην o paral. katakeimeno D 5 τεκνόν] pr tharpei C+μου N* sygester me | αφιένται B 28 33 a c e ff vg syrr go] αφιένται Δ αφενται ΚΑΔΛΙΘΙΣ(Y) al | σου αι αμ. NBDGLΔ i 33 69 αλονν] σοι αι αμ. σου ACΕΗΚΜΣΟΥΡΙΝΣΦ αλ a c d f q

be doubted whether a fisherman's house in Capernaum would have been provided with such conveniences. The next step was to lower (χάλωσι = Lc. καθίκαιν) the pallet on which the man lay (Lc. the man, bed and all). For χαλάν cf. Jer. xiv. (xxxviii.) 6, ἐχάλασαν αὐτόν ἐς τὸν λάκκον, Acts ix. 25, 2 Cor. xi. 33. Κράβαττος, said to be a Macedonian word (Sturz, dial. Mac., p. 175 f.), does not occur in the LXX., but is used by Αq. in Amos iii. 12 for υφυ (see Jerome's remarks ad l.), and in the N. T. by Μc. (in this context and vi. 55), Jo. (v. 8 ff.), and Lc. (Acts v. 15, where it is distinguished from κλίνη—see Blass, ad l., ix. 33); from the N. T., perhaps, it has passed into Ev. Nicod. 6, Act. Thom. 50, 51. It was used by certain writers of the New Comedy. For the forms of the word (κράβατος, κράβακτος—so Ν*, cf. κραβακτόν, Gk. παρηγι ii. p. 161—κραβάτος, κραβακτόν) see Winer-Schm., p. 56, and n.; in Latin it became grabatūs (Catull. and Martial); modern Greek retains it in the form κρεβάτη (Kennedy, Sources of N. T. Gk., p. 154). The classical equivalents are ἀσκάνης, σκίμπους (Phryn. σκίμπους λέγε ἄλλα μη κράβατας), σκιμπόδων. Clem. Al. paed. i. 6 substitutes σκιμ-ποδα here; see also the story related by Sozom. H. E. i. 11. The κραβακτος or σκίμπους was the poor man's bed (Seneca, ep. mor. ii. 6, where gra-batus goes with sagum and panis durus et sordidus), small and flexible, and therefore better adapted for the purpose of the bearers than the κλίνη which Mt. and Lc. substitute. Lc., who seems to feel the difficulty as to κλίνη, uses κλινίδιον as the story advances (v. 19).

5. καὶ ἰδὼν ὁ Ιησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον, αφίενται σου αἱ ἀμαρτίαι.

5 καὶ ιδὼν ο Ἡσοῦς τὴν πίστιν αὐτῶν] So Mt., Lc.; Victor: οὗ τὴν πίστιν τοῦ παραλυτικοῦ αὐτῆς τῶν κομισάντων. Ephrem: "See what the faith of others may do for one." Ambros. in Lc. v. 20, "Magnus Dominus qui aliorum merito ignoscit alii...si gravium pecatorum diffidis veniam, adhibe precatorae, adhibe ecclesiam"—an application of the words which, as the history of Christian doctrine shews, needs to be used with caution. For ἵδεις πίστιν (Bengel: "operosam") cf. 1 Mac. xiv. 35, James ii. 18. Λέγει τῷ παραλυτικῷ: Mt. εἶπεν τ. π., Lc. εἶπεν.

Τέκνον, αφίενται σου αἱ ἀμαρτίαι] 'Child, thy sins are receiving forgiveness.' Τέκνον is used of disciples and spiritual children (Mt. x. 24, 1 Cor. iv. 14, 17, &c.; see Intr., p. xx f.); for the contrast between τέκνον and παιδίον see Westcott on Jo. xxi. 5. Victor: τὸ δὲ τέκνον ᾧ καὶ αὐτῷ πιστεύωμεν ἢ κατὰ τῇ δημογραφίᾳ λέγει. In either case it is intended to cheer and win confidence (Schanz: "Jesus den Kranken mit dem gewinnenden τέκνον anredet.") a point of which Lc.'s ἀνθρωπος loses sight. 'Αφίενται, διμιμτυντορ, see vv. 11. here and in v. 9, and Cf. Mt. ix. 2, 5.—The forgiveness is regarded as continuous, beginning from that hour (see however Burton, § 13, who calls ἀφι an "aoristic present"). Lc. has ἀφέωνται (a Doric
perfect, Winer-Schm., p. 119, cf. Blass, Gr., p. 51), regarding the ἀφεσις, from another point of view, as complete, although enduring in its effects. Jewish thought connected forgiveness with recovery: “there is no sick man healed of his sickness until all his sins have been forgiven him” (Schöttgen ad loc.).

6. ἦσαν δὲ τίνες τῶν γραμματέων κτλ.] The first appearance of the Scribes in the Synoptic narrative; cf. supra i. 22. Ἰς. Φαρισαίοι καὶ νομοθέται (cf. Mc. ii. 16), adding of ἦσαν ἐλευθεροί τίς πάσης κάμψης τῆς θαλαϊάσας καὶ οὐδαίας καὶ ἱερουσαλήμ: i.e., the local Galilean Rabbis had now been reinforced by others from the capital, some of them possibly members of the Sanhedrin (see Mc. iii. 22). The suspicions of the Pharisees of Jerusalem had been roused before Jesus left Judea (Jo. iv. 1, 2), and they had decided to watch His movements in Galilee (cf. Jo. i. 19, 24). The Scribes were seated (καθήμενοι Mc., Lc.), probably in the place of honour near the Teacher (cf. xii. 38, 39).

diálogogóμενοι ἐν ταῖς καρδιαῖς αὐτῶν] Mt. εἶπαν ἐν ἑαυτοῖς (cf. Mc., v. 8); in the immediate presence of Jesus communication was impossible. Like many of the finer points this passes out of sight in Lc. (ἥρεαν διάλογους). For the two senses of διαλογίζομαι see Lightfoot on Phil. ii. 14. The καρδία is the source and seat of deliberative thought, cf. Mc. vii. 21, Lc. ii. 35, ix. 47. As the centre of the personal life, it is the sphere not only of the passions and emotions, but of the thoughts and intellectual processes, at least so far as they go to make up the moral character. Thus διάφωνα may be distinguished from καρδία (Mc. xii. 30, Lc. i. 51), as one of the contents from the seat and source; see Lightfoot on Phil. iv. 7, and Westcott on Hebrews viii. 10 (cf. p. 115 f.). Yet in the LXX. διάφωνα is for the most part used as a rendering of ἐλθόν or ἐζητεῖν, with καρδία as an occasional variant; see e.g. Exod. xxxv. 9, Deut. vi. 5, Job i. 5.

7. τι ὦτος ὦτος λαλεῖ; βλασφημεῖ] Comp. Mt. ὀτός βλασφημεῖ, Lc. τίς ἔστω ὦτος ὦτος λαλεῖ βλασφημίας; For βλασφημεῖν = λαλεῖν βλασφημίας cf. 2 Macc. x. 34, xii. 14, Mt. xxvi. 65, Jo. x. 36, Acts xiii. 45, &c.: the more usual constructions are βλ. τίνα (τίνα, εἴς τίνα, ἐν τίνι, and in class. Gk., περί, κατά τίνος (W.M., p. 278). Used absolutely the word is understood of the sin of blasphemy (sc. εἴς τον θεόν, cf. Dan. iii. 96 (29), Lxx., Apoc. xvi. 11). The offence was a capital one (Mt. xxvi. 65 f.), and the normal punishment stoning (Lev. xxiv. 15, 16, i Kings xxi. 13, Jo. x. 33, Acts vii. 58). The blasphemy in the present instance was supposed to lie in the words ἀφιερωμένος σου αἱ ἀμ. (ὀτός λαλεῖ), by which the Lord seemed to claim a Divine prerogative: cf. Jo. x. 36, Mt. xxvi. 65.

tίς δύναται...εἰ μὴ εἰς ὁ θεός; I See Exod. xxxiv. 6, 7, Isa. xliii. 25, xliv. 22. On the O. T. doctrine of Forgiveness see Schultz, ii. 96: on the Rabbinitic doctrine, Edersheim, i. p.
8 om evvb o 28 64 565 a b eff g q surpesh arm aeth | om autov D 258 a b eff q | om ovtos B 102 a g r | dialogizontai | pr autoi AGDTHΠΣ 13 22 33 69 1071 min Ia | surbd go | eiavtos| autovs L min2 | legei SBBL 33 e f vg | etepen AGDTHΠ al1 | a b eff g q | om autovs B 102 ff arm | om tauta L

508 ff. For eiis solus (Lc. μόνος) cf. Mt. x. 18. Mt. omits this clause.
8. καὶ εὐθὺς ἔπιγνον ὁ Ἰ. τῷ πνεύματι αὐτοῦ] The Lord at once became conscious of the thoughts which occupied those about Him. Ἐπιγνον (so Lc.; Mt. ἤδων): cf. Mc. v. 30, ἐπιγνον ἐν εὐαγγελία: the verb describes the fuller knowledge gained by observation or experience (cf. Lightfoot on Col. i. 6, 9)—the locus classicus is 1 Cor. xiii. 12, ἀρτί γινώσκω ἐκ μέρους τότε δε ἐπιγνώσκομαι. The recognition was in the sphere of his human spirit, and was not attained through the senses; there was not even the guidance of external circumstances, such as may have enabled Him to 'see the faith' of the friends of the paralytic. He read their thoughts by His own consciousness, without visible or audible indications to suggest them to Him. For τῷ πνεύμα, used in reference to our Lord's human spirit, see Mt. xxvii. 50, Mc. viii. 12. His spirit, while it belonged to the human nature of Christ, was that part of His human nature which was the immediate sphere of the Holy Spirit's operations, and through which, as we may reverently believe, the Sacred Humanity was united to the Divine Word. Wycliffe glosses "by the holy goost"; Tindale rightly, "in his speeete." On our Lord's power of reading the thoughts of men see Jo. ii. 24, 25, xxi. 17. In the O. T. this power is represented as Divine, e.g. Ps. cxxxviii. (cxxxix.) 2 σὺ συνήκας τοὺς διαλογισμοὺς μου, cf. Acts i. 24, xv. 8 ὁ καρδιογνώστης θεός. Its presence in Jesus clearly made a deep impression on His immediate followers. See Mason, Conditions, &c., p. 164 ff.

οὐτῶς διαλ. ἐν εὐαγγελία: Mt. τὰς ἐνθυμησεις αὐτῶν, Lc. τοὺς διαλογισμοὺς αὐτῶν. For τὰ διαλογισθησθε ἀν ὑποτίτων Mt. has ὅταν ἐνθυμησεθησθε συνεργα, whilst Lc. simply omits ταύτα.

9. τί ἐστιν εὐκαθιστηρευν κτλ.] Mt. τί γάρ... The second question justifies the first: 'why think evil...for which is easier...?' ἡ...πέτρον...ἡ (W-M., p. 211). To the scribes the answer would seem self-evident; surely it was easier to say the word of absolution than the word of healing (ἐπένευ...ἡ εἰπεῖν), since the latter involved an appeal to sensible results. Jerome: "inter dicere et facere multa distantia est; utrum sint paralyticce peccata dimissa, solus noverat qui dimittebat." Anticipating this reply the Lord utters the word which they deemed the harder, with results which proved His power. But His question, sinking into minds prepared to receive it, suggests an opposite conclusion; the word of absolution is indeed the harder, since it deals with the invisible and eternal order. In speaking with authority the word of absolution Christ had done the greater thing; the healing of the physical disorder was secondary and made less demand on His power. But this answer does not lie upon the surface; the question presented no enigma at the time; and Christ does not stop to interpret His words,
but leaves them to germinate where they found soil. Eυκοστότερον ἑστίν occurs here in the three Synoptists, and again in Mt. x. 25 (Mt. Le.) and Le. xvi. 17; for eὐκόστος see Sir. xxii. 15, 1 Macc. iii. 18, and εὐκόστια occurs in 2 Macc. ii. 25; the words belong to the later Greek from Aristophanes onwards. Ἐγείρει: W.H. prefer ἑγεῖρον, the reading of BL 28; see note on 1. 11.

10. ἢνα δὲ ἐξῆτε ὅτι κτλ.?] ‘But—be the answer what it may—to convince you that the word of absolution was not uttered without authority, I will confirm it by the word of healing of which you may see the effects.’ On the construction see Blass, Gr., p. 286 f. Ἐξονσίαν ἑσεῖ, Mt., Mc., Le., not = poestis, poestatatem habet, as the Latin versions render, followed by the English versions from Wycliffe onwards, but “hath authority”: cf. i. 22, 27. This ἐξονσία is not in conflict with the δύναμις of God (ii. 7), but dependent on it. It is claimed by the Lord as the Son of Man, i.e. as belonging to Him in His Incarnate Life as the ideal Man Who has received the fullness of the Spirit (cf. i. 10, Jo. xx. 23), and as Head of the race: cf. Jo. v. 26.

ἀφείναι...ἀμαρτίαι] eugeire arow ton krapatton ton kai peripatei; 

io, de eidoite onti exousian exei o vios ton andrwpon, 

io epi ti yhs afinein amartias...lgei tao paralutikou.
the prerogative of God, since they ultimately proceed from Him, and become effective only on conditions which He prescribes.

The absolution was declaratory (ἀδελφαί), the healing is given in the form of a command, for the recipient must co-operate. "Eyeipe, like ἀγέ, is used intransitively; see Winer-Schm., p. 126; ἔγειρου (v.v. II. v. 9) seems to be a grammatical correction; ἔγειρα (Mt. ix. 5, 6, Mc. ad l., Le. v. 24, vi. 8, viii. 54, Jo. v. 8) is possibly an itacism, yet see WSchm. p. 126.

The κράβαττος without its burden could easily be carried by one man if in good health. That the paralytic could do this was proof of his complete recovery. Taken with ὑπαγε ἐν τοῦ ὁπλίου σου (Mt. Mc.), the command points to his being an inhabitant of Capernaum, and not one of the crowd from outside. He would therefore remain as a standing witness to Jesus.

12. καὶ ἡγέρθη, καὶ εὐθὺς κτλ.] The command received prompt (εὐθὺς, Mc, only) obedience: the paralytic rose (ἦγέρθη, raised himself), took the pallet on his back or under his arm and, the crowd giving way, passed out into the street (ἐξῆλθεν, Mc.; Mt. Lc. ἀπῆλθεν), in the sight of (ἐμπροσθεν = ἐνώπιον = ἐνώπιον, cf. Guillemand on Mt. v. 16) the whole company.

The astonishment conveyed to the recipient outside. Mr. is GOD, at least. The amazement was not too great for words (cf. v. 42, vi. 51): when they spoke, it was to glorify God for the authority committed to humanity in the person of Jesus (Mt. τῶν ὁπλῶν ἔσωσεν τοιαύτην τοῖς ἀνθρώποις). According to Lc. the restored paralytic had set the example (ἀπῆλθεν...δοξάζων τῶν θεῶν).

[II. 12] ὡς ἐξίστασθαι πάντας κτλ. Mt. ἰδώντες δὲ ἐφοβήθησαν: Le. ἐκκοσαῖοι ἐλάβεν ἄπαντας. For the moment the general amazement was too great for words (cf. v. 42, vi. 51): when they spoke, it was to glorify God for the authority committed to humanity in the person of Jesus (Mt. τῶν ὁπλῶν ἔσωσεν τοιαύτην τοῖς ἀνθρώποις). According to Lc. the restored paralytic had set the example (ἀπῆλθεν...δοξάζων τῶν θεῶν).

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THE GOSPEL ACCORDING TO ST. MARK.

39

13 Kai ἐξῆλθεν πάλιν παρὰ τῇν θάλασσαν καὶ Ἰ 13
πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ εἴδοσκεν αὐ-
τοὺς. 14§ καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου 14 § εὐθεῖα
καθήμενον ἐπὶ τοῦ τελῶνων, καὶ λέγει αὐτῷ Ἀκολούθει 
μοι· καὶ ἀναστὰς ἱκολούθησεν αὐτῷ.

13 om πάλιν D 13 | παρα| Eis N* (p. N*ν.) | om o D* | ἤρχοντο 1071 14 παρα-
γων] + i FGHI min. | Λευείων N* ΒΕ* ΛΜΣΦ (Λευείν ΚΕΦΓΗΣUV Λευεί N* Λευι 
AKSΔΙΠ 33 almu) Ιακώβου D 13 69 14: 4ex a b c de f gr

13—14. CALL OF LEVI (Mt. ix. 9, 
Le. v. 27—28). 
13. καὶ ἐξῆλθεν πάλιν κτλ.] 
Probably as soon as the crowd was dis-
persed and the excitement had sub-
sided. ἐξῆλθεν, i.e. from the house 
and the town, cf. i. 35; with ἐξ. παρά 
comp. Acts xvi. 13, ἐξῆλθομεν ἐξο τῆς 
πύλης παρὰ ποταμῶν: the way out led 
Him to the seaside, Vg. ad mare, i.e. 
ad oram maris. Πάλιν—a note fre-
quently struck by Mc., cf. ii. 1, iii. 
i. 20, iv. 1, &c.—refers not to ἐξ., 
but to παρὰ τ. θάλασσαν, cf. i. 16; 
once again He found Himself, as at 
the beginning of His Ministry, by 
the side of the lake.
καὶ πᾶς ὁ ὄχλος ἤρχετο κτλ.] As 
soon as He is seen there, the crowd 
reassembles as thick as ever (πᾶς), 
and the teaching, interrupted in the 
house, begins afresh by the lake. 
The imperfects ἤρχετο...εἴδοσκεν, as 
contrasted with ἐξῆλθεν, point to the 
continuance of the process, perhaps 
at intervals, through the day. Only 
Mc. notes the teaching by the seaside 
on this occasion.

14. καὶ παράγων κτλ.] As He 
teaches, or at intervals between the 
instructions, He passes on along the 
shore. Παράγων εἶδεν: the same words 
are used at the call of Simon and 
Andrew (i. 16): cf. also Jo. ix. 1; 
even in moving from place to place 
the Lord was on the watch for op-
portunities. Λευείων τοῦ τοῦ Ἀλφαίου 
(80 Mc. only: Le. ὄνοματι Λευείων: Mt. 
ἄνθρωπον...λεογράμμον Ματθαίου). Λευείς 
(Leue, ἐ.) occurs in 1 Esdr. ix. 14 as 
the proper name of a Jew of the time 
of the exile, and is used in Heb. vii. 9 
for the patriarch; cf. Leueis Joseph, ant. 
i. 19. 7. In Origen c. Cels. i. 62 the 
true reading is Λευής, and not, as was 
formerly supposed, Δεβίς: see WH., 
 Intr., p. 144 (ed. 2, 1896). 'Αλφαίος, 
Vg. Alphæus, was also the name of 
the father of the second James (Mc. iii. 
18): hence apparently the 'Western 
reading 'Ιακόβου in this context, see 
vv. ii., and Ephrem's comment "He 
chose James the publican," en. con-
cord. exp. p. 58: cf. Photius in 
Possin. caten. in Mc. p. 50: δόο ἦναν 
tελώνατ ἐκ τῶν δοῦνε, Ματθαῖος καί 
Ιακώβου. 
τοῦ 'Αλφαίου] 'Αλφαίος = Aram. 
'בפ[כ, cf. Syr:n. (Le.) pesh. א,ש. Whether 
it is identical with Κλαοπάς (Jo. xix. 
25) is more than doubtful, see Light-
foot, Galatians, p. 267 u.; against 
that view is the spelling of the latter 
word in Syr: pesh. וה in stead of א. 
On the identity of Λευείως with 
Ματθαίοι see note on iii. 18.

καθήμενον ἐπὶ τὸ τελῶνων] Capernaum 
was on the Great West road 
which led from Damascus to the 
Mediterranean (G. A. Smith, Hist. 
Geogr., p. 428), and like Jericho had 
its establishment of τελῶνα and its 
tελῶνον, but the tolls were here col-
clected for the tetrarch and not for the 
Emperor (Schürer I. ii. 68). Τελῶνον 
(Vg. telonem, cf. Tert. de bapt. 12; 
used in modern Greek, Kennedy,
15 *Kai γίνεται κατακείσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέ-

15 γίνεται ΝΒΙ 33 565 604] εγενετο ΑΣΔΓΑΠΣΦ αι λαττ | κατακείσθαι αυτ. | pr. ευ

p. 154) is, (1) the toll (Strabo, xvi. i. 27, τελῶνων ἔχει καὶ τούτο ὑπὸ μέτρων), (2) the toll-house (Wycliffe, "tolbothe," Tindale, "receyte of custome"), as in this context. Levi was seated, doubtless amongst other τελῶναι (v. 15), 'at' (ad) the office. ἔπι ε. acc. in the N. T. often answers the question 'whither?' (Blass, Gr., p. 136), cf. iv. 38, Lc. ii. 25, Acts i. 21: the phrase is here common to Mt., Mc., Lc.

καὶ λέγει αὐτῷ Ἀκαλούθει μοι See note on i. 17. The command was practically a call to discipleship, involving the complete abandonment of his work. Disciples who were fishermen could return to their fishing at pleasure (cf. Jo. xxi. 3); not so the toll-collector who forsook his post. Yet Levi did not hesitate: ἀναστάς ἤκολούθησεν αὐτός, Mt., Mc.; Lc., thinking of the life which was thus begun, writes ἤκολούθει, and adds καταλιπὼν πάντα. The call was given by One Who knew that the way had been prepared for its acceptance. How the preparation had been made can only be conjectured; possibly, as in the case of the first four, through the Baptist, Lc. iii. 12. Cf. Tert. l. c., "nescio quorum fide uno verbo Domini suscitatimus telouem dereliquit." To Porphyry, who saw in Matthew's prompt obedience proof of the mental weakness of Christ's disciples, Jerome replies that it rather attests the magnetic power exerted on men by His unique personality.

15—17. FEAST IN LEVI'S HOUSE (Mt. ix. 10—13, Lc. v. 29—32).

15. καὶ γίνεται ... καὶ] Mt. καὶ ἐγενετο...καὶ ἱδον: Lc. drops the Hebrew turn of the sentence. KATA-

κείσθαι, used of the sick in i. 30, ii. 4, refers here and in xiv. 3 to persons at table (see Amos vi. 4); cf. Judith xiii. 15, Lc. v. 29, 1 Cor. viii. 10, and in class. Greek, Plato, Ἑρουμ. 185 d. Mt. prefers ἄνακείσθαι, which is more usual in this sense in Biblical Greek (LXX., 1 Esdr. iv. 10, Tob. ix. 6 (N), Mc. xiv. 18, &c.), so Mc. just below (συνανεκεκυτο); the Vg. endeavours to distinguish between the two (cum accumbere...simul dis tumu b e n t), ἐν τῇ οἰκίᾳ αὐτοῦ: so Lc.; Mt., speaking of his house, omits αὐτοῦ—a house to its owner or tenant is simply ἡ οἰκία. A second house in Capernaum is now thrown open to Jesus and His disciples, cf. i. 29. On αὐτό (nearly = ἐκείνου) cf. W.M., pp. 183, 788.

πολλοὶ τελῶναι κτλ.] So Mt.; Lc. ἵν ὅχλος πολῖς τελῶνων καὶ ἄλλων. It was, as Lc. says, a μεγάλη δοξή, a 'reception,' which, if intended in the first instance to do honour to the Master (αὐτῷ), included many of Levi's friends and colleagues. Τελωνίς occurs in Mc. only in this context. Τελωνεῖν 'to impose taxes' is used in 1 Macc. xiii. 39 (εἰ τι ἄλλο ἐτελωνεῖν εὐ ἱερο-

σαλήμ, μηκέτι τελωνεῖσθω, cf. x. 29, 30) of dues exacted from the Jews under the Syrian domination. The τελωνίς or tax-farmer was a well-known personage at Athens in the time of Aristophanes, and not popular; cf. Ar. Eγ. 247 ἰ, παίε παίε τὸν πανούργον..., καὶ τελωνῆς καὶ φάραγγα καὶ Χάρυβδιν ἄρσαγῆς. The Vg. renders the word by the title of the corresponding officer at Rome, publicanus; but the τελωνία of the Gospels corresponded more nearly to the portitores. With the τελωνία were ἀμαρτωλοί: the two classes are found together again in
Mt. ix. 19, Lc. xv. 1. Fritzsche cites Lucian \Necyom.\ 11, \muοιχοι καὶ πορνοβοσκοί καὶ τελώναι καὶ κόλακες καὶ συκοφάνται καὶ τοιοῦτος \δύμος τῶν πάντα κυκώντων ἐν τῷ βίῳ. But \άμ.\ is probably used in this connexion with some latitude: sometimes it refers to the outcasts of society (Lc. vii. 37), but as used by the Scribes it would include non-Pharisees e.g. Sadducees (so frequently in the Psalms of Solomon, Ryle and James, pp. xvi, 3 f.), Gentiles (Galatians ii. 15, Lightfoot's note), or even Hellenizing Jews (1 Macc. ii. 44, 48). Many of the men thus branded in Capernaum were probably guilty of no worse offence than abstaining from the official piety of the Pharisees, or following proscribed occupations (Lc. xix. 7, 8), or were of Gentile extraction, or merely consorted with Gentiles (Acts x. 28): cf. Mt. xviii. 17 \ὁ ἐθνικὸς καὶ ὁ ἴ. The word \άμαρτολός\ belongs to the later Greek, but was probably a colloquialism in earlier times (cf. Ar. Thesm. 1111); in the LXX. it is specially common in Pss. (where it mostly = \πτάμι\) and in Sirach. 

\συνανακείεστο τῷ \’Ιησοῦ κτλ.\] So Mt. \Συνανακείεσθαι (3 Macc. v. 39) occurs again in vi. 22, and in Lc. vii. 49, xiv. io, 15; Jo. appears to prefer \ανακείεσθαι \σὺν (xii. 2). \’Ιησοῦ\ is the N. T. form of the dat. (W. M., p. 77); in Deut. iii. 21, xxxi. 23, Jos. i. 1, &c. \’Ιησοῦ\ is the reading of Cod. B (in Jos. iv. 15 of A also). \Μαθητής\ is here used by Mc. for the first time; it occurs in Cod. A of Jer. xiii. 21, and again in xx. 11, xxvi. (xivii.) 9, and not elsewhere in the LXX., but it is used by Plato for the adult pupil of a philosopher (Prot. 315 A). The Biblical \μαθητής\ is the pupil (\’Ιπτῆς) of a religious teacher, such as a Rabbi, or a Prophet who assumed the office of διδάσκαλος. On the pupils of the Scribes see Schürer ii. i. p. 324; cf. the reference to them in Aboth i. 1 (Taylor, SayingS, &c., p. 25). The master followed by his pupils was a familiar sight in Galilee; it was the teaching which was new. 

\'Ιησοῦ \πολλοῖ.] These words appear to refer to \τελ. \κ. \άμ.\, reasserting the singular fact just mentioned—an editorial note, or possibly one belonging to the earliest form of the tradition. If καὶ \ηκολουθὼν \αὐτῷ\ is to be connected (WH.) with the antecedent clause, it must be taken to refer to the fact that a number of this class had already begun to follow Jesus, probably in consequence of His words of forgiveness to the paralytic, as well as through the example of Levi. But see next note.

15—16. καὶ \ηκολουθὼν \αὐτῷ κτλ.] So the words should probably be connected and read. Jesus was followed to Levi's house by enemies as well as (καὶ) disciples, \’Ακολουθεῖν in the Gospels usually implies moral attraction, and it may be to the rarity of the ordinary meaning that the disturbance of the text is due: D (οἱ καὶ...καὶ εἶδον) mediates between the two texts. Of \γραμματεῖς τῶν \Φαρισαίων: those of the Scribes who belonged to the Pharisees, cf. Acts xxiii. 9, τινὲς τῶν \γραμματεῶν
After εσθιει Mt. supplies διδασκαλος υμων: Lc. includes the disciples (εσθιετε και πινετε).

17. και ἀκούσας ο Ιησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτολοὺς.

σύνθες 17 καὶ ἀκούσας ο Ιησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτολοὺς.

16 καὶ ἰδοντες ΝΒΔΛΔΕων, om και ΑΓΠΙΣΦ latt.† arm† και εἰδαν D | οτι εσθιει B 33 565 | οτι ησθηνε ΝΔ η υγιων ευθωτα ACWΓΔΠΙΣΦ αλ α φ q go | ημαρτ κ. τελ. BDL* 33 565 a b c g q vg*| τελ. κ. ημαρτ. ΝΑΓΛ̣Ο̣Τ̣Τ̣̣ ΓΔΠΙΣΦ αλ ff syrrbshel arm go | οτι ηρνε ΑΓΠΙΣΦ αλ δια τι ND | τελ. κ. αμ. ] τελ. κ. των αμ. B αμ. κ. των τελ. D a αιθ | εσθιει 2° (NBD minige b c ff εσθιετε ΕΣ Μ 142 604 syrbshel) + και πνειμι ΑΣΕΕΗΚΔΠΙΣΦ αλ c ff vg syrrbshel me go αιθ + και πνειτε ΕΣ Μ 142 604 syrbshel o διδασκαλος υμων ΚΝ (ante εσθ.) ΛΔ 69 1071 c a φ vg me αιθ 17 om αυτους D I 209 a b c ff g q | οτι BD 1071 om cett | ou ou γαρ CL 1071 c ff vg | αλλα B | αμαρτολους] + εις μετανοαν ΟΓ αλ α c ff syrrhier (om εις μσ. ΝΑΒΔΚΔΠΙΣΦ αλ b ff q vg syrrbshel arm me αιθ) lensmierus των Φαρισαων. Mt. has οι Φαρισαιοι, Lc., combining Mt. and Mc., οι Φ. και οι γρ. αυτων.

και ιδοντες δτι κτλ.] The changes of order (15, τελ. κ. αμυ, 16, αμυ κ. τελ. (1°), τελ. κ. αμυ (2°)) are singular and, if original, can hardly be accidental. Possibly Mc. means to shew that in the thoughts of these Scribes, though not in their words, the charge of being in the company of sinners was foremost. Here, at least, the Master had, as they supposed, revealed His departure from the standard of the O. T. (Ps. i. 1). For ιδειν δτι (see vv. ll.) cf. ix. 25.

ἐλεγον τοις μαθηταις κτλ.] Not yet daring to remonstrate with the Master; they have learnt caution from the experience related in ii. 8. "Οτι is here =τι; (Mt., Lc., δα τι;): cf. ix. 11, 28, and for the LXX., i Chron. xviii. 6 (δτι = μηδ), Jer. ii. 36 (= ηδ); see WM., p. 208, n. 5, and Burton, § 349. To eat with Gentiles was an offence recognised even by Pharisaic Christians (Acts xi. 3, cf. Gal. ii. 11 f.), and publicans and sinners were ranked in the same category with Gentiles (1 Cor. v. 11).
18 Kai ἥσαν οἱ μαθηται Ἰωάνου καὶ οἱ Φαρισαῖοι 18 νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῶι Διά

18 οἱ Φαρισαῖοι ΧΑΒΚΔΚΜΙΙΙΙ αλ b c e f f q v g syrgandel arm me go] οἱ τῶν Φαρισαίων ΕΦΓΗΛΣΟΥΒΙΔΙΣ ι 33 α l g ς π σ ρ ε η Φαρισαίων Φ

ὁ Χριστὸν, ἀλλὰ τοὺς ἄσεβεῖς καὶ ἀκολούθους καὶ ἄδικους. Ps. Clem. 2 Cor. 2, τοῦτο λέγει ὅτι δει τοὺς ἀπολυμένους σφόδρον ἐκείνο γὰρ ἐστὶν μέγα καὶ βανματστὸν, οὐ τὰ ἐστῶτα στήριξεν ἀλλὰ τὰ πίπτοντα. The contrast of ἄμαρτωλὸς and δίκαιος appears first in Ps. i. 5. The question who are the δίκαιοι whom Christ did not come to call has exercised interpreters here and in Lc. xv. 17. In such contexts the relatively righteous can hardly be in view, since all are ἄμαρτωλοι in the sight of God and of Christ (Rom. iii. 23, 1 John i. 8). Hence Macarius Magnes, iv. 18, argues that the δίκαιοι are the Angels. But since our Lord speaks only of those within the sphere of His mission, the explanation is inadmissible. Rather His reference is to the Pharisees, on the assumption that they were what they professed to be, and the saying in this respect should not be pressed beyond its immediate application; cf. Jerome: "sugillat scribas et Pharisaeos, qui justos se aestimantes pectorum et publicanorum consortia declinabant"; we need not add with Thpht.: κατ' εἰρωνείαν γὰρ τοῦτο φησιν. The point of it is that if the guests were ἄμαρτωλοι, it was in such company the physician of souls might be sought, and not under opposite circumstances. For this view of sin as a disease comp. Isa. i. 4 ff. and lii. 5, τὸ μαλακτει αὐτῶι ἡμεῖς ἱδίμεν. Mt. inserts between the proverb and its application a reference to Hosea vi. 6 q. v. With ἤλθον cf. ἐξῆλθον, i. 38, and note there; x. 45, Jo. i. 11, iii. 2, &c.


18. kai ἥσαν οἱ μαθηταὶ κτλ.] Vg. et erant...leumantes, 'were fasting' not (as WM., p. 438) 'were used to fast'; cf. Lc. νηστεύουσιν πυκνά; on this imperf. see Blass, Gr., p. 198 f., Burton, § 34. If Levi's entertainment fell on a Sunday or a Wednesday night, the disciples of Jesus were fasting after the disciples of stricter schools had begun one of their weekly fasts. The Law required abstinence only on the Day of the Atonement (ἡ νηστεία, Acts xxvii. 9), but the stricter Jews practised it on the second and fifth days of every week (Schürer II. ii. 119). For the practice of the disciples of the Pharisees (i.e. the pupils of Pharisaic Rabbis) see Lc. xviii. 12, νηστεύω δι τοῦ σαββάτου, Didache 7—Apost, Const. vii. 23, νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμπτη, and J. Lightfoot on Mt. ix. 14. The disciples of John (mentioned again in Jo. i. 35, iii. 25, cf. Acts xix. 2 ff.) naturally inherited John's asceticism (Mt. xi. 18). Tatian omits this explanatory note, which is peculiar to Mc. καὶ ἔρχονται κτλ.] Not apparently the disciples of John or of the Pharisees, but the Scribes, who have now gathered courage from confidence in the goodness of their cause: cf. Lc. οἱ δὲ εἶπαν. Mt. gives another account: προσέρχονται αὐτῶι οἱ μαθηταὶ Ἰωάνου, and alters the question accordingly (διὰ τὶ ἡμεῖς κτλ.). Tatian ignores the difference, adopting Lc.'s form. Later harmonists imagine the same question to be put in varying form by the disciples and the guests, e.g. Aug. de cons. ii. 26. 62, who is followed by Bede: "colligendum a pluribus hanc Domino objectam esse questionem et a Pharisaeis scilicet et a discipulis Joannis et a convivis vel aliis quibusdam." The uncertainty thus imported into the history is
THE GOSPEL ACCORDING TO ST MARK. [II. 18

19 eípev aútôi új o 'Iesouv ἡ δύνασθαι οἱ νικήσεως ἐν ὧν οἱ νικηφόροι μετ' αὐτῶν ἐστών νικηθείν, ὡς ἁγίων ἐξουσιών καὶ 20 δύνασθαι νικηθείν ἐξεύρονται δὲ ἡμέραι οὖν ἧμεραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὖν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οὐν ἡμέραι οVICE

s surely a worse evil than any doubt that can arise as to the precise accuracy of one of the reports.

οἱ δὲ σοὶ μαθηταὶ κτλ.] They still show a short of direct attack upon the Master; cf. t. 24.

19. μὴ δύνασθαι;] Vg. numquid possunt? Ἔλεγξεν αὐτῶν ὁ Ιησοῦς, εἰ μὴ δύνησθαι οἱ νικηφόροι μετ' αὐτῶν ἐστιν νικηθείν, ὡς ἁγίων ἐξουσιών; in Mt. and Mc. δύνασται points to the moral impossibility; they might be made to fast, but it would not be a fast worthy of the name.

οἱ νικηφόροι "οἱ πρωτοὶ τοῦ νικηφόρου, known in class. Greek as νικηφέραται, and in the later literary style as παράνομοι or παράνυμφοι. For νικηφόροι (=παραστῆς). Joel ii. 16) cf. Tobit vii. 14, 17, and for the idiom 'sons of,' &c., cf. 1 Macc. iv. 42 οἱ νικηφόροι τῆς ἐκκλησίας τοῦ αἰετῶν ἡ νικηφορία; αἱρέσεις δύσας, τουτέστι πνεύματος ἁγίου χάριν. Ἐν δὲ Μωυσί, ἢσσα ὁ Κηρύκ, εἰς νικηφόρον. Τοῦτο τῆς ἐκκλησίας ἡ νικηφορία; πνεύματος ἐκκλησίας ἡ ἑκκλησία; μεταβας τέκνων. "The wedding garment is the acc. of duration, W.M., p. 288. Tatian again (cf. t. 18) omits the words which Mc. adds. 20. ἐλεύσονται δὲ ἡμέραι κτλ.]
There must be a limit to the joyous life of personal intercourse. The saying as far as 

\[ \text{στοιχεύωσιν} \] 

is reported in identical words in Mt., Mc., Lc. For the phrase \[ \text{ἐλέυσονται ἡμᾶς} \], see Lc. xxxi. 6, and with the whole verse compare Jo. xvi. 20. "Ὅταν ἀπαρθῇ, Vg. cum ausferetur—rather perhaps, cum ablatus fuerit; \varepsilon\iota\theta\eta\nu\nu\iota\alpha\upsilon\tau\varepsilon\iota\nu\nu\tau\iota\nu\nu\varepsilon\iota\nu\nu, which leaves the moment uncertain, while of the certainty of the future occurrence there is no question: cf. Burton, § 316. Ἀπαρθήσατο, here only used of Christ's departure; but cf. Isa. liii. 8, \alpha\iota\pi\rho\eta\tau\iota \text{απὸ τῆς γῆς ή ζωῆς αὐτοῦ.} \] 

Kai τότε 

\[ \text{νηστεύουσιν} \]: a prophecy, not a command; the Lord anticipates that fasting will remain as an institution of the Church after the Passion, and regulates its use (Mt. vi. 16). Comp. Acts xiii. 2, 3, xiv. 23, Didache 7, 8, \text{νύμες δὲ νηστεύσατε τετράδα καὶ παρασκευήν.} 

The fast before Easter was from the end of the second century specially connected with this saying of Christ: Tert. \text{ititum, 2, “certe in evangelio illos dies ieiunii determinatos putat in quibus ablatus est Sponsus, et hos esse iam solos legitimos ieiuniorum Christianorum...de cetero indifferenter ieiunandum ex arbitrio, non ex imperio.”} Cf. Const. \text{Ap. v. 18 ἐν ταῖς ἡμέραις οὖν τοῦ πάσχα ηστηκέντες...ἐν ταύταις οὖν ἤρθη ἀπ' ήμῶν.} Even in regard to the Paschal fast there was at first no rigid uniformity; cf. Iren. (\text{ap. Eus. v. 24} who remarks: η διαφορα τῆς ἤστησες τήν ὁμόνοιαν τῆς πίστεως συνιστήση. Ἐν ἐκείνῃ τῇ ἡμέρᾳ=(Lc.) ἐν ἐκείναις ταῖς ἡμέραις, for which see Mc. i. 9 note. On the change introduced by the Gospel into the ordination of fasting, see Victor: οὐκ ἄναγκη...ἀλλὰ γνώμη, δι' ἀρετήν. 

Bede aptly compares Acts ii. 13. Cf. the \text{logion: ἐὰν μὴ νηστεύσῃς τὸν κόμων οὐ μὴ εὑρήσῃς τὴν βασίλειαν τοῦ θεοῦ (Oxyrhynchus Papyri, i. p. 3). } 

\[ \text{21. oudeis ἐπίθλημα κτλ.}\] The two parables that follow occupy the same position in the three Synoptists, and doubtless are meant to illustrate the answer to the question of v. 18. Ἐπιθλήμα πάροικος ἄγαφος, Vg. adsumentum pauni rudis, is explained by Lc. as ἐπίθλημα ἀπὸ ἱματίου καινοῦ. Πάκος is a rag, whether of old stuff (Jer. xlv. (xxxviii.) 11, παλαιὸς πάκος), or, as here, newly torn from the piece: e.g. Artemidorus (27) uses it of the strips of cloth wound round a mummy. In the present case the πάκος is ἄγαφον (=ἀγαπτὸν, ἀκαπτὸν)—torn off from a piece which had not gone through the hands of the γναφεύς. Γναφεύς (Mc. ix. 3) = ἄρσος, Aram. יִדְשָׁא, occurs thrice in the lxx. (4 Regn. xviii. 17, Isa. vii. 3, xxxvi. 2) in connexion with "the fuller's field"—possibly a bleaching ground at Jerusalem; cf. Joseph. \text{B. J. v. 4, 2, τοῦ γναφεῶς προσαγορευόμενον μνήμη.} Comp. the account of the martyrdom of James 'the Just,' Euseb. \text{H. E. ii. 23: λαθοῦν...εἰς τῶν κανείων τῶν ξύλων ἐν φ' ἀπετείξε τὰ ἱμάτια κτλ. Ἐπιθλήμα, 'a patch,' cf. Jos. ix. 1 (5), Symm., τα σανδάλια ἐπίθλημα ἑξοῦσα: for ἐπιράπτει (WH., Notes, p. 163, Blass, Gr., p. 10) Mt., Lc. have ἐπιδίαλλει. 

ἐλ ἐδ ἐδ κτλ.] Εἰ δε μὴ κτλ. [Lc. εἰ δὲ μὴ] Vg. alicuin, 'if otherwise': see Blass, Gr., p. 260, and cf. Mt. vi. 1, Jo. xiv. 2, Apost. ii. 5.
THE GOSPEL ACCORDING TO ST. MARK.

§ 1 22 καὶ χείρων σχίσμα γίνεται. καὶ ουδεὶς §βάλλει οίνον νέον εἰς ἀσκοὺς παλαιούς—εἰ δὲ μῆ, τί ἐστι οίνος τοὺς ἀσκοὺς, καὶ ο οίνος ἀπόλλυται καὶ οι ἀσκοὶ

—ἀλλὰ οίνον νέον εἰς ἀσκοὺς καυνοὺς].

21 1 20

οὔτε σφινξ ζωνίαν ἀν ἀντικείναι [Mt. αἱρετ..π.λ. αὐτοῦ ἀπὸ τοῦ ἰαμαίου. Ποικιλ. εἰς τοῦ πληρώματι αὐτοῦ] Μτ. αἱρετ. πλ. αὐτοῦ ἀπὸ τοῦ ἰαμαίου. Ποικιλ. εἰς τοῦ πληρώματι αὐτοῦ.

In each case it seems best to identify το πληρώματι with το ἐπίζημα, and to take αὐτόν ἀπὸ τοῦ ἰαμαίου. In adopting this view it is not necessary to give up the passive sense of πληρώματι for which Lightfoot contends (Colossians, p. 323 ff.); for as he points out, the patch may be so called "not because it fills the hole, but because it is itself fulness or full measure as regards the defect." As ἐπίζημα is the piece laid on or applied to the rent, so πληρώματι is the same piece as filled in and become the complement (Vg. supplementum). Το καυνον του παλαιου, the new complement of the old garment; the contrast of καυνον (νέος), παλαιος, is frequent in the N.T., perhaps through the influence of this saying, and the examples are interesting: Rom. vii. 6, Eph. iv. 22 ff., Col. iii. 9 f., Heb. viii. 13. For παλαιος as applied to a garment cf. Deut. viii. 4, Isa. i. 9, li. 6.

καὶ χείρων σχίσμα γίνεται] 'And a worse rent is the result,' (Wycliffe, "more brekyng is maad"). Cf. Lc's paraphrase, and Philo, de creat. princ. 11, ό μόνον ἤ διαφόρωσις ἀκομφίζεται, ἀλλὰ καὶ ἡ ἐπικράτεια ὑπερέχει μὴν ἀπεργασωμενῆ μάλλον ἢ ἐνωσί. For σχίσμα cf. i. 10: elsewhere in the N.T., the word is used in an ethical sense (Jo. viii. 43, 1 Cor. i. 10, &c.).

22. καὶ ουδεὶς βάλλει κρ. So Lc.; Mt. οὐδὲ βάλλουσιν. The worn out ἀσκός passed into a proverb, see Job xiii. 28, Ps. cxviii. (cxix.) 83: comp. especially Jos. ix. 10 (4), ἀσκόν os oνον παλαιον καὶ κατερρωγοῦτας: ib. 19 (13), οὗτοι οἱ ἄσκοι του οὐν οὐς ἐπιλήματε καυνον, καὶ οὗτοι ἐφρωγοῦσιν. The wine-skins in the parable are as yet whole, but thin and strained by use, and unable to resist the strength of the newly fermented wine. The contrast is here between νέος and παλαιος: νέος is recens (Vg. novellus), freshly made, in reference to time: for νέος νος cf. Isa. xlix. 26, Sir. ix. 10. A full treatment of the synonyms καυνον, νέος may be found in Trench, s.vn. 10, or in Westcott on Heb. viii. 8. xii. 24. εἰ δὲ μῆ κρ.] Mt., Lc. εἰ δὲ μῦγι: see on ν. 21. If any one is so unwise as to become an exception to the rule, he will lose both wine and skins. Mc's brevity is noticeable; both Mt. and Lc distinguish the manner of the loss in the two cases—ο νον ἐκχειται (ἐχευθητεια καὶ οἱ ἄσκοι ἀπόλλυται (ἀπολούται). Similarly in the next clause Mt. supplies βάλλουσιν, Lc. βλητέον. Attempts have been made
in the mss. to assimilate Mc.; see vv. 11. The contrast between νοέω, κανός is preserved by the three Synoptists, but it has been missed in the Vg., inimum noxum in utres novos. On the connexion of these parables with the context see Hort, Jud. Chr., p. 24. The general teaching is that men "nova non accepturos esse nisi novi fierenet" (Hilary). The old system was not capable of being patched with mere fragments of the new, and still less could the old man receive the new spirit and life. For some special applications of the principle cf. Trench, Studies, p. 180 ff.

23—28. CORN-FIELD INCIDENT. QUESTION OF THE SABBATH. (Mt. xii. 1—8, Lc. vi. 1—5.)

23. καὶ ἐγένετο διαπορεύεσθαι Et factum est ut...ambularet (f); cf. ii. 15, and see Burton, § 360. Lc. has the same construction, and agrees with Mc. also in the order of events: Mt., who begins εἰς ἐκείνῳ τῷ καρφῷ ἐπορεύθη, places this incident much later. "Εν τοῖς σάββασιν (τοῖς σ. Μt., ἐν σαββάτῳ Lc.; see note on i. 21), 'on the sabbath'; in Lc. 'Western', and 'Syrian' authorities add δειπνοῦντο, cf. WH., Notes, p. 58. Διαπορεύεσθαι, a common LXX. word (usually = ἡμέραν έξ ἡμερῶν) is rare in the N. T., occurring, besides this context, Lc. et al., acc. 1. Paul 1; the construction varies, the verb being used absolutely, or followed by ace. with or without prep.; for διαπ. διά cf. Prov. ix. 12 c, Soph. iii. 1. The fields were probably in the neighbourhood of Capernaum; there is no charge of having exceeded the Sabbath day's journey (Acts i. 12, cf. Joseph. ant. xiii. 8. 4, οὐκ ἔστων δ' ἡμῶν οὕτε ἐν τοῖς σάββασιν οὔτ' ἐν τῇ ἐορτῇ [τῇ πεντηκοστῇ] οὖθεν). Τα σπόραμα: in the lxx., σπόρυμα=ζήλη (Gen. i. 29) or ζήλη! (Lev. xi. 37); σπόρυμα—"sown land," "corn-fields" (V. sata), is found in a papyrus of c. A.D. 346, and seems to have been familiar in colloquial Greek of cent. i., i. for it belongs to the common tradition of the Synoptic Gospels.

 Mt. ἡρῴαντο ὁδὸν ποιεῖν τίλλοντες. Mt. ἡρῴαντο τίλλειν, Lc. τίλλου. O'don poiein is properly, like ὀδοποιεῖν, to make a road, or make one's way, and suggests that the party was pushing its way through the corn where there was no path; Euth.: ἵνα προβαίνει ἔχοιεν. But ὁδὸν ποιεῖσθαι is used (Herod., Xen., Dion. Hal., Joseph., &c.) of simple advance (Vg. coopercunt praegredi, ν. l. progradit, and ὀδ. poiein probably bears that meaning here; cf. Jud. xviii. 8 to τούτῳ ἔδωκεν αὐτῷ ᾧ (τίλλειν, but see Moore, Judges, p. 385 f.). As they went they plucked the ears and ato (καὶ ἔστειλεν Mt.; καὶ ἦσθον Lc., who adds φαγόντες ταῖς χεραῖς). Permission to pluck and eat ears of standing corn was given by the Law, provided that no instrument was used, Deut. xxiii. 24 (26); συλλέξεις ἐν ταῖς χεραῖς σου στάχυς καὶ δρέπανον οὖ μὴ ἐπιταξίλης.

24. καὶ οἱ Фαρισαῖοι κτλ.] See notes on ii. 16, 18. The Master is again attacked through the disciples. Mt. supplies οἱ μαθηταὶ σου before ποιοῦσίν, Lc. represents the question as addressed to the disciples (τι
THE GOSPEL ACCORDING TO ST MARK. [II. 24

σαίοι ἔλεγον αὐτῷ Ἰδε τί ποιοῦσιν τοῖς σάββασιν οὐκ ἔζεστιν; 25 καὶ ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε χρείαν ἐσέχεν καὶ ἐπέίνασεν τινὸς καὶ οἱ μετ’ αὐτοῦ; 26 εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς ποιεῖτε). Ἰδε (= ΠΝΓ), not ἵδον (= ΠΝΓ); cf. iii. 34, xi. 21, xiii. 1, 21, xv. 4, 35, xvi. 6. The offence was being openly committed under the very eyes of the Master. Plucking corn was considered as equivalent to reaping, the hand taking the place of the sickle, and reaping on the Sabbath was forbidden (Exod. xxxiv. 21, τῷ ἀμήτῳ κατάπαυσος; cf. J. Lightfoot on Mt. xii. 2). Τί ποιοῦσιν τοῖς σάββασιν οὐκ ἔζεστιν; cf. also τοῖς σαββάσιν. Mt. simplifies the construction by writing ποιοῦσιν οὐκ ἔζεστιν ποιεῖν ἐν σάββασιν, and similarly Lc. The act was not unlawful in itself, but only in regard to the occasion. 25. καὶ ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε κτλ.] The Lord concedes the principle for the moment, content with pointing out that rules of this kind admit of exceptions. Οὐδὲ ἀνέγνωτε, an appeal to an authority which they recognised and of which they were professed students. The formula is frequently used by our Lord, cf. xii. 10, 26, Mt. xii. 5, xix. 4, xxii. 16 (οὐδέποτε, οὐδέτε, οὐδὲ, οὐκ ἀνέγνων).

τι ἐποίησεν Δαυεὶδ κτλ.] The reference is to 1 Sam. xxi. 1—6, but the words χρείαν ἔσχεν καὶ ἐπέίνασεν are an inference from the facts, added to bring out the parallel. David and his men find their counterpart in the Son of David and His disciples.

26. εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ] Lc., the Tabernacle: cf. Jud. xviii. 31, i Regn. i. 7, 24. It was at this time in Nob (Νομβάδ, Νομμά (B), Νομβά (A), Νομά (N)), a town of Benjamin ( Neh. xi. 32) near Jerusalem (Isa. x. 32 Heb.). Mt. τῶς εἰσῆλθεν (cf. vv. II. here), Lc. ὃς ἐλ. εἰς Ἀβιαθὰρ ἀρχιερέως] Vg. sub A. principes sacerdotum: cf. i Macc. xiii. 42, ἑτοὺς πρῶτον ἑπὶ Σίμωνος ἀρχιερέως. Lc. iii. 2, ἐπὶ ἀρχιερεῖς Ἀννα καὶ Καϊάφα. Polyc. mart. 21, ἐπὶ ἀρχιερεῖς Φαλίππου τραμιλανοῦ. ἔπι = 'in the time of,' as in Acts xi. 28 ἐγένετο ἐπὶ Κλαυδίου : when an anathrous title is added to the personal name, the period is limited to the term of office: 'in the days when Α. was highpriest.' Τοῦ ἀρχιερείου (A.C) is perhaps a correction. The clause is peculiar to M., and may be an editorial note. It is in conflict with the account in 1 Sam. l.c. where the high-priest at the time of David's visit to Nob is Ahimelech (Αὴμιλέχ), codd. BD, Ἀβ(ε)μέλεχ, but in i Regn. xxx. 7, 2 Regn. viii. 17, Ἀχεμέλεχ), not Abiathar, Ahimelech's son and successor (1 Sam. xxii. 20). The confusion between Ahimelech and Abiathar seems to have begun in the text of the O. T., where (both in M.T. and LXX.) we read of Ahimelech the son of Abiathar as high-priest in the time of David (2 Sam. viii. 17, cf. Driver, ad l., 1 Chron. xviii. 16, xxiv. 6). The clause is omitted by Mt., Lc., see Hawkins, H.S., p. 99.
prothéseos ἐφαγεν οὔς οὐκ ἐξεστὶν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἱδοκεὶν καὶ τοῖς σύν αὐτῷ ὦσιν. 27 καὶ 27 ἱδεγεν αὐτῶις Τὸ σάββατον διὰ τὸν ἀνθρωπον ἐγένετο

26 προθéseos D (cf. Nestle Intrap. p. 237) | οὐσ...οὐσιν | καὶ ἱδοκεῖν τοῖς μετ αὐτῶιν νοσὶν οὐκ ἐξεστὶν φαγεῖν εἰ μὴ τοὺς ἱερεῖς D | τοὺς ἱερεῖς ΝΒΠ | τοὺς ἱερεῖς ΑΓΔΠΠΙΙ al. | τοὺς αρχιερεῖς Ψ Φ + μονοις ΔΦ 13 33 69 απαινο lατιτυναι θ σεμιτι 1071 27—28 καὶ ἱδεγεν...ὡσιν λεγὼ δε μεν D aceffit | 27 εγένετο | ἐκτισθη 1 131 299 604 συμπθεν

τοὺς ἄρτους τῆς προθéseως | Vg. panes propositionis (Wycliffe, "loves of proposiciooun"); cf. Heb. ix. 2, ἡ πρόβασις τῶν ἄρτων, propositionis panum. The 'shewbread' as set before God is called διούθημα ἄρτος | νυμίτης ἄρτος | ἐνόπτοι (Exod. xxv. 29), προκείμενοι (Exod. xxxix. 18 (36)), τοῦ προσώπου (1 Regn. xxi. 6), τῆς προσφοράς (3 Regn. vii. 34—40). (O) άρτος(τῆς) προθéseως occurs also in 1 Regn. lc, but as a paraphrase for νυμίτῃ, and in 2 Chron. iv. 19 it stands for νυμίτημα (Exod. xl. 21 (23), &c.) or in Chron., νυμίτημα τῆς (1 Chr. ix. 32); i.e., it points to the ordered rows upon the table rather than to their ceremonial import. See however Deissmann, Bibelstudien, p. 155 f. (E. Tr., p. 157). It was one of the stories of Judas Maccabaeus that he restored the use of the shewbread (2 Macc. x. 3, τῶν ἄρτων τῆς προθéseως ἐποίησαν). οὗσ οὐκ ἔς. φαγεῖν εἰ μὴ τοὺς ἱερεῖς] 'Which it was not lawful that any should eat except the priests': so Lc.; Mt. has the more usual construction ἐξεστὶν...τοῖς ἱερεῦσιν. On the law of the shewbread see Lev. xxiv. 5, Joseph. ant. iii. 10. 7, οἱ δὲ τοῖς ἱερεῦσιν πρὸς τροφὴν διόδωσαν. But the prohibition does not seem to have been absolute; cf. 1 Sam. xxi. 4. οὐκ ἐξεστὶν is taken out of the mouth of the Scribes, and used in their sense (v. 24): it was at least as unlawful to eat the shewbread as to pluck and eat corn on the Sabbath.

καὶ ἱδοκεὶν καὶ τοῖς σύν αὐτῷ ὦσιν] Cf. v. 25, οὗ μετ' αὐτῶι. An O. T. phrase (see Gen. iii. 6). Delitzsch renders: ἄνθρωπον ὃν ἀνθρωπον ἐγένετο. The companions were in David's case πανάρμα, ὄνομα, i.e. personal followers, the nucleus of the crowd who gathered around him in the cave of Adullam (1 Sam. xxii. 2). The contrast between these men and the peaceful disciples of Jesus is great, but it only serves to add force to the argument.

27. Mt. gives another argument: the priests in the temple were compelled to violate the strict law of the Sabbath, their duties being in fact doubled on that day (Numb. xxviii. 9); if the exigencies of the temple justified their conduct, a greater than the temple was here to justify the disciples. He adds a quotation from Hos vi. 6, which he had previously cited in connexion with the saying of v. 17 (Mt. ix. 13).

τὸ σάββατον...διὰ τὸ σάββατον] Mc. only; cf. Hawkins, H.S. p. 99. Comp. 2 Macc. v. 19, οὐ διὰ τοῦ τόπου τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τοῦ τόπου ὁ κύριος ἐξέλεξεν. The Rabbis themselves occasionally admitted the principle; see Schöttgen ad l. and the passage cited by Meyer from Mechilla in Exod. xxxi. 13: "the Sabbath is delivered unto you, and ye are not delivered to the Sabbath." Our Lord's words rise higher, and reach further: at the root of the Sabbath-law was the love of God for mankind, and not for Israel only. Cf. Ephrem: "the Sabbath was appointed not for God's sake, but for the sake of man." Bengel: "origo et finis rerum spectanda; benedictio sabbati (Gen. ii. 3) hominem
THE GOSPEL ACCORDING TO ST MARK. [II. 27

11 t 28 καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σαββάτον. 28 ὥστε ἡ κυρίως ἐστὶν ὁ νῖος τοῦ ἄνθρωπον καὶ τοῦ σαββάτου. III. 1 1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ ἦν ἐκεί 2 ἄνθρωπος ἐξηραμμένην ἔχων τὴν χείρα. 2 καὶ παρετῆρ

27 om καὶ οὐχ ὁ ἁπθ. δ. το σ. synmin | om καὶ 2ο ἈΣΤΠ αλι ΙΙ III 1 συναγωγήν pr τυρ ἈΣΤΣΦ ι αλ (ομ ΝΒ) ἐξηραμμένην ἠπραν D 2 πατερηγούντο AC*ΔΣΤ μιν

spectat." For a similar antithesis cf. 1 Cor. xi. 9. ὁ ἄνθρωπος, man, i.e. humanity; cf. Eccl. i. 3, iii. 19. 28. ὥστε κυρίως ἐστιν κτλ.] Wycliffe, "and so mannes sone is also lord of the sabbath." Κύριος γὰρ ἐστιν, Mt.; Κ. ἐστιν, Le. In Me. the sequence of the thought is clear. The Sabbath, being made for man's benefit, is subject to the control of the ideal and representative Man, to whom it belongs. On ὥστε with the indic. mood see WM., p. 377, Burton § 237, and cf. Me. x. 8. Κύριος is here perhaps rather 'owner' than 'master'—περγίναν, cf. Gen. xlix. 23, Jud. xix. 22. On ὥστε τ. ἀνθ. see τ. 10 n. Tatian, followed by the O. L. cod. a, places after this verse c. iii. 21 (q.v.), as if it was His doctrine of the Sabbath which led our Lord's relatives to suspect insanity.

III. 1—6. HEALING OF A WITHERED HAND ON THE SABBATH (Mt. xii. 9—14, Le. vi. 6—11).

1. καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν] Another scene in a synagogue. Πάλιν points back to i. 21 (cf. ii. 1, 13; iii. 20, iv. 1) unless, with Bengel, we interpret "alio sabbato." Εἰς συναγωγήν, not εἰς τὴν σ., as in i. 21, (vi. 2), where the synagogue is localised; here the reader's thought is limited to the fact that the event took place in a synagogue. Cf. Jo. vi. 59, xviii. 20, James ii. 2; similarly we speak of going 'to church' or being 'in church' when no particular building is in view. Mc. suggests, and Mt. seems distinctly to state (μεταβὰς ἐκείδεν ἥλθεν), that this visit to the synagogue followed immediately after the cornfield incident; Le. places it on another Sabbath (ἐν ἑτέρῳ σαββάτῳ). St Augustine's reply (de cons. ev. 81, "post quot dies in synagogue eorum venir...non ex pressum est") is not wholly satisfactory; the two traditions if not absolutely inconsistent are clearly distinct, Le. perhaps possessing information unknown to Mc. and Mt. Cod. D meets the difficulty by omitting ἑτέρῳ in Le.

καὶ ἦν ἐκεί ἄνθρωπος κτλ.] For ἑράνομαι (= ὑσί) see 3 Regn. xiiii. 4, Zach. xi. 17. Jo. (v. 3) mentions ἑράνοι as a class of chronic invalids; in the present instance the paralysis of the hand was not congenital, but as Bengel says "morbo ant verbere," as the past participle implies—a point which Mt.'s ἑράν over looks. Ἐν χείρα, 'his hand,' cf. v. 3, vv. 11.; for exx. of the predicative use of the art. see Blass, Gr. p. 158. Le. adds that the hand was ἡ δεξιά. Jerome says that the Gospel according to the Hebrews represented the man as pleading his case with the Lord: "caementarius cram, manibus victum quaeritans; precor te, Iesu ut mihi restituas sanitatem ne turpiter mendi cam cibos."

2. καὶ παρετῆρουν αὐτὸν] Cf. Ps. xxxvi. (xxxviiii). 12, παρατηρήσεια (ὑπό) ὁ ἀμαρτολός τῶν δίκαιων: Dan. vi. 11, Sus. 12, 16 (Th.). The middle is more frequent, but παρατηρεῖν occurs in Susanna and in Le. xx. 20. Polybius (xvii. 3. 2) couples παρατηρεῖν with ἐνδρεῖν. This hostile sense is not however inherent in the word, which
merely means (Lightfoot on Gal. iv. 10) to observe minutely, going along as it were with the object for the purpose of watching its movements. Lc. uses the middle here and in xiv. 1. *Parastrepen el, to watch whether; cf. Blass, Gr. p. 211.

According to the Rabbinical rule relief might be given to a sufferer on the Sabbath only when life was in danger (Schürer ii. ii. 104). Since in the present case postponement was clearly possible, a charge might lie against Jesus before the Sanhedrin if He restored the hand; and they watched Him closely in the hope that this opportunity might be given (κατ' ἀκατηγορηθέσιν αὐτῶν). According to Mt. they even challenged Him by asking *Εἴ δέ σε σάββασιν θεραπεύεις; The question afterwards put to them by Jesus (Mc.) does not exclude this account of the matter (Victor, *σάββατον δὲ ἀμφότερα γεγενηθαν); but Lc.’s comment (.readyState τούς διαλογισμούς αὐτῶν) seems to be inconsistent with it, and the additional matter in Mt. clearly belongs to another occasion (Mt. xii. 11, 12 = Lc. xiii. 15, xiv. 5).

His knowledge of their purpose (Lc.) did not deter Him; comp. Dan. vi. 10. His first step was to bring the man out into the body of the synagogue where he could be seen by all (Mc., Lc.); there should be no secrecy and no need for *παρασημόσις in the matter, since a principle was involved: comp. Jo. xviii. 20. *Εἴ δέ σε σάββασιν θεραπεύεις; a pregnant construction: ‘arise [and come] into the midst!’; cf. examples in Blass, Gr. p. 122. Lc. interpolates καὶ στηθί, and adds καὶ ἀναστάσει ἔστη—details which Mc. leaves to be imagined. The purpose of the command is clear. The miracle was intended to be a public and decisive answer to the question ‘Will He work His cures on the Sabbath?’

4. καὶ λέγει αὐτοῖς κτλ.] The Lord anticipates their question (cf. ii. 8). Lc. prefix *ἐπερωτῶ ὅμας. His questioning of the Rabbis began in childhood (Lc. ii. 40): in the method there was nothing unusual, still less disrespectful; see J. Lightfoot on Lc. l. c. The present question puts a new colour on that which was in their minds; for θεραπεύεις He substitutes ἄγαθοποιήσας, which raises the principle. Ἁγαθοποιεῖς (formed on the analogy of the class, *κακοποιεῖς) is a word of the LXX. (= ἁγιότην), for which class. Gk. used *ποιεῖς or *εὐεργετεῖς. In Tob. xii. 13, 1 Macc. xi. 33 ἀγαθόν ποιεῖν has been substituted by some of the scribes, and the same tendency appears here; but the compound is well supported in the N.T., especially in 1 Peter, where, besides ἄγαθοποιεῖς (quater), we find ἁγιοποιεῖα and ἁγιοποιοῖσα. *Ἡ κακοποιήσας raises the startling alternative: ‘if good may not be done on
the Sabbath, are you prepared to justify evil-doing on that day?" I.e., Was it unlawful on the Sabbath to rescue a life from incipient death (ψυχήν σώσαι), and yet lawful to watch for the life of another, as they were doing at the moment? Was the Sabbath a day for malevolent or not for beneficent action? Ἄποκτείναι is used of a judicial sentence, Jo. xviii. 31; Lc. substitutes here the more usual ἀπολίσαι.

οἱ δὲ έσιώτων: whether from policy, or shame (ix. 34), or simply because they had no answer ready (Lc. xx. 26).

5. καὶ περιβλεψάμενος αὐτοῦς] Except in Lc. vi. 10 (the parallel to this context) περιβλεποσθαί is used by Mc. only (iii. 5, 34, v. 32, ix. 8, x. 23, xi. 11), and five times out of six in reference to the quick searching glance round the circle of His friends or enemies, which St Peter remembered as characteristic of the Lord: see Ellicott, Lectures, pp. 25, 176. Bengel: "sultus Christi multa nus docuit." For the use of περιβλ. in the LXX. cf. Exod. ii. 12, 3 Regn. xxi. (xx.) 40, Tob. xi. 5. Mer' ὀργής: there was anger in the look or attending it (cf. μετὰ διακριῶν Acts xx. 31, Heb. xii. 17). Anger is attributed to the Lamb, Apoc. vi. 16, 17: it is "legitimate in the absence of the personal element" (Gould), i.e. if not vindictive, and not inconsistent with a gentle character (Mt. xi. 29).

περιβλεψάμενος ἐπὶ κτλ.] Mc. only. The anger was tempered by grief: comp. 1 Esdr. ix. 2, πενθὸν ὑπὲρ τῶν ἁνομίων τῶν μεγάλων τοῦ πλῆθους. 

Συνλυπώσαθα, Vg. contristari, implies sorrow arising from sympathy, either with the sorrow of another (cf. Ps. lxviii. (lxix.) 21, where the ὀ συνλυπώσαμεν answers to ὁ παρακάλων), or, as here, with his unconscious misery. With this sorrow of Christ for sinners comp. Eph. iv. 30. Sorrow is predicated of Jesus again in Mt. xxvi. 37. Συνλυπώσαμεν pres., in contrast with περιβλεψάμενος aor., points to the abiding nature of this grief: the look was momentary, the sorrow habitual. Cf. Οσυρυνθ. log. 3 poene ή ψυχή μου ἐπί τοίς νικός τῶν ἀνθρώπων. Πῶρος τῆς καρδίας occurs again in Eph. iv. 18, where it is a characteristic of pagan life: in this respect unbelieving Israel was on a level with untaught heathendom (Rom. xi. 25); even the Apostles suffered at times from this same malady (Mc. viii. 17). Πῶρος ταῖς is "to grow callous," and πῶρος ἐν medical language is the formation of the hard substance (πῶρος, callous) which unites the fractured ends of a broken bone; transferred to things spiritual, it is the process of moral ossification, which renders men insensible to spiritual truth. Cod. D and the Sin. Syriac express the result by substituting νέκρωσις: so some O.L. texts, super emortua illorum corda. The idea seems to be derived from Isa. vi. 10, where the LXX. has ἑπαχύνθη... ἢ καρδία τοῦ λαοῦ τούτου, but Jo. (xii. 40) paraphrases ἑπάρωσεν αὐτῶν τὴν καρδίαν. The Vg. renders super caecitatem(m) cordis eorum (Wycliffe, "on the blyndness of her harte," followed by Tindale and Cranmer), reading appa-
Greek: "Εκτεινον την χειρα σου" §καὶ έξετειν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. § καὶ 6 ἐξελθόντες οἱ Ἱεροσαίοι εὐθὺς μετὰ τῶν Ἴηροδιανὼν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὑπὸς αὐτοῦ ἀπολέ-σωσιν.

English: The GOSPEL ACCORDING TO ST. MARK.

5 om σου BEMSVUΓΦ7 minhoun | ἐξετειν] + τὴν χεῖρα αὐτοῦ συρθλε | ἀπεκατεστάθη (NABLPΔη) αλ ατοκ. (ΔΠηΦ minατα) ἀπεκατεστήσε C 565 | η χειρ αντ. (om συρθλε)] + εὐθὺς D ff l+υγις ὠς η ἄλλη CΩΓ al+ὡς η α. συρθλε hier 6 om εὐθὺς DL al b c ff g i q aeth | εἰδοῦν BL 13 28 69 124 346 604 εποησαν NCD 238 736 1071 128 129 135 151 173 187 247 334 359 565 | ἀπολέσωσιν Σ

rently πηροσε; cf. Job xvii. 7, B, πεποράοντα...οὶ ὄφθαλμοι μου, where ΝσαΔ have the variant πεπηροσται. See however J. Th. St. iii. 1, p. 81 ff., where Dr. J. Armitage Robinson maintains that παρώσται acquired by use the sense of πῆροσης.

λέγει τῷ ἀνθρώπῳ] As He had turned to the paralytic, ii. 10, 11. A command in each case preceded the healing; recovery comes through faith and obedience. With the whole scene comp. 3 Regn. xiii. 6.

ἀπεκατεστάθη ἡ χεῖρ Mt. adds υγιῆς ὡς ἡ ἄλλη. For this use of ἀπεκ. cf. Mc. viii. 25. The verb is frequent in the later Gk. and in the LXX.; in the N.T. (exc. Heb. xiii. 19) its use is always more or less distinctly Messianic, and based perhaps on Mal. iv. 5 (see on Mc. ix. 12).

Each miracle of healing was an earnest in an individual case of ἀποκατάστασις πάνων (Acts iii. 21). For the double augment see WH., Notes, p. 162, and Blass, Gr., p. 39.

6. καὶ ἐξελθόντες οἱ Φ. εὐθὺς] The Pharisees left the synagogue mad with rage (ἐπιθυμηθάναι ἄνοιας, Lc.) and lost no time (εὐθὺς, Mc. only) in plotting revenge. Lc. speaks only of an informal discussion (διελάλουν πρὸς ἄλλους), Mc., Mt. of a council or consultation (συμβούλων—in Prov. xv. 22 it is Th.'s word for τῆς, LXX. συνέδρια). Συμβ. διδόναι occurs here only in the N.T.; the usual phrases are σ. λαμβάνειν (Mt.5) or πουεῖν (Mc. xv. 1, with a variant ἔτομα[ε]ων, Ἐθίδουν (ἐποίου) perhaps implies that the consultation held that day was but one of many; the last is described in xv. 1. Ὁποῖος αὐτοῦ ἀπολείπωσιν represents the purpose and ultimate issue of their counsels (cf. Burton, § 207)—not however without reference to the means to be employed. Lc. gives the immediate subject of debate—τι ἀν ποιήσαμεν τῷ Ἱησοῦ, and Mc.'s form implies the question ἤδοιν αὐτῶν ἀπολέσωμεν; (WM., p. 374).

μετὰ τῶν Ἴηροδιανῶν] Mc. only. Tindale, "with them that belonged to Herode." The Ἴηροδιανοὶ appear again in the same company c. xii. 13=Mt. xxii. 16, and some understanding between the two parties is implied also in Mc. viii. 15. Josephus (ant. xiv. 15. 10) speaks of τούς τά Ἴηροδον φρονούστας, but the term Ἴηροδιανὸς occurs only in Mt., Mc. Adjectives in -ανος denote partisanship (Blass on Acts xi. 26). An Herodian party, so far as it found a place in Jewish life, would be actualized by mixed motives; some would join it from sympathy with the Hellenising policy of the Herod family, others because they "saw in the power" of that family "the pledge of the preservation of their national existence" (Westcott in Smith's B.D.3, s.v.). The latter would have certain interests in common with the Pharisees,
might have readily joined them in an effort to suppress a teacher who threatened the status quo; although, as Bengal quaintly suggests, "fort-tasse non magnopere curabant Sabbatum." The Pharisees on their part, without any great affection for the Herods, could acquiesce in their rule as the less of two evils. H. the Great had made bids for their support (Schürer i. i. pp. 419, 444 f.), and Lc. shews (xiii. 31 f., xxiii. 10) that they were not unwilling to use Antipas as an ally against Jesus, or even to act as emissaries of the Tetrarch.

7—12. Second great concourse by the sea (Mt. xii. 15—21, Lc. vi. 17—19).

7. καὶ ὁ Ἰησοῦς...ἀνεγάρυσεν ἦν Χαρείν is used, esp. by Mt., of withdrawal from danger, Mt. ii. 12 ff., iv. 12, xiv. 13; in the present context Mt. makes this meaning clear by adding γνῶρις. Jesus withdrew from the town to the seaside because He was aware of the plot. He and His would be safer on the open beach, surrounded by crowds of followers, than in the narrow streets of Capernaum. His friends would prevent an arrest; in case of danger, a boat was at hand. Els is the usual preposition after ἀναχωρεῖν (Mt. ii. 14, &c.): πρὸς gives the direction or locality of the retreat (cf. ii. 2). On the policy of this retreat see Bede: "neque ad hue venerat hæret passionis eius, neque extra Jerusalem fuit locus passionis."

καὶ πολὺ πλῆθος κτλ.] Cf. i. 28, 37, 45; ii. 13. Πλῆθος is frequent in Lc.; for πολὺ πλ. cf. Lc. xxiii. 27, Acts xiv. 1, xviii. 4. On the prominence given to the adj. see WM., p. 657; the normal order occurs when the words are repeated in v. 8. The punctuation of this paragraph is open to some doubt; we may either keep ήκολουθήσεων for the Galileans, assigning the other factors in the crowd to ήλθον (v. 8), or we may begin a new sentence at πλῆθος πολύ, or at αἰκόνωτες. WH. and R.V. adopt the former view, but the repeated ἐπὶ seems to point to the continuity of the words from καὶ πολὺ to Ἰδομαία, and probably to Σιδώνων: comp. Lc. πλῆθος πολὺ...οὶ Ἡλθον.

7—8. καὶ ἀπὸ τ. Ἰουδαίων κτλ.] The Galilean following is now supplemented by others from south, east, and north. Judaea had already sent Pharisees and Scribes (Lc. v. 17), and now, perhaps as a result of the synagogue preaching mentioned in Lc. iv. 45, adds its contribution to the Lord's willing hearers. Jerusalem is named separately, as in Isa. i. 1, Jer. iv. 3, Joel iii. 20; cf. i. 5. 'Ἡ Ἰδομαία, named here only in the N.T.—ὅν ἦν in the lxx. (Isa. xxxiv. 5, 6, &c.). The victories of Judas Maccabaeus (1 Macc. v. 3) and John Hyrcanus (Joseph. ant. xiii. 9. 1) had gone far to remove the barrier between Edom and Israel, and the Edomite extraction of the Herods brought the two peoples nearer: "in our Lord's time Idumaea was practically a part of Judaea with a Jewish [circumcised] population." (G. A. Smith, Hist. Geogr. p. 240; cf. Joseph. ant. xiii. 9. 1). Moreover in Roman times Idumaea was
III. 9] THE GOSPEL ACCORDING TO ST MARK.

55

ἀπὸ Ἴεροσολύμων καὶ ἀπὸ τῆς Ἰδομαιας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρων καὶ Σιδώνα, πλήθος πολὺ, ἀκούοντες ὅσα ποιεῖ, ἧλθον πρὸς αὐτόν. 9 καὶ 9 εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτέρῃ

8 om καὶ απὸ τῆς Ἰδομ. Ν* 118 131 209 258 c ff syr† arm | περαν] pr oi D f | περ] pr oi ADLPiΣΦ rell a vg syrbel go arm | Σιδώνα] pr oi περὶ D | om πληθ. πολν a b c syr† | akouontes ΝΒΔ 13 69 al latt (exx α) me go aeth] akouontes ACDLPiΣΦ al latt me | ἥλθον D ἥλθεν U 9 πλοιαρια B

used loosely for the south borderland of Judaea; cf. Joseph. c. Ap. ii. 9 ἢ μὲν Ἰδομαια τῆς ἴδιηται χώρας ἐστὶν ὁμορος κατὰ Γάζαν κειμένη; and. v. 11. 22 ἢ μὲν Ἰουδα λαχύσα πᾶσαν αἴρεσα τῆς καθεπερευθεὶς Ἰδομαιαν παρατείνουσαν μὲν ἄχρι τῶν Ἴεροσολύμων, τὸ δ’ εὗρος ἔως τῆς Συδομιτίδος λίμας καθύκουσαν. Thus Judaea and Iдумaea together represent the South. The East too sent its contribution from Peraea (πέραν τοῦ Ἰορδάνου, i.e. ἀπὸ τοῦ πέραν τ. 'I'). Ἡ Περαιά (Joseph. B. J. iii. 3, 3) is both in LXX. and N.T. simply ἡ πέραν τοῦ Ἰορδάνου = [?] [?] [?], cf. Isa. ix. 1 (viii. 23), Mt. iv. 25, Mc. x. i. According to Josephus ΛC. Peraea extended on the East of Jordan from Machaerus to Pella, i.e. it lay chiefly between the Jabbok and the Arnon; but, like Iдумaea, the name seems to have been somewhat loosely applied (G. A. Smith, p. 539); Mt. in a similar list (iv. 25) substitutes Decapolis for Peraea: see note on Mc. v. 20. From the North-west came inhabitants of the Phoenician sea-coast (περὶ Τύρων καὶ Σιδώνα = τῆς παραλίου Τύρων καὶ Σιδώνων, ΛC.); the district is called Φωική in Acts xi. 19, xv. 3, xxi. 2, and in the lxx. (1 Esdr. ii. 16 ff., 2 Macc. iii. 5, &c.), but not in the Gospels, where it is simply τὰ μέρη or τὰ ὄρα Τύρων κ. Σιδώνων (Mt. xv. 21, Mc. vii. 24). The network of roads which covered Galilee facilitated such gatherings; see G. A. Smith, p. 425 ff.

πλήθος πολὺ κτλ.] Cf. πολὺ πλήθος v. 7, note; the emphasis is no longer on the magnitude of the concourse, but on its cause. The fame of the miracles (cf. i. 28, 45) had brought them together, and also, as Lc. adds, the fame of the teaching (ἡ ἥλθαν ἀκούσαν αὐτόν καὶ ἴαθαν). Ἀκούοντες ὅσα ποιεῖ, ἥλθον; for ἀκούοντες we expect ἀκούοντες (see vv. ii.), but the pres. part. may denote that the rumour on the strength of which they started continued and increased in strength (W.M., p. 429; Burton § 59, who calls it “the present of past action still in progress”); in ποιεῖ we hear the report as it is passed from one to another in the crowd. “Οσα, ‘how many things’ rather than ‘how great,’ = ‘all that’”; cf. Mc. iii. 28, v. 19, vi. 30, x. 21; Le. viii. 39; Acts xiv. 27, xv. 4, 12.

9. καὶ εἶπεν...ίνα κτλ.] On εἶπεν ἵνα see WM., p. 422. Πλοιάριον, Vg. navicula, probably here a light boat in contrast with a fishing smack (πλοῖον), as in Jo. vi. 22, 24, xxi. 8 (cf. Westcott). Προσκαρτέρει (Acts5, Paul9, here only in the Gospels) is rendered in the Vg. by perseverare, perdurare, instare, adhaerere, parrere, servire, and here by deservire: in Mc. the English versions from Tindale have had the happy rendering ‘wait on.’ The boat was to keep close to the shore, moving when He
moved, so as to be ready at any moment to receive Him: comp. Lc. v. 3. On the present occasion He does not seem to have used it; the work of healing kept Him on the land as long as it was possible to remain there. There was no shrinking from contact with the crowd, but only a provision against a real danger—

9 _αυτῷ_ γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα

on the literal sense of ὑδάζω cf. Mt. vii. 14 ἐπιθυμεῖν ἡ δόξα: both in LXX. and N.T. it is used with exceptions metaphorically.

10. _πολλοῖς γὰρ ἐθεράπευσεν κτλ._

On _ἐθεράπευσεν_ see note on i. 34. For _πολλοῖς,_ Mt. has _πάντας:_ see note on i. 34: all were healed who touched Him or on whom He laid hands.

_ὅστε ἐπιπίπτειν αὐτῷ_] The enthusiasm grew till it became dangerous: the sufferers threw themselves on Him in their eagerness, or impelled by the crowd. For _ἐπιπίπτειν τινί_ (more usually _ἐπὶ_ τινα _οὐ_ τινι) see 2 Regn. xvii. 9, Job vi. 16, Judith xv. 6. The action is not always hostile (cf. Acts xx. 10), but it implies suddenness, and usually some degree of passion; Field (Notes, p. 25) adduces Thuc. vii. 84, ἐπιπίπτων τε ἄλληλοι και κατεπά
touν. In the present case it was natural enough, yet perilous. _ἲνα αὐτόν ἄφωνται:_ contact was thought to be a condition, since it was often the concomitant, of healing (Mc. i. 41, v. 27 ff., vi. 56, viii. 22; cf. Lc. ἐξήνυσαν ἀπέστειλαν αὐτοῖς, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ λάτο πάντα).
13. καὶ ἀναβαίνει εἰς τὸ ὀρος καὶ προσκαλεῖται οὖς 13

12 τοιἀσωσίν] τοιῶσιν B²DKLII* 1369 ἄλλως + στι τῆς ἡμέρας των χριστὸν αὐτὸν εἶναι

CF 2 ὑπερτυπούμενον a + ὁτι τηδ. αὐτὸν b ἔτη q t

II. 13] THE GOSPEL ACCORDING TO ST. MARK.

τοῦ θεοῦ. 12 καὶ πολλὰ ἑπετίμα αὐτοῖς ἵνα μὴ αὐτὸν 12

φανερῶν ποιήσωσιν.

13 Καὶ ἀναβαίνει εἰς τὸ ὀρος καὶ προσκαλεῖται οὖς 13

1.24, for ὁ νῖος τοῦ θεοῦ, however interpreted, is more definite than ὁ ἄγος. Comp. Mt. iv. 6, ὁ διὰ θαλάσσων λέγει αὐτῷ ἔπειτα ἐπὶ τοῦ θεοῦ κτλ. The earliest confession of the Sonship seems to have come from evil spirits, who knew Jesus better than he was known by His own disciples—τὰ διαμένει παυσιον (James ii. 19).

12. καὶ πολλὰ ἑπετίμα αὐτοῖς κτλ.] Cf. i. 25, 43. The purpose of the censure was to prevent a premature divulgation of His true character; cf. Phil. ii. 6, ὁ ἅπαναγόν ἠγίαστο τὸ εἶναι ἵσα τῷ θεῷ. Mt. reminds his readers of Isa. xiii. 1—4, which he seems fulfilled in our Lord's freedom from personal ambition. Πολλὰ ἑπετίμα, Vg. vehementer comminabatur: πολλὰ as an adverb is characteristic of Mc., cf. v. 10, 23, 43, ix. 26. Mt. has the less vivid ἑπετίμησαν αὐτοῖς: Lc. omits the circumstance. Φανερῶν ποιεῖν = φανερῶν occurs only here and in Mt.'s parallel. The φανερῶσις was postponed only; cf. iv. 22, Rom. xvi. 26; it was not yet the time for a general manifestation (Jo. vii. 6 f., xvii. 6), and the διαμένα was possibly aware that their revelations could only work mischief at this stage. "Nec tempus erat, neque hi praecones" (Bengel). Bede compares Ps. xlix. (l.) 16.

13—19 a. Second Withdrawal from Capernaum, and Choice of the Twelve (Mt. x. 1—4, Lc. vi. 12—16).

13. καὶ ἀναβαίνει κτλ.] Lc. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν, again implying an interval where Mc.'s narrative seems to be continuous (comp. Mc. iii. 1); in Mt. the order

is entirely different. ᾿Αναβαίνει, the historical present, frequent in Mc. (e.g. i. 21, 40, ii. 15, 18, iii. 4, 8; cf. Hawkins, p. 113 ff.); τὸ ὀρος as in vi. 46—the hills above the Lake (τὰ ὄρη, v. 5), cf. ὡς βάλασσα (i. 13, iii. 7): any other mountain is specified, e.g. ix. 2, xi. 1. Similarly in Gen. xix. 17 τὸ ὀρος (ἢ ὄρη) is the heights above the Jordan valley, and in Jud. i. 19, the hill country of Judah (ἢ ὄρη, Lc. i. 39, 65). With the phrase ἀναβαίνεις εἰς τὸ δ. compare Mt. v. 1, xiv. 23, xv. 29.

The purpose of this retreat to the hills is stated by Lc.: ἐγένετο...ἐξελθεῖν αὐτῶν...προσευχαθαι, καὶ ἡ διανυκτέρευσιν ἐν τῇ προσευχῇ τοῦ θεοῦ. A crisis had been reached, for which special preparation must be made. "A way was prepared in that night of prayer upon the hills whereby an organic life was imparted to the little community...Our Lord takes counsel of the Father alone,...when the morning comes [Lc. ἢτε ἐγένετο ἡμέρα] His resolve is distinct, and it is forthwith carried out" (Latham, Pastor pastorum, p. 238). It was the first Ember night; Victor: τοὺς ἡγομένους διδάσκων τῆς ἐκκλησίας πρὸ τῶν γνω-μινών ἐπ' αὐτῶν χειροτονίων διανυκτε-ρεύειν ἐν προσευχῇ.

καὶ προσκαλεῖται οὖς ἢθελεν αὐτὸς κτλ.] The King chooses His ministers: the selection is His act and not theirs: Jo. vi. 70, xv. 16, Acts i. 2. For other instances of the exercise of our Lord’s human will, see i. 41, vii. 24, ix. 30, Jo. xvii. 24, xxi. 22; and for its renunciation, xiv. 36, Jo. v. 30. Bengel: "vellebat, ex voluntate Patris." Two steps (Mc., Lc.; the point is not noticed by
Mt.) appear in this εἰλογῇ: (1) the summoning of an inner circle of disciples; (2) the appointment of twelve of their number to a special office. The summoning (vocare ad se, Vg.), first in Gen. xxviii. 1, is from this time forth frequently used of the summons of Christ whether to the μαθηταῖς or the δόξας (Mc.8). Those who were summoned in this instance ἀπῆλθουσιν ἀπὸ αὐτῶν more perhaps than εὐερυτύν (Vg.); in coming they finally parted with the surroundings of their previous life.

14. καὶ ἐποίησεν δώδεκα] Out of those who answered His summons He again selected twelve: Lc. ἐκλέξα-μενος ἀπ' αὐτῶν δώδεκα; Victor: ἤσαν γὰρ πλείους οἱ παρόντες. These He appointed (ἐποίησεν, Mc.). For τοιοί in this sense see 1 Regn. xii. 6 (ὁ ποιήσας τῶν Μουσῆτας καὶ τ.' Αρών), Acts ii. 36, Heb. iii. 2 (Westcott), Ἀρ. v. 10; the Vg. fecit ut essent, etc. presupposes the Western reading ἐποίησεν ἦν δώμιν ἀθ' ἐμ' αὐτοῦ. The number (1) seems to have reference to the tribes of Israel, to whom the Twelve were originally sent (Mt. x. 6, 23); (2) it suggests their relation to the larger Israel as patriarchs and princes of the new Kingdom (Mt. xix. 28, Lc. xxii. 30, Ἀρ. xxii. 12, 14). Cf. Barn. 8. 3, οῖς ἐσώκειν τοῦ εὐαγγελίου τὴν ἐξουσίαν, οὗτοι δεκάδοι εἰς μαρτυρίον τῶν φιλῶν.

οὐς καὶ ἀποστόλους ὄνομασεν] See vv. ii.: the words look like an interpolation from Lc., and it has been suggested that their omission by D and other 'Western' authorities is an instance of 'Western non-interpolation'; but the external evidence is too strong in their favour to permit their ejection from the text of Mc., even if Mc. vi. 30 does not presuppose their presence here. The name was not perhaps given at the time, but it was given by the Lord; He not only created the office but also (καὶ) imposed the title. Ἀποστόλος is used by the LXX. only in 3 Regn. xiv. 6 (Α.), where it = ἄρχων, cf. Isa. xviii. 2 Symm. ἀποστέλλουν ἀποστόλους (= κύριος, Ἀρ. πρεσβεύτας). For the history and N.T. use of the word see Lightfoot, Galatians, p. 92 ff.; Hort, Ecclesia, p. 22 ff.

ἵνα δώμιν μετ' αὐτοῦ κτλ.] Two immediate purposes of the creation of an Apostolate: (1) such closer association with the Master as was impossible for the general body of μαθηταίς, (2) a mission based on the special training thus imparted. Association with Christ was at once the training of the Twelve, and if they were faithful, their reward (Jo. xvii. 24). For its effects see Acts iv. 13. On τοιοί ἦν cf. Blass, Gr. p. 226.

14—15. ἦν ἀποστέλλῃ κτλ.] Hence the name of their office. On ἀποστέλλω as distinguished from στέπω see Westcott on Jo. xx. 21 (add. note) for κρῖσεως cf. i. 4, 14, and vv. ii. II. here; the substance of the original Apostolic κήρυγμα was (Mt. x. 7), "Ἡγγείκει ἡ βασιλεία τῶν οὐρανῶν. A second part of their commission was to exorcise and to heal; Mc. mentions only exorcism, but cf. Mt. (x. 1). For this work au-
III. 17]

THE GOSPEL ACCORDING TO ST MARK.

15 καὶ ἔχειν ἐξουσίαν ἑκβάλλειν τὰ δαιμόνια. 16 καὶ ἰάκωβου τὸν τοῦ Ζεβεδαίου καὶ ἱω- 17 thory was necessary (ἔχειν ἐξουσίαν ἑκβάλλειν, cf. Mt. ἔδωκεν αὐτοῖς ἐξουσίαν κτλ.); authority delegated from Christ was to be the note of their ministry, as authority delegated from the Father had been the note of the Master’s (see i. 22, ii. 10). Their mission was identical in its purposes with His, but secondary, and dependent on His gifts.

16. καὶ ἐποίησεν τοὺς δώδεκα] The thread of v. 14 is picked up after the parenthesis ὑπὸ δούλου...τὰ δαιμόνια— and so He created the Twelve. Δώδεκα now has the article, cf. iv. 10, vi. 7, &c.: so Lc. x. 1 ἀνέδειξεν ἐξομοίκοντα δύο, ib. 17 οἱ ἐξομοίκοντα δύο, Acts vi. 3 ἀνάξιοι...ἐπτά, xx. 8 ὄντος ἐκ τῶν ἐπτά. For ποιεῖν cf. v. 14, note.

καὶ ἐπέθηκεν ὅνομα τῷ Σιμώνι Πέτρον] For ἐποίησεν ὅνομα cf. 4 Regn. xxiv. 17, and on the practice of imposing characteristic names on scholars, see Schöttgen, ad l.; Bengel: “domini nota est dare cognomen.” The construction thus begun is broken off by the intervention of another train of thought. Mc. is (as it seems) about to continue καὶ τῷ Ἰακὼβῳ...καὶ Ἰωάννῃ ἐπέθηκεν ὅνομα Βαψηργής, when it occurs to him that a list of the twelve will naturally follow ἐποίησεν τοὺς δώδεκα. Hence he proceeds as if he had written Σιμώνα ὁ ἐπέθηκεν ὅνομα Πέτρον. WH. regard καὶ...Σιμώνι as a parenthesis, but a parenthesis in such a context is almost intolerable. Such added names are common in the N.T., cf. Acts i. 23 Βαρνάβας δὲ ἐπέκληθη Ἰουσίνα, iv. 36 Ἰωσήφ ὁ ἐπικληθεὶς Βαρνάβας, xii. 12 Ἰωάννου τοῦ ἐπικαλομενοῦ Μάρκου: in Acts a similar formula is used in Simon’s case (x. 5, 18, 32, xi. 13), but only when that Apostle is mentioned by or to persons outside the Church; elsewhere in the Acts and in the Gospels he is henceforth Πέτρος or Σιμών Πέτρος, the latter especially in St John. Πέτρος = Κηφᾶς (Jo. i. 42), i.e. Κηφᾶς (cf. Ἀποστόλος, Job xxx. 6, Jer. iv. 29), Συρμοῦ, a rock, or usually a detached piece of rock, a stone (cf. Hirt, First Epistle of St Peter, p. 152). “The title appears to mark not so much the natural character of the Apostle as the spiritual office to which he was called” (Westcott): cf. Victor, ἱερὸν ἐποίησεν τῷ ἑρώτῃ κ. δ. ὑπὸ ἕνας προφητικός. The name was actually given at the first call of Simon (Jo. l.c.), but apparently not appropriated till he became an Apostle. Mc.’s ἐπέθηκεν leaves the time undetermined, so that Augustine (de cons. 109) may be right: “hoc recolendo dixit, non quod tum factum sit.” Justin appears to refer to this verse, dial. 105: μετανομακαίρης αὐτῶν Πέτρον ἐνα τῶν ἀποστόλων, καὶ γεγραμμαί εν τοῖς ἀρχιερεῖς μεμερισμένοις αὐτῶν γεγεννημένον καὶ τούτῳ (cf. Intr. p. xxx).

17. καὶ τῷ Ἰακώβῳ...καὶ Ἰωάννῃ] Sc. ἐποίησεν. For these Apostles see note on i. 19. They follow next after Peter (πρῶτος Σιμών, Mt.), either because they shared with him the prerogative of a title imposed by the Lord, or because with him they were afterwards singled out for special
privileges (Mc. v. 37, ix. 2, xiv. 32; Acts i. 13, where the titles are not mentioned, has the same order).

καὶ ἐπέθεκεν αὐτὸς ὄνομα Βασιλεὺς κτλ. Dalman, Gr. pp. 112 n., 158 n., suggested that Βασιλεὺς is a corruption of Ἐπισκόπος (ἱερείς), and similar forms occur in two important cursive lists (see vv. ll.), and in the Syriac versions, which have the meaningless [section not legible], and the Armenian (Banereges). More recently (Worte Jesu, p. 39, n. 4) he has proposed to regard either ο or α as an intrusion into the text. Others have justified the prevalent form by such partial analogies as Σόδομα = דוד, Ῥωμβόθ = רומי. The second factor in Βασιλεὺς is hardly less perplexing. The Syriac root  is never used of thunder, and the ordinary Heb. for thunder is בשן (Syr. ).

Jerome (on Dan. i. 7) proposed Benevem or Baneraem (בנראים), but without Greek authority. In Job xxxvii. 2 7r, appears to be used for the rumbling of the storm, and this seems to point to the quarter where a solution may be found. The νοῦς ἐπιστῆς (=οἱ Μπουρούμενες, Euth.) were probably so called not merely from the impiety of their natural character (cf. e.g. Mc. ix. 38, Lc. ix. 54), but, as Simon was called Peter, from their place in the new order. In the case of James nothing remains to justify the title beyond the fact of his early martyrdom, probably due to the force of his denunciations (Acts xii. 2): John's νοῆτη ἐπιστῆ (Orig. Philoc. xv. 18) is heard in Gospel, Epistles, and Apocalypse; see esp. Trench, Studies, p. 144 ff., Westcott, St John, p. xxxiii; and for the patristic explanations cf. Suicer s. v. Ἐπιστῆ. Victor: διὰ τὸ μέγα καὶ διαπράγματον ἡγήσατο τῇ οἰκουμένῃ τῆς θεολογίας τὰ δόγματα.

18. καὶ Ἀνδρέας καὶ Φίλιππος. As Simon Peter's brother, Andrew follows the first three, although πρὸς τοὺς τρεῖς οὐκ ἦθεν (2 Regn. xxiii. 23); cf. Mc. xiii. 3, Acts i. 13; Mt. and Lc. place him second. He appears again in connexion with Philip in Jo. xii. 22. Both Ἀνδρέας and Φίλιππος are purely Greek names, whilst Σίμων is Σιμώων Hellenised (note on i. 16): the three men came from the same town, Bethsaida (Jo. i. 44), where Hellenising influences were at work; see note on viii. 22.

καὶ Βαρβολομαῖόν] Βαρβολομαῖος (only in the Apostolic lists)=βαρβολομαίος, Σyr.sin.pesh. , the son of Talmai or Tolomai: cf. Barwma Mt. xvi. 17=[νοῦς] Θαλαύν ᾿Ο. xxii. 15, Βαρ- τομαῖος=ο νοῦς Τομαίου (Mc. x. 46). The name Βαρθολωμαίος (M.T. ) occurs in Num. xiii. 22, Josh. xv. 14, Judg. i. 10, 2 Sam. iii. 3, xiii. 37, 1 Chron. iii. 2, and among its Greek equivalents in codd. BA are Θαλαμαι, Θαλαμαί, Θαλαμεί, Θαλαμαί; Josephus has Θαλαμαῖοι (ant. xx. 1. 1). Only the patronymic of this Apostle appears in the lists, but he is probably identical with the Ναβανᾶλ of Jo. i. 46 ff., xxii. 2 (see
Westcott ad ill.). If so, he was from Cana, and his introduction to the Lord was due to Philip, whom he follows in the lists of Mt. Mc. Lc. Tradition (Eus. H. E. v. 10) gave him India as his field of Apostolic work.

καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου So Mt.: Lc.ev.act. Ἰάκωβος Ἀλφαίου: so called no doubt to distinguish him from Ἰάκωβος ὁ τοῦ Ζεβεδαίου. Ἀλ-

φαίου (= Ἱακώβ, cf. Ἱακώβ, 1 Macc. xi. 70) is perhaps identical with Κλω-

πάς, Jo. xix. 25: if he is the Κλεόπας = Κλέοπαρτος of Lc. xxiv. 18, the latter name must be simply a Greek substi-

tute for the Aramaic name (cf. Lightfoot, Galatians, p. 267 n., Dal-

man, p. 142 n.). If the identification of Ἀλφαίος with Κλωπάς is correct, this James was also known in the Apostolic Church as ὁ μικρὸς: his mother was a Mary, and he had a brother Ἰοσέ (Joseph); cf. Mc. xv. 40. There is no reason for regarding him as a brother of Levi, or as one of the ‘brothers’ of the Lord (see notes on ii. 14, vi. 3).

Θαδδαῖον] Αραμ. ὢν, Ἱοα (Dalman, Gr., p. 143; Worte J., p. 41). Both in Mt. and Mc. the Western text gives Λεββαίος (WH., Notes, pp. 11, 24), either an attempt to identify this Apostle with Levi (H.), or another rendering of his name (from δῆς, cor, as Θαδδαῖος is from τῆς, Syr. καὶ λαὔ mamma). In Lc.ev.act. his name is given as Ἰούδας Ἰακώβου: cf. Orig. praef. ad Rom.: “eundem quen... Marcus Thaddaeum dixit, Lucas Iu-

dam Iacobi scripsit...quaia moris erat binis vel ternis nominibus uti Ho-

braeos.” This Judas is apparently referred to in Jo. xiv. 22 as ως ὁ Ἰσκαρίοτης. For fuller particulars see Nestle, in Hastings, D. B. iv. p. 741 f.

Σιμώνα τῶν Καναναίων] So Mt.; Lc.ev. Σιμώνα τῶν καλοῦμένων γῆλωτη, Lc.act. Σιμώνος γῆλωτης. Καναναίος like Ῥθαδδαῖος is a descriptive name, not a native of
kaî Θαδδαίων καὶ Σίμωνα τῶν Καναναίων ἵνα καὶ Ἰουδαίων ἵνα Ἰσκαριώθ, δὲ καὶ παρέδωκεν αὐτῶν.

18 Θαδδαίων] Λεββαίων D abc f i q | Καναναίων ΝΒCDLΔ 33 565 Λατt συrσην pesh vtd arm me aeth] Καναναίων ΑΠΠΣΦ al min foresmm συrhol go | 19 Ἰσκαριώθ ΝΒCDLΔ 33 21st al2] Σκαριώθ D a vtd b f i q vg Ἰσκαριώτην ΑΠΠΣΦ al minpler (συrσην pesh arm) συrhol me go

Cana (Καναῖος), nor a Canaanite (Χαναναῖος, Ἱουδαῖος), but, as Lc. interprets it, a zealot (Νάζεα, Συrσην pesh), cf. Exod. xx. 5, Deut. iv. 24 Νάζεα Λα. LXX. θεὸς χιλωτής, and in reference to devout Israelites 1 Esdr. viii. 69, A, 2 Macc. iv. 2; the model of a true χιλωτής was Phinehas, 4 Macc. xviii. 12. The later Zealots were a fanatical party originating among the Pharisees (Schürer L. ii. 80 n., 229 f.). This Simon cannot have belonged to the more advanced Zealots who were associated with sedition and outrage (cf. Joseph. ant. xvii. 1, B. J. iv. 3. 9, &c.), but he may have been before (Gal. i. 14) and even after (Acts xxi. 20) his call a scrupulous adherent to the forms of the Law. Yet it is difficult to suppose this of one who belonged to the inner circle of our Lord's disciples, and the analogy of other secondary names in the list leads us to regard the name as descriptive of personal character only. As the first Simon was 'rocklike,' so the second was characterized by jealousy for what he conceived to be right or true. Possibly he was a man who under other teaching might have developed into the fanatic or bigot, but who learnt from the Master to cherish only the 'fire of love.'

19. Ἰουδαίων Ἰσκαριώθ] So xiv. 10, Lc. vi. 16; elsewhere ὁ Ἰσκαριώτης (Mt. x. 4, xxvi. 14, Lc. xxii. 3 (ὁ καλούμενος), Jo. xii. 4, xiii. 26, xiv. 22). Ἰσκαριώθ appears to = Ἰωάν ναβίς, for the form Ἰσκαριώτης comp. Joseph. ant. vii. 6, 1, Ἱωάν ναβίς = ναβίς Ἰωάν. There is some difficulty in identifying Keriōth; in Josh. xv. 25, to which reference is usually made, the word is but part of the name Keriōth-Hezron; in Jer. xlvii. 24, 41 Keriōth (LXX. Καριῶθ) is a town of Moab distinct apparently from Kiriathaim, one or the other of which Tristram (Land of Moab, p. 275) is disposed to identify with Kureiyat, S.E. of Ataroth on the east side of the Dead Sea. In Jo. vi. 71 the name of the town is given as Καριῶθος by Ν* and some good cursives (ἀπὸ Καριῶθον), and the same reading appears in D at Jo. xii. 4, xiv. 22; cf. Lightfoot, Bibl. Essays, p. 143 f. If this Judas came from a town east of the Dead Sea, he was possibly one of the newly arrived disciples (Mc. iii. 8)—a circumstance which would perhaps account for his position at the end of the list. His father Simon (Ἰουδαῖος Σιμώνος Ἰουδαίων) was also of the same town (Jo. vi. 71, Ἰουδαίων Σιμώνος Ἰσκαριώτου, Ν*ΒΓΔΛ). See Zahn, Einl. ii. p. 561, and the artt. in Hastings and Encycl. Bibl.

δὲ καὶ παρέδωκεν αὐτῶν] Mt. ὁ καὶ παραδόσει αὐτῶν, Lc. ὁ ἐγένετο προδότης (cf. Acts i. 16, τοῦ γενομένου όδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν), Jo. xii. 4 ὁ μέλλων αὐτῶν παραδίδοναι, xviii. 2, 5 ὁ παραδίδοντος αὐτῶν. In one form or another the terrible indictment is rarely absent where the name of this Apostle is mentioned. For παραδίδοναι comp. note on i. 14, and on the use of the aor., Blass, Gr. p. 198. Καὶ calls attention to the identity of the traitor with the Apostle, and contrasts the treachery of Judas with the choice of Christ.
THE GOSPEL ACCORDING TO ST MARK.

II. 21] 20 Kai ἐρχεται εἰς οἶκον. 20 καὶ συνερχεται πάλιν ὁ ὀχλὸς ὡστε μὴ δύνασθαι αὐτοῦς μὴ δὲ ἀρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι

19 ἐρχεται Ν*ΒΓ α[πανε b e i ff syr*] ἐρχεται Ν*αCLΔΠΣΦ α[μινατα e q vg sýrr*]οι ἐσερχοντα D | οἰκόν) ρτ τον 2ο* 20 συνερχεται] ἐρχεται Μ* συνερχοντα | ἐμοσοντα D | o ωχλος (Ν*αABΔFεττ min*nonn*) om o Ν*CEF&K*ΠΠΙΣΦ α[λπερ | om αυτους D} | τον 2ο* 21 ακούσαντες οἱ παρ’ αὐτοῦ (ακ. οἱ αδελφοι αὐτοῦ syr*)) oι ἑκοναν περι αυτοι oι γραφματεις και oι λοιποι D lat*plgo

19b—30. QUESTION OF THE SOURCE OF THE LORD’S POWER TO EXPEL DEMONOIA (Mt. xii. 22—32, Lc. xi. 14—26; cf. Mt. ix. 32—34, Lc. xii. 10).

19. Kai ἐρχεται εἰς οἶκον] Compared with v. 13 the words imply an interval during which the Lord descends from the mountain and returns to Capernaum (Lc. vii. 1). Lc. introduces here the discourse ἐτε τόπου πέδων which corresponds on the whole to Mt.’s ‘Sermon on the Mount,’ and the harmonists from Tatian onwards place it—rightly as it seems—in this position. Mc., to whom the Sermon is unknown, passes without notice to his next fact, and the English reader’s sense of the relation of the sequel to what has gone before is further confused by the verse division. The house entered is probably Simon’s (i. 29); for the omission of the article cf. ii. 1.

20. καὶ συνέρχεται πάλιν κτλ.] Apparently in the house and at the house-door; cf. i. 32, ii. 2. For πάλιν see note on ii. 1. ὧστε μὴ...μὴδὲ, Vg. ita ut non possent neque panem manu caere, ‘so that they could not even,’ &c.; the reading ὧστε μὴ...μὴτρε could only=‘ita ut n. p. neque panem manucare’ (WM., p. 614, Blass, Gr. p. 265). ‘Ἄρτον φαγεῖν, to take food (of any kind) αἰθιος λοφός, as in Gen. iii. 19, xliii. 16, Exod. ii. 20, &c. The difficulty must often have arisen during the height of the Lord’s popularity; for another in-

stance see Mc. vi. 31. Bede exclaims, “Quam beata frequentia turbæ confluuntis, cui tantum studiī ad audīendum verbum Dei.”

21. καὶ ακούσαντες οἱ παρ’ αὐτοῦ κτλ.] Cf. Prov. xxix. 39 (xxxi. 21) οἱ παρ’ αὐτῆς=πηγή. In Sus. 33 (cf. 30) οἱ παρ’ αὐτῆς are Susanna’s parents, children, and other relatives (Th.), or her parents and dependents (Lxx.); in 1 Macc. ix. 44 (ΝV, but τοῖς ἀδελφοῖς, Α,) xi. 73, xii. 27, xiii. 52, xv. 15, xvi. 16, 2 Macc. xi. 20, the phrase is used in a wider sense of adherents, followers, &c., cf. Joseph. ant. i. 11, περιέμενται καὶ πάντες οἱ παρ’ αὐτοῦ. Thus the Syr.sin. ‘His brethren’ or the Vg. suí fairly represents its general sense; “his kynosmen” (Wycliffe), or “kynesfolkes” (Geneva) is too definite; the context, however, shews that this is practically what is meant. Clearly οἱ παρ’ αὐτοῦ cannot be the Scribes and Pharisees, as D, which substitutes οἱ γραμματεῖς καὶ οἱ λοιποί, and Victor: νομίζω...περὶ τῶν φαρισαίων καὶ γραμματεῖων λέγειν τῶν εὐαγγελιστήν. Either disciples or relatives are intended, and as the former were on the spot, ακούσαντες ἐξῆλθον could hardly apply to them. We are thus led to think of His family at Nazareth, whose coming is announced in v. 31. The incident of vv. 22—30 fills the interval between their departure and arrival. For κρατεῖν in this sense, cf. xii. 12, xiv. 1, 46.
22 αὐτῶν, ἔλεγον γὰρ ὅτι Ἐξέστη. ἦκαί οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἤχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαμόνων

21 εὐσταταί αὐτῶν D* (εὐσταταί D5) existentios eab deffiqu εὐσταταί 13 69 εὐσταται 346 εὐστατι min[100] 22 οἱ ἀπὸ Ι. ἤπειρα Ἀ | Βεελζεβοῦλ B

Ἔλεγον γὰρ ὅτι Ἐξέστη] On the aor. see Burton, § 47; as to the meaning cf. Euth., παρεφρόνησε, and the Vg. here, “in fuorem versus est.” The same charge was brought against St Paul, Acts xxvi. 24, cf. 2 Cor. v. 13, εἶτε γὰρ ἐξέστησαν, θεό. For Ἐξέστην in this sense see Isa. xxviii. 7, Hos. ix. 7. The family of Jesus were doubtless inspired by a desire for His safety, but their interpretation of His enthusiasm implied want of faith in Him, cf. Jo. vii. 5; the Mother perhaps was overpersuaded by the brethren. Tatian strangely places this verse in connexion with the narrative of Mc. ii. 23—28 (Hill, Diatess., p. 71; see above, p. 50).

22. καὶ οἱ γραμματεῖς κτλ.] Mt. οἱ Φαρισαῖοι, Lc. τίνες έξ αὐτῶν. The Pharisaeic Scribes from Jerusalem had been from the first the instigators of the opposition (Lc. v. 17; cf. Mc. ii. 6, vii. 1). The present attack arose out of the healing of a possessed man who recovered sight and speech (Mt. Lc.); voices were heard in the crowd asking Μήτη αὐτός εστίν ο νῦν Δαυίδ; (Mt. xii. 23), and the Jerusalem Scribes were thus tempted to suggest another explanation. For καταβήναι απὸ τερ. cf. Lc. ii. 51, x. 30 f., Acts viii. 26.

Βεελζεβοῦλ ἤχει] The form Beelzebub, which occurs in Syrr.42 ean eu. peah, and in most mss. of the Vulg., but in no Greek ms., comes from 2 Kings i. 2, 6 ἦλθεν ἐξ Βαβυλονίας, where the LXX. render εν τῷ (τῷ) Βαβλ. μωάν θεόν Ἀκακίων, but Symm. had παρὰ τοῦ Βεελζεβοῦβ θεοῦ Ἐκρών. The derivation of Beelζεβοῦλ is obscure: some connect the second factor of the name with ἐξετάσεως, whence ἐξετάσεω, a Talmudic word for dung (so Dalman, p. 105 n.), others with ἐξετάσεως, habitation: cf. Kautzsch, p. 9, Dalman, Lc. Neubauer (Stud. Bibl. i. p. 55) suggests that ἐξετάσεως is a dialectal form of ἐνετάσεως, a bee, so that Βεελζεβοῦλ = Βεελζεβοῦρο: but the conjecture has not much to recommend it. We have then to choose between ‘Lord of dung’ and ‘Lord of the habitation’; to the latter the apparent play upon ἐξετάσεως in Mt. x. 25 (τῶν οἰκοδομητῶν B. ἐπεκάλεσαν) lends some support; if the former is adopted, ‘dung’ is used as an opprobrious name for idols (J. Lightfoot on Mt. xii. 24), and the application of the word to the prince of the unclean spirits points to the old belief in the connexion of idols with δαμόνα: see note on Mc. i. 34. The form Βεελζεβοῦλ, given by B here and by ΚΒ in Mt. x. 25, xii. 24, Lc. xi. 15, 18, 19, is admitted by WH. into the text (Notes, p. 166); but it is difficult to regard it as anything but a phonetic corruption, perhaps a softening of the original word. With Beelζ. ἤχει cf. Jo. vii. 20, where a similar charge comes from the ὅχλος at Jerusalem. Even of the Baptist some had said Δαμόνων ἤχει (Mt. xi. 18). The charge brought against our Lord was perhaps equivalent to that of using magic: see Hastings, iii. p. 211 a.

ἐν τῷ ἄρχοντι κτλ.] In the power and name of the chief of the unclean spirits: cf. Mt. xii. 28 εν πνευματι θεοῦ, Lc. xi. 20 ἐν δακτυλῷ θεοῦ. With ὁ ἄρχων τῶν δ. cf. ὁ τοῦ κόσμου ἄρχων (Jo. xiv. 30), ὁ ἄρχων τοῦ κόσμου
24 [autous] + o kuriw Ιησου Daff + o Ιησους U 1071 b c (al)

III. 24] THE GOSPEL ACCORDING TO ST MARK.

23 αι προσκαλεσάμενοι αυτούς 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν ἐκβάλλειν;

24 καὶ εἶαν βασιλεία ἐφ’ ἐαυτήν 24

O.L and Vg., and appears in Wycliffe; Tindale substituted ‘similitudo’ (cf. similitudo of the ‘African’ O.L.), but the familiar word re-appears in Cranmer and A.V.

πῶς δύναται Σατανᾶς κτλ.] The Lord does not use Βεσλέξιζβολ, but the ordinary name for the Chief of the evil spirits; the occasion was too grave for banter. Only Mc. reports this saying, which goes to the heart of the matter. The Scribes’ explanation was morally impossible: the δαµώνια could not be expelled through collusion with their Chief. For Σατανᾶς cf. note on i. 13. Σατανᾶς, i.e. τὰ δαµώνια regarded as Satan’s representatives and instruments. The identification is instructive as throwing light on the manifoldness of Satanic agency. For the form of the question cf. Mt. xii. 29, 34, Lc. vi. 42, Jo. vi. 52.

24—25. καὶ εἶαν βασιλεία κτλ.] The first καὶ seems to be merely a connecting link with "v. 23": the two that follow (vv. 25, 26) coordinate the three cases of the divided kingdom, the divided house, and the divided Satan (WM., pp. 543, 547). For ἐφ’ ἐαυτήν, ‘in relation to itself,’ Mt. substitutes the explanatory καθ’ ἐαυτός, returning however to ἐπί just afterwards (ἐφ’ ἐαυτῶν). Οὐ δύνασαι σταθῆναι ἐφ’ ἐαυτῶν Mt., Lc.; similarly for Οὐ δύνασαι στὰρναι Lc. has πίπτει—both probably interpretations: cf. Burton, §§ 260, 262. For the phrase which Mc. uses cf. Ps. xvii. (xviii.) 39, xxxv. (xxxvi.) 13: the corresponding Heb. is בָּלִי לְךָ. If the difference between σταθῆναι and στὰρναι is to be pressed in this

S. M.
THE GOSPEL ACCORDING TO ST MARK.

66
25

ov SvvaTai (TTadfjvai

juipi(r6ri,

r\

(3a&amp;lt;ri\eia

[III.

24

e

eavrriv mepia-Brj, ov SwrtcreTcu r\
a6
eavTov
Kai el 6 craTavds dvea-Trj
26 eKeivrj (TTrjvai.
ov SvvctTai (TTfjvaL d\\d T\O9
KCLI

edv OLKLa

e(f)

y

e(f&amp;gt;

e/mepio-Bri,

a7

27

ov SvvaTai ovdeis ek TY\V oiKiav TOV

aAA

avTOv ^LapTrdcrai iav

eicre\8cov TCL cncevn

25

NBCLA

ovvrjfferaL

BKLH]

D

earavai

1071 a

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AC

2
mS&amp;lt;l&amp;gt;

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i

al syrr vid

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vg] dwarai

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ADriI24&amp;gt;

KAEFGHMSUVrAZ* al
DabceffgiqrJKai c/Aepiffdr)

26

ffrad-qvaL

eavrov] caravav e/c/3a\Xet

e&amp;lt;

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al cptpiady

/cat

ou

ov

syrr

D

ei] ecu/

Kc aBL]
-

|

aveffTT]

|

e0

/cat /ie/xepto-rat

K*C* vidA f vg /ie/xepta-rat (-^at D*)
al min omnTid + i7 /SacrtXeta auroi;

KBCL] ora^at ADrAII*

pr TO

D

27 a\X]

ouSets

ou dvv. ovdeis

Swarat

C 2vid G om

/tat

ADrn2l&amp;gt;

ADLmS4&amp;gt; al latt

syrr

tsBC*A]
Bin esh
ra
TOV iax(^)BCLA 33 1071 syrr P me aeth]
hcl
TOV to-%. G
arm go TO.
eis r. OLK. ADrns&amp;lt;*l al latt syr

go

/mrj

al lattvt Plv

arm go

|

syrr

ets rt]v OLK.

|

&amp;lt;TK.

ei&amp;lt;J&quot;e\^.

TO.

&amp;lt;TK.

TOV

t&amp;lt;r

&amp;lt;TK.

place,

must

it

lie

in the

fact that

the body politic takes up and keeps
a position (cf. Lc. xviii. n, 40, xix.
8) whilst the building stands as an
inert mass ; but the use of a-Tijvat
in the third clause is against this
distinction. Jerome:
quomodo con&quot;

cordia parvae res crescunt, ita discordia maximae dilabuntur.&quot;
KOI

26.

i

6

(raravas

dv(TTrj.&amp;gt;.fjLe-

This clause might have run
on the same lines as the other two
pio-Br) ]

av 6 2. dvcurTf)...Kal p,fpi(rdfj KrX.),
as involving a supposition which

(KCU
i.e.,

will

probably
cf.

250,

p.

be

JBlass,

fulfilled

Gr.

p.

(Burton,
214); but

the three Synoptists agree in repre
senting the action of Satan as a matter
t
of fact
suppose Satan to have actu
ally risen against himself... then he is
at this moment in an unstable con
dition, his end has come.
E/zept o-tf?/,
i.e. Satan in his corporate capacity, as
representing the Kingdom of evil ; cf.
:

Cor.

I

i.

dXXa

A

12, /xe/^ieprrat 6 ^pioros.

Te Xos- e xft]

Cf.

phrase frequent in class. Gk. (cf.
Plat. Legg. 71711, T&V jjdrj TfXos

e.g.

x6vra&amp;gt;v=Ta&amp;gt;v

vfKpmv).

Mt., Lc.

d

r)

/Sao-tXet a

TOV Qeov.

aXX ov dvvaTai ovfteis KT\.]
Another Trapa/SoX?;. Mt. gives it in
a form almost exactly the same as
The
this; Lc. resets the picture.
so far from
connexion of thought is
being in league with Satan, I am
27.

:

his conqueror, for he is too strong
an oiKoSeo-TroTrjs to witness with equa

O
nimity the spoiling of his goods.
lo-xvpos possibly hints at the claims
of Satan as a usurper of Divine au
thority (cf. e.g. Mt. iv. 9, 2 Cor. iv.
4), since lo-xvpos or 6
iV^. in the
LXX. frequently represents ?K or
&quot;fain.

on

The parable

add
Se

itself is

based

Isa. xlix. 24, 25.

Lc. Ta virapxovTO,
Gen. XXXI. 37 (navTa. TO.
(TKevrj TOV o iKOv /AOV), Lc. XVli. 31 ( r ^
avToC ev TTJ ot/aa), 2 Tim. ii. 20 f. ;
how inclusive the word can be is seen
from Acts x. n, o-Kevos TI o5s odovrjv.
For diapTrdaai
diapTrdo-ci Mt. has
dp7rao-at...Stap7ra(7ei, as if the result
were to be even more thorough than
could have been anticipated ; for StapTrd&iv cf. Gen. xxxiv. 27. Lc., who
describes the Strong One as armed to
T&amp;lt;Z

o~Kfvrj

avTov.

avVovJ

Cf.

&amp;lt;TK..

. . .

Lc. xxii. 37.

here in almost identical words

eyco ev


the teeth (καθωσπλωμένοι), and keeping guard, mentions his πανοπλία, and σκύλα among his goods (τὰ ἑπινοντα αὐτοῦ): the picture seems to be amplified from Isa. l.c. (ixx.). In this fuller form of the parable three stages can be distinguished, i.e. the vanquishing of Satan: (1) a personal victory (Δήσῃ Mc., νίκητι Ἰ. c., cf. Jo. xvi. 33, Apoc. iii. 21), (2) the disarming of the defeated, οἰκοδομήτωρ (3) the spoiling (διαρπαζεῖ) and distribution (διαδίδον) of his ill-gotten gains (σκύλα). Cf. V-actor: οἱ ἑπινοντα τῶν δαίμωνν γεμόνας οἱ ἅπαντοι...ἀδύνατον ἑν ἁμαρτηθήναι τούς δαίμονας τὴν οἰκίαν κτίσιν ἀλλ ὁ πρώτος αὐτῶν ἡττηθέναι. The initial victory was won at the Temptation.

Both Mt. and Lc. add here ο μη πέμψας, κτλ.; see the complementary παραλλαγή in Mc. ix. 40.

28. ἀμὴν λέγω υμῖν occurs here for the first time in Mc. (Mt.30 Mc.13 Lc.6 Jo.28); in Jo. ἀμὴν is constantly doubled, cf. Num. v. 22 (Heb.), 1 Esdr. ix. 47 (B), 2 Esdr. xviii. 6 (Heb.). The adv. ἀμὴν is rendered by γένοιτο in Deut. xxvii. 15 ff.: the transliteration ἀμὴν appears first in 1 Chron. xvi. 36. On the different uses of Amen in the O. and N. T., see an article in J. Q. R., Oct. 1896. The Amen of the Gospels is what the writer in J. Q. R. calls "introduc- tory," i.e. it opens a sentence, as in 1 Kings i. 36, Jer. xi. 5, xxviii. 6 (Heb.); but it is sharply distinguished from the O. T. exx. inasmuch as it affirms what is to follow, not what has just been said. The form ἀμὴν λέγω υμῖν is characteristic of Him who is ὁ Ἀμήν (Apoc. iii. 14). Here Mt. has merely λέγω υμῖν, but the occasion suits the greater style. The logical victory is followed by the most solemn of His warnings.

πάντα ἀφεθήσεται κτλ.] See ii. 5 ff. There is one exception to the εὐσεβία of the Son of Man in the forgiveness of sins, which He proceeds to state. Tois wivos τῶν ἀνθρώπων = Mt. τοῖς ἀνθρώποις: for the phrase (=ΔΝΝ''ΙΩΣ) see Dan. ii. 38 Th. (cf. lxx.), Eph. iii. 5; Log. 3; cf. Hawkins, Hor. Syn. p. 56. Ἄμαρτήσατα, Mt. πάσα ἀμαρτία: ἁμαρτία, which is fairly common in the lxx., is limited in the N. T. to this context and Paul2 (Rom. iii. 25, i Cor. vi. 18); as distinguished from ἁμαρτία it is 'an act of sin,' whilst ἁμαρτία is strictly the principle (SH., Romans, p. 90); but the distinction is in the case of ἁμαρτία repeatedly overlooked. See note on next verse.

καὶ αἱ βλασφημίαις] They had charged Him with blasphemy (ii. 7), and were themselves grievous offenders in this way. But blasphemies against the Son of Man (Mt., Lc. xii. 10) formed no exception to His mission of forgiveness. Οὐσα ἐὰν βλασφημήσωσιν— a constructio ad sensum (=οὐσας κτλ.); cf. Deut. iv. 2, v. 28 (W.M., p. 176 n.); on ἐὰν = ἄν see Burton, § 304.

29. ὁ δὲ ἂν βλασφημήσῃ κτλ.] Mt. ὁ δὲ τὸν πνεύματος βλασφημία, Lc. τὸ δὲ εἰς τὸ ἄγιον πνεύμα βλασ-
THE GOSPEL ACCORDING TO ST. MARK.

30 of εἰς τὸν Πνεῦμα ἀκάθαρτον σάρκα, οὐκ ἔχει ἀφεσιν, οὔτε ἐν τῷ άγιῳ, ἀλλὰ ἐνοχὸς ἐστὶν αἰωνίου ἀμαρτη-

30 ματος.

Thus, this interpretation is supported by the context in Ms. C. "The repeated article brings the holiness of the Spirit into prominence (cf. Eph. iv. 30, I Thess. iv. 8, where see Lightfoot), contrasting it with the ακάθαρσία of the evil spirits. The charge Beelzeboul ἔχει was directed in fact against the πνεῦμα ἤρησον (Acts xvi. 7)—not the human spirit of the Son of Man, but the πνεῦμα θεοῦ (Mt. iii. 16) which pervaded and controlled it. For an early extension of this saying cf. Didache 11.

οὐκ ἔχει ἀφεσιν κτλ.] To identify the Source of good with the impersonation of evil implies a moral disease for which the Incarnation itself provides no remedy; ἀφεσις avails only where the possibility of life remains. Eἰς τὸν άιώνα in the LXX. = ἐν τῶν οὐσίασιν, 'in perpetuity' (Exod. xxii. 6, xi. 13), or with a negative, 'never more' (2 Regn. xii. 10, Prov. vi. 33); in the N.T. it gains a wider meaning in view of the eternal relations which the Gospel reveals. 'Ο άιών is indeed the present world (= οὗτος, οὗ ἐνοχὸς) in Mc. iv. 19, the future life being distinguished from it as άιών ὁ ἑρχόμενος (Mc. x. 30); and εἰς τὸν άιώνα in Mc. xi. 14 is used in the narrower sense. In this place however it is interpreted by Mt. as inclusive of both άιώνες (ο随时随τι οὔτε ἐν τῷ άγιῳ οὔτε ἐν τῷ μελλόντι), and this interpretation is supported by the context in Ms. C. "But lies under the consequence of an act of sin which belongs to the world to come: to the sphere of the divine wrath, the penalty (e.g. θανάτου Mc. xiv. 6, hence ἱναιατίας Heb. ii. 15), or of the other (cf. 2 Macc. xiii. 6, τὸν ιέρουσαλήμ ἐν the χόν), or of that against which (κατὰ τὸ σώματα, 27), τοῦ αἵματος τοῦ κυρίου, 1 Cor. xi. 27). In the N.T. which will not let him go without it, belongs to the eternal order, the πραξιν of the Son of Man on earth does not apply. Αἵματος in the N.T. seems never to be limited to present order, as it often is in the LXX. (cf. e.g. Gen. ix. 12, Lev. vi. 18 (11)), always reaching forward into the life beyond (as in the frequent phrase ζωὴ άιώνοις or running back into a measureless past (Rom. xvi. 25, 2 Tim. i. 9). On the άιώνοις αἵματα see the interesting remarks of Origen, de orat. 27, in Jo. t. xix. 14, and comp. Heb. vi. 4 ff., 1 Jo. v. 16, with Bp. Westcott's notes.' Bengel: "peccata humana sunt, sed blasphemia in Spiritum sanctum est peccatum satanicum."

30 of εἰς τὸν Πνεῦμα κτλ.] I.e., it was this suggestion which called forth the
Lord's utterance on the Eternal Sin. 
Me. only; perhaps an editorial note. 
Jerome: "[Marcus] causass tantaee 
irae manifastus expressit."

31—35. The Errand of the 
Brothers and the Mother of Jesus, 
and the Teaching based 
upon it (Mt. xii. 46—50, Lc. viii. 
19—21).

31. Kai  ἔρχονται ἢ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί 31 ἀυτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτὸν. 32 καὶ ἐκάθητο περὶ αὐτῶν ἡ ὄχλος, 32 τῇ ἐν ἡ αὐτήν καὶ οἱ ἀδελφοὶ 
σου ἔξω ἤτοις σε. 33 καὶ ἀποκρίθεις αὐτοῖς λέγει 33 Τίς ἐστίν ἢ μήτηρ καὶ οἱ ἀδελφοί; 34 καὶ περι- 34

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σου ἔξω ἤτοις σε. 33 καὶ ἀποκρίθεις αὐτοῖς λέγει 33 Τίς ἐστίν ἢ μήτηρ καὶ οἱ ἀδελφοί; 34 καὶ περι- 34

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31—35. The Errand of the 
Brothers and the Mother of Jesus, 
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upon it (Mt. xii. 46—50, Lc. viii. 
19—21).

31. Kai  ἔρχονται ἢ μήτηρ κτλ.] See 
note on v. 21. Mt. explicitly 
connects this incident with the 
foregoing (ἐν αὐτῶν καλοῦντας). 
The mother of Jesus does not appear 
again in Me., but is mentioned in 
vii. 3 
(ὁ υἱὸς τῆς Μαρίας) in company with 
the brothers; see notes on vi. 3 and 

ἲξοι στῆκοντες] On ἵνακο see WH., 
Notes, p. 169. Mt. ἵνακεῖσαι ἴξεα. 
They were crowded out, as in 
the case of the paralytic, ii. 4; cf. 
Lc. ὁ γὰρ ἡδύνατο συνντεχεῖν αὐτῷ διὰ τῶν ὄχλων. Naturally 
they were unwilling 
to disclose their errand (iii. 21), and 
therefore contented themselves with 
asking for an interview. 
Kαλοῦντες: 
on the reading see Nestle, T. C., p. 263.

32. καὶ ἐκάθητο περὶ αὐτῶν ὄχλος] 
The scene is similar to that in c. ii. 
1 ff., but the Scribes seem to have 
left, and the Lord is surrounded by a 
crowd of friends (not ὁ ὄχλος), amongst 
whom the Apostles and other μαθηταί 
form an inner circle (v. 34). The 
message is passed from one to 
another till it reaches Jesus.

ὑδὼν ἢ μήτηρ κτλ.] The 
addition καὶ αὐτῶν σου is "Western 
and probably Syrian." (Wh., Notes, p. 24). 
The sisters of Jesus are mentioned 
in vi. 3 as living at Nazareth (ὁ δὲ 
πρὸς ἡμᾶς). But they would 
scarcely have taken part in a 
mission of this nature, and the 
addition was probably 
suggested by vi. 3 or by ἀδελφή in 
v. 35.

33. καὶ ἀποκρίθεις αὐτοῖς λέγει] 
Not to His relatives who are still 
without, but τῷ λέγοντι αὐτῷ (Mt.), 
and through His informant to the 
audience. The interruption affords, 
as so often, an opportunity for fresh 
teaching; it is instruction and not 
censure which is the purpose of the 
Lord's answer. Ἀποκρίθεις is 
the later Gk. for ἀποκριθάσθης (Blass, 
Gr., pp. 44, 177); so lxx. and N. T.; 
ἀπεκρίθαστο appears however in Me. 
xiv. 61, and a few other passages. 
The phrase ἀποκρίθεις λέγει or ἔσται 
is a lxx. equivalent for προφετεύει (Gen. xviii. 27, &c.).

τίς ἐστιν ἢ μήτηρ καὶ ἀδελφοί κτλ.] This
relative renunciation of kinship appears at the outset of the Ministry (Jo. ii. 4) and continues to the end (Jo. xix. 26), and a similar attitude is urged upon the disciples (Mc. x. 29). But it is a relative attitude only (Mt. x. 37), and is perfectly consistent with tender care for kinsmen, as the saying on the Cross shews: cf. i Tim. v. 4, 8. Victor: δεικνυσιν δτι πάσης προτιμά συγγενείας τοὺς κατὰ τὴν πίστιν ὀικείους· ταῦτα δὲ ἐσή ὦκ ἀποδοκιμάζων πάντως τὴν μητέρα καὶ τοὺς ἄδελφους. Ambrose: "neque tamen inuiruso refutantur parentes, sed religiosiores copulae mentium docentur esse quan corporum." At the present moment the relatives of Jesus were forfeiting their claim to consideration by opposing His work (Mt. x. 35). Here again His knowledge of the unspoken purposes of men appears; for He could hardly have been informed of the nature of their errand.

34. περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ ἑκατονίμος λέγει
35 "Ἰδε ἡ μήτηρ μου καὶ οἱ ἄδελφοι μου. 36 ὅσ ἄν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὕτως ἄδελφός μου καὶ ἄδελφὴ καὶ μήτηρ ἔστιν.

RELATIVE RENUNCIATION OF KINSHIP APPEARS AT THE OUTSET OF THE MINISTRY (JO. II. 4) AND CONTINUES TO THE END (JO. XIX. 26), AND A SIMILAR ATTITUDE IS URGED UPON THE DISCIPLES (MC. X. 29). BUT IT IS A RELATIVE ATTITUDE ONLY (MT. X. 37), AND IS PERFECTLY CONSISTENT WITH TENDER CARE FOR KINSMEN, AS THE SAYING ON THE CROSS SHEWS: CF. I TIM. V. 4, 8. VICTOR: "ΔΕΙΚΝΥΣΙΝ δΤΙ ΠΑΣΗΣ ΠΡΟΤΙΜΑ ΣΥΓΓΕΝΕΙΑΣ ΤΟΥΣ ΚΑΤΑ ΤΗΝ ΠΙΣΤΙΝ ΟΙΚΕΙΟΥΣ· ΤΑΥΤΑ δΕ ΕΣΗ ΟΥΚ ἈΠΟΔΟΚΙΜΑΖΩΝ ΠΑΝΤΩΣ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΤΟΥΣ ἈДЕΛΦΟΥΣ." AMBROSE: "ΝΕQUE TAMEN INUIRUSO REFUTANTUR PARENTES, SED RELIGIOSORES COPULAE MENTIUM DOCENTUR ESE QUAN CORPORUM." AT THE PRESENT MOMENT THE RELATIVES OF JESUS WERE FORFEITING THEIR CLAIM TO CONSIDERATION BY OPPOSING HIS WORK (MT. X. 35). HERE AGAIN HIS KNOWLEDGE OF THE UNSPOKEN PURPOSES OF MEN APPEARS; FOR HE COULD HARDLY HAVE BEEN INFORMED OF THE NATURE OF THEIR ERRAND.

34. πΕΡΙΒΛΕΨΑΜΕΝΟΣ ΤΟΥΣ ΠΕΡΙ ΑΥΤΟΥ]


ΚΑΙ ΜΗΤΗΡ] JEROME: "ΙΣΤΙ ΣΟΝ ΜΑΤΕΡ MEA QUI ME QUOTIDIE IN CREDENTIUM ANIMIS GENERAT." BUT THE FORM OF THE SENTENCE (ὅΣ ἂΝ ΠΟΙΗΣΗ...O.Yellow ΑΔΕΛΦΟΙ...ΚΑΙ ΜΗΤΗΡ) SEEMS TO FORBID THIS MYSTICISM IN DETAILS. HILARY'S INTERPRETATION IS TRUER TO THE TEXT:
IV. 3] THE GOSPEL ACCORDING TO ST. MARK.

1. Kai πάλιν ἤρετο διδάσκειν παρὰ τὴν θάλασσαν. 

IV. καὶ συνάγεται πρὸς αὐτὸν ὁ χλος πλείστος, ὡστε αὐτὸν εἰς πλοίον ἐμβάντα καθῆθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ χλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 

2. Kai ἑδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, 2 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαξῃ αὐτῷ. 

3. ὡστε αὐτῶν κτλ.] He was seated at first on the beach (Mt. xiii. 1), but when He saw the crowd hurrying down, He took refuge in a boat (cf. iii. 9)—possibly Simon's (Lc. v. 3), but if so, no stress is laid upon the fact, for πλοῖον is anarthrous in the best text of Mc. and Mt., "The whole multitude" (all were by this time assembled) stood (ἡσαν ἀπόστειλεν, Mt.) on the land facing (πρός, WM., p. 504) the sea, the sloping beach (Mc.) forming a theatre from which He could be seen and heard by all. Tiphth. ἦν κατὰ πρόσωπον ἐξων πάντας ἐν ἐπηκόω πάντων λέγοι. Cf. Victor: 

κάθητα ἐν τῷ πλοῖῳ ἀλεινόν καὶ σαγηνευόν τοὺς ἐν τῇ γῇ. 

2. Kai ἑδίδασκεν κτλ.] He began a series of parables; ἐν παραβολαῖς πολλά, i.e. as D rightly interprets, παραβολαῖς πολλάς. Mt.'s aor. (ἀληθεύει) is less exact, while Lc., who limits himself here to the Parable of the Sower, has nothing to mark the commencement of a new course of teaching (ἐπεν διὰ παραβολῆς). On παραβολή see iii. 23 note. ἐν τῇ διδ. αὐτοῦ, in the course of His teaching, = ἐν τῷ διδασκέν αὐτῶν (cf. xii. 38). 

3. ἀκούετε] A characteristic summons to attend—"ad sedandum populi strepitum" (Bengel); cf. Mt. xv. 10, xxi. 33, Mc. vii. 14. It finds its
3. *σπειραί* Ρ*Β*Τι seminare a b c d e ff g] pr του Ν*ΑΑΙΛΔΠΦ ad seminandum f vg + τον σπορων αυτον F min. nonn go om σπειραι D 4 om εγένετο DF min. nonn latt (exa) synrefp ι | σπειρα D | τα πετειαν+ του ουρανου DGM min. nonn aiq 5 αλλα D 33 2ες αλλας | τα πετρωδη λε* (το πετρωδες Ν*α) D 1 33 2ες αλλας latt|latt | και ουκ B a*l|] και οτι D b c ff ουκ rell

prototype in the famous *κυπρος* of Deut. vi. 4 (Mc. xiii. 29): but see also Gen. xxiii. 5, 13, Jud. v. 3, 1 Regn. xxii. 7, 12, &c. Mt., Lc., omit it here; Lc. omits also the *ιδον* which follows and strengthens the call (cf. iii. 32).

εξελθεν ὁ σπειρων σπειραι 'Ο σπ. (so also Mt., Lc.), the sower (see on l. 4), i.e. the particular sower contemplated in the parable, the representative of his class (Wm., p. 132). Σπειραι = τον σπειρην (Mt.), τον σπειραι (Lc.), the inf. of purpose which may be used with or without the article (Burton, §§ 366, 397): both uses occur together in Lc. ii. 23, 24: παραστησαι...και τον δούναι.

4. καὶ εγένετο κτλ.] The pleonastic καὶ εγέν. (cf. i. 9) is abandoned by Mt., Lc. 'Εν τῷ σπειρεν, in the process of sowing: the article points back to σπειρα, whilst the change of tense brings into view the succession of acts which constitutes the sowing. In σπειρα the whole is gathered up in a single purpose; it is εν τῷ σπειρεν, as the sower carries out his purpose, that the things happen which are about to be related. This delicate train of thought is lost in Mt.

4 ff. δ μεν...καὶ ἄλλο...καὶ ἄλλο... καὶ ἄλλα] Mt. δ μεν...ἄλλα δε...ἄλλα δὲ...ἄλλα δὲ...Lc. δ μεν...καὶ ἄλλον... καὶ ἄλλον...καὶ ἄλλον. Cf. Wm., p. 130. Some part of the seed (δ μεν), i.e. some seeds (δ μεν), fell by the side of the road (παρά, Mt. Mc. Lc.; Wm., p. 502); not of course that the sower deliberately sowed the pathway, but that he partly missed his aim, as in such rapid work must needs happen; or he had not time to distinguish nicely between the pathway and the rest of the field. Cf. Victor: οὐκ εἶπεν ὅτι αὐτῶς ἔρριψεν, ἀλλ' ὅτι ἔπεσεν.

καὶ ἠλθεν κτλ.] Lc. καὶ κατεπατήθη και...κατέφαγεν αὐτό. But in the interpretation he adds nothing to correspond to this new feature, which has possibly been suggested by the mention of ὀδός. The birds would be on the spot immediately and leave little for the passers by to spoil; moreover the point of the illustration is that the seed, if unable to penetrate the soil, will presently be stolen away. For καταφαγεν, comedere, used in reference to the clean sweep which birds make of food, see Gen. xl. 17, 3 Regn. xii. 24, xiv. 11 (cod. Α), xvi. 4, xx. 24 (cod. Α).

5. 'And another (portion) fell upon the rocky (part of the field)': το πετρῶδες=Μτ. τὰ πετρωδῆ, Lc. (less precisely) τήν πέτραν. Πετρωδῆ does not occur in the Lxx., or in the N.T. except in this context (Mt., Mc.), but it is used in good Greek (Soph., Plat., Arist.); the word implies not a stony-strewn surface, as the English versions except R.V. suggest, but rock thinly coated with soil and here and there cropping up through the earth—a characteristic feature in the cornlands
of Galilee, still to be noted by the traveller among the hills which slope down to the Lake. Kai δον κτλ. Kai if genuine is probably epexegetical (WM., p. 545 f.); Mt. omits it without detriment to the sense. The petrov-Δes was that part of the ground where the earth was shallow.

καὶ εὐθὺς εξαντείλεν κτλ. Mt. here agrees with Mc. almost verbatim; Lc. compresses greatly (καὶ φυεῖν). 'Εξαντείλλα is used in the LXX. as trans., see Gen. ii. 9, Ps. cxlvii. (cxlviii.) 8, but ἀνατείλλα is used intransitively of vegetable growth (Gen. iii. 18, cf. Is. lix. 11). Nearness to the warm surface induced rapid growth, but it also led to the shortening of the young plant's life. Βάθος γῆς: Syr. min. adds 'below its root.' The reading of D, 'because the earth had no depth,' does not suit the context so well; both in ὀνεὶ ἕξειν (v. 5) and διὰ τὸ μὴ ἔχειν (2o, v. 6) it is the seed which is the subject of the verb.

καὶ ὅτε ἀνέτειλεν κτλ.] In Mc.'s simpler style καὶ merely adds a fresh particular, without regard to the logical connexion. Here there is in fact a contrast (cf. Mt. ἡλίον δὲ ἀνατείλατος). The plant grew rapidly in the warm Eastern night (comp. Jon. iv. 10, ἐγένετο ὑπὸ νύκτα), but as soon as the sun grew hot it languished and withered. 'Εκαυματίαθη is a word of the later Greek (Plutarch, &c.), not used in the LXX., but occurring again in Apoc. xvi. 8, 9:

'it felt the burning heat' (καῦμα), was scorched; Latt., aesteuatit, ex-aesteuatit. The same illustration occurs in James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσων καὶ ἔξηραν τῶν χόρτων. See also Mc. xi. 20, 21, Jo. xv. 6, 1 Pet. i. 24 (Isa. xl. 7). In this case the withering is due to the very cause which led to rapid growth —the shallowness of the soil which did not permit the plant to develop its roots. For διὰ τὸ μὴ ἔχειν ῥίζαν Lc. has the remarkable variant διὰ τὸ μὴ ἐ. ἰκμάδα. Cf. Jer. xvii. 8, ἐπὶ ἰκμάδα βαλεί ῥίζαν αὐτῷ: ὦ φοβηθήσεται ὅπως ἔλθῃ καῦμα—a passage which may have suggested the Lucan gloss, if it be such.

καὶ ἀλλὰ ἔπεσεν εἰς τὰς ἀκάνθας] 'And another (portion) fell into the thorns.' Mt. ἐπὶ τᾶς ἀκ., Lc. ἐν μέσῳ τῶν ἀκανθῶν: when the clause is repeated in the interpretation (Mt. xiii. 22, Lc. viii. 14), both agree with Mc. Cf. Lc. x. 36, τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς (3ο, λῃσταὶ περιπέσεσαι), ἀνέβησαν αἱ ἀκάνθαι] Lc. συνφυεῖσαι. Mc.'s word, retained by Mt., is more fully descriptive of the process: the thorns not only grew with the wheat, but grew faster and higher. For ἀναβαίνειν (πο) 'to mount up,' used of vegetation, see Gen. xii. 5, Deut. xxix. 23 (22), especially Isa. v. 6, xxxii. 13.

συνέπνευαν] Mt., Lc. ἀπένεπεν; in the interpretation all have συνεπνεύειν; the Latin versions use suffodiare with-
out distinction. Συντρ. suits Mc.’s context best, for he adds καὶ καρπὸν οὐκ ἐδωκεν, which Mt., Lc. omit. The thorns, crowding round the wheat and keeping off light and air, effectively prevented the yielding of fruit, and ultimately (but this is not the point on which Mc. dwells) killed it off. For the distinction between ἀποτν., συντν., comp. Lc. viii. 33, 42; and for the use of συντν. in reference to plants, Theophrast. plant. vi. 11. 6, δενδρα συμπινγόμενα. Καρπὸν οὐκ ἐδωκεν: καρπὸν φέρειν, potev are more usual phrases; but cf. Mt. xiii. 8, and see next note.

8. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν] ‘And other (seeds) fell into the good soil.’ Wycliffe, “in to good lond.” Mt. εἶπ η. τ. καλὴν, Lc. εἰς η. τ. ἀγαθὴν. Καλὴν calls attention to that which met the eye; ἀγαθὴν to the nature and condition of the soil. The repetition of the article (τὴν γ. τὴν κ., not τὴν κ. γ.) gives prominence to the adjective; the seeds now in view not merely fell into the ground (in contrast with those which fell εἰς ἀκάθος or εἰς τὸ πετρώδες), but into ground specifically good; cf. Jo. x. 11, 14, ὁ ποιμὴν ὁ καλὸς. Blass, Gr. p. 158. ‘Εφερεν... ἔφερεν, a continuous process, contrasted with ἔπεσεν. Διδόναι καρπὸν (τὸν Ἰδ., Ps. i. 3) includes the formation of the wheat ear, which under the circumstances would be concurrent with the growth of the young wheat (ἀναβαίνοντα καὶ αὐξανόμενα). For ἀνα-
9 os exei NBC*DDA] o exew Nc.-AC*LIPΣΨ al min forte:omn [akouetew] + kai o swmiow swwert D a b f i syr(hcl(mg) 10 [eta]wv (vel -tou) ΝΑΒCLΔΦ 33] prwtiraan ΠΣ al min pl e c f f vg epwrwv D epwrwvnon 604 | oi p. a. s. τ. δωδεκα] oi mabthai auton D 13 28 69 124 346 2pe a b c f f g i q syr(hcl int | tas parabaloi] twn parab- boiav APΣ al min pl syrhsh go aeth tis h parabolh auth D 13 28 69 124 346 2pe a b c f f g i l q Or int phrasv hmin tnu parabolon φ i i to moushtiron dedita NBC*-ddd] ded. to µ. AKII al min sauc (syrrhsh) δ. γwναι to µ. C2DD al min pl latt plv syrhsh hier aeth δ. γwν. τa moushtira GΣΨ min omn syrhcl arm

9. ὁ ἐξεῖ εἰτὰ κτλ.] The parable ends as it began with a solemn call to attention; the picture might easily be regarded as a pleasant picture and no more. With one exception (Δρακ. xiii. 9) the present formula is found only in contexts ascribed to our Lord (Mt. xi. 15, xiii. 9 [=Mt. iv. 9], 43, Mc. iv. 23, Lc. xiv. 35; Δρακ. ii. 7, 11, 17, 29, iii. 6, 13, 22). The forms vary slightly; besides that which is given in the text we have εἰ τις ἐξεῖ εἰτὰ ἀκούει ἀκοῦστον (Mc. iv. 23), ὁ ἔχων ὡς ἀκοῦστον (Mt.), ὁ ἔχων ὡς ἀκούστων (Lc.), ὁ ἔχων ὡς ἀκουσάτω (Δρακ. ii., iii.), and εἰ τις ἐξεῖ ὡς ἀκουσάτω (Δρακ. xiii. 9). For the inf. after ἐξεί see Blass, Gr., p. 226. For the idea cf. Deut. xxix. 3 (LXX. 4), Isa. vi. 10, Ezek. iii. 27. Wetstein (on Mt. xii. 15) quotes from Philo the phrase ἄκοας (ορ Ἰσραήλ) ἐχειν ἐν τῇ ψυχῇ. Cf. Euth., ὡς νομάτη. Some Gnostic sects saw in these words an encouragement to find in the Parable of the Sower mysteries which the Church did not recognise; cf. Hippol. haer. v. 8, τυπεστή, ψηφισά, οὐδέσ τῶν τῶν μυστηρίων ἀκροατὰς γέγονεν εἰ μὴ μόνοι οἱ γραφοτικοὶ τελειοι. Cf. viii. 9, διὰ τοῦτο εἴρηκε... ὁ ἔχων κτλ., ὅτι ταῦτα οὐκ ἐστὶ πάντων ἀκούσματα.

10—12. REASONS FOR THE USE OF PARABLES (Mt. xiii. 10—15, Lc. viii. 9—10).

10. ὁ ἐξεῖ εἰτὰ κατὰ μόνας] Probably when the public teaching of the day was over. Κατὰ μόνας (frequently used in LXX. for ητύρια), Vg. singularis, is relative only: He was apart from the multitude, but the Twelve and other disciples (οἱ περὶ αὐτῶν σὺν τοῖς δ.) shared His solitude; cf. Lc. ix. 18, ἐν τῷ εἶναι αὐτῶν προσευχομένων κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί. The succinct ἤρωταν αὐτῶν...τὰς παρα- bolas (WM., p. 284) is expanded by Mt. (διὰ τι ἐν παραβολάσι λαλεῖς αὐ- τοῖς;) and Lc. (τις αὕτη ἐπὶ ἡ πα- ραβολή;) the latter narrows the en- quiry to the particular parable, but, as the answer shows, it raised the whole question of parabolic teaching.

11. ὁ ὅμως τὸ μουστηρίων δεδοται] The variations in the other Synoptists are instructive (ὕμων δ. γνώναι τὰ μουσ- τηρία Mt. Lc.). Γνώναι interprets δεδοται, but like other interpretations of Christ's words, does not exhaust its sense. The mystery was given to the disciples, and the knowledge of it followed in due time; but the gift was more than knowledge, and even independent of it. Μουστηρίων occurs here only in the Gospels; its later use in
the N.T. is limited to Paul[23] and Apoc.[24]. The LXX. employ it in Daniel[25] (for 77, a secret of state), Tob[26], Judith[27], Sap[28], Sir[29], 2 Macc[30]; in Daniel ii. 28 ff., 47, Sap. ii. 22 the word passes into the theological sense which it exclusively has in the N.T.; see Hatch, Essays, p. 58. ‘The mystery of the Kingdom of God’ is the content of the Gospel (το μ. του χριστου, Eph. iii. 4, Col. iv. 3, το θεου, Col. ii. 2, του ευαγελου, Eph. vi. 19, της πιστεως, 1 Tim. iii. 9, της ευεργειας, 1 Tim. iii. 16), i.e. Christ Himself as revealing the Father, and fulfilling His counsels. As given to the Apostles it was still a secret, not yet to be divulged, nor even except in a small degree intelligible to themselves. On the Pauline sense of μυστήριον see Lightfoot on Col. i. 26. Τα μυστηρια (Mt. Le.) loses sight of the unity of the gift, and belongs to a somewhat later form of the common tradition.

ἐκεῖνος δὲ τοῖς ἑξὼ] Vg. "illius autem qui foris sunt’; ‘but to those, the men who are outside,’ i.e. the ἄγλος as contrasted with the μαθητα, cf. xii. 7, Le. xii. 38. Le. τοίς δὲ λοιποῖς, Mt. simply ἐκεῖνος δὲ. The words must not be understood as a reproach; they merely state the fact. Οἱ ἑξὼ are ‘non-disciples,’ who are as yet outside the pale—a Rabbinical phrase (דְּנֵין צְפָנִים) for Gentiles or unorthodox Jews (see J. Lightfoot ad h. l., Bp Lightfoot on Col. iv. 5); οἱ ἐκτὸς is similarly used in Sir. prol. i. 4: οἱ ἑξῳδεθσ, which has some support here, is used by St Paul (1 Tim. iii. 7). To such, while they remained outside, the mystery was not committed in our Lord’s lifetime; nevertheless, they received what they could. On exoteric teaching among Greek philosophers cf. A. Gellius N. A. xx. 4, and for the practical application of the principle by the later Church see Cyril. Hier. catech. vi. 29.

12. ἐν παραβολαῖς τὰ πάντα γίνεται] Vg. in parabolis omnia fiunt: ‘the whole is transacted in parables,’ i.e. the mystery takes the form of a series of illustrative similitudes. Εὐθ.: τὰ π. γ., τὰ της διδασκαλίας διδοται.

12. ἢνα βλέποντες κτλ.] An adaptation of Isa. vi. 9, 10, 1xx., ἀκοῦ ἀκούσετε καὶ οὐ μὴ συνήθετε καὶ βλέποντες βλέψετε καὶ οὐ μὴ έδοθε...μὴ ποτε...ἐπιστρέψωμεν καὶ λάσομαι αὐτοῖς: the whole passage is quoted by Mt. with the preface ἀναπληροῦται αὐτός ἡ προφητεία Ἰσαίου ἡ λέγοντα: cf. John xii. 39 f., Acts xxviii. 25 ff. "Iva, which is not part of the quotation, explains the purpose of the parabolic teaching in regard to those who, after long attendance on Christ’s Ministry, were still ‘without;’ it was intended to fulfil the sentence of judicial blindness pronounced on those who will not see.
Bengel: “iam ante non videbant; nunc accedit iudicium divinum.” Mt. substitutes στι for ἦν, ‘I speak in parables, because they cannot see—the sentence is already working itself out in their incapacity to understand.’ The result, however, is due to themselves: cf. Thphl. βλέπωτες τούτο τοῦ θεοῦ μὴ βλέπωσι τοῦτο τῆς κακίας αὐτῶν. Cf. Iren. iv. 29. 1: “unas et idem Deus his quidem qui non cre- dunt...Infert caecitatem, quemadmodum sol in his qui propter aliquid infirmitatem oculorum non possunt contemplari lumen eius.”

The distinction between βλέπων and ἰδεῖν corresponds here to that between ἄκοις and σνιεῖς. The Syriac versions and the Vg. (ut videntes videant et non videant) fail to notice this. Καὶ αὐτός αὐτῶν (impers.) is preferred by Mc. to καὶ λάόμα ταυτός which Mt., Jo. and Acts borrow from the LXX.; in form at least it is nearer to the original (ἡ Νεώτητα: see Delitzsch ad l.); for ἀφ. impers. cf. Mt. xii. 31, 32, Lc. xii. 10, James v. 15. On the reading αφεθήσομαι see Wm., p. 630 f.


13 ff. The disciples’ question had implied that they needed to have the parable of the Sower explained to them. To this point the Lord now addresses Himself. Mc. alone pre-faces the interpretation with a re-buke—οὐκ οἴδατε κτλ. ‘Ye know not (or, “Know ye not?”)—so all the English versions) what this first parable means: how then will you come to understand the parables which are to follow?’ Οἶδα is used in reference to a know-ledge which comes from intuition or insight, γνώσκω of that which is gained by experience or acquaintance (see Lightfoot on 1 Cor. ii. 11). An initial want of spiritual insight boded ill for their prospect of becoming apt interpreters of parabolic teaching. Cf. Sir. iii. 29, καρδία συνετοῦ διανοηθείται παραβολήν. Καὶ πώς: ‘how then?’ cf. Lc. xx. 44, Jo. xii. 34. Πᾶσας τὰς παραβολάς, not ‘parables in general’ (πάσας παραβολάς), but all the parables which you are to hear from Me.’

14. οἱ σπείρων τῶν λόγων σπείρει] That which the sower sows is the word. Lc. more explicitly, ὁ σπόρος ἔστιν ὁ λόγος. ‘The sower’ is not interpreted. Theophylact’s view (τίς ὁ σπείρων σπείρων; αὐτός ὁ χριστός) is correct (cf. Mt. xiii. 37), if it be borne in mind that Christ acts through His Spirit in the Church. For the sense of ὁ λόγος see note on ii. 2. Mt. adds τῆς βασιλείας, Lc. τοῦ θεοῦ; in the phraseology of Mc. it is usually unqualified (ii. 2, iv. 14-20, 33, viii. 32 [xvi. 20]). For the comparison of teaching to sowing see Philo, de agr. 2, ο νοῖς...τὰ ἀπὸ τῶν σπαρέντων καὶ φυτευθέντων ὁφέλειας ἐστὶν εἰς τοὺς πλούσιους τῆς...ἐν διανοίᾳ καρποῦς ὁφελιμωσάτος οὐς [sc. τὰ σπαρέντα] καλὰς καὶ ἐπανετέρας πράξεις. Οἱ σπείρων here is not simply, as in v. 2, the sower, whoever he may be, but the sower to whom the parable refers; the same remark applies to τὴν ὦδον (v. 15), τὰ πετρόδη (v. 16), τὰς ἀκάνθας (v. 18), τὴν γῆν (v. 20).

15. οὐτοὶ δὲ κτλ.] A compressed note which it is difficult to disentangle. Lc. gives the general sense, οἱ δὲ παρὰ τὴν ὦδον εἰσιν οἱ ἀκούσαντες. As the words stand in Mc. we must either
translate “these are they by the wayside where,” &c., leaving the construction incomplete, or “these are they by the wayside, (namely those who are) where,” &c. The analogy of v. 16 points rather to the former rendering; the Evangelist has written καί ὅταν for οἱ ὅταν, forgetting that a relative clause ought to follow οὔτω. Οἱ παρὰ τὴν ὄδον, sc. πεσόντες or (as in Mt.) σπαραγότες: the hearers are identified with the seed, and not, as we might expect, with the soil. Since this identification is common to Mt., Mc., Lc., it probably belongs to the essence of Christ’s teaching, and represents a “truth both of nature and of grace; the seed sown...becomes the plant and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is” (Alford, on Mt. xiii. 19).

ὅταν ἀκοῦσωσιν] On each occasion, as soon as their hearing of the message, or of any part of it, is complete.

ἐνδόθεται οὐ σπαραγότες καλλ.] Mt. ἔχεται οὐ ποιητός (cf. Mt. v. 37, vi. 13, xiii. 38, 1 Jo. ii. 13, &c.). Lc. εἶναι ἔχεται οὐ διάβολος. For ὅ σ. see note on Mc. i. 13. Εὔθεδος retains its proper sense; the birds lose no time, nor does Satan. With this interpretation of τὰ πεπεινοὶ comp. Eph. ii. 2, vi. 12. Τὸν ἐσπάρμενον εἰς αὐτοὺς leaves the region to which the word had penetrated undetermined; Mt.’s ἐν ἓν καρδία (cf. Lc.) represents it as having entered the intellectual life, which is less in accord with this part of the parable. Lc. adds Satan’s purpose, ἵνα μὴ πιστεύσωσιν σωθῶσι: cf. ‘Me.’ xvi. 16. The perf. part. ἐσπαρέμενον (Mt. Mc.) indicates that the sowing was completed, and the seed not yet disturbed when Satan arrived (Burton, § 154).

16. καὶ οὔτω εἰσαὶ καλλ.] ‘On the same principle of interpretation (ὁι...οἱ who are sown on the rocky places are,’ &c. οἱ σπαραγόντες, qui seminantis, the class of persons to whom belongs τὸ σπείρεσθαι ἐν τῇ π. Cf. Burton, § 123, and contrast οἱ σπαραγόντες in v. 20, where the notion of time comes in. In one sense ‘the word is sown,’ in another the hearers are the seed; see above on v. 15. Εὔθεδος μετὰ χαρᾶς λαμβάνωσιν αὐτῶν] Cf. v. 5, εὔθεδος ἐξανέτελεν. The joy of the enthusiastic hearer corresponds to the bursting through the soil of the fresh green blade—a visible response to the sower’s work. Lc. substitutes for λαμβ. the warmer δέχονται (cf. Acts xi. 1, xvii. 11, 1 Thess. i. 6, ii. 13, James i. 21).
17. οὐκ ἔχουσιν ρίζαν] The seed of the word has not driven its way into the soil. With this use of ρίζα cf. 4 Regn. xix. 30, Job xix. 28, Sap. iii. 15, iv. 3, Sir. i. 6, 20, Isa. xl. 24; and contrast Deut. xxix. 18 (Heb. xii. 15), 1 Mac. i. 10.

ἐν ἑαυτοῖς] So Mt.; Lc. omits the words. The hearer of the Gospel is at once plant (ὁ σπέρματος οὐ καιρὸν παστεύοντα) and soil; the roots which the seed under normal conditions throws out are within, in his heart, the seat of the personal life. In the case now contemplated the heart is πετρώδης; there has been a πάροσις within (iii. 5) which stops the development of the roots.

dιὰλα πρόσκαιροι εἰσών] Vg. sed temporales sunt: "but (so far from being well rooted) they are short-lived"; Lc. πρὸς καίρον παστεύοντα. Nearly all the English versions paraphrase πρόσκαιροι εἰσών, e.g. Wycliffe, "their being temporal, that is lasten a lytel tyme"; Tindale, Cranmer, Geneva, J. V. "endure but a time" or "for a time": "for a season" (Heb. xi. 25) has perhaps been avoided as ambiguous in this connexion. Πρόσκαιρος, though common in the later Gk., is rare in the Greek of the Bible, occurring only in 4 Macc. xv. 2, 2 Cor. iv. 18, Heb. l.c., besides the present context.

ἐίτα γενομένης κτλ.] Εἰτα, "then," as the next step consequent upon the non-development of the roots; cf. εἴτε (n. 28). Θλίψεως ἠ διωγμοῦ (Lc. πεπραγμοῦ), crushing sorrow of any kind, or in the particular form of persecution. Θλίψεως (on the accentuation see W.M., p. 56 n.), though rarely used in non-Biblical Greek and only in its literal sense, is common both in Lxx. and N.T.; in the former it is usually an equivalent of Ἠ or one of its cognates. It is coupled with διωγμός (4 Regn. xix. 3), στενοχώρα (Esth. A 7 (xi. 8), Is. viii. 22, Rom. ii. 9, viii. 35), ὀδύνη (Ps. cxxiv. (cxi. 3), ἀνάγκη (Ps. cxviii. (cxix.) 143, Zeph. i. 15, 2 Cor. vi. 4, 1 Th. iii. 7), ὀνειδίσμος (Is. xxxvii. 3), διωγμός (2 Thess. i. 4); its opposites are πλατυμοός (cf. Ps. iv. 1), ἀνάπαυσις (cf. Hab. iii. 16), εἰρήνη (Zach. viii. 10), ἀνεσίς (2 Th. i. 7). See Lightfoot on 1 Th. iii. 7, 2 Th. i. 7. For διωγμός, another too familiar word in Apostolic times, see x. 30, 2 Macc. xii. 23, Acts viii. 1, xiii. 50. The two words correspond here to the fierce heat which withers the rootless plant (n. 6): cf. Ps. cxxv. (cxxi.) 6, Is. xxv. 4, xlix. 10, Jer. xvii. 8. Τὰ δὲ τὸν λόγον ἐστὶν a new point, which is not represented in the parable: cf. xii. 13, διὰ τὸ ὄνομα μου. σκανδαλίζονται] Σκανδαλίζειν occurs in Dan. xi. 41, Lxx. (= ὁμαοῖ), Sir. ix. 5, xxii. 8, xxxv. 15, Pss. Sol. xvi. 7, and in Agq., Symm., but perhaps not elsewhere except in the N.T. and Church writers; and whereas σκανδάλον is used occasionally in its literal sense (Judith v. 1, Isa. viii. 14, Agq., 1 Pet. ii. 8), the verb seems to be limited to the sphere of ethics. Lc. interprets it here of apostasy (ἀδισταταί), but there may be moral stumbling which falls short of that: see Mc. xiv. 27.

18. καὶ ἄλλοι εἰσίν κτλ.] Another
class consists of those who are sown upon the thorns: cf. v. 16, οὗτοι δὲ εἰσίν οἱ κτλ. The construction is broken after ἀκούσαντες (Mt. Mc.); we expect, what Lc. gives, καὶ…συντρίγυρναι.

19. αὐτὸν μέρισαν κτλ. The thorns of the spiritual soil. Αὐτῷ τοῦ αἰώνος: the cares of the age (usually ὁ αἰῶν οὗτος), the present course of events—wider than Lc.’s μέρισαν τὸν βίον (or βιωτικὰ Lc. xxi. 34). For other N.T. warnings against worldly care see Mt. vi. 25 ff. (= Lc. xii. 22 ff.), Lc. x. 41, xxi. 34; Phil. iv. 6, 1 Pet. v. 7. With ἀπάτη τοῦ πλούτου, comp. ἀπάτη ἄδικας (2 Th. ii. 10), τῆς ἀμαρτίας (Heb. iii. 13); the confusion of Ἀπάτη with Δάφνη in some MSS. finds an interesting parallel in 2 Pet. ii. 13. Αὐτῷ τὰ λοιπὰ ἐπιθυμίαι is peculiar to Mc.; Lc.’s equivalent is ἡδονὴ τοῦ βίου, but Mc. is again more comprehensive; cf. Euth.: συμπεριλαβόντων πᾶσαν βλασφημίαν, where however βλασφήμια narrows the reference unduly if it suggests only such desires as are vicious in themselves (see 1 Jo. ii. 15 ff. with Westcott’s notes). On this interpretation of the ἀκανθα see Herm. sim. ix. 20; for the phrase αὐτῷ κτλ., see WM., p. 240.

eἰσπεριστράτευμαν συντρ. τ. λόγου] The ἐπιθυμίαι enter the heart together with the λόγος and in greater strength, gathering round it (for συντρ., see v. 7) and excluding from it the action of the understanding and the affections which are as light and warmth to the spiritual plant.

ἀκαρποὶ γίνεται = καρπῶν οὐκ ἔδωκεν (v. 7): Lc. οὐ τελεσφοροῦσιν. The fruit does not mature itself, and so the word proves in their case fruitless. For the metaphorical use of ἀκαρπος see Sar. xv. 4, σκιαγράφων πίνον ἀκαρπος: Eph. v. 11, Tit. iii. 14, 2 Pet. i. 8.

20. ἑκεῖνοι…σύντρ. Those who are such as,’ &c. ’Ἐκεῖνοι contrasts this last class with οὗτοι (v. 15, 16) and ἀλλοί (v. 18): cf. Jo. ix. 9, ἄλλοι…ἄλλοι…ἐκεῖνοι. For ὁσίοι as distinguished from ὃς see Lightfoot on Gal. iv. 24 and 2 Th. i. 9. The timeless στερέωμενοι (v. 16, 18) is now exchanged for συστράτευται—those who in the parable were represented as sown,’ &c.; those of this type (1) hear the word (Lc. adds ἐν καρδίᾳ καλῇ καὶ ἄγαθῇ), (2) accept it, (3) yield fruit. Parmeçentavta (Exod. xxxiii. 1, 3; Acts xvi. 12, Acts xvi. 21, xxii. 18, Heb. xii. 6) goes beyond λαμβάνοντων (v. 16),
δέχονται καὶ καρποφορούσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἕκατον.

καὶ ἔλεγεν αὐτοῖς ὅτι Μὴ ἔρχεται ὁ λύχνος 21

21 Ἐδώραν οὖν ὅτι ἔρχεται ὁ λύχνος.

or occur in a slightly different form which suggests a double rendering of the same Aramaic words: cf. Lc. viii. 16 with xi. 33, viii. 17 with xii. 2, viii. 18 with xix. 26 (A. Wright ad l.). These phenomena at first sight throw doubt upon the Marcan sequence in this place, and it is worthy of notice that Tatian passes from v. 20 to v. 29; but the inner coherence of the sayings with the preceding context supports Mc., and, unless they were repeated on other occasions, it is probably Mt.’s order which is at fault.

καὶ καρποφορούσιν κτλ.] For καρποφορεῖν (Xen., Theophr. &c.) see Hab. iii. 17 (=πνεύμα), Sap. x. 7, Mc. iv. 28; and in the metaphorical sense Rom. vii. 4, 5, Col. i. 6 (middle, see Lightfoot), 10. Lc. adds ἐν ὑπομονῇ, “the opposite of ἀδίστατον, v. 13” (Plummer). For ἐν...ἐν...ἐν Blagg (Gr. p. 146) would write ἐν...ἐν...ἐν, cf. Mt. 5 μὲν... δὲ...δὲ: but ἐν is probably the equivalent of ἐν, ‘at the rate of;’ see note on v. 8. The employment of this detail in the interpretation by Mt., Mc. is remarkable. Lc. omits it, but it clearly asserts a principle which is as true in the kingdom of God as in nature. Cf. Victor: τέταρτον οὖν μέρος ἑσάχθη καὶ οὔδε τούτο ἵν’ ἵσθη καρποφορεῖ. The comment of Theophylact serves to throw light upon the estimate of Christian perfection formed by a later age: οἱ μὲν εἰσὶ παρθένοι καὶ ἐρημικοὶ, ἄλλοι μιγάδε καὶ ἐν κοινωβίῳ, ἑτέροι λαϊκοὶ καὶ ἐν γάμῳ. (Cf. Jerome on Mt. xiii.)

21-25. PARABOLIC WARNINGS AS TO THE RESPONSIBILITY OF HEARING THE WORD (Lc. viii. 16—18; cf. Mt. v. 15, x. 26, vii. 2, xiii. 12, xxv. 29; Lc. xi. 33, xii. 2, vi. 38, xix. 26).

21. καὶ ἔλεγεν occurs with remarkable frequency in this chapter (Ev. 9, 11, 13 (Légei), 21, 24, 26, 30, 35 (Légei)). Possibly its repetition indicates that the editor had before him here a number of detached sayings of uncertain order, which he has thus strung together without note of time. Several of these sayings are given by Mt. in other contexts (see last note),

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differently. When the word has been proclaimed, its purpose is defeated if it be concealed by the hearers; when the lamp comes in, who would put it under the modius or the couch of the triclinium? Módos (Mt. v. 15, Lc. xi. 33—in viii. 16 Lc. has σκείδος) = 16 sextarii, a sixth of a μύδμονος (ι = ΝΣ), a peck rather than a bushel (so all the English versions), is a Latinism common, as the ref. shew, to the three Synoptists; the word had doubtless been adopted into colloquial Greek. The reading ύπο τῇ τῷ δικηνίαν is rightly called by Holtzmann "ein Beispiel ältesten Textverderbs"; cf. WH., Notes, p. 24.

This saying brings before us the commonest furniture of a Galilean home, and the details add to its picturesqueness—δ λυχνίαν, ἡ λυχνία, ὁ μόδος, ἡ κλίνη.

22. οὐ γὰρ ἐστιν κρυπτὸν κτλ.] Vg. non enim est aleguid, &c., cf. Mt. οὐδὲν γὰρ κτλ. and vv. 11. here; for there is not [anything] hidden (Mt. κεκαλυμμένον, Lc. xii. 2 συγκεκαλυμμένον) except with a view to its future manifestation, neither did it become a secret (to remain a secret), but on the contrary (ἀλλὰ) that it might pass into the light of day.

The interpretation of the parable takes the form of a parallelism after the manner of Proverbs and Sirach. While asserting a great principle of the Divine government, our Lord corrects a false impression which might have arisen from the mention of a μυστήριον (v. 11). If the Gospel was for the moment treated as a secret, this was so only because temporary secrecy was essential to its successful proclamation after the Ascension. Those to whom the secret was now confided were charged with the responsibility of publishing it then. The λυχνία must be ready to receive and exhibit the λύχνια as soon as the appropriate time had come.

Κρυπτὸς and ἀπόκρυφος are both O. T. words: cf. esp. Dan. ii. 22, Th. αὐτὸς ἀποκαλύπτει βαθεία καὶ ἀπόκρυφα ( epoll). On ἀπόκρυφος cf. Lightfoot on Col. ii. 3. 'Εὰν μὴ ἴνα φ., ‘except for the purpose of being revealed’; for ἴνα without a verb see Blass, Gr. p. 216. 'Ἀλλὰ ἵνα answers to εἰάν μὴ ἴνα (Blass, Gr. p. 269), but (ag. Blass) there is a perceptible difference of meaning: see the paraphrase attempted above. Similarly ἐστὶν and ἔγνετο, though relating to the same set of facts, present them in different lights; what ‘is’ now hidden from us ‘became’ so through the will of God working its way through darkness to the perfect light. Thpht. τῇ γὰρ ἦν κρυφωφέτερον θεού; ἀλλ’ ὀμος καὶ οὕτως ἑφανερώθη ἐν σαρκί. Bengel: “id axioma valet de rebus naturae, de sensibus et actionibus hominum malis et bonis in statu naturali et spirituali, de mysteriis divinis.”

23. εἰ τις ἔχει ὄτα κτλ.] See on
24 Kai ἐλέγεν αὐτοῖς Βλέπετε τί ἀκούετε· ἐν ὧν μέτρω μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. 25 ὡς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25 § a οὖν ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

26 Kai ἐλέγεν ὁ Οὐτώς ἑστιν ἡ βασιλεία τοῦ θεοῦ, 26

v. 9. The warning is needed for the Apostles as for the rest. 24. Βλέπετε τί ἀκούετε] Λc. βλ. οὖν πῶς ἀκούετε. In Mc.'s form of the saying βλέπειν is to consider: 'look well what it is that ye hear;' i.e. weigh its meaning; be not as those who βλέποντες οὐ βλέπουσιν (Mt. xiii. 13). Thphlt. πρὸς νηφαλίωτα διεγείρει τῶν μαθητῶν... μηδὲν ὑμᾶς τῶν λεγομένων παρ’ ἑμοῦ διαφευγέτω. Cf. Heb. ii. 1 f.

ἐν ὧν μέτρῳ κτλ. ‘You shall be paid back (Λc. ἀντιμετρηθήσεται) in your own measure.’ The proverb occurs in several contexts (Mt. vii. 2, Lc. vi. 38) with different applications: here the sense is: ‘your attention to the teaching will be the measure of the profit you will receive from it.’ Euth. ἐν ὧν μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνώσις. The μέτρον however is not intellectual merely, but spiritual; its capacity depends on the moral condition of the hearer. Bengel: “ost cor cum sua capacitate, cupiditate, studio impertiendi aliis, obsequio.” Nor is the return limited by it: καὶ προστεθήσεται ὑμῖν (Mt. περισσευθήσεται), i.e. the λόγος when received by one who is not an ἀκροατὴς ἐπιληψιονής exceeds his immediate power of assimilation; he is rich beyond his measure, richer than he knows.

25. ὡς γὰρ ἔχει κτλ.] Another proverbial saying, found also in other connexions (Mt. xiii. 12, xxv. 29, Lc. xix. 26). Here the sense is: ‘for the appropriation of any measure of Divine truth implies a capacity for receiving more; and each gift, if assimilated, is the forerunner of another.’ Bede: “qui amorem habet verbi dabitur illi etiam sensus intellegendi quod amat.” But the converse is also true: ‘incapacity for receiving truth leads to a loss of truth already in some sense possessed.’ The paradoxical form of the original tradition is removed by Lc, who writes ὅ δεικεν ἔχειν ἀρθήσεται. But the paradox is characteristic of Christ’s sayings (cf. e.g. viii. 35, x. 31), and it is true: the man both ‘has’ and ‘has not’: cf. Rom. ii. 20, 2 Tim. iii. 5. With ἀρθήσεται ἀπ’ αὐτοῦ cf. Mt. xxii. 43, xxv. 28, 29. On the readings ὦ ἔχει, ὦ ἰδίω (cf. Mt. xxv. 29, 30). The record of the public teaching seems to begin again here; the unexplained parable belongs to the ὦ χλως, not to the μαθηταί (see below v. 33 f.). The parable which follows is peculiar to Mc., unless we accept the improbable theory of Weiss and Holtzmann that it forms one side of the picture of which the other is preserved in the Parable of the Tares (Mt. xiii. 24 ff.). There are verbal coincidences, e.g. καθεδή (cf. Mt., v. 25), χόρτον... σιτόν (cf. Mt., v. 26, 30), θερμομόο (cf. Mt., v. 30); but both the purpose and the story differ

6—2
widely. Tatian places Mc.'s parable immediately before the Tares, an order which has much to recommend it.

οὐτώς...ός ἀνθρωπος βαλην] The regular construction would have been οὐ τώς εἰς ἀνθρ. βαλην (cf. 1 Th. ii. 8), or οὐς ἀνθρ. βαλακών (cf. 1 Cor. ix. 26, Jas. ii. 12) or ὅς ἀν βαλην. There is a partial parallel to the anomalous οὐς...βαλην in xiii. 34, οὐς ἀνθρωπος...ἐνετελατο. Τὸν σπόρον: as in Lc. viii. 5, τὸν σπ. αὐτοῦ, or perhaps generic, seed of any kind. In the series βαλην...καθευδὴ...ἐγειρηται, &c., the first verb alone stands in the aor., the act of sowing being "single and transient" (Madvig, §128); for the conjunction of aor. and pres. cf. Jo. iii. 16, 1 Pet. iv. 6. Σπόρος, sowing or seed time, is used in the later Biblical Gk. as nearly =σπέρμα, where the reference is to the seed as used by the sower, not to the particular grain; cf. Deut. xi. 10, Lc. viii. 5, 11, 2 Cor. ix. 10 (contrast σπέρμα in Mc. iv. 31, 1 Cor. xv. 38).

27. καὶ καθευδὴ καὶ ἐγείρηται] Cf. Ps. iii. 6, ἐγὼ ἐκομίζηθην καὶ ὑπνώσα· ἐξηγερθήσα. The process goes on ἑνίκτα καὶ ἡμέραν, not merely νυκτός καὶ ἡμέρας (v. 5), but occupying the νυκτήμερον: cf. Lc. ii. 37, where the point is that Anna's whole life was given to devotion; Jo. iv. 52 (Westcott's note). The order ν. καὶ ἑ. is usual (cf. Gen. i. 5, &c.), and appropriate in this context where καθευδὴ precedes.

βλαστή = βλαστάνει. Βλαστάω occurs also in Eccl. ii. 6, Hermas Sim. iv. 1, δύναμις τὰ μὲν βλαστώντα τὰ δέ ἐξηρά: cf. WSchm. p. 125. Μηκύνεσθαι is an ἀπ. λεγ. in the N. T., but cf. Isa. xliii. 14, ἐξολο...ἐστος ἐμίκυνεν (Ὑπ'η). The middle emphasises the activity of growth internal to the plant. Into this mystery of growth however the sower cannot penetrate: it takes place ὅς οὐκ ὀδεύσαντο, after a manner which baffles his understanding. Vg. "dum nescit ille," Wycliffe, "while he wote not," and similarly the other English versions before 1611, regarding ὃς as an adverb of time; Α. V., R.V. "he knoweth not how."

28. αὐτομάτη ἡ γῆ καρποφορεῖ, πρώτων χόρτων, εἰτεν...
THE GOSPEL ACCORDING TO ST MARK.


29. *Then 29 §a of the parable of the vineyard.*

30. *Kai ἐλεγεν Πᾶς ὁ μοιοσώμων ἀν ἄρα τὴν βασιλείαν τοῦ 30 Πατρὸς.*


29. *πρὸ τοῦ παραδοῦ ὁ καρπὸς, εὐθὺς ἀποστέλλει τῷ δρέπανον, ὁτὶ παρεστηκεν ὁ θερισμὸς.*

30. *Tois ἐν τῷ σταχνῷ.*

Notes, end HapeWifyKfj/, cf. for IV. 31 THE GOSPEL ACCORDING TO ST MARK.


παρέστηκεν τῷ δρέπανον] Sc. ὁ ἀνδρωπός (v. 26); the time has again come for the intervention of the agriculturalist. The phrase is borrowed from Joel iii. (iv.) 13: ἐξαποστέλλατε (ἡμῖν), cf. Field, Notes, p. 26) δρέπανα ὁτι παρεστήκειν τρυγγοῖς: cf. Αροε. xiv. 15, πέμψου τὸ δρέπανον σου...ὁτι ἐξαραθήν ὁ θερισμὸς τῆς γῆς. Δρέπανον is the later form of the Attic δρεπάνω (cf. δρεπανιφόρος in 2 Macc. xiii. 2), used in LXX. (cf. Field, Notes, p. 26) δρέπανα ὁτι παρεστήκεται (xiv. 37, &c.), but ‘is ready for the reaper, as the O.T. shows: cf. Joel lc. where it = ἀνδρωπός}

Of the interpretation of this interesting parable only a few leading points can be stated here. The functions of the sower end with the sowing; those of the reaper begin with the harvest; all that lies between is left to the mysterious laws of growth-cooperating with the soil, the sunshine, and the rain. Christ came to sow, and will come to reap: the rest belongs to the invisible working of His Spirit in the Church and in the soul.

30—32. PARABLE OF THE MUSTARD SEED (Mt. xiii. 31—32, Lc. xiii. 18—19).

30. πῶς ὁ μοιοσώμων...θώμεν (delib.
31 ἐν τούτῳ, ἔν τινι αὐτὴν παραβολὴ ἑδομεν; ἐς ὅταν σπαρῇ ἐπὶ τὴς γῆς, μικρότερον ὅν 32 πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς—καὶ ὅταν

30 τοι Ἰ ΒΒΣ*ΠΔ min*onn Or] ποια ACΘΠΙΣΦ min*pl | θυμέν ΒΒΣ*ΠΔ 28 63 al*uo b (e) συν*cle me Or] παραβαλαμεν ACΘΠΙΣΦ al min*pl latt*pl* συν*pl*bol{tst} arm 31 ὃς] ὃς ομοιοειν D c*pl me*pl | κοκκοι NBΒΔΠΠΣΦ min*onn] κοκκοι ACΘΠΠ al min*pl latt*pl* arm go | τῶν ἐπὶ τῆς γῆς om C 271 b e a eisw e. t. 7. D

conji., WM., p. 356, Blass, Gr., p. 210). Lc. (who has placed this parable and the parable which follows it in Mt. in quite another context) retains the double question which Mt. has lost; for the form cf. Isa. xl. 18. "How are we to depict the kingdom of God? in what new light can we place it?" The Lord, as a wise teacher, seems to take His audience into His counsels, and to seek their help (cf. Blass, Gr., p. 166). But the parable is ready, and follows without a break.

31. ὅς κόκκῳ σπάσεως] Wycliffe, "as a corn of seneeye." Answer to τῶς ὄμοιωσομεν κτλ.; two constructions seem to be combined—ὡς κόκκον [θησομεν] and κόκκῳ [ὀμοίωσομεν]. Кόκκος is here a grain or seed, as in κ. σίτου Jo. xii. 24, 1 Cor. xv. 37; in the ἱεροι κόκκος is the scarlet dye (Lam. iv. 5, Heb. יִרְשָׁ, Sir. xlv. 11, Heb. יִרְשָׁ), more usually τὸ κόκκων (cf. Mt. xxvii. 28, &c.), produced from the berry-like grub which feeds on the ἑλεξ coccidera. The σῖμαι is probably σιναπίς νίγρα, which, though but a herb (Λάγανω Mt. xiii. 32), grows to a great height in the warm valley of the Jordan, forming branches and assuming the appearance of a small tree (Lc. xiii. 19, ἐγένετο εἰς δένδρον). The point of the parable lies in the contrast between the relatively small seed and the size to which the plant attains; cf. Mt. xvii. 20 = Lc. xvii. 6. The disproportion seems to have been proverbial. Pa-

tristic writers refer also to the properties of the mustard seed e.g. Hilary (in Mt.): "grano sinapis seipsum Dominus comparavit acer maxime...acrius virtus et potestas tribulationis et pressuris acceditur." But this, if designed, is quite in the background of the thought.

ὁταν σπαρῇ ἐπὶ τῆς γῆς] Mt. and Lc. particularise: the mustard is sown not in the open plain like the wheat, but ἐν τῷ ἄγρῳ, εἰς κῆπον (3 Regn. xx. [xxi.] 2); it is a garden herb. Μικρότερον ὅν πάντων τῶν σπερμάτων: the construction is again involved: we expect ὃ (sc. σπέρμα) μικρ. ὄν...γῆς, ὅταν σπαρῇ κτλ., or as in Mt. ὃ μικρ. μεν ἐστιν...ὅταν δὲ κτλ. The verse reads like a rough note translated without any attempt to remove grammatical difficulties. On the use of the comp. when the superlative seems to be required see WM., p. 303. The seed is relatively the least of seeds, i.e. in proportion to the plant. For one of several possible applications cf. Jerome in Mt. xiii.: "praedicatio evangelii minima est omnibus disciplinis...hominem Deum, Deum mortuum, scandalum crucis praedicans. Confer huissusmodi doctrinam dogmatibus philosophorum...sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat."
IV. 34] THE GOSPEL ACCORDING TO ST MARK.
33 Kai toioautais parabolaiis pollaivs elaieiv 33 autous ton logon, kathws hduvanto akouein. 34 xwris 34 de parabolaiiv ouk elaieiv autois, kat' idian de tois idiis mahtais epelven panta.

32 meivov DFGHKMSUDAPΣΦ minol | kata skyvov Β* (-νου xABcCDL al)] kata skyvov[al] Ανt 33 om pollaiv C*νιyILΔ 1 25 33 131 604 alminb b e e syrpesh arm med aff aeth | om kathws hduv. akouev Φ 34 xwris de] καί xwris BΦ 604 me syrpesh | kai idian Β*ΔΔ | tois idiis maθ. ΚBCLΔ 1071 Or] t. maθ. autov AΘbΠΣΦ al minfare om] απελευν Θ

déndron, égéneto eis δ.), whilst Mc. adheres to the fact: it becomes the tallest of garden herbs—a déndrola-

χανος, as Theophrastus calls such
towering succulent plants (hist. plant. i. 3. 4). For láxanov see Gen. ix. 3, Prov. xv. 17, Lc. xi. 42, Rom. xiv. 2; for poivei klados cf. Ezech. xvii. 8 to

poivei blasphíous.

kai poivei ktl. refers to Dan. iv. 9 (12), Th., év tois klados autou katof-


The parable supplied the followers of the Gnostic Marcus with materials for one of their mystic formulas: Iren. i. 13. 2, η ἀνευνότος καὶ ἀρρητος χωρίς...πληθυνά ἐν σοι τήν γνώσιν αὐ-

τής, ἐγκαταστήσωσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν.

The three parables of the Sower, the Growth, and the Seed, direct

attention successively to the

results of the sowing. Any im-

pression of failure derived from the

first parable is corrected by the

second and the third. While the

first two regard the Kingdom of

Heaven in its operations upon the individual, the third represents it as an imperial power, destined to over-

shadow the world.

33—34. GENERAL LAW OF PARA-

BOLIC TEACHING (Mt. xiii. 34).

33 f. toioautais parabolaiis pollaivs]

The parables just given are to be regarded as specimens, a few out of many. Even Mt.'s ταίτα πάντα ἔλαλησεν...

ἢ ἐπαρβολαίας must not be taken

as limiting the parables to the seven

which he relates. Ἐλάλει αὐτοῖς τῶν

logon: the subject of the teaching

was the same as at the outset (ii. 2)—

the word of the Kingdom—though

the method was new. Káthws hduvanto

akouein: comp. Jo. xvi. 12, 1 Cor. iii. 2, Heb. v. 12 f., xii. 20. Χωρίς δὲ para-

bolaiiv ktl., 'but apart from a parable,'

except in a parabolic form, He did

not speak to them (sc. tois δχλοις,

Mt.), i.e. at this stage of His ministry;

with the form of the sentence comp.

Jo. i. 3, Philem. 14, Heb. ix. 18.

Mt. finds in this a fulfilment of Ps.

lxxviii. 2 f.

καὶ ἰδίαιν δὲ κτλ.] Wyeliffe, "bi hem-

silk," by themselves. Καὶ ἰδίαιν (for

the form καὶ ἰδίαιν see Wh., Notes,

p. 145) = kata μόνας, v. 10—when the

crowd had dispersed and He was left

with His immediate followers. Tois
THE GOSPEL ACCORDING TO ST. MARK. [IV. 35

35. Kai λέγεις αὐτοῖς ἐν ἔκεινη τῇ ἡμέρᾳ οὔλιας γενομένης Διέλθωμεν εἰς τὸ πέραν. 36. καὶ ἀφέντες τὸν ὀχλόν παραλαμβάνουσιν αὐτοῦ ὦς ἦν ἐν τῷ 37. πλοίῳ, καὶ ἀλλὰ πλοία ἦν μετ’ αὐτοῦ. 38. καὶ γίνεται

35 om to 1071 36 καὶ ἀλλα] ἄρας ACDEFGHKLMSUVIIF (om. δὲ NBC*ΔΔ min. | πλοία KABCDKDMΠΣ 13 3 36 1071 ΔΛ[non] | πλοία EFHLSUVF 111 π. ἡν (ὑπὲρ θmask) met aut. ta onta met aut. Πλ. 1 28 604 28a alpue arm. rid

idious ὑπάρχει, possibly suggested by κατ’ ἑα., =τοῖς μαθηταῖς αὐτοῦ (Io. xiii. 1), but emphasising the relation. ἐπιλύειν is used of interpreting dreams (Gen. xl. 8, xli. 8, 12, Ἀρ. = συγκρίνειν, ἀπαγγέλλειν, lxx.), and of deciding a question (Acts xix. 39); ἐπίλυσις in 2 Pet. i. 20 = the exposition of Scripture. Mc. has given us our Lord’s ἐπίλυσις of one of the parables (v. 14 ff.): exposition now regularly followed (ἐπίλυσιν πάντα) the public teaching. Cf. Orig. c. Cels. iii. 46, ἐπίλυσιν ...πρωτόμοις παρὰ τοὺς ὀχλους τοὺς τῆς σοφιᾶς αὐτοῦ ἐπιθυμουμένας.

35—41. STILLING OF THE WIND AND SEA (Mt. viii. 23—27, Lc. viii. 22—25).

35. ἐν ἔκεινῃ τῇ ἡμέρᾳ links on the sequel with iv. 1 ff., and therefore with iii. 20 ff. Lc. seems to have lost this note of time, but preserves the general order (ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν; Mt. transfers this miracle and the next into another context.

ὁψίας γενομένης] Late in the afternoon, but probably before sunset; for the crowd had not yet left the shore; see however i. 32, Jo. vi. 16, 17. The immediate purpose of the crossing was perhaps to disperse the crowd before nightfall. Διέλθωμεν, ‘let us go through’; so Lc. Mt. uses ἐπιλύειν. Διαπερᾶν is the usual word (v. 21, vi. 53), διέρχεσθαι being more appropriate to travelling by land (Lc. ii. 15, xvii. 21, Jo. iv. 4, Acts viii. 4, &c.), or, if used of the water, meaning to wade (Ps. lxv. (lxi.) 12) rather than to cross. Τὸ πέραν: οὗ τῆς θαλάσσης, cf. v. 1.

36. καὶ ἀφέντες τὸν ὀχλόν κτλ.] See the two striking incidents which Mt. connects with this departure (viii. 18—22). The Lord was already on board (Mc. iv. 1)—a point which Lc. (ἐμβάνην αὐτῷ) and Lc. (αὐτοῖς ἐνέβης) overlook,—and He now put to sea (Lc. ἀνήχουσα) without going ashore to make preparations (ὡς ἦν, Vg. ita ut erat). Euth.: ὡς ἦν, ἀνεῖ τύχον τοῦ ἐκάθιστο ἐν τῷ πλοίῳ. For the phrase cf. 4 Regn. vii. 7 (ὡς ἦν ὁ Ἰησοῦς ἐπὶ τῷ θαλάσσῳ); Fritzsche cites Lucian, Ἀσ. 24, ἀφέκαν ὡς ἦν ἐν τῷ δεσμῷ. For παραλ. see Acts xv. 39: in the Gospels the word is commonly used of the Lord ‘taking’ the Twelve, e.g. ix. 2, x. 32, xiv. 33, cf. Jo. xiv. 3; but here the disciples, as owners and navigators of the boat, ‘take’ Him with them. Mc. alone adds that other boats started with them, either as an escort, or through eagerness to follow the Rabbi; these were probably scattered by the storm, or soon turned back again. One boat seems to have sufficed for the Twelve and the Lord, see vi. 32, 45; otherwise we might suppose the ἀλλα πλοία to be those of other disciples.

37. γίνεται λαῖλαθει γέγαλη κτλ.] Mt. speaks only of the σεσαρμὸς μέγας on the water which resulted. Lc. on the other hand adds to the picture, possibly from his knowledge of the locality, κατέβη λ. ἀνεῖμοι εἰς τὴν λίμνην. The cyclonic wind which arose swept down upon the lake from the hills through the ravines on the W. shore:
IV. 39] THE GOSPEL ACCORDING TO ST MARK.

λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἑπέβαλλεν εἰς τὸ πλοῖον, ὡστε ἦδη γεμίζεσθαι τὸ πλοῖον. 38 καὶ αὐτὸς ἦν ἐν τῇ πρώμη ἐπὶ τὸ προσκεφάλαιον 38 καθεύδων· καὶ ἐγείρονσιν αὐτὸν καὶ λέγουσιν αὐτῷ Αὐτίκα λέγεται, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ 39 τα

37 μεγάλου Κ ε [ἐπέβαλλεν ΑΒΓΗΚΣΔΠΣΦ ἐπὶ μιν ps] ταὶ ἐπέβαλεν ΝΕΕΠΙ ΔΠΣΦ ἐπὶ μινπνυευ μινπνυευ D ενεβαλεν (U) min=prae | om ωστε...το πλ. Ξ* (hab Ξ*) | ἦδη γεμ. το πλ.] αὐτῷ ἦδη γεμ. ἈΕΦΗΚΜΣΥΧΙ(Σ)Ψ 13 69 124 346 syr²psh*:hct (txt) arm go | γεμίζεσθαι] βυθίζεσθαι G I 33 alnonn καταπνίζεσθαι min=prae 38 ev ΝΑCDLDΔ min=m(m) | επὶ ΠΣΦ al min| | επὶ προσκεφάλαιον D 131 | εγείρονσιν ΝΒ* CΛΠ min=prae] διεγείρονσιν ΑΒΓΗΛΠΣΦ al min| | διεγείραντες (ομ καὶ σι) D 28 69 604 2005 εγείραντες 13 69 alprae


καὶ τὰ κύματα ἐπέβαλλεν κτλ. 'The waves came crowding up into the boat.' For various uses of ἐπιβάλλειν intrans. cf. Tob. vi. 11, Judith xii. 1, I Macc. iv. 2, 2 Macc. iii. 3, Mc. xiv. 72, Le. xv. 12: of classical exx. Plat. Phaedr. 248 A comes fairly near to the sense of the present context: ἔγινεστρέφοντας πατοῦσαι ἀλλήλας καὶ ἐπιβάλονται. If we follow these analogies εἰς is not 'against,' but 'so as to enter'; the point is not the violence of the waves, but the filling of the boat.

ὡστε ἦδη γεμίζεσθαι] Mt. ὡστε...καλύπτεσθαι, Le. συμπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνιπνiπn| προσκεφαλαίων | Properly a pillow (πρὸς κεφαλῆς, Gen. xxviii. 11, I Regn. xxvi. 11 ff., 1 Esdr. iii. 8, Ezech. xiii. 18, 20), here possibly a rower's cushion (see Smith, Shipwreck, p. 126 ff.); the art. indicates that there was but one on board, or in that part of the boat. According to the later Greek interpreters, it was merely a wooden head-rest (Thpht. ξύλον δὲ πάντως ἦν τοῦτο), possibly a stage or platform; cf. Maegregor, Rob Roy on the Jordan, p. 321. See however Hesychius ad v.: τὸ δεματίον ὑπηρέσιον ἐφ' ὧν καθέσται οἱ ἐρέστοντες. Sleep is attributed to our Lord in this context only; but it is probably implied in i. 35, and in passages which describe His vigils as if they were exceptional. The fact that He slept is rightly regarded by Leo M. (ad Flac.) as fatal to a Eutychian view of His Person: "dormire evidentem humanum est." Yet, as Ambrose says (in Lc.), "exprimitur securitas potestatis quod...solus in trepidus quiscebat." On αὐτὸς see WM., p. 187.

διάσκαλε] Mt. κύριε, Le. ἐπίστατα—all probably = Rabbi, cf. Mt. xvii. 4 with Mc. ix. 5, Le. ix. 33, and Jo. i. 39. The touch of natural resentment at His seeming neglect which is seen in Mc.'s ὦ μέλει σοι, disappears in Mt. and Le. For the phrase see Tob. x. 5, Le. x. 40.
THE GOSPEL ACCORDING TO ST. MARK.

They had no need to repeat their cry; it had the effect of fully arousing Him. From Wycliffe onwards the English versions follow the Vg. exsurgens, “He rose up,” or “He arose”; R.V. rightly, “He awoke.” The rebuking of the wind and sea presents a striking analogy to that of the unclean spirit in i. 25. The Sea is personified (cf. Ps. cr. (cvi.) 9), or perhaps regarded as the instrument of adverse powers; but comp. xi. 14, 23, for exx. of dramatic commands to inanimate objects. Mc. alone gives the words of the rebuke: πεφιμωσο (Wycliffe, “wexe doumb”), be still and continue so (WM., p. 395 f.), stronger than φιμωθητι (i. 25).

και εκοπαςεν κτλ.] Κοπάξεων is used of water in repose after a storm or a flood, Gen. viii. 1 f., Jon. i. 11, 12; of fire, Num. xi. 2; of wind again in Mc. vi. 51. The wind, as if weary of a fruitless struggle, “sank to rest,” and the result was (ἐγένετο) a “great calm”: the little lake rapidly settled down again into its normal state of repose. Γαληνη in Biblical Greek occurs only in this context and in Ps. cvi. (cvi.) 29, Symm.

Met. with less probability makes the rebuke precede the stilling of the storm. In classical Greek δειλα is the extreme opposite of δραστύης, the mean being ἀνδρεία (see Trench, syn. § x.). The δειλός is the man who lacks physical or moral courage and therefore fails to do his duty in danger: Arist. rhet. i. 9, ἀν-

δρεία δέ, δέ ἣν πρακτικοί εἶσαι τῶν καλῶν ἔργων εὖ τοῖς κυνδύνοις—δειλία δὲ τούχοντιον, Jewish ethical writers connect δειλία with an evil conscience (Sap. iv. 20, xvii. 11). In the N. T. a new element enters into the conception; δειλία is connected with δαγγοπιατια (Mt. here) and ἀπίστια (Apos. xxi. 8); it is excluded by πίστις. Thus it becomes a sin of the first rank, for which the δειτερος ὠματος is reserved. Hence the warning now, and again before the end (Jo. xiv. 27). The πνευμα δειλίας is not of God (2 Tim. i. 7); it is the opposite of the πνευμα δυναμεως which was in Christ, and comes of faith.

οὐτω ἐξετε πίστιν:] Not yet, after months of discipleship. Comp. viii. 17, Jo. xiv. 9, Heb. vi. 12. Faith in its fulness (Mt. viii. 26) was still wanting to them; or as Lc. puts the matter, if they had faith, it was not ready at hand for use in time of need (ποι ἦ πίστις ὑμῶν;). This is the first of a series of censures on the Apostles for their lack of faith or understanding; see vii. 18, viii. 17, 21, 33, ix. 19, [xvi. 14], Mt. xiv. 31, xvi. 8, xvii. 26.

41. ἑροτήσθησαν φόβον μεγάνα] An awe of the Presence of Christ generically different from the fear which sprang from want of faith in Him—and indeed its direct opposite. This miracle came home to the Apostles above any that they had witnessed. It touched them personally; they had been delivered by it from imminent peril. It appealed to them as men
V. 2] THE GOSPEL ACCORDING TO ST. MARK.

fo\'bou me\'gan, kai el\'egon pro\'s alla\'hous Tis apa o\'tous estin, oti kai o anemos kai \'h thala\'assa \'upaka- kouei autu;

'Kai \'hlhov eis to pepan \'h\' thalass\'h\' eis t\'\'n I V. x\'\'ran t\'\'on Gerasewn.' 2 kai \'e\'gelh\'ontos autou e\'k 2 \'W\' ne

used to the navigation of the Lake. Thus it threw a new and aweful light on the Person with Whom they daily associated. For fo\'b eos \'ha\' fo\'bou \meg\'an (cogn. acc., WM., p. 281) comp. Jon. i. 10, i Pet. iii. 6, 14 (Isa. viii. 12).

\'Elegon pro\'s alla\'hous etl.] To Him they said nothing, their awe kept them silent (cf. Jo. xxi. 12). But as they worked the ship while He perhaps was resting again, the question went round \'tis apa o\'tous estin (Mc. Lc.)=p\'otap\'os estin Mt. "Apa is illative; 'in view of what we have just witnessed, what can we say of Him?" Cf. Mt. xviii. 1, xix. 25; Lc. i. 66, and see WM., p. 556. Wycliffe, "who, gessist thou, is this?" Tis...\'ot\', cf. Blass, Gr. p. 293 n.

kai o anemos kai \'h thala\'assa] Not only the demons (i. 27), but, what to these sea-going men was a greater marvel, the wind and the sea. For a promise of the further extension of this power of Christ over the creation see i Cor. xv. 25 ff.; Heb. ii. 5 ff.

An exquisite homiletical treatment of the story may be found in Aug. seizm. 63: 'audisti convicium, venitus est; iratus es, fluctus est...periclitatur navis, periclitatur cor tuum...oblitus es Christum; excita ergo Christum, recordare Christum, eviglet in te Christus, considera illum...imperavit Christus mari, facta est tranquillitas. quod autem dixi ad iracundiam, hoc tenete regulariter in omnibus tentationibus vestris."

V. 1—13. CASTING OUT OF THE LEGION (Mt. viii. 28—32, Lc. viii. 26—33).

1. \'hlhov eis etl.] Lc. recasts the whole sentence: kat\'\'plew\'san eis t\'\'n x. t\'\'on Ger., \'htis estin antipera t\'\'s Gerasewa. They reached the land of the Gerasenes right over against the Galilean shore. For to pepan see iv. 35.

t\'\'on Gerasewn] So Lc. In Mt. Gerasewn is the best attested reading. The 'Western' text substitutes Gera- sewn for \'\'a\'d in Mt., the 'Syrian' on the other hand changes Gerasewn into \'\'a\'d in Mt. and Lc.; whilst the 'Alexandrian' text reads Geryasewn in all three; see WH., Notes, p. ii. Origen (in Ioann., t. vi. 41) supports Gery. on purely internal grounds: \'\'e\'rass\'a de t\'\'s \'Arabia\'s esti \'po\'\'l\'\'es \'ou\'\'e \'blassan \'ou\'\'e \'li\'\'mn\'\'e \'p\'le\'x\'o\'\'n \'e\'xou\'a...\'\'a\'d\'a \'g\'a\'r \'po\'\'l\'\'es \m\'e\'n \'ou\'\'e t\'\'\'s \'I\'\'ou\'\'da\'a\'s...\'\'a\'l\'l\'a \'Geryasef af\' \'h\'s o\'\'i Geryaseui \'po\'\'l\'\'es \'a\'r\'h\'a\'i \'e\'ri t\'\'\'n \'n\'i\'v\'a k\'a\'loum\'e\'n\'e\'n \'I\'\'e\'r\'i\'a\'d\'a \'li\'\'mn\'e \'pe\'r\'i \\'n\'\' k\'r\'e\'m\'a\'n\'o\'s \'p\'r\'o\'s- kei\'m\'e\'n\'o\'s t\'\'l \'li\'\'mn (cf. t. x. 12 (10)). Jerome, who like Origen knew Palestine, bears witness to the existence of a Gergese on the E. shore of the lake (de sita, p. 130: "et hodieque super montem viculum demonstratur iuxta

41 o anemosi o\'i anemosi 63,DE i 33 131 1071 al\'\'\'mnom b e f g arm me go \'\'upakouen D
V 1 \'\'h\'\'ldein CGLMA | thalass\'h\'s \'li\'\'mn\'\'s 604 | Gerasewn 63, BD latt] G\'\'ada\'r\'\'n\'\'n\'\' ACIP\'\'F al min 1 g sy\'\'t\'\'p\'\'lep hel (text) go Geryasewn K\'\'\' \U\'\'\'\' \L\'\'\'\' \L\'\'\'\' \L\'\'\'\' 1 28 33 604 1071 al\'\'\'mnom sy\'\'t\'\'\'p\'\'lep hel (text) arm aeth Or 2 \'\'e\'gelh\'\'ontos autou
\'\'\'BCHLDA i 13 69 604 al\'\'\'mnom b f g arm me aeth] \'\'e\'gelh\'\'onti autou ACIP\'\'F al min 1 g i q v g go \'\'e\'gelh\'\'onton auton D c e f

used to the navigation of the Lake.
to the plough [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἀνθρωπος ἐν πνεύματι ἀκαθάρτω, 3ὸς τὴν κατοι-
kήσιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλυσεί οὐκέτι

2 om. εὐθὺς B b c e f i syrr, min., arm | απηνήσειν ΑΠΣΦ al min, 3 μνημείων
DH min, | οὐδὲ ΝΒCDΛΔ 33 2° ουτε ΑΠΣΦ al min, j | Αλουσέι BC* L 33 2° e |

alouσειν ΝΑCωDAIP al min, b f ff i l q vg syrr arm me go aeth οuτε alouσειν οuτε

πεδες ιογι | om. ουκέτι ACωPΠΣΦ al min | 1 q syrr me go aeth

stagnum Tiberiadis”). Almost directly opposite to Mejdel on the Ghuweir are the ruins known as Kersa (Wilson, Recovery of Jerusalem, p. 369) or Kursi: the nature of the place answers fairly well to the description in ev. 1. ff. where see note; comp. Thomson, Land and the Book, pp. 374 ff. But the Arabic name, which means a ‘stool,’ may be merely descriptive (Schumacher, Jau-
lân, p. 179); and there seem to be philo-
dogical difficulties in the way of an identi-
ficication of Kursi with either Gerasa or
Gergesa. The Decapolitan city Gerasa, Jera-
sus (Joseph. B. J. 1.4. 8. iii. 3), was thirty
miles to the S. E., and, as Origen saw, impossible (see however Burkitt in J.B.L. xxvii. ii. (1908)). On the other
hand the neighbourhood of the lake
side Gerasa might perhaps be loosely
described as Gadarene territory; Ga-
dara, Um Keis (Joseph. B. J. iv. 7),
was but 6 miles S. E. of the southern
extremity of the Lake, and Josephus
(eit. 9, 10) mentions Ἄραβας καὶ
Ἰππηρίων κόμια αἱ δὲ μνήμεια τῆς Τι-
βερίαδος...ἐτύχαν βεβείμενα.

2. ἐξελθόντος...εὐθὺς κτλ.] The
Lord had but just landed (Lc. εἶπεν τὴν
γῆν) when the incident occurred. ἱππα-
ταν ἐν τῷ ὡς common to Mt., Mc., Lc.; for ἐκ τῶν μνημείων Lc. ἐκ τῆς πόλεως,
but apparently in the sense of ‘belong-
ing to the town,’ for he agrees with Mt. that the man had his resi-
dence in the tombs. “There do not
appear to be any rock-hewn tombs near Kersa; but the demoniac may
possibly have lived in one of those
tombs built above ground” which
were “much more common in Galilee
than has been supposed” (Wilson,
Lc.). Μνήμειον is used of both, see
Mt. xxvii. 60, Lc. xi. 47.

ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ ὕπη

in the sphere of, under the influence
of: see note on i. 23. Mt. δύο διαμον-
ζόμενοι, cf. δύο τυφλοὶ, Mt. xx. 30,
where Mc. and Lc. mention one only.
As Victor remarks, τούτο οὐ διαφωνιῶν
ἐφάπαξ, since the mention of one
demoniac does not exclude the presence
of a second, unless it is expressly stated
that he was alone: still it indicates
either a distinct or a blurred tradi-
tion. Mc.’s description is too minute
in other respects to permit us to
suppose that it is defective here.

3. τὴν κατοικήσιν εἶχεν ἐν τοῖς μν.]
Vg. domicilium habebat in monu-
mentis. On the practice of haunting
sepulchral chambers see Ps. lxvii.
(lxviii.) 7, lxx. τούς κατοικοῦντας ἐν
tάφοις, Isa. lxv. 4 ἐν τοῖς μνήμασι
κοιμώμαι. Ἀποκ. is an ἀπ. λεγ.
in the N.T.; in the lxx. it is fairly
distributed (= ἐπικεῖτα), together with
the non-classical κατοικεῖα. Μνήμα
and μνημεῖον are used with nearly
equal frequency in the lxx.; in the N.T.
μνήμα is relatively rare (Mc.1 Lc.εv,3, act.2,
Apos.1, against about 40 exx. of μνη-
μείων).

3—4. καὶ οὐδὲ ἀλυσεί κτλ.] Not
even (οὐδὲ) fetters availed any longer
(οὐκέτι); the malady had grown upon
him to such an extent that coercive
measures were now fruitless. Διὰ τὸ
ἀυτὸν...συντετρίβαι: reason for the
statement just made: ‘since the ex-
periment had often been made and
proved futile.’ Αὐτῷ with the inf. here
"expresses the evidence rather than the cause" (Burton, § 408). Πέδαις καὶ ἄλυσει, Vg. compeditibus et catenis, with fetters and manacles; Wycliffe, "in stockis and cheynes"; cf. Ps. civ. (ev), 18, 3 Macc. iv. 9, Acts xii. 7, and Lightfoot, *Philippians*, p. 8: Horace, *ep. i*. 16, 76 "in maniecis et | compeditibus saevò te sub custode tenebo." The perfects δεδέσθαι, διε-
σπάσθαι, συντρηθθῆναι refer to actions "whose result was existing not at the time of speaking, but at an earlier time" (Burton, § 108). It is as if the writer's imagination had caught the words of the neighbours as they told the tale of their repeated failures (οὐ δυνάμεθα αὐτὸν δῆσαι, πολλάκις γὰρ δεδέσται κτλ.), and he had embodied them without a change of tense. The scene reminds the reader of Samson, *Jud*. xvi. 8, 9, ἔδεσαν αὐτὸν...καὶ διε-
σπάσατο τὰς νυερᾶς (δειρήθην, Ἀ; cf. *LC*, v. 29, διαρήσων τὰ δεσμά). Δια-
σπάσθαι is more than 'to be torn apart,' rather 'torn to shreds': cf. *Jud*. xvi. 9, *Jer*. x. 20, Acts xxiii. 10; συντριβεσθαι is 'to be crushed' or 'broken into pieces,' like glass or pottery or a bone; cf. *Mc*. xiv. 3, *Jo*. xix. 36, *Apol*. ii. 27.

4. καὶ οὐδεὶς ἵσχυεν αὐτὸν δαμάσαι] In its logical connexion the clause belongs to the evidence introduced by διὰ, so that we should expect καὶ 
μηδενα ἵσχυεν. *Mc*. however reverts to the ind. imperf. of τ. 3. ὁ ἵσ-
χυς=δύναμα see *Field*, *Notes*, p. 26f. Δαμασίων is used properly of wild animals: see however *James* iii. 7, 8, with Mayor's note. Even iron ὁ δαμα-
ζων πάτα (*Dan*. ii. 40, LXX.) failed in the present case.


ἐν τοῖς ὀρεσὶ] At times he left the shelter of the tombs for the open downs, and his cry was heard among the hills.

κραξίων καὶ κατακόπτων ἑαυτὸν] For κραξίων used of demons or the pos-
sessing spirits see i. 26, iii. 11, ix. 26. St Paul transfers it to the domain of the Spirit of God, *Rom*. viii. 15, *Gal*. iv. 6. The word suggests strong emotion, which may be either good or evil. For κατακόπτων, Vg. concidere, to cut to pieces (here only in N.T.) cf. *2 Chron*. xxxiv. 7 (κ. λεπτά), *Jer*. xxi. 7 (κ. ἐν στόματι μαχαίρας); his body may in this way have been gashed and scarred all over, for (Lc.) χρόνος
idwv tov 'Ihsov ou makropthv edhamev kai prosse-
7 kynstev autov, 'kai kravnf fwnh megathh legei Ti
emoi kai soi, 'Ihsoi, wc tov theou tov yfistov;
§ a 8 orkizw se tov theon, mi me §basanwsh. 8 elenev yap

6 om aro AKLMPPΣΦ minl|nom | prosenvusen] prosespevem F | autov ABCIAD
minl|nau] autov NDIIΣΦ minl|nom
7 legei eitev D al minr | yfistov] §wntos A

ikavoi ouk enwvastato iamatov. Field
(Notes, p. 27) defends the Wycliffite
rendering "betynge hymnsift," quoting
Chrysostom for this use of katakopt-
rews; but àldos seems to determine
its meaning in this context; cf.
Syr.r, min. posh. Mt. adds that the man
was a source of danger to passers by,
so that people avoided that way (i.e.
apparently the way from the shore
over the hills). At times a paroxysm
seized him (Lc. xvi. 19 paraprakai autov,
^launeto apd tov baumovon), and then
he was at his worst. Nevertheless
the man did not attempt suicide;
"servatus est homo ne, ut porci, in
mare se praeceptitaret" (Bengel).

6. kai idwv ktl.] 'Apto makrophn
(W.t., p. 753 f.) occurs again viii. 3,
exi. 13, xiv. 54, xv. 49, "ein dem Mark,
besonders beliebter Pleonasmus"
(Meyer-Weiss); it occurs also Mt.2,
Lc.2, Aprc,2, and is fairly common in
the LXX; cf. 4 Regn. xiii. 25, A; 2 Esdr.
iii. 13, xiiii. 43, Ps. xxxvii. (xxviii.)
12 (Nc=ART), cxxvii. (cxxxvii.) 6,
cxxviii. (cxxxix.) 2: Aq. has el Enhancement
v. 4 Regn. xix. 25. Makrophe itself
is a late Greek equivalent for pöwro-
.then (Blass, Gr. p. 59). "Edhamev—at
first perhaps with hostile intentions.
The onrush of the naked yelling
maniac must have tried to the newly
recovered confidence of the Twelve.
We can imagine their surprise when,
on approaching, he threw himself on
his knees; comp. iii. 11, tà pnevismata...
prosptiptov. Proskunew is rarely
used in the Gospels in reference to
these acts of prostration exc. in Mt.

(only here and Mc. xv. 19, Lc. xxiv.
52, Jo. ix. 38).

7. kai kranas] Lc. åwakranas (cf.
Mc. i. 23). The words of the cry
begin as in Mc. l.c. (where see note)
by repudiating fellowship and inter-
course (ri emoi kai soi). With wc
tou theou cf. o ågno tou theou in
the earlier incident. Tou yfistov, not in
Mt., but probably original; o yfistos
or (as a proper name) "Yfistos
=jelw, jelah or jelah, in lxx. frequently
from Gen. xiv. 18, 19 onwards: in
the N.T. it occurs only in passages
with an O.T. ring, Lc. i. 32, 35, 76;
v. 35, viii. 28, Heb. vii. 1 (where see
Westcott's note), or in sayings at-
tributed to the possessed (here, and
in Acts xvi. 17). This name, which
Israel used in common with other
monotheists and even pagans, seems
to have been displaced in Christian
Gentile circles by words which gave
a fuller view of God as revealed in
Christ—Kýrios, theos, o pathe.

mu me basanwsh]{ Mt. ηθήδε αδό
pro kaipov basanwsh hymas; a
remarkable variation which has the air
of originality. The unclean spirits re-
cognise that basanwsho awaits them;
it is only a question of time; cf. Act.
Thom., § 42, του kaipov hymon mkindp
ënestw;... and on kaipos see Mc. i.
15 note. The ill-sounding words bá-
asanov basanitico basanwsho meet
the reader constantly in the Books of
the Maccabees in descriptions of physical
torture; in Wisdom they are used in
reference to the plagues of Egypt
(Sap. xi. 9, xii. 23, &c.). The N.T.
V. ii] THE GOSPEL ACCORDING TO ST MARK.

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το πνεύμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπων. καὶ ἐπηρώτα αὐτόν ἦν ὁ πόλλοι ἐσμεν. καὶ παρεκαλεῖ αὐτὸν πολλὰ ἕνα μη ἄντα ἰο ἀποστείλῃ ἐξω τῆς χώρας. ἦν δὲ ἐκεῖ προσ τῷ ἱ

8 ek] απὸ Α 33 alumae fi q vg το σοι ορ. εστίν D laut Ort [ν λεγει αυτω] απεκρήθη λεγειν EFGHSUVII\sup{227} min\sup{pl} | λεγειν R*B*CDLΔ latt syrr me | λεγεων (N)ΔABB\sup{238}Ψ al min forte om\sup{a} | μοι εστιν B(D) 69 124 238 346 lat\sup{227}t\sup{pl} arm το παρεκαλεῖ ΝΒCDB\sup{28}Ψ min\sup{id} b e f i q vg go] παρεκαλεων ΑΔΓ I 28 2\sup{bo} alumae c ff syr\sup{hin} arm go + αι δαμονες syr\sup{in} | αυτα BCΔ] αυτουs DEFGHSUV\sup{28}Ψ\sup{7} αυτων Ν KLI\sup{227} min\sup{min\sup{227}a\sup{u\sup{227}e\sup{vid}}}

transfers them to the spiritual consequences of sin: cf. Mt. xviii. 34, Lc. xvi. 23, Apoc. xx. 10. Mc. alone retains the form of adjuration which accompanied this despairing appeal. ὁΡκίζων τινα κατά Κυρίου (τοι θεο) is the LXX. form (3 Regn. ii. 43, cf. Mt. xxvi. 63), but the present construction occurs again in Acts xix. 13, I Thess. v. 27; cf. ὁρκίζω σε...τὸν θεὸν τοῦ Ἀββαίων κτλ. in the long Jewish incantation printed by Deissmann, Bibelstudien, p. 28 ff. (= E. Tr. p. 274 ff.).

8. ἔλεγεν γὰρ κτλ.] 'He had been saying'; cf. Burton, § 29. The command probably followed the words τι ἔμω...ἀνύστοιν: With ἔσελθε cf. i. 25, ix. 25. Τὸ τὴν...ἀκιδῖ, nom. for vocative; see WM., p. 227 f. and Blass, Gr. p. 86 f.

9. καὶ ἐπηρώτα] Lc. ἐπηρώτησεν. The imperfect carries on the narrative of the conversation. The question is probably a reply to the appeal μὴ με βασανίζῃ. Who was the suppliant? Was it the man or his oppressor? This was the first point to be determined. Αὐτῶν, cf. Enth.: τῶν ἁνθρωπον μὲν ἐπηρώτα...πρὸς τὸ πλῆθος δὲ τῶν ἐν αὐτῷ δαιμόνων διεβαλεν ἢ ἐρότησες. Λεγειν ὁνομα μοι κτλ.] Λεγειν made its way not only into the later Greek, both Hellenistic and literary (Plutarch, i. 1072, Mt. xxvi. 53), but probably into the Aramaic of Palestine; it is found in Rabbinical writings (יְרָמִית, pl. יְרָמִית, Dalman, Gr., p. 149) and in early Aramaic inscriptions (S. A. Cook, Glossary, p. 67 s.v. יְרָמִית), and it survives in Lejjun, the modern name of a site usually identified with Megiddo (G. A. Smith, H.G. pp. 386, 407). To a Palestinian of our Lord's time the name would connote not only vast numbers—the strength of the legion often reached 5000 to 6000 men (Marquardt, ii. 389, 441)—and submission to a superior will (Bengel: "uni parebant ut legio imperatori"); but the miseries of a military occupation by a foreign power (on the history of the Roman legion in Syria see Schürer ii. i. p. 50 ff.); even such small bodies of irregular troops as served under Herod Antipas and Philip knew how to harass and plunder (Lc. iii. 14). For other exx. of possession by more than one unclean spirit cf. 'Mc.' xvi. 9, Lc. xi. 26; cf. Tertull. anim. 25, "septenarii spiritus, ut in Magdala, et legionarii numeri, ut in Geraseno."

10. παρεκαλέω αὐτῶν πολλά] The sing. is used because the spirits, speaking by the voice of the man, are still regarded as a single ego; the imperfect implies repetition. Πολλά, Vg. multum, cf. i. 45, vi. 20; 80 μακρά. Mc. xii. 40, ποικά Lc. v. 33.

ἔξω τῆς χώρας] Vg. extra regionem,
12 όρει ἄγελη χοίρων μεγάλη βοσκομένη ὑπετρεψεν, καὶ παρεκάλεσαν ἃυτόν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτούς εἰσέλθωμεν. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα

11 om μεγάλη DLUΤ min b eff i go | βοσκομένων ἔνα ἈΛΔ min b d q 12 παρεκάλεσαν ΚΒCLΔισςμεθύ 1 28 αἱ c go σύρησαν | παρεκάλεσαν ADKM1 min nonn b eff i ν γ | αὐτών + παντες οἱ δαίμονες ΑΕΓΦΗΣΥΠΙσσμεθύ a σὺρησαν ἀρμ νὶ οἱ δαίμονες ΚΜΠ1 min b eff ν q γ σύρησαν + παντες τὰ δαίμονα 604 αὴσυ νὶ τὰ δαίμονα D e f | λέγοντα D | απελθόμεν D 13 καὶ επέτρεψεν αὐτοῖς ἐνδεικτικὴ ΛΠΣ (Φ7 εὐθ. οἰ) al min ν f q γ καὶ εὐδεικτικὴ ίης εἰπεμένει αὐτοὺς εἰς τοὺς χοίρους D καὶ ο Ι. εἰπεμένει αὐτοὺς 604 νο

sc. τῶν Τεμνων. Lc. has the remarkable variation εἰς τὴν ἀβύσσον, which may have the double meaning, (1) "into the depths of the sea" (so ἀβύσσον is frequently used in the LXX., cf. e.g. Isa. lixii. 13); (2) into the place of punishment (Apoc. ix. 1, &c.). An attempt has been made (Exp. iv. iv. p. 377) to treat these two versions of the demoniac's words as renderings of nearly identical Aramaic; but it is probably safer to regard Lc.'s phrase as interpretative. The man feared nothing worse than expulsion from his native hills; the spirits dreaded a graver punishment. Bede: *hostis hominum salutis non exiguum sibi ducit esse tormentum ab hominis laesione cessare."

11. ἢν δὲ ἐκεῖ κτλ,] Within sight, but (Mt.) at some distance. The herd was a large one (μεγάλη Μς., cf. πολλοὶ Μς., ικανοὶ Λς.), numbering ὀς διω-χίλιοι (Μς. only). Πρὸς τῷ ὀρεί: 'αŧ, on the side of the mountain, cf. Lc. xix. 37 πρὸς τῇ καταβάσει τοῦ ὄρους —a construction more frequent in the LXX. than in the N.T. (WM., p. 403).

*άγελη χοίρων μεγάλη*] For the number see v. 13. The O.T. mentions *άγελαι προβάτων* (1 Regn. xvii. 34), *αἰγών* (Cant. iv. 1, vi. 4), *καμήλων* (Isa. lx. 6); an *αἰγ. χοίρων* was perhaps hardly to be found W. of the Jordan and its lakes: even the word χοίρος is unknown to the LXX. who use ὑς in the few passages where they have oc-

casion to mention the unclean animal. On the moral difficulty which the destruction of the swine has been felt to present see Plummer, St Luke, p. 228 f.

*βοσκομένη*] For the middle voice of this verb cf. Gen. xii. 2, Job i. 14, Isa. xi. 6, etc. The swine were under the control of swineherds (οἱ βοσκόντες v. 14): for this class see Lc. xv. 15.

12. παρεκάλεσαν] Contrast παρεκάλεσαν (v. 10), κράξας...λέγει (v. 7). The Spirits at length dissociate themselves from the man, for they know that their hold over him is at an end, and the plural is consequently used; cf. v. 13. πέμψαν] Mt. ἀπόστειλον: for the difference of meaning see on iii. 14. Lc. avoids both verbs (ἵνα εἰπεμένει αὐτούς ἐς ἑκείνους εἰσελθέναι). The Lord's ὑπάγετε (Mt.) was permissive only: they were left free to go if they would.

13. καὶ εἰπέτρεψεν αὐτοῖς] See last note. The reading of D (ἐνδεικτικὴ Κύριος ἐκείνου ἐπέμψεν αὐτούς εἰς τοὺς χοίρους) loses sight of an important distinction. The permission shewed how completely the spirits were subject to Ἰς will: Clem. Ἰων. xix. 14, ὀς μηδὲ τοῦ εἰς χοίρους εἰσέλθων ἄνευ τῆς αὐτοῦ συγχωρήσεως ἐξουσίαν ἔχοντες. Cf. Tertull. fusc. 2: "nee in porcorum gregem diabolic legio habuit potentatem nisi eam de Deo impetrasset," and Thpht. ad loc.

καὶ ἐξελθόντα κτλ.] 'Εξελθείν and εἰσελθείν are regularly used in refer-
ence to possession: cf. Mc. i. 25, 26, vii. 29, 30, Mt. xii. 43, Lc. viii. 30, xi. 26, Jo. xiii. 27. Τά πνεύματα τά ἀκάθαρτα, cf. τά πνεύμα τά ἀκάθαρταν (p. 7). The corporate unity which resulted from their identification with the man's personality is now lost: see ον. xi. Εἰς τοὺς χοίρους. Patristic writers point out the fitness of the coincidence which brought unclean spirits into fellowship with the most unclean of beasts: e.g. Macarius Magnus iii. 11, οὐ προβάτων ἄγελας οὐδ' ἐπτων οὐδὲ βοῶν λαβεῖν σπονδάζωμεν, ταύτα γάρ τά ζώα καθαρὰ καὶ ἀμύσακτα, ἀλλά χοίρων ὕποσκὼν καὶ ἀστάκων ἀθροίσμα. The moral was readily drawn: Clem. Hom. x, 6, ἐπεί σὺν ἀλόγοις ζῴοις οὐκότα πρᾶξετε ἐκ τῆς ψυχῆς ὑμῶν τὴν ἀνθρώπου ψυχὴν ἀπώλεσατε, ὥστε χοίροι γενόμενοι δαιμόνια ἀπῆματα εὔγενεσθε. 

ὑπομενὴν ἢ ἀγέλα κτλ.] Vg. magni impetu grex praecipitatus est; Wy-cliffe, "with a great birre the flok was cast doun." Driven to madness by a new and sudden impulse the herd rushed to its destruction. Ορμῶν is used of the unreasonable onrush of a crowd, 2 Macc. ix. 2, x. 16, xii. 22, Acts vii. 57, xix. 29. Κατὰ τοῦ κρηνοῦ, "down from the steep," W.M., p. 477. Κρηνὸς = ὡς, 2 Chron. xxv. 12. Of Kersa Schumacher (p. 180) reports: "steep precipices at a slight distance from the Lake...are numerous." 'Ως δισχιλιοὶ: the number is given by Mc. alone. Dr Plummer (St Luke, p. 231) remarks that it "may be an exaggeration of the swineherds or owners," adding, "Had the number been an invention of the narrator, we should have had 4000 or 5000 to correspond with the legion." 

ἐπνιγοντο] suffocati sunt, Lc. ἀπε-νίγη; Mt. more vaguely, ἀπέσανεν ἐν τοίς ὑδάσι. The word is used in I Regn. xvi. 14 f. of the effect of possession by an evil spirit. 

14—17. THE GERASENES ALARMED AND HOSTILE (Mt. viii. 33—34, Lc. viii. 34—37).

14. καὶ οἱ βόσκοντες κτλ.] The χωροφάσκοι fled, narrowly escaping the fate of the herd, and reported the matter in Gerasa and the country places round the town (καὶ εἰς τοὺς ἀγροὺς, Mc. Lc., cf. Mc. vi. 36, 56, xv. 21). Καὶ ἤλθον Ἰδίων, i.e. the townsfolk and the countryside poured down to the place where Jesus was apparently still halting by the Lake; cf. Mt. πᾶσα ἡ πόλις ἐξελέηθεν εἰς ὑπάντησιν τῷ Ἰησοῦ. Their immediate object was to see what had happened (τὸ γεγονός); but finding all quiet again, they went down to the shore (ἐρωταί πρὸς τὸν Ἰ., Mc., cf. Lc.) and there witnessed a scene more remarkable than that which the swineherds had described.
15 ἰδείν τι ἐστιν τὸ γεγονός. 15 καὶ ἐρχονταὶ πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαμαυξόμενον καθήμενον ἰματισμένον καὶ σωφρονοῦντα, τὸν ἑσχήκοτα τὸν §§ Wτ 16 λεγιώνα· καὶ ἐφοβήθησαν. 16 καὶ § διηγήσαντο αυτοῖς οἱ ἱδόντες πῶς § ἐγένετο τῷ δαμαυξόμενῳ, καὶ περὶ τῶν δαιμ. pr autov D | om καθήμενον Δ minᵃᵖᵃᶜ e | ἰματισμένον | pr καὶ ACIIΦᵃι al minᵃᵖ附属 arm go (om καὶ ΝΒΔΙΔΣ) | om τὸν ἑσχήκοτα τὸν λεγιώνα D minᵃᵖ附属 latt. τις (cods plec) 16 καὶ διηγήσαντο διηγ. de DEFHUV alms εφίq καὶ διηγ. δε 1071 | ἱδόντες εἴδοσ τὶ | εἴδοσ τῇ δαιμ.] εὐθύς o δαιμονίας

15. θεωροῦσιν τὸν δαμαυξόμενον κτλ.] For θεωρεῖν cf. iii. 11, xii. 41, xv. 40. οἱ δαμαυξόμενοι is timeless (see note on i. 4), the man who, as they knew him, belonged to the class of demoniacs; see WM., p. 444, Burton § 123. Contrast ὁ δαμονιάδης (v. 18), where the fact of the possession being now at an end is emphasised. ἴμα-, ἰμα-, σωφρ., “cum antea suisset sine quiete, vestibus, rationis usu” (Bengel). Καθήμενα, as a disciple (Lc. ii. 46, x. 39). Lc. adds here παρὰ τούς πόδας τοῦ Ἰησοῦν, the technical phrase for the position of the scholar (Acts xxii. 2, cf. Schürer II. i. 326).

ἱματισμένον] Before he took his seat among the disciples he had been clothed (cf. Lc. viii. 27), perhaps with a spare ἔντον belonging to one of the Twelve. Though ἰματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is used both by Mc. and Lc., who also share καθήμ. and σωφρονοῦντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition or document, or on that of one of the two Evangelists having borrowed from the other. Σωφρονεῖν is opposed to ὑπερφορεῖν (Rom. xii. 3), and ἐκτότης (2 Cor. v. 13); the σωφρόνεσε goes with the νησαλίος, the κόσμως, the σεμών (1 Tim. iii. 2, Tit. ii. 2), σωφροσύνη with αἰδός (1 Tim. ii. 9). These conceptions however belong to a developed Chris tian ethic; in the present passage the word scarcely rises above its ordinary Greek sense. Cf. Arist. νῆθ. i. 9, 9 σωφροσύνη δε ἀρέτη δε ἦν τὰς ἴδιον τοῦ σώματος ὁπότων ἐφοβήθησαν ὅπο ὁ νόμος κελεύει ἀκολούθει δε τουναιτόν. 4 Μακκ. i. 31 σωφρ. δη τούτων ἐστὶν ἐπικράτεια τῶν ἐπίθυμων. The man was not simply sanae menitivs (Vg.), but free from the slavery of headstrong passions, master of himself again. Τὸν ἑσχηκότατον λεγεῖν emphases the contrast between his present state and that from which he had been just set free; the words are not in Lc. and may be an editorial note due to Mc. For the perf. part. see Burton, § 156; while ἰματισμῶν describes a condition which belongs to the time indicated by θεωροῦντι, ἑσχή κότα goes back behind it, to a state which had ceased to exist, ‘who had had the Legion’; so the xss. of the Vg. which retain the clause (qui habuerat legio nem). Καὶ ἐφοβήθησαν, cf. iv. 41; both events excited the awe which attends the supernatural.

16. καὶ διηγήσαντο κτλ.] The townsfolk turned to those who had witnessed everything—the Twelve, and perhaps a few bystanders—and learnt from them the whole story. Διηγότους (a common equivalent of "εἴδω in the LXX, but relatively rare in the N.T., Mt.² Lc. ²), act.² Heb.) well expresses the voluminousness of the Eastern storyteller; cf. ix. 9.
17 Kai ἢρξαντο παρακάλειν αὐτόν ἀπελ. 17 θείν ἀπὸ τῶν ὁρίων αὐτῶν.

18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρακάλειν 18 αὐτὸν ὁ δαίμων θεία ἢν μετ’ αὐτοῦ ἦν. 19 καὶ οὐκ 19 ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ 'Ὑπαγε εἰς τὸν ὦκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγελον αὐτοῖς ὁσα §α κύριος σοι πεποίηκεν καὶ ἥλεσέν σε. 20 καὶ ἀπῆλθεν 20


17. Kai ἢρξαντο κτλ. Ephrem (conc. exp. ec. p. 75) represents the Gerasenes as hostile from the first. It is difficult to say how far this little town within Gadarene territory may have fallen under pagan influences—

the owners and keepers of the swine were surely indifferent Jews—but their unwillingness to receive Christ was probably due to the fear that His miraculous powers might bring upon them further losses. The demand for His departure was unanimous acc.

to Lc.: πρόφητης αὐτόν ἀπαν τῷ πλήθῳ τῆς περιφέρειας. The only parallel in the Galilean Ministry is the expulsion from Nazareth (Lc. iv. 29). The ὁρια would be the bounds of the district attached to Gerasa, cf. Mt. ii. 16, xv. 39, Mc. vii. 24, 31.

18–20. THE RESTORED DEMONIAIC SENT TO EVANGELISE (Lc. viii. 38–39).

18. εμβαίνοντος αὐτοῦ κτλ.] As He was going on board, the released demoniac begged to be taken with Him as a disciple: cf. Mc. iii. 14, Lc. xxii. 59. Thpt.'s explanation is quite unnecessary (ἐφοβοίτο γὰρ μίποτε μόνον εὑρόντα αὐτόν οἱ δαίμονες πάλιν ἐπέλθωσιν αὐτῷ). For ὁ δαίμωνθείς see note on ὁ δαίμωνζόμενος, v. 15; attention is now called to his deliverance; the possession was a thing of the past. On the constr. παρακάλειν...παν see Burton, § 200, and cf. v. 10 supra.

19. καὶ οὐκ ἀφήκεν αὐτοῦ] Lc. ἀπέλυσεν δὲ αὐτῶν. The request is refused, because the man is wanted for immediate service. The eastern shore of the Lake was for the present closed against Jesus and the Twelve. A preparatory publication of the demoniac's story was necessary in anticipation of a later visit (vii. 31 ff.). What had been prohibited in Galilee (i. 43 f.) is under other circumstances not only permitted but commanded in Decapolis: cf. Eccl. iii. 7, καιρὸς τοῦ σιγαν και καιρὸς τοῦ λαλειν.

εἰς τὸν ὦκόν σου πρὸς τοὺς σοὺς] Cf. ii. 11. The man's first duty was to his own house (where he had long been a stranger, Lc. vii. 27), and his relatives and acquaintances. Comp. 1 Tim. v. 4, 8. His tale was to be told in his own circle first. οἱ σοὶ: cf. τὸ σῶν, Mt. xx. 14; τὰ σά, Lc. vi. 30. For ἀπάγγειλον Lc. has δημοῦ (see on v. 16).

ὅσα ὁ κύριος σοι κτλ.] On ὅσα see iii. 8 note, and ἱνθα, v. 20. Lc. ο θείος:

7–2
THE GOSPEL ACCORDING TO ST. MARK. [V. 20

§ 21 21 καὶ διαπεράσαντος τοῦ Ἰσσωῦ ἐν τῷ πλοῖῳ πάλιν εἰς τὸ πέραν, συνήχθη ὁ χλὸς πολὺς ἐπ’ αὐτὸν'.

21 om ev τω πλοίῳ D 1 28 20. a b e e η y ς τ b η ς a r i m | εἰς τὸ πέραν παλὺ λέον τινὸς.

οὐ κύριος is here = Κύριος as in Lc. i. 6, &c., either τῇ ή τῷ, as repeatedly in the LXX.; οὐκ εἶπεν "Οσα ἐγὼ πεποίηκα τῷ πατρί τῷ θαύμα ἐπηρεάφθησαν. Πεποίηκας καὶ ἔλεγες: the combination of tenses expresses two sides of the transaction, its historical completeness and its permanent results. The act of mercy was momentary, the consequences would be before the eyes of those who listened to his tale. On such combinations see WM., p. 339. In some cases the perfect appears to bear a sense almost undistinguishable from that of the aorist, ib., p. 340, Burton, §§ 80, 88; but here the change of tense can be conveyed in a translation: cf. R.V. 'hath done,' 'had mercy.' In the next verse where an ordinary narrative is in view Mc. writes ἐποίησαν. For ποιεῖν τί τινι cf. Mt. xxvii. 22. "Οσα, which belongs properly to πεποίηκας, is loosely carried on to ἔλεγες, before which we should expect ὡς.

20. ἦρξατο κηρύσσειν ἐν τῇ Δεκαπόλει] Lc. καθ’ ἐλθῃ τῷ πόλιν. i.e. Gerasa. The Decapolis (G. A. Smith, H. G. p. 595 ff., Schürer ii. ii. 94 ff.) was strictly a confederation of Greek cities, perhaps originally ten in number. Pliny H. N. v. 18. 74 mentions Damascus, Philadelphia, Raphana, Scythopolis (the O.T. Bethshan), Gadara, Hippos, Dios, Pella, Gerasa (now Jerash), Kanatha: but he warns his readers that the names varied in different lists. As a geographical name the word was probably used with a corresponding laxity, and the territory of each city in the league was regarded as the local 'Decapolis.' If so, the Decapolis of the Gospels (Mt. iv. 25, Mc. v. 20, vii. 31) may be sought for in the neighbourhood of Gadara and Hippos, which bordered on the Lake (Joseph. B. J. iii. 3, 1, πρὸς ἐμὸν δὲ Ἰππονηθα, της Εκάραιας καὶ της Γαλιλαϊας) and with the Lake. See note on vii. 31 ἵππα. Κηρύσσειν: the man became a κηριάς, sharing in his measure the ministry of Christ and the Apostles (i. 14, iii. 14). For the moment the result was merely to excite astonishment (ἐθαύμαζον).

21—34. On His Return to the Western Shore the Lord is Called to Heal the Child of Jairus, and on His Way theither is Touchcd by a Woman in the Crowd (Mt. ix. 18—22, Lc. viii. 40—48).

21. διαπεράσαντος...εἰς τὸ πέραν] Τὸ πέραν is here the Western shore: the place of landing is apparently Capernaum. See below, v. 22. For διαπεράν (‘cross the water’) cf. vi. 53, Acts xxii. 2. συνήχθη κτλ.] The contrast is remarkable; on the E. side He had been desired to depart; on the W., ἰπέδεξατο αὐτῶν ὁ χλὸς (Lc.). The reading of ND looks back to iv. 1: ‘again a great multitude assembled.’ Ἐνι with acc. of a person is not common (WM., p. 508), and when preceded as here by a verb which implies rest it is a little difficult; the multitude had come together at the first sight of the boat putting out from Gerasa, and as soon as He had
landed, it swarmed down upon Him—a constr. praegnans. Ην παρα την θαλασσαν merely mean, 'He was by the Sea'; cf. WM., p. 503, Blass, Gr. p. 138.

22. ἐρχεται εἰς τῶν ἀρχισυναγωγῶν] The teaching is interrupted by an arrival. Mt. (ix. 18) places this incident in an entirely different context; Lc. agrees with Mc. For εἰς τῶν ἀρχισ. Mt. has ἄρχον εἰς, Lc. ἄρχον τής συναγωγῆς here, but ἀρχισυναγωγος further on (viii. 49). In a small synagogue there might be but one such officer (Lc. xiii. 14); in larger synagogues there were sometimes several (Acts xiii. 15, xiv. 2, D). The ἀρχισυναγωγος (ἡγεμών συναγωγῆς) was the supervisor of the worship of the synagogue (Schürer ii. ii. p. 63 ff.), but not (as Irenaeus v. 13. 1 calls him) an ἀρχιερεύς: his functions were not priestly but administrative only. For a later distinction between ἄρχοντες τ. συναγωγῆς and ἀρχισυναγωγος see W. M. Ramsay, Exp. v. i. p. 272 ff.

'Ἰάερος = ἹΕΡΟΣ, LXX. ιαερ, Num. xxxii. 41, Jud. x. 3 ff.; in Esth. ii. 5, 1 Esdr. v. 31 'Ιάερος; Syr. εἰς-εἰσιν have Joarash. For the Jair of Judges Josephus (ant. v. 7) gives ἱαρῆς (Niese), but with the variants 'ιαρῆς, ἱαερος. In view of these facts it is arbitrary to derive 'Ιάερος from "yper", as if it arose out of the story itself (Cheyne, in Encycl. Bibl. s. v.). Both the earlier Jáirs were Gileadites.

Victor remarks: τὸ δόμα κεῖται διὰ τούτον Ἰουδαίον τοὺς εἰδοτάς τὸ γεγονός. More probably, because it was familiar to the first generation of believers; cf. xv. 21. Bengel: "quo tempore Marcus hoc scripsit [...] Petrus hoc dixit" Jáirus eius adhuc filia adhuc repe-riri in Palestina potuit." The name occurs also in Lc., but not in Mt.

πίπτει πρὸς τ. πόδας αὐτοῦ] Mt. προσε-κόντει αὐτῶν: see on v. 6. The proclamation is the more remarkable as that of a dignitary in the presence of a crowd. His dignity was forgotten in the presence of a great sorrow; he recognised his inferiority to the Prophet who had the power to heal.

παρεκάλει κτλ. ] On πολλά see v. 10, note. ὑπάρχων, cf. vii. 25: a diminutive of affection used in later Greek (Plutarch, Athenaeus); in the N. T. peculiar to Mc. Lc. adds that she was μονογενής (cf. vii. 12, ix. 38). ἐσχάτως ἐξε, also peculiar to Mc., a phrase condemned by the Atticists, see Lob. Phryn. p. 389; Josephus has (ant. ix. 8. 6) en ἐσχάτως εἶναι, cf. Vg. here, in extremis est. Wycliffe, "is nys deemed." Mt. substitutes ἀρτι ἐπελευ-τησα, Lc. ἀπεθάνθηκαν.

'ων ἐλθὼν ἐπίτιθης κτλ.] For the ellipsis see WM., p. 396. Either παρα-
Kαὶ ἡκολούθει αὐτῷ ὀχλὸς πολὺς, καὶ συνεθήκεν 25 αὐτὸν. 25 καὶ γυνὴ οὐσα ἐν ῥύσει αἴματος δόθεκα 26 ἐτη, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ιατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὦφελη- 27 θείσα ἀλλὰ μᾶλλον εἰς τὸ χείρον ἐλθοῦσα, 27 ἀκού-

25 γυνη] + τις DNII al minpl 26 τα παρ αὐτης ABLNΣ al min[400] τα παρ εαυτης ΚΚΔII min[111] τα εαυτης Δ τα υπαρχοντα αὐτης Φ τα παρ αὐτη 736

calō or θέλω may be mentally supplied: cf. εὐ. 10, 18, and see Burton, §§ 202, 203. Mt. gives a simple imperative (ἀλλὰ ἐθὼν ἐπίθες), and so the Western text in Mc.; cf. Vg. ceni impone manus; Mc.’s broken construction reflects the anxiety of the speaker. The Greek expositors contrast the superior faith of the centurion (Mt. viii. 8). For the use of imposition of hands in healing see vi. 5, vii. 32, viii. 23, 25, [xvi. 18]; Acts ix. 17, xxviii. 8; as a primitive form of benediction (Gen. xlviii. 14 ff.) in common use among the Jews (Mason, Baptism and Conf. p. 10, cf. Hastings, D. B. iii. p. 84 f.), it was adopted by our Lord, and employed in the Church in various rites to symbolise and convey gifts whether of healing or of grace. ἵνα σωθῇ καὶ ἵνα ζήσῃ is not a hendiadys: ‘that she may be healed (of her disorder) and her life may be spared.’ For σωζεῖν ‘to restore to health,’ in cases where the disease is not fatal, see εὐ. 28, 34, vi. 56, x. 26.

24. ἀπῆλθεν μετ’ αὐτοῦ] The Lord rose and followed the synagoge-ruler, and after him went the Twelve (Mt.), and a vast crowd (Lc.), eager to see another wonder. The crowd pressed round Him, leaving Him scarce space to move (συνεθῆκεν αὐτῶν, Mc.) or even to breathe (συνέπνευσαν αὐτῶν, Lc.). Συνεθῆκε (Sir. xxxix. 14 = xxxi. 17), Mc. only; cf. Διδ.πευ, Mc. iii. 9, ἄποθήκειν, Lc. viii. 45.

25. γυνὴ οὐσα ἐν ῥύσει] So Lc.; Mt. γ. αἰμορροοῦσα. For ἐναυ ἐν ῥ. see WM., p. 230: ἐν ῥ. in a condition of, i.e. suffering from, hemorrhage. Fritzsche compares ἵνα ἐν τῇ νόσῳ Soph. Αj. 271. Ἐρύσις is used in Lev. xv. 2 ff. for οὐ; αἰμορροῦει occurs in the same context (v. 33). The trouble had lasted as many years (12) as Jair’s child had lived, cf. ἱγήρα, v. 42; Bengel: “uno tempore initium miseriae et vitae habuerant.” For a curious use made of this number by the Valentinian Gnostics see Iren. i. 3. 3.

26. πολλὰ παθοῦσα ὑπὸ πολλῶν ιατρῶν] She had suffered much at the hands of many physicians: cf. Mt. xvi. 21, πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. Both ὑπὸ and ἀπὸ are used with verbs of passive signification to denote the agent: Blass, Gr. pp. 125 f., 135. For some of the prescriptions ordered by the Rabbinical experts see J. Lightfoot on this verse. Δαπανήσασα τὰ παρ’ αὐτῆς πάντα, Vg. et erogaverat omnia sua; cf. iii. 21 οἱ παρ’ αὐτοῦ, Lc. x. 7 τὰ παρ’ αὐτῶν, Phil. iv. 18 τὰ παρ’ ὑμῶν, and see Field, Notes, p. 27; the phrase is equivalent to ὅσα εἶχεν, δῶν τὸν βίον αὐτῆς (xii. 44), which might indeed be little enough, as the last reference shews. In Lc. BD Syr. omit the corresponding words ἰατροῖς προσαναλώσασα δῶν τὸν βίον αὐτῆς, and WH. exclude them from margin as well as text. For varying estimates of the physician in later Jewish writings see
27 τα περὶ Ν*ΒC*Δ] ομ τα Ν*ACPD*LNPΣΦ min*fer*omm | εν τω χλω[εις τον ψαθη του αυτον\] εις τον ραπαυε\(\overline{28}\) ελεγεν γαρ οτι 28 'Εαν \(\overline{29}\) α\(\overline{29}\) α\(\overline{29}\) ωμαι κα\(\overline{29}\) των \(\overline{29}\) α\(\overline{29}\) ματων α\(\overline{29}\) αυ\(\overline{29}\) του, σω\(\overline{29}\) θησομαι. 29\(\overline{29}\) \(\overline{29}\)και ευθυς εξηρανθη η πηγη του α\(\overline{29}\) ματων α\(\overline{29}\) αυ\(\overline{29}\) του, 29\(\overline{29}\) \(\overline{29}\)και ε\(\overline{29}\) γωνω τω σ\(\overline{29}\) οματι ο\(\overline{29}\) τι λαται απ\(\overline{29}\) της μ\(\overline{29}\) αςτηγος. 29\(\overline{29}\) 29

Tobit ii. 10 (B and Ν texts)—an interesting parallel—and on the other hand Sir. xxxviii. 1 ff. Holtzmann quotes from the Mishna a sentence which seems to shew that they were in ill odour with the Rabbis (Kidushim, iv. 14, “medicorum optimus dignus est gehenna”). Μηδεν ωφελη\(\overline{29}\)θεσια, as her experience told her; \(\overline{29}\)δεων ωφ. would have merely stated the fact; see, however, Blass, Gr. p. 255. Eis το \(\overline{29}\) χειρον \(\overline{29}\) ελθο\(\overline{29}\)σια: cf. \(\overline{29}\) το \(\overline{29}\) χειρον προκοπτ\(\overline{29}\)ει (2 Tim. iii. 13).

27. τα περὶ του Ἱησού· I.e. the report of His powers of healing; cf. Le. xxiv. 19, Acts xxiv. 10, Phil. ii. 23.

Ελθο\(\overline{29}\)σια ἐν τω \(\overline{29}\) χλω \(\overline{29}\) ωπι\(\overline{29}\)θεν] She mixed with the crowd which followed the Lord and contrived to make her way to the front, immediately behind Him. For a similar touch of delicate feeling cf. Gen. xviii. 10.

 HttpServletResponse του \(\overline{29}\) ιματιου α\(\overline{29}\) του] The part touched was the κρα\(\overline{29}\)σε\(\overline{29}\)δου (Mt. Le.), i.e. the edge of the outer garment. The Law required every Jew to attach to the corners of his quadrangular covering tassels, which according to later usage consisted of three threads of white wool twisted together with a cord of blue; see Num. xv. 38 f.: που\(\overline{29}\)σα\(\overline{29}\)των ε\(\overline{29}\)αυ\(\overline{29}\)του κρα\(\overline{29}\)σε\(\overline{29}\)δα (\(\overline{29}\)π\

28. \(\overline{29}\)ελεγεν] Mt. adds εν εαυτη: the words were unspoken. 'Εως...κα\(\overline{29}\)ω has caused trouble to the copyists, but κα\(\overline{29}\)ω qualifies των ιματιων (WM., p. 730), cf. Vg. si vel esti\(\overline{29}\)mentum e\(\overline{29}\)ius teti\(\overline{29}\)gero; similarly we find 'υνα...κα\(\overline{29}\)ω in vi. 56, and Acts v. 15 (where see Blass, and cf. his Gr. pp. 19, 275). Mt. substitutes μ\(\overline{29}\)ονον for κα\(\overline{29}\)ω without materially modifying the sense. Των ιματιων, 'the clothes,' general and inclusive, as in v. 30 infra. On the expectation of a cure by contact comp. iii. 10, and on σω\(\overline{29}\)θησομαι see v. 23 supra.

29. ευθυς εξηρανθη κτλ.] The hemorrhage ceased: Le., using perhaps a medical term (cf. Plummer,
Lube, pp. lxv, 235), ἐστὶν ἡ μύσης. For ἔξηραιν in the sense of drying up a spring cf. 3 Regn. xvii. 7; Jer. xxviii. (li.) 36, ἔξηραιν τὴν πτηνήν αὐτῆς: ἡ πτηνή του αἵματος is from Lev. xii. 7. Ἐγνω τῷ σώματι ὑπὲρ Ιατη: she knew from her bodily sensations, cf. ii. 5, ἐπιγνοὺς...τῷ πνεύματι, dat. of sphere (W.M., p. 270). "Iatai transfers the reader into the region of the woman's thoughts; the conviction flashed through her mind, "I have received a permanent cure." The perf. pass. of ἴδομαι occurs here only in Biblical Greek, for ἴδαμα in 4 Regn. ii. 21, Hos. xi. 3 is middle; but ἴδην, ἴδασσομαι are repeatedly used in a passive sense both in LXX. and N.T. For μάτις πλάγα see iii. 10, note.

30. εὐθύς ὁ Ἰησοῦς κτλ.] The Lord also experienced an instantaneous sensation in the sphere of His consciousness (ἐν ἑαυτῷ), amounting to a definite knowledge of the fact; for ἐπιγνούς as contrasted with ἔγνω (v. 29) see note on ii. 8. He was fully aware that this power had gone forth from Him—τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοὺσαν—not as Vg., virtutem quae exterior de eo, but "virtutem quae de eo [erat] exisse": cf. Lc. ἔγνων δύναμιν ἐξελθοὺσαν ἀπ' ἐμοῦ, Vg. novi virtutem de me exisse. Τὴν ἐξ αὐτοῦ, that which belonged to Him and from time to time proceeded from Him; ἐξελθοὺσαν, "the substantive part. as object," Burton, § 458; cf. Acts xxiv. 10, Heb. xii. 23. That miraculous energy went forth from Jesus was notorious, cf. vi. 14; contrast the disavowal of personal power on the part of the Apostles, Acts iii. 12. The Gk. commentators are careful to point out that the Lord's power did not leave Him when it went forth to heal; the movement is not to be understood τοπικῶς ἡ σωματικῶς (Victor, Thlpht.). ἐπιστραφεὶς ἐν τῷ ὀχλῷ] 'Επιστράφη φην in a middle sense: cf. Sap. xvi. 7, Mt. x. 13, Mc. viii. 33, Jo. xxi. 20. The Lord turned and questioned the crowd which pressed upon Him from behind (συ. 24, 27). The act of turning was characteristic; see viii. 33, Lc. vii. 9, 44, ix. 55 &c. The question seems to imply that He needed information; see Mason, Conditions, &c. p. 149 f.; on the other hand cf. Jerome, tract. in Mc.: "nesciebat Dominus quis tetigisset? quomodo ergo quaecebat eam? quasi sciens, ut indicaret...ut mulier illa confiteatur et Deus glorificetur."

The order τις μου...τῶν ὑμῶν may perhaps be intended to bring together the two persons of the toucher and the Touched, cf. v. 31, τίς μου ἤφαιτο; see however W.M., p. 193.

31. ἔλεγον αὐτῷ ὦ μαθηταί] Lc. ἔπειτα ὁ Πέτρος. That the remark was Peter's might have been inferred from its hasty criticism, and a certain tone of assumed superiority, which at a later time called for a severe rebuke; cf. viii. 32 ff.

kaî λέγεις Τίς μου ἡ ὑπάτο; 32 καὶ περιεβλέπετο ἵδειν 32 τὴν τοῦτο ποιήσασαν. 33 ἦ δὲ γυνὴ φοβηθείσα καὶ 33 πρέμουσα, εἰδούς ὁ γέγονεν αὐτῇ, ἤλθεν καὶ προσέ-
πέσειν αὐτῷ καὶ ἔπειν αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34 ὁ δὲ ἐπείπεν αὐτῇ Θυγάτηρ, ἢ πίστις σου σέσωκέν 34 σε· ὑπαγε εἰς εἰρήνην, ἢ καὶ ἴσθι ὑγίης ἀπὸ τῆς μάστιγός σου.

62; Bede ad l.: "quem turbas passim comitans praeclaram, una creduola mulier Dominum tangit." 32. περιεβλέπετο ἵδειν κτλ. The Lord's only reply was to look round with a prolonged (imperf.) and scruti-
nising gaze (iii. 5, 34) which revealed to Him the individual who had stolen a cure. ἵδειν is the inf. of purpose, Burton, § 366; on the distinction between ἵδειν and βλέπειν see note on iv. 12. The use of the fem. (ἡ ποιήσασαν) is anticipatory: 'the per-
son who had done this and who proved to be a woman.' Or it may refer to Christ's knowledge of the fact —'whom He knew to be a woman.' Her 'woman's touch' (Bruce) had revealed her sex.

33. ἦ δὲ γυνὴ κτλ.] Lc. adds ἰδοὺσα...ὅτι οὐκ ἠλάθεν. She was detected partly by her nearness to Christ,—a position from which she could not withdraw, on account of the crowd—
partly by her own consciousness (εἰ-
δούα ὁ γέγονεν αὐτῇ). She felt the Lord's eye resting on her, and knew herself discovered. The fear and trembling with which she came for-
ward are not fully explained by the Western gloss δὲ ἐπεισεκαὶ λάβρα (WH., Notes, p. 24); a deeper psy-
chology would take into account the excitation of the moment and the spiritual effort. For the combination φοβ. καὶ πρεμ. cf. Jud. ii. 28 (B), Dan. v. 19 (Th.), 4 Macc. iv. 10, 1 Cor. ii. 3, 2 Cor. vii. 15, Eph. vi. 5, Phil. ii. 12. The inward movement expressed itself in visible signs of excitement.

πάσαν τὴν ἀλήθειαν] ‘The whole truth.’ Cf. Jo. xvi. 13 (ἐν ἀλ. π.) and Westcott's note. Lc. gives the details. The confession revealed both the purpose (δὲ ἦν αἰτιαν) and effect (ὡς ἰδαν παραρχῆμα). Moreover it was made publicly (ἐνώπιον παντὸς τοῦ λαοῦ). Bede: "ecce quo interrogatio Domini tendebat."

34. θυγάτηρ = θυγατέρ: so the lxx. (codd. BA) in Ruth ii. 22; iij. 1; cf. WH., Notes, p. 158. With this use of θυγατέρ cf. τέκνον (ii. 5), οἰκία (Jo. xxi. 5). ‘Ἡ πίστις σου σέσωκέν σε: ‘thy restoration is due to thy faith,’ cf. x. 52, Lc. xvii. 19—a state-
ment which does not of course ex-
clude the complementary truth that she was healed by power proceeding from the person of Christ (v. 30). Christ's purpose in detecting her was to perfect her faith by confession (Rom. x. 10); this end being now gained, she is free to reap the fruits of her venture. Jerome: "nec dixit 'Fides tua te salvam factura est,' sed 'salvam fecit.'"  ὑπαγε εἰς εἰρήνην] Lc. πορεύου εἰς
35"Etiv autov labouontos T eIXOvntai apo tov arxiv-

36 ti eti skulles tivn didaskalov; 36 o de 'Iousoy

parakouvas tivn logon laloumenon legei tiv arxi-

35 om eti N 36 o de I.+] euvESei Ac(N)lΦ al minH a syxVt al go | parakouvas

35''Eti autov labouontos T eIXOvntai apo tov arxiv-

suvarqoygov legeontes oti 'H thyna titerl Σου apotbanen,

36 ti eti skulles tivn didaskalov; 36 o de 'Iousoy

parakouvas tivn logon laloumenon legei tiv arxiv-

leivos, i. 30 (Meyer). 'Apobanei tivn thvavas (Lc.); see Burton, § 47.

36 parakouvas tivn logon lalou-

menon] On the construction see WM., p. 436. In the LXX. parakouvi

is uniformly to hear without heeding, to neglect or refuse to hear, or to act

as if one did not hear; cf. Ps. xxxix. 13 Symm., I Edr. iv. 11, Esther

iii. 3, 8, vii. 4 (parakkouna = διηκονισται), Tob. iii. 4, Isa. lxv. 12 (parakouvas =

diokei Συ); and so the word is used in Mt. xviii. 17 bis; whilst parakou

is the reverse of upakou (Rom. v. 19, 2 Cor. x. 6, Heb. ii. 2). The Lord

heard the words said (for lal. see WM., p. 436, Burton, § 458, and note
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37 oude eva D | met avtov swvah. ΝΒCCLΔ] autw svvakoIoudhσai EFGHMSUV Π(Σ)F autw akolουθησαι ΑΚΠ* min\pasc parakolουθησαι autw D i 28 124 209 604 2\pasc | tōn Πετρων] om tov ADLII al min\pascvid 38 ερχονται KABCDFA i 33 al\pasc b 9 i q syrPesh me] ερχονται LNΠΣΦ al min\pasc a c f f g go syr\pasc arm aeth | tōv oikow] την οικιαν Δ 604 2\pasc | ενθεωρεi D | om kai 3\pasc Df al min\pasc latt\pasc me | κλαιοντων και αλαλαζοντων D 2\pasc

on ι. 30 supra), but spoke as if He had not heard them, passed them by in silence and followed His own course. Contrast Act. Ioann. 17 (ed. James, p. 221 f.), υφ' εκαστον ἡμων καλουμενον ουχ υπομενει παρακοουσαι ημων, and cf. Field's note ad l.

μονον πιστευε] Lc. μ. πιστευον, faith being viewed as an act rather than as a state. With μονον tantummodo cf. Mt. viii. 8. There was no cause for fear, unless the man's faith broke down.

37. The crowd is not suffered to approach the house. Lc., perhaps with less exactness, represents the Lord as dismissing them on reaching the house (ελθων...ουκ αφηκεν εισελθειν: cf. Mc.'s ουκ αφηκεν...και έρχονται). Svvakolouthein is a rare compound in Biblical Greek (2 Macc. ii. 4, 6; in N. T. only here and in xiv. 51, Lc. xxiii. 49); comp. ἁκολουθει in v. 24—the crowd followed, but there was no bond of fellowship to keep them with Him to the end.

ει μη των Πετρων κτλ.] Even of the Apostles only three are permitted to enter; so careful is the Lord not to invade at such a time the seclusion of the home life. Three were sufficient as witnesses (Mt. xviii. 16); and the same triad were chosen on other occasions when privacy was desired (ix. 2, xiv. 33).

The order of the names is the same as in Mc.'s list of the Apostles (iii. 16), and it is maintained in ix. 2, xiii. 3, xiv. 33; Mt. on the whole agrees (x. 2, xvii. 1): Lc. on the other hand usually writes Π. και Ιωανης και Ιακωβος (viii. 51, ix. 28, Acts i. 13), though his Gospel preserves the older order in the Apostolic list (Lc. vi. 14). See note on Mc. iii. 16. The single article in Mc. before the three names seems to represent the three as a body. But the practice of the Evangelist varies; thus in ix. 2 we have των Π. και των 'Ιακ. και 'Ιαω., while in xiv. 33 an article stands in WH.'s text (though the margin agrees with v. 37) before each name. For των αδελφων 'Ιακ. see i. 16, 19 notes.

38. θεωρει...αλαλαζονται πολλα] The Lord has dismissed one crowd only to find the house occupied by another (θερφων = ὁχλον θυρυδουμον, Mt.). For the moment He stands gazing at the strange spectacle (θεωρει, cf. xii. 41). Θερφως is the uproar of an excited mob (xiv. 2, Acts xx. 1, xxi. 34). The και which follows is epexegetic (WM., p. 345); the uproarious crowd within consisted of mourners. 'Αλαλαζων is 'to shout,' whether for joy (so often in the Psalms, e.g. Ps. xlvi. (xlvii.). 1, αλαλαζων τω θεο, or in lamentation, cf. Jer. iv. 8, κοπτεως και αλαλαζετε. The correction ολοκλοντας proposed by Naber is unnecessary; even if
39 ἀλαλάξοντας πολλά: ἐσελθὼν λέγει αὐτοῖς Τί ὀφειλεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν
40 ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ

39 κλαίετε] pr τι D 28 b ff i q
40 αὐτὸς δὲ ἩΒ€€ΔΛΑ 33 latt (exc e) me]
o δὲ ΑΝΠΣ al minbl syrhbolt ae arm o δὲ iI ΜΦ minpauq syrpsh | παντας] τους χολους εἰγω
D latstpl

dαλαλάξειν is to be taken in its ordinary sense, the heartless uproar was an ἀλαλαγμός rather than an ἀλολυγμός. The mourners were probably professional; among them were musicians (αὐληταί, Mt.), and wailing women (αἱ θρονοῦσαι, Jer. ix. 17); "even the poorest of Israel will afford his dead wife not less than two minstrels and one woman to make lamentations" (J. Lightfoot), and this was the house of an ἀρχανετάγωγος. On the shallowness of the feeling which prompted these demonstrations see Sir. xxxviii. 16 ff.

39. εἰσελθὼν κτλ.] The Lord entered the house, and expostulated. For Mc.'s τί θορυβεῖσθε and Lc.'s milder μη κλαίετε, Mt. has the sterner ἀναχώρειτε, which may have followed when the call to silence had proved in vain. οὐκ ἀπέθανεν ἀλλὰ καθεύδει is enigmatical; καθεύδειν may = τεθυμέναι, as in Dan. xii. 2 (LXX. and Th.), i Th. v. 10; cf. κομψάθαι in Jo. xi. 11 ff., but this sense seems to be excluded when the verb is placed in contrast with ἀποθανεῖν. Hence some have declined to regard this miracle as a raising of the dead (see Trench, Miracles, p. 182 f.). But the fact of the child's death was obvious to the bystanders, and is apparently assumed by the Evangelists, at least by Lc. (εἴδοτες ὅτι ἀπέθανεν). The Lord's meaning seems to be: 'a death from which there is to be so speedy an awakening can only be regarded as a sleep.' Cf. Bede: "hominibus mortua, qui suscitare nequiverant, Deo dormiebat." Ambrose: "fleant ergo mortuos suos qui putant mortuos; ubi resurrectionis fides est, non mortis est species, sed quietis."

40. κατεγέλων αὐτοῦ] So Mt., Mc., Lc. The compound is used in the N.T. only in this context, but it is common in classical Gk. and in the LXX., e.g. Ps. xxi. (xxiv.) 2, Prov. xvii. 5, 4 Macc. vi. 20. The Engl. versions rightly lay stress on the scornfulness of the laughter expressed by κατά (e.g. Wycliffe, "thei scornedden hym"; Tindale, "they lawght him to scorne"). On the gen. see W.M., p. 537 n. According to the Gk. expositors the Lord suffered these hirelings to deride Him in order to prevent them from saying afterwards that the child was not really dead (Thpht. ὅς ἂν μὴ ἔκωσον ὕστερον λέγειν ὅτι κάτοχος (catalectic) ἑγένετο). But it is unnecessary to seek for any such explanation; ἡ ἀγάπη πάντα ὑπομενεί.

αὐτὸς δὲ ἐκβαλὼν πάντας κτλ.] On ἐκβάλλω see i. 12. In this case some pressure was needed, for it was the interest of these paid mourners to remain. There is a sternness manifested in their ejection which finds a counterpart on other occasions when our Lord is confronted with levity or greed; cf. xl. 15, Jo. ii. 15. Jerome: "non enim erat digni ut viderent mysterium resurgentis, qui resuscitantem indicis contumelius deridebant." Αὐτὸς δὲ, 'He on His part,' Vg. irse evero. Παραλαμβάνει, cf. iv. 36. Five persons enter the chamber of death by His invitation. In the O. T. instances of the raising of the dead the prophet is alone (1 K. xvii.}
παίδιον καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παίδιον; 41 καὶ κρατήσας 41 ἔτι ἀνέστη τὸ κοράσιον καὶ περιεπάτει, 42

40 μετ’ αὐτοῦ] + ὄντας D | το παίδιον] + ανακειμένων ACNIIF αλ minpl ] + κατακειμένων Σ 604 arm 41 τῆς χειρὸς] τὴν χειρὰ D | ταλείθα (ταλείθα ΝΑCLNIII al arm)] ραβδί: θάβατο D thabitha (tabitha etc.) a b c δι ν vοdodd tabeacucitha e | κούμ NLCLMNΣ ι 33 1071 α[non ff] κούμ (A)ΔΛΙΦ αλ minpl latt|t|pl(vg) syr|pres|bel arm me aeth | εγείρων min | min* | min

19 ff, 2 K. iv. 33), and this seems to have been the case also at the raising of Tabitha (Acts ix. 40). Our Lord, knowing the issue (Jo. xi. 41, 42), chooses to work in the presence of witnesses, not excepting the mother, though He ejects the jeering hirings who were not in sympathy with His purpose. Euth.: τὸν μὲν οὖν πατέρα καὶ τὴν μητέρα...παρελάβε ταῦτα τοῦ βαΐματος ἡς οἰκείους ἔκειν, τοὺς δὲ μαθητὰς ἡς οἰκείους ἑαυτῷ. Εἰσπορεύεται ὅπου = εἰσ. εἰς τὸ υπὲρφων (Acts ix. 39) ὅπου.

41. κρατήσας τῆς χειρὸς τοῦ παίδιου] Wycliffe, “he held the head of the damysel”; Tindale rightly, “toke the mayden by the honde.” See W.M., p. 252; Blass, Gr. p. 101; and cf. i. 31, ix. 27. He addresses Himself to the personality, not to the body only (λέγει αὐτῇ: cf. Le. vii. 14, Jo. xi. 43); comp. Jo. v. 28, οἱ ἐν τοῖς μισθοφόροις αὐτοῦ. Αὐτῇ i.e. τῷ παιδίῳ, a constructio ad sensum: cf. Blass, Gr. p. 166.

talειθά, κούμ.] (ταλείθα) (ταλείθα) (Dalman, p. 118 n., 266 n.; with talειθά cf. the use of ἡλία, ἡνία in i Sam. vii. 9, Isa. xl. 11, lxv. 25). On the strange corruptions of these Aramaic words in some Western texts see Chase, Syro-Latin Text, p. 109 ff.; tabita for talitha found its way into our earlier English versions, Tindale, as well as Wycliffe. For other Aramaic words preserved by Mc, see vii. 34, xiv. 36; and on the general subject of Aramaisms in the Gospels, Schürer ii. i. 9. “Ὁ ἐστιν μεθερμηνεύων, a phrase common to Mt., Mc., Jo., and Acts; other forms are ὁ λέγεται μεθερμ., ὁ ἑρμηνεύεται, οὕτως γὰρ μεθερμηνεύεται. Μεθερμηνεύειν (a late compound for the class. ἑρμηνεύειν) is already used in reference to the translation of Hebrew into Greek in the prologue to Sirach (L. 19). Τὸ κοράσιον: the word is late and colloquial (Lob. Phryn. p. 74), and survives in modern Gk. (Kennedy, Sources, p. 154); in the LXX. where it usually represents παιδι, it is fairly common from Ruth onwards; in the N. T. it is used only of the girl in this narrative and of the daughter of Herodias. On the nom. (τὸ κοράσιον) see v. 8 note, and cf. Le. ἡ παῖς, ἐγείρων.

42. εὐθὺς ἀνέστη...καὶ περιεπάτει] The effect was instantaneous (παραχρήμα, Lc.), the child rose and walked (imperf., since the act was continuous, and not, like the rising, momentary; cf. Jo. v. 9, Acts iii. 8). Strength returned as well as life: cf. Le. vii. 15 (Ἡράκλεος λαλεῖν), Jo. xi. 44 (ἐξηλθεν... ἀφέτει αὐτῶν ὑπάγειν). Ἡν γὰρ ἐτῶν δῶδεκα justifies periepátei—the child was of an age to walk; the correction in D has arisen from a failure to understand γάρ. For the gen. of
THE GOSPEL ACCORDING TO ST. MARK. [V. 42

42 ην γὰρ ἐτῶν δώδεκα καὶ ἐξέστησαν εὐθὺς ἐκστάσει
43 μεγάλη. 44 καὶ διεστελάτο αὐτοῖς πολλὰ ἵνα μηδείς

γυνὴ τοῦτο καὶ ἔπεν δοθῆναι αὐτῇ φαγεῖν.

VI. I 18 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα

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time cf. Lc. ii. 37, 42, iii. 23, Acts iv. 22. For a patriotic homily on the three miracles of raising the dead recorded in the Gospels see Aug. serm. 98 (Migne).

ἐξέστησαν κτλ.] On ἐξίστασθαι see note on ii. 12, and for ἐκστασις in this sense xvi. 8, Lc. v. 26, Acts iii. 10. The nearly equivalent phrase ἐκτούνα ἐκστασιν μεγάλην occurs in Gen. xxvii. 33. Εὐθὺς is not necessarily otioso: the astonishment was instantaneous and complete.

43. διεστελάτο κτλ.] Two directions follow the miracle: (1) the facts are not to be made public, (2) the restored child is to receive nourishment. The purpose of (1) was partly to prevent idle curiosity, and the excitement which would check spiritual work (cf. i. 44 note, vii. 36), partly to gain time for His departure (vi. 1 note). In (2) we have fresh evidence of the sympathetic tenderness of the Lord, and His attention to small details in which the safety or comfort of others was involved. In the excitement of the moment the necessity of maintaining the life which had been restored might have been overlooked. But life restored by miracle must be supported by ordinary means; the miracle has no place where human care or labour will suffice. Chrys.: οὐκ αὐτὸς διδόσων, ἀλλ' ἐκεῖνος κελεύειν ὥσπερ καὶ ἐπὶ τοῦ Λαξάρου εἰπε Δύσατε αὐτῶν. Victor sees in this command evidence of the reality of the miracle: εἰς ἅπαντες τοῦ ἅλθος αὐτῆς ἐγγέρθαι καὶ οὐ δοκήσει τι καὶ φαντασία, referring to Lc. xxiv. 41 f.; cf. Iren. v. 13. 1, Jerome, tract. in Mc. ad l.

Διαστέλλειν is properly to divide or distinguish: cf. e.g. Gen. xxx. 35, 40, Deut. x. 8. In the mid. the word in later Gk. has acquired the meaning 'to give an explicit order,' 'to enjoin': Jud. i. 19, Judith xi. 12, Ezek. iii. 18 ff., and this sense it uniformly bears in the N. T. (Mc. Acts 1; cf. the pres. part. pass. in Heb. xii. 20). With the conj. γινοι cf. παράδοθοι, iv. 29 note, and WM., p. 360. For the inf. δοθῆναι see Burton, §§ 337, 391; for φαγεῖν, almost = βρῶμα, cf. vi. 37, Jo. iv. 33.

VI. 1—6a. DEPARTURE FROM CAPERNAUM: PREACHING AT NAZARETH (Mt. xiii. 53—58; cf. Lc. iv. 16—30).

1. ἐξῆλθεν ἐκείθεν] From the house of Jairus (cf. v. 39, εἰσελθὼν), but also from Caperneum; cf. Mt. xiii. 53, μετήρεν ἐκείθεν, where there is no mention of Jairus in the context. The purpose was probably to escape from the enthusiasm of the crowd, who, notwithstanding the charge to conceal what had occurred (v. 43), must soon hear of the miracle.

 eius τὴν πατρίδα αὐτοῦ] I.e. to Nazareth, cf. Lc. iv. 23, 24; the word can be used of a town, cf. Phil. leg. ad Cai. 36, ἔστι δέ μοι Ἰεροσόλυμα πατρίς. Neither Mt. nor Mc. mentions Nazareth here, but Mc. i. 9, 24, Jo. i. 46 imply that the Lord was regarded by the Galileans as a Nazarene; His birth at Bethlehem was forgotten.
THE GOSPEL ACCORDING TO ST MARK.

VI. 2

αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

καὶ γενομένου σαββάτου ὥρατο διδάσκειν ἐν τῇ δυναμείς τοιαῦται διὰ τῶν

2 γενομένου σαββάτου ἡμερα σαββάτων D (ff) i (q) x οἱ πολλοὶ BL 13 28 69 346

ομ οι ΚΑΣΓΔΙΠΣΦ αι min b c e | ακουστες DFHLTAdj[II al om b c e | εξεπλήσσουτο + επὶ τὴ διδαγχ ἀυτῶν D min lac b c e | συγεκοβομ ἀρμ | ταῦτα + παρτα ΚΣ (ἀπαρτα C*)

(Δ) τοῦτο παντα 1071 | τοῦτο νεκλαδ me | αυτων ADIPΣΦ αι minbortxomin | αι δυναμεις τοιαυται δ. τ. χ. α. γνωμειαι K*e[B(LA)] 33 (vg) me | δυν. τοιαυται δ. τ. χ. α. γνωμαιτ AEΩFGH(N)SUVS (αι δυν.) Φ 1 13 28 69 alima a e η να και δυν. τοι. δ. τ. α. γνωμαι D (sim C* b f i q ff r arm) | δια των χειρων δ. τ. χειλεων κτλ

(cf. Jo. vii. 41, 42), and even if it had been notorious, the village where His family lived (π. 3), and where He had passed His youth (Lc. iv. 16), might well be called His πατρὶς. Lc. places this visit, of which he has preserved a much fuller account, at the outset of the Ministry, but without note of time.

ἀκολουθοῦσιν αὐτῷ οἱ μαθ. αὐτοῦ] It was not a private visit to His family; He came as a Rabbi, surrounded by His scholars.

2. γενομένου σαββάτου] Βγ. facto sabbato, 'when Sabbath had come.' Lc. εν τῇ ἡμέρᾳ τῶν σαββάτων. He took His place in the synagogue as the reader (Amb. "ille ita ad omnia se curvavit obsequia ut ne lectoris quidem adspersaretur officium"). Lc. describes the whole scene from the recollections of some eyewitness, perhaps the Mother of the Lord. The Scripture expounded was Isa. lxi. 1, 2.

νρξατο διδασκειν ἐδιδασκεν, Mt. cf. Lc. ἱδραστο λέγειν. A similar phrase is used in i. 45, iv. 1, v. 20, vi. 34, viii. 31, always apparently with reference to a new departure. It was perhaps the first time He had taught officially in His own town, and but for the hostility of the Nazarenes it might have been the beginning of a course of teaching there. On this use of ἀρχεσθαι cf. WM., p. 767.

οἱ πολλοὶ...εξεπλήσσουτο] Mt. ὃντε ἐκπλήσσοσθαι αὐτοῖς, Lc. πάντες ἐμαρτύροντο αὐτῷ. Mt. is more exact: the majority were impressed, but there was an undercurrent of dissatisfaction which in the end prevailed. For εξεπλ. cf. i. 22.

πόθεν τούτῳ ταύτα κτλ.] A change had come over Him for which they could not account; the workman had become the Rabbi and the worker of miracles. Of His wisdom they had evidence in His discourse; it was a gift (ἡ δοθείσα) and not the result of study (Jo. vii. 15); it had shewn itself in childhood (Lc. ii. 40, 47), and now was revealed again in the man. But whence and what was it (πόθεν; τι;)?

And the miracles—such miracles as report said were being wrought from time to time (γνωμειν) by Him instrumentality (διὰ τῶν χειρῶν αὐτοῦ, cf. Acts v. 12, xix. 11), whence were these? No similar powers distinguished any other member of the family, mother or brothers or sisters; why should they distinguish Him? (Mt. πόθεν οὖν τοῦτῳ ταύτα πάντα;) Jerome: "mira stultitia Nazarenorum; mirantur unde habeat sapientiam Sapientia, et virtutes Virtus." On τις ἡ σ. see Blass, Gr. p. 176. Αἱ δυνάμεις...γνώμεναι, sc. τι: 'what mean such miracles wrought;' &c. For δυνάμεις, a miracle, see vi. 5, 14.
3 χειρῶν αὐτοῦ γινόμεναι; ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφου

3 ὁ τέκτων ὁ υἱὸς τοῦ τέκτωνος υἱὸς καὶ Ιωσήφος τῆς Μαρίας καὶ ἴδιοι τῶν ἱνακωποῦντος καὶ Ἰωσήφου

3. ὁ τέκτων] Mt. ὁ τοῦ τέκτωνος υἱὸς. To the sneer of Celsus τέκτων ἐν τῇ τέχνῃ Origen (Cols. vi. 36) replies ouθάμα τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτός ὁ Ἱησοῦς ἀναγέγραπται. “He either forgot this passage or, perhaps more probably, did not hold Me. responsible for the words of the Galileans” (WH., Notes, p. 24: see however the app. crit. above). As the son of a τέκτων Jesus would naturally have learnt τῇ τεκτονικῇ (see Lightfoot and Schöttgen ad loc.). This inference, if it was no more, was early drawn: cf. Justin, dial. 88, τὰ τεκτονικὰ ἔργα ἤργαζετο ἐν ἀνθρώποις οὐκ ἁρπαγὰ καὶ νυγά, and the answer to the scoffing question of Libanius (Thdt. H. E. iii. 18). Τέκτων is properly an artificer in wood, but it is occasionally used of a worker in metals (1 Regn. xiii. 19 τέκτων σιδήρου), and several of the Fathers held Joseph to have been a smith (see Thilo, Cod. apocr. N. T. i. p. 368 f. n.). Mystical reasons were found for the Lord’s connexion with one or other of these trades; thus Hilary (on Mt. xiv.) writes: “Fabri erat filius ferrum igne vinctetis, omnem saeculi virtutem iudicio decoquentis,” and Ambrose (on Le. iii. 25): “hoc typo patrem sibi esse demonstrat qui Fabricator omnium condidit mundum.” The family continued to be engaged in manual labour to the third generation; see the story of the grandsons of Jude in Eus. H. E. iii. 20, τὰ χεῖρα τὰς ἑαυτῶν ἐπεθεικνύει, μαρτύριον τῆς αὐτουργίας τῷ τοῦ σώματος σχετικώς καὶ τοὺς ἀπὸ τῆς συνεχοῦς ἐργασίας ἐναποτυπωθέντας ἐπὶ τῶν ἰδιῶν χειρῶν τύλους παριστάντας. Of the particu-

lars of Joseph’s work, and of the interest manifested in it by the Child Jesus, the apocryphal Gospels have much to tell: see Thilo Lc.

ὁ υἱὸς τῆς Μαρίας] The absence of any reference to Joseph in Mc. is noteworthy; contrast Le. iii. 23, iv. 22, Jo. i. 45, vi. 42. He was still alive in our Lord’s thirteenth year (Lc. ii. 41 ff.), but there is no evidence of his life having been prolonged further; according to Ptolemaios ο Ἰωσήφ was already an old man before the Birth of Jesus, and all the later notices of the Lord’s Mother (e.g. Jo. ii. 1 ff.; Mc. iii. 31 ff.; Jo. xix. 25 ff.) confirm the supposition that he died before the Ministry began. The Arabic Historia Josephi (cc. 14, 15) places his death in our Lord’s eighteenth year, when Joseph had reached the age of 111.

ἀδελφάς] On this relationship see Lightfoot (Galatians, “The Brethren of the Lord”) and J. B. Mayor (St James, Introd.). Lightfoot disposes of Jerome’s view (cf. de vir. ill. 2) that the ‘brothers’ were cousins, sons of “Mary the sister of the Lord’s Mother,” and on the whole supports the alternative, which was widely held by Catholics of the fourth century, that they were sons of Joseph by a former marriage. This belief is traced by Origen (in Matt. x. 17) to the apocryphal Gospel of Peter, and it finds some support in the Protoevangelium (c. 9). On the other hand the more obvious interpretation, which makes the brothers sons of Joseph and Mary, born after the Birth of Jesus, was apparently accepted by Tertullian (cf. adv. Marc. iv. 29, de
kai Ἰουνᾶ καὶ Σίμωνος; καὶ οὐκ ἐσιν αἱ αἰδελφαὶ αὐτοῦ ὥδε πρὸς ἡμᾶς; καὶ ἐσκανδαλιζόντο ἐν αὐτῷ.

3 om οὐκ εὐθέρ
carn. Chr. 7), who does not shew any consciousness of departing in this matter from the Catholic tradition of his time.

The names of the four brothers are given only here and in Mt. xiii. 55; Mt.'s order is Ἰάκωβος, Ἰωσήφ, Σίμων, Ἰουνᾶς. The loyalty of the family to the traditions of the O.T. appears in the selection: Joseph named his firstborn after Jacob, and his other sons after the greater patriarchs.

Ἰακώβου] This James is mentioned as ᾃ ἀδελφῶν τοῦ κυρίου in Gal. i. 19; see also Joseph. ant. xx. 9. 1, τῶν ἀδελφῶν Ἰησοῦ τοῦ ληγομένου Χριστοῦ, Ἰακώβου ἄνωμα αὐτῷ, and Hegesippus ap. Euseb. H. E. ii. 23. His eminence in the Church at Jerusalem, to which Heg. refers, is implied in Acts xii. 17, xv. 13, xxii. 18, and in Gal. ii. 9, 12, where he is classed with Peter and John (οἱ δοκοῦντες στύλοι εἰναὶ); by a somewhat later age he was regarded as an εὐπάπτων, and even (in Ebionite circles) as εὐπάπτων εὐπάπτως (Clem. Hom. ad init.), or archiepiscopus (Recogn. i. 73, cf. Hort, Clem. Recogn. p. 116 f.). In the heading of his own letter he describes himself simply as ὁ θεῦ καὶ κυρίῳ Ἰησοῦ Χριστοῦ δούλος. For further particulars see Mayor, p. xxxvi ff., and Hort, Ecclesia, p. 76 ff., who suggests that "he was at some early time before the persecution of Herod taken up into the place among the Twelve vacated by his namesake."

Ἰωσήφος] The name is another form of Ἰωσήφ; see Mt. xiii. 55 and cf. Mc. xv. 40, 47 with Mt. xxvii. 56; also Acts iv. 36, where for Ἰωσήφ ὁ ἐπικληθεὶς Βαρνάβας the R.T. reads Ἰωσής. Lightfoot's difficulty (Galatians, p. 268, n. 1) seems to be met by Dalman's view (p. 75) that ὁ Ἀμφαῖος was a Galilean abbreviation of Ἱωσής;

cf. the Rabbinic forms which he quotes, pp. 139, 143. For the Hellenised termination -ἡς, gen. -ἡτος, see Blass, Gr. p. 30 f. This brother is mentioned only here and in the parallel passage of Mt.; the Joses of Mc. xv. 40 f. is another person (see note there).

Ἰουνᾶ] The Judas who styles himself (Jude 1) Ἰουνᾶς Ἰησοῦ Χριστοῦ δούλος ᾃ ἀδελφῶν ἔδωκεν Ἰακώβου. If he was the third brother (or fourth, according to Mt.'s order) born after B.C. 4, his age at this time could not have been thirty, and his grandsons might well have been men in middle life during the reign of Domitian (Euseb. H. E. iii. 20). St Paul speaks of the Lord's brothers as married men (1 Cor. ix. 5).

Σίμωνος] Mentioned only here and in Mt. xiii. 55; for the form of the name see note on i. 16. The Symeon who succeeded James as Bishop of Jerusalem was, according to Hege- sippus, a son of Clopas, Joseph's brother (Euseb. H. E. iii. 11).

αἱ ἀδελφαὶ] Mt. adds πᾶσαι. Epi- phanius haer. lxxxviii. 9 gives the names of two—Salome and Mary, but his statement possibly rests upon a confused recollection of Mc. xv. 40; for other accounts see Thilo, Cod. apocr. p. 363 n. The sisters of Jesus are not mentioned else- where (cf. however Mc. iii. 32 v.l.), even in Acts i. 14 where the mother and brothers appear among the disci- ples at Jerusalem. They were settled at Nazareth (ὁ ἄνωμος ἡμᾶς), and possi- bly were already married women whose duties tied them to their homes; while the brothers passed from unbelief (Jo. vii. 5) to faith, the sisters were perhaps scarcely touched by the course of events.

ἐσκανδαλίζοντο ἐν αὐτῷ] So Mt. Lc. passes over this intermediate stage of
4. 4 Kai ἐλέγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἁτίμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῖς αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Kai οὐκ ἐδύνατο ἐκεῖ ποιῆσαι ουδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώ- 8. 4 ἐπιστολή οὗτος ἃν πάντες θυμῶν. Ἀμαζemento rapidly gave place to jealous suspicion, and jealousy to anger. The σκάνδαλον was the fact that the Lord till lately had been one of themselves. For σκανδαλιζοῦσαν see note on iv. 17, and for σκ. ἐν τῷ cf. Mt. xi. 6, xxvi. 31 f.; the construction occurs also in Sir. ix. 5, xxiii. 8, xxxv. 15 (xxii. 19). The Nazarenes found their stumbling-block in the person or circumstances of Jesus; He became a πέτρα σκάνδαλον (l Pet. ii. 7, 8, Rom. ix. 33) to those who disbelieved. The Cross enormously increased the difficulties of belief for those who expected external display; see i Cor. i. 23, Gal. v. 11. But for such there were difficulties from the first. 4. Kai ἐλέγεν αὐτοῖς κτλ. An answer to the objection which He anticipates (Lc.), that the Capharnaites had been more favoured than His own fellow-townsmen. In His own city He would have been received with less acratity; people are slow to credit with extraordinary powers one who has lived from childhood under their observation. For οὐκ ἔστιν προφ. ἁτίμος εἰ μὴ κτλ. (Mt. Mc.) Lc. substitutes οὐδεὶς προφήτης δεκτὸς ἔστω ἐν τῇ πατρίδι αὐτοῦ: Jo., who seems to regard Judaea as the πατρίς (cf. Westcott ad l. and Origen in Corderius, p. 138), has a reminiscence of the saying in its earlier form (iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐματύρησεν ὅτι προφ. ἐν τῇ ίδιᾳ πατρίδι τιμὴν οὐκ ἔχει).
VI. 7] THE GOSPEL ACCORDING TO ST MARK. 115

στοις ἐπιθεὶς τὰς χείρας ἐθεράπευσεν" ἣ ἐδαύμασεν 6 τῇ τῶν ἀπίστιαν αὐτῶν.

Καὶ περιήγησεν τὰς κώμας κύκλῳ διδάσκων. 7 καὶ 7 προσκαλείται τοὺς δώδεκα καὶ ἥραξα τούτοις ἀποστόλλειν δύο δύο, καί ἔδιδον αὐτοῖς ἔξωσιάν τῶν

6 ἐδαύμασεν ΝΒΕ* vid. 2ον αλ*ctc* ἐδαύμασεν ΑCDLΠΣΦ al min* | ἀπίστιαν] πιστῶν D (sed incredulitatem d)

7 προσκαλεῖται...δύο δύο] προσκαλεσμένοι τοὺς ἁμήνας αποστόλλειν αὐτοὺς ανά B D lat* syn* | τῶν πν. τῶν ἀκαθ.] pr kata Δ 238 al aeth om τῶν bis CΔ

of the imposition of hands in such cases, Mc. v. 23, vii. 32, viii. 23, 25. These works of healing at Nazareth must, it would appear, have preceded the scene in the synagogue, which was immediately followed by the Lord's expulsion from the town (Lc. iv. 28 ff.).

6. ἐδαύμασεν] His wonder, as well as the limitation of His power, was real and not apparent only. Cf. Mt. viii. 10, where the Lord expresses wonder at a high degree of faith under conditions where faith was not to be expected. The surprises of life, especially those which belong to its ethical and spiritual side, created genuine astonishment in the human mind of Christ. θαυμάζεως is usually followed in the N.T. by ἐπὶ with dat. (Lc. iv. 22, xx. 26, Acts iii. 12), ἐπὶ with gen. (Lc. ii. 18) or an acc. of the object (Lc. vii. 9, xxiv. 12, Acts vii. 31). Διὰ with acc. points to the cause of the sensation which the Lord experienced. Cf. WM., p. 497.

6b—13. ANOTHER CIRCUIT OF GALILEE; MISSION OF THE TWELVE (Mt. ix. 35—x. 1, x. 5—xi. 1, Lc. ix. 1—6).

6 b. περιήγησεν τὰς κώμας] Another circuit of the villages and towns (Mt. τὰς πόλεις πάσας) of Galilee (cf. Mc. i. 38 f.). Κύκλῳ does not limit the tour to the neighbourhood of Nazareth, but implies that, after passing from town to town, He came back to a point near that from which He started, i.e. the neighbourhood of the Lake; see vi. 32. Διδάσκων: Mt. adds ἐν ταῖς συναγωγαῖς αὐτῶν, καί κηρύσσει...καὶ ἐβαπτίζειν. His work, as usual, included (1) Synagogue-teaching, (2) proclamation of the Kingdom in houses or by the roadside, (3) incidental miracles of healing. Unbelief no longer prevented the manifestation of His power. For περάγειν intr. with acc. loci cf. Mt. ix. 35, xxiii. 15.

7. προσκαλεῖται τούς δώδεκα] The Twelve are now a recognised body, who can be summoned as such at the pleasure of the Head. Προσκ. implies authority, cf. Mc. xv. 44, Lc. xv. 26. It is, however, characteristic of our Lord that His summons is by no means limited to disciples: cf. iii. 23, προσκ. αὐτοὺς, sc. τοὺς γραμματεὺς: vii. 14, viii. 34, προσκαλ. τὸν ὀχλὸν. With τῶν δώδεκα cf. οἱ ἐνδέκα `Με.' xvi. 14, οἱ ἐβοηθήσατο δύο (Lc. x. 17), οἱ ἐπτά (Acts xxii. 8).

Ηραξα αὐτ. ἀποστόλλειν] This was the ultimate purpose of their selection (iii. 15, where see note). The time had now come for testing the results of their preparatory training.

dύο δύο] As in LXX., Gen. vi. 19 f., vii. 2 f., 9, 15. Vg. binos, in pairs = ἀνὰ δύο (cf. D here), a Hebraism which Delitzsch renders בִּנָה דְּבַה; cf. WM., p. 312, Blass, Gr., p. 145. On the purpose of this arrangement see Latham, Pastor p., p. 297 f. Thlph. cites Eccl. iv. 9, ἄγαθος δύο ὑπὲρ τῶν ἑνα. Galilee was now evangelised in six different directions. The pairs

8—2
were probably arranged as in the Apostolic lists, as Victor suggests.

\[ 8 \text{ aor. } \text{καὶ } \text{παρῆ γεγειλεν αὐτοῖς } \text{ ἵνα } \text{μὴ δὲν } \text{ἄφωσιν } \text{εἰς } \text{όδον } \text{εἰ } \text{μὴ } \text{ράβδον } \text{μόνον}, \text{ μὴ } \text{9 ἁρτον}, \text{ μὴ } \text{πῦραν}, \text{ μὴ } \text{εἰς } \text{τὴν } \text{ζωὴν } \text{χαλκόν}, \text{ ἀλλὰ } \]

\[ 8 \text{ καὶ } \text{παρῆ γεγειλεν αὐτοῖς } \text{ ἵνα } \text{μὴ δὲν } \text{ἄφωσιν } \text{εἰς } \text{όδον } \text{εἰ } \text{μὴ } \text{ράβδον } \text{μόνον}, \text{ μὴ } \text{9 ἁρτον}, \text{ μὴ } \text{πῦραν}, \text{ μὴ } \text{εἰς } \text{τὴν } \text{ζωὴν } \text{χαλκόν}, \text{ ἀλλὰ } \]

“utrumque accipienda est a Domino Apostolis dictum.” The staff was the universal companion of the traveller, whatever else he might lack; see Gen. xxxii. 10 (11), εἰς γὰρ τῇ ῥάβδῳ μονὸν διέβην τὸν Ἰορδάνην, and with the whole passage comp. Exod. xii. 11. Much forethought was ordinarily expended on a journey, cf. Tob. v. 17, and the delightful picture in Jos. ix. 10 (4) ff. Μή...μη...μη carry on the construction ἵνα μὴ δὲν ἄφωσιν (cf. Mt. Lc.). The order is assenctive: ‘no bread, no bag to carry what they could buy, no money to buy with.’ This point is missed in Lc., and in the later text of Mc. (cf. Vg. non peram non panem). Πηρα is a leathern bag to carry provisions, cf. 4 Regn. iv. 42 (cod. N, Compl.), Judith x. 5, xiii. 10, 15; Suidas: πηρὰ ἡ θήκη τῶν ἁρτῶν. The word is found from Homer downwards. On the significance of this direction cf. Victor: ὥστε καὶ ἀπὸ τοῦ σχῆματος δεικνύει πάνιν ὡμαὶ ὀσων ἀφεστικάτε χρυσάμοι ἐπιθυμίας. Μή εἰς τὴν χαλκόν χαλκόν—‘not a copper for your girdle,’ Lc. μητὲ ἄργυρων ‘nor a silver piece’ (shekel or drachma); Mt. μὴ κτησισθε χρυσῶν μηδὲ ἄργυρων μηδὲ χαλκῶν. The girdle served as a purse for small change (cf. the classical phrase εἰς χαλκὸν δίδοσθαι), or, when secrecy was necessary, for considerable sums of money (Suet. Vitell. 16, “zona se aureorum plena circumdedit”), but on this occasion it was to be empty; much less was the missionary to carry a βαλλάντιον (Lc. x. 4).

9. ἀλλὰ ὑπὸ δεδεμένως κτλ.] A sudden break in the construction, suggestive of the disjointed notes on
VI. 10] THE GOSPEL ACCORDING TO ST MARK.

υποδεδεμένους σανδάλια: καὶ μη ἐνδύσασθε δύο χιτώνας. 10 καὶ ἑλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς ἔδρα B* 33 al[mex] ἐνδύσασθε B3SII* αἱ ἐνδύσασθε ΝΑCΔΑΙΙΦ al min 2 a me go arm ἐνδύσασθαι LΝΣ minμα

which the Evangelist depended. The writer, forgetting that he has used ἵδα, falls back upon the ordinary construction of παραγγέλλω with the inf. (oratio varia, W.M., p. 724, Butt- mann, p. 330, Blass, Gr. p. 286; Bengel compares xii. 38, βεβλότων περιπατεῖν ... καὶ ἀσταρμοῦν); others with less probability regard ὑπόδεμα [ἐβναι]...ἐνδύσασθαι (vv. Il) as ‘infinitive imperatives,’ cf. Burton, § 365. If we read ἐνδύσασθε, another change follows, from the oratio obliqua to the o. recta; see other N. T. exx. in W.M., p. 725. For ὑπόδ. σανδάλια Mt. has μηδὲ ὑπόδημα (cf. Lc. x. 4). Σανδάλιον and ὑπόδημα are both used in the LXX as equivalents of ἵδα (for σανδ. see Jos. ix. 11 (5), Isa. xx. 2, Judith x. 4, xvi. 9); in the N. T. σανδ. occurs again only in Acts xii. 8; the form ἵδα is found in Rabbinal writings (Schürer π. i. p. 44 n.). The σανδάλιον was in Greece part of the woman’s attire (Becker, Charicles, p. 447), but in the East it appears to have been used by men also, esp. perhaps in travelling. There seems to be no warrant for distinguishing σανδ. and ὑπόδημα: σανδ. may have been used here and in Acts l. c. (see Blass) in order to avoid writing ὑπόσωδεσθαι ὑπόδημα. If so, Mt. is here again at issue with Mt.; see note on v. 8 (ἐι μη δ. μόνων).

δύο χιτώνας] One χιτών (ΠΙΠΠ) suffered, cf. Jo. xix. 23, τὰ ἱμάτια...ὁ χιτών: to possess two was a sign of comparative wealth, cf. Lc. iii. 11. Two were however sometimes worn at the same time, esp. perhaps in travelling; see Joseph. ant. xvii. 5. 7, τῶν ἐντῶν χιτώνα, ἐνέδεδικε γὰρ δύο: cf. Mc. xiv. 63. It is the wearing of two on this journey which is prohibited (μη ἐνδ.),Mt. and Lc. extend the possession of two (Mt. μηδὲ δύο χιτώνας, sc. κτῆσησθε: Lc. μητε δ. χ. ἐχεθαι).

On the general purpose of these directions see Latham, p. 290 ff. No hardship was suffered by the Apostles in consequence (Lc. xxii. 35), while an important lesson was taught to the future Church: comp. Mt. x. 10 with 1 Tim. v. 18. For the mystical interpretation see Origen in Jo. t. i. 27 (25): ἀυτὸς ἐστιν ἡ ὁδὸς, ἐφ’ ἣν ὁδὸν ὁδεῖν αἱρεῖν δει...αὐτάρκης γὰρ ἐστίν παντὸς ἐφοδίων αὐτή ἡ ὁδὸς: ib. t. vi. 19; de princ. iv. 18; and cf. Bigg, Christian Platonists, p. 137 f.

10. καὶ ἑλεγεν αὐτοῖς κτλ.] The directions given above imply that the missionaries were to look for free entertainment. The Lord adds two general rules for their guidance in this matter: (1) ‘during your visit to any town remain in the same house,’ (2) ‘do not force yourselves on an unwilling people or quit them without solemn warning.’

ὅπου ἐὰν εἰσέλθητε κτλ.] The house was not to be chosen at haphazard, but by a careful selection of the fittest (Mt.); Jerome in Mt. ix., ‘apostoli novam introeuntes urbem scire non poterunt quis qualis esset. ergo hospes fama eligendus est populi et indicio vicinorum.” Having made their choice, they were to be content with the fare it offered, and not to change their lodging unnecessarily (cf. Lc. x. 7). St. Paul seems to have followed this rule in his mission to the Gentiles; see Acts xvi. 15, xvii. 5–7, xviii. 7; only during his captivity at Rome do we find him dwelling εἰς ὅποι μισθώματι. Contrast the care with
which the next age found it necessary to guard itself against an abuse of this privilege of the itinerant preacher; Didache 11: πάς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήσομεν ὡς Κύριος· μενεὶ δὲ ἡμέραν μίαν, εὰν δὲ θ χρεία, καὶ τὴν ἄλλην τρεῖς δὲ ἐὰν μείνῃ, πεν- δροπροφήτης ἐστίν κτλ.

11. ὃς ἂν τόπους μὴ δέχηται κτλ. The giving or withholding hospitality in this case was not a personal matter; it was a visible sign of acceptance or rejection of the Master and the Father Who sent Him (Mt. x. 40, Lc. x. 16), and therefore an index of the relation in which the inhabitants as a whole stood to the eternal order. Mt. extends the principle to the case of the individual householder who refuses hospitality. For δέχεσθαι in the sense of hospitable or courteous reception comp. Acts xxii. 17, 2 Cor. vii. 15, Gal. iv. 14, Col. iv. 10, Heb. xi. 31. Мη δὲ ἄκ. υἱῶν: 'nor will they even give you a hearing, 

ἐκπορεύομενοι εἰκεῖθεν' Lc. εκ τοῦ τό- πουν ἐκεῖνον. Mt. ἐξο τῆς οἰκίας ἥ τῆς πόλεως εἰκεῖνς: see last note. 'Εκτι- νάζατε τον χών. Cf. Lc. x. 11, εἰσπατε Καὶ τῶν κοινωνίας (Mt. x. 14) τῶν κολ- ληθέντα ὡμόν εκ τῆς πόλεως υἱῶν εἰς τοὺς πόδας ἀπομασσόμεθα, and Acts xiii. 51, where Paul and Barnabas are said to have acted upon this precept at Pisidian Antioc. The act was understood to be a formal disavowal of fellowship, and probably also an intimation that the offender had placed himself on the level of the Gentiles, for it is a Rabbinical doctrine that the dust of a Gentile land defiles. The Israelite who rejected the Messiah became as an ἑθνικός, cf. Mt. xviii. 17. The garments were sometimes shaken with the same purpose (Acts xviii. 6).

eis μαρτύριον αὐτοῖς Cf. i. 44, xiii. 9. The action just prescribed was not to be performed in a contemptuous or vindictive spirit, but with a view to its moral effect: either it would lead to reflection and possibly repentance, or at least it would justify God's future judgment (cf. Mt. x. 15, Lc. x. 12). The reference to Sodom and Gomorrah inserted by A and a few of the later uncials is from Mt.

12. εἰκροῦσαν ἡ μετανοοῦσιν On this use of ἰνα see note on παράγγελεν ...ἰνα (v. 8). Μετάνοια was the theme of their preaching, μετανοεῖτε its chief summons; cf. i. 15, Lc. xxiv. 47, Acts xx. 21. Further, its aim and purpose were to produce repentance, and from this point of view ἰνα retains its telic force: cf. Vg. praedicabant ut paenitentiam agerent. The pres. μετανο- ὤσιν represents the repentance as a
state and not merely an act following upon the preaching.

13. δαμόνια πολλά ἐξεβάλλον] They found themselves invested with the same authority over unclean spirits which had been the earliest note of the Master's mission (i. 23), and from time to time they exercised it (imperf.). But they were not invariably successful (ix. 18); and when they succeeded, it was through a believing use of the Master's Name (‘Mk.’ xvi. 17, Lc. ix. 49).

ὁλειφθον ἐλαίῳ π. ἀρρώστους] Euth.: εἰκός δὲ καὶ τούτῳ παρὰ τοῦ κυρίου διάχοιρνα τοὺς ἀπόστολους. Oil was much used in medical treatment: cf. Lc. x. 34, Joseph. B. J. i. 33. 5. Galen (cited by J. B. Mayor) calls it ἀριστών λαματῶν πάντων τῶν ἐξηραμμένων καὶ αὐχμάδειν σάμασιν: Isaiah (i. 6) complains, οὐκ ἐστίν μάλαγμα ἐπιτείναν οὕτε ἐλαίων οὕτε καταδέσμους. See also J. Lightfoot ad loc. and Schöttgen on James v. 14. As used by the Apostles and followed by immediate results, it was no more than a sign of healing power, but it served perhaps to differentiate their miracles from those performed by the Master, Who does not appear to have employed any symbol but His own hands or saliva. After His departure the Apostles and other disciples laid their hands upon the sick (‘Mk.’ xvi. 18, Acts xxviii. 8, Iren. ii. 32. 4), but the use of oil held its place at least among Jewish Christians (James, l.c.). Traces of a ritual use of theunction of the sick appear first among Gnostic practices of the second century (Iren. i. 21. 5); on the later ecclesiastical

rite see the authorities cited in D.C.A. ii. p. 2004 f. Victor remarks: σημαντεὶ όντω τὸ ἀλειφόμενον ἑλαίων καὶ τὸ παρὰ τοῦ θεοῦ ἑλεον καὶ τὴν ἱασίν τοῦ νοσημάτος καὶ τῆς καρδίας τῶν φωτισμών· ὥστε γὰρ ἐνιχὶ τὸ πάν ἐνίχρησαν παντὶ ποιήματος οὐ μείον ἑλαίων ὡς γε οἴμαι σύμβολον τούτων ὑπήρχε. Bede finds in this Apostolic practice a precedent for the Western use ofunction with which he was familiar: ‘unde patet ab ipsis apostolis hunc sanctae ecclesiae morem esse traditum ut energumeni vel allii quilibet agreotii ungatur oleo pontificali benedictione consecrato.’

ἐκπορίζον...ἐξεβάλλον...ὁλειφθον] The change of tense is Perhaps intended to mark the incidental character of the miracles. The preaching is regarded as a whole, the miracles are mentioned as occurring from time to time during the course of the preaching. The traditional text misses this point; cf. Vg. praedicabant...eiciebant...unguebant.

14—16. THE FAME OF JESUS REACHES THE TETRARCH (Mt. xiv. 1—2, Lc. ix. 7—9).

14. καὶ ἤκουσεν ὁ βασιλεὺς Ἰρών.] Mt. adds τὴν ἀκοήν Ἰρώου, l.c., τὰ γυνώμενα πάντα. Mt. distinctly connects this with the circuit of Galilee which began at Nazareth (xiv. 1, ἐν ἐκείνῳ τῷ καρπῷ). It was not so much the miracles at Capernaum, as the stir throughout the entire tetrarchy (Lc. τὰ γυνώμενα πάντα) and the great diffusion of the movement caused by the mission of the Twelve, which attracted the attention of Antipas. The court, even if located at Tiberias, could regard
with indifference the preaching of a local prophet, so long as it was limited to the Jewish lake-side towns; but when it was systematically carried into every part of the country, suspicion was aroused. 'Ο Βασιλεύς = ὁ τετράρχης (Mt. Lc.). Mc. does not use the latter word, and Mt. falls back on Βασιλεύς in the course of his narrative (xiv. 9); cf. Acts iv. 26, 27, Justin, dial. 49 (ὁ Βασιλεὺς ύμῶν Ἡρῴδης), Ec. Petr. i (Ἡρ. ὁ Βασιλεύς), En. Nic. prol. (Ἡρῴδου Βασιλεῶς τῆς Γαλααίας). Victor: ὁ δὲ Μάρκος καὶ ἕτεροι δὲ τινες αὐθαριστοὶ καὶ Βασιλεά καλούσι· ἐγέρσατο ἀπὸ τῆς του πατρὸς συνεργεῖας ἐγέρσατο καὶ αὐθαριστοὶ ἐτί τῇ φωνῇ κεχρημένοι. A tetrarch was in fact a petty king, and may have been called Βασιλεύς as an act of courtesy: he possessed a jurisdiction with which the Imperial authorities were ordinarily reluctant to interfere (Lc. xxiii. 7). Yet an attempt to claim the title from Caligula led to the downfall of Antipas: Joseph. ant. xviii. 7. 2. On the life and character of Antipas see Schürer i. ii. 17 ff. 41).

Joseph, quod la. Notoriety was inevitable, although it was not desired; cf. iii. 12, vii. 24. Bengel: "Iesus prius non innotuit...sero aula accipit novellas spirituales." What especially arrested Herod's attention was the common report (ἐλέγον: see vv. ii. and cf. Field, Notes, p. 28) that the new prophet was a resuscitated John. As Elijah was thought to have reappeared in John, so John had returned to life in his successor. Origen (in Jo. t. vi. 30) suggests that the Baptist and our Lord were so like in personal appearance δους διὰ τὸ κοινὸν τῆς μορφῆς Ἰωάννης τε Χριστόν ύπονοεῖται τυγχάνει καὶ Ἰησοῦν Ἰωάννης: cf. however his remarks in Mt. t. x. 20. For ὁ βασιλεύς see i. 4. 'Εγέρσατο, 'has risen' and is therefore alive and amongst us again: cf. i Cor. xv. 20. Ἡγέρθη (Mt. Lc., and below, v. 16) is scarcely distinguishable in a translation (cf. xvi. 6, and see Burton, 52 f.), but the perf. concerns itself less with the historical fact and more with the result.

In life John did no miracle (Jo. x. 41), but John risen from the dead might well be supposed to have brought with him new and supernatural powers (ἐκ τῆς ἀναστάσεως προσέλαβε τοῦ βασιλείου τῶν οὐρανίων, Thpht.), or, as Origen (in Mt. t. x. 20) suggests, the same powers turned into a new channel: ἠγέρθη ὁ Ἡρῴδης ταῦτα ἐν Ἰωάννῃ δύναμες ἐν μέν τῷ Ἰωάννῃ ἐνεργηκέναι τὰ τοῦ βασιλείου τῆς διδασκαλίας... ἐν δὲ τῷ Ἰησοῦ τὰς τεταρτιαίους δύναμες. 'Ενεργούσιν, Vg. inoperantur, 'are operative,' intranas., as in Gal. ii. 8, Eph. ii. 2, Phil. ii. 13 (τὸ ἐνεργεῖν): cf. Sap. xv. 11, οὐκ ἐνεργεῖσαν. More usually ἐνεργεῖν is followed by an acc. of the thing effected, cf. i Cor. xii. 6, 11, Gal. iii. 5, Eph. i. 11, 20, while ἐνεργεῖσαν is used intransitively, e.g. Rom. vii. 5, 2 Cor. i. 6, Eph. iii. 20, Col. i. 29; for a further distinction noticed in St Paul see Lightfoot on Gal. v. 6. On the construction ἐνεργ. ἐν τῷ see Lightfoot on Gal. ii. 8, and for other instances cf. Eph. i. 20, ii. 1, Thess. ii. 13. Αἱ δύναμεις, the miraculous powers of which report spoke; for δύναμις in this sense see i Cor. xii. 10, 28, Gal. iii. 5 (Lightfoot)—more usually, the miraculous acts which the powers
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gούσαν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἀλλοι δὲ ἔλεγον ὃτι 15 Ἡλείας ἐστὶν. Ἀλλοι δὲ ἔλεγον ὃτι Προφήτης, ὡς εἰς τῶν προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρωδὴς ἔλεγεν Ὁν 16 ἐγώ ἀπεκεφαλίσα Ἰωάννην, οὕτος ἤγερθη. 17 Ἀυτὸς γὰρ ὁ Ἡρωδὴς ἀποστείλας ἐκράτησεν 17

15 om. de 1st FMUV syr. arm | om. τροπ. ws DB esp. τρ. ἡ ws ΔΦ 1 al. 15 PF arm ς. ἐστιν ws AC2ΠI al minl b q vg go | ws εἰς τῶν προφ. | om. αἱ τῶν ἀρχαίων ανέστυ 33 | 16 ἔλεγεν] εἰσεν ADΠI | οὕτως Ἰωάννης ἤγερθη Ν* οὕτως L. ἄκους ἤγερθη Ν* οὕτως εἰκ νεκρῶν ἤγερθη D οὕτως εἰσεν αὐτος ἦγερθη. εἰκ νεκρῶν ΑΠΣΙ al minl b q go syr. arm o. e. a. γγ. απο τῶν ν. CN al. 1st ADΠΙ me go. 17 aυτός γαρ o] τον ἱδια L me go.

effect (vi. 2, Acts xix. 11, 2 Cor. xii. 12).

15. Ἀλλοι δὲ ἔλεγον κτλ.] While all were agreed as to the wonder-working power of Jesus, opinions differed as to His personality. Those who saw the absurdity of identifying Him with John, took Him for Elijah, with whom John had refused to be identified (Jo. i. 21). This opinion was perhaps widely spread in Galilee, where no suspicion seems to have been as yet entertained of His Messiahship. If Elijah must come before Messiah (ix. 11), why should not this be Elijah? Cf. viii. 28, and note on ix. 11. Others again were content to say that Jesus was a prophet of the highest order, the equal of the Prophets of the O.T. canon (οἱ προφήται, Tob. xiv. 4 (8), 5, Acts iii. 21, 24 f). 'Ως εἰς τῶν προφητῶν: cf. Jud. xvi. 7, 11 (cod. ΒΑ), ἐσομαι ὡς εἰς τῶν ἀνθρώπων, on a par with other men (ἵνα ἦν τάξιν τοῦ πολιτείαν). In Lc. this belief takes another form: προφήτης τις τῶν ἀρχαίων ἀνέστη (cf. Sir. xili. 10 (12)) -the name of Jeremiah was especially connected in the popular expectation (Mt. xvi. 14) with the hope of a revival of the prophetical order. This hope, which seems to have been based on Deut. xviii. 15, appears in the Maccabean age (1 Macc. iv. 46, xiv. 41), and was revived by the appearance of the Baptist (Jo. i. 21). Jesus Himself claimed to be a Prophet (see note on v. 4).

16. ἀκούσας δὲ ὁ Ἡρωδῆς κτλ.] Ἀκούσας takes up the thread which had been dropped in v. 14, where instead of continuing καὶ ἔλεγεν Ὅν κτλ., the Evangelist goes off into the parenthesis φανερῶν γὰρ...προφητῶν. Herod was at first in doubt which of these conjectures to accept (Lc., διπτόρει), but finally decided in favour of the first. His conscience turned the scale in its favour. Lc. represents him as still sceptical (Ἰωάννης ἐγὼ ἀπεκεφαλίσα· τίς δὲ ἐστιν οὕτως;) in Mt. fear has changed a reasonable doubt into credulity: 'I put John to death, and now he has risen to condemn me.' This conviction is more remarkable since Herod's frank worldliness probably predisposed him to Sadducean views (comp. Mt. xvi. 11 with Mc. viii. 15). Euth.: ὁ φονεύονς φοβείται τῶν πεπρωμένων τινοῦτος γὰρ ὁ κακός. For the construction ἵνα...Ἰωάννης οὕτως see WM., p. 205: for the late verb ἀπεκεφαλίζω cf. Ps. cli. 7: Kennedy, Sources, p. 130: ἤγερθη: has risen (as a fact): see note on v. 14.


17—29. Episode of John's Imprisonment and Death (Mt. xiv. 3—12; cf. Lc. iii. 19—20).

17. αὐτὸς γὰρ κτλ.] Mc. is here much fuller than Mt., while Lc. gives but a bare summary of the causes of
the imprisonment. Certain coincidences (comp. vv. 17, 22, 23, 26, 28, 29 with Mt. xiv. 3, 6, 8, 9, 21, 22) point to the dependence of Mt. and Mc. on a common source which Mt.'s sense of the secondary importance of the narrative has perhaps led him to abbreviate. Αὐτὸς answers to the emphatic ἐγὼ of v. 16: the first step at least had been taken by Herod himself, who had sent (to Aenon? cf. Jo. iii. 23; on the position see Tristram, Bible Places, p. 234) to have John arrested. For this sense of κρατεῖν see xii. 12, xiv. 1 ff. The events can be placed with some precision. John was still baptizing during the Lord's early ministry in Judaea, after the first Passover (Jo. iii. 23 f.). But before Jesus left Judaea (Mt. iv. 12), certainly before He began His ministry in Galilee (Mc. i. 14), the Baptist was already a prisoner. On the other hand his death had not long preceded the report of the new Prophet's successes. He was alive for some time after the beginning of the Galilean ministry (Mt. xi. 2 ff., Lc. vii. 18), and the tidings of the murder of the Baptist seem to have brought the recent circuit to an end (Mt. xiv. 12, 13). Hence, while the narrative of Mc. vi. 17, 18 carries us back to the interval which follows i. 13, Mc. vi. 21.—29 is but slightly out of its chronological order. ἐν φυλακῇ: cf. ἐν τῇ φυλακῇ (v. 28) and ἐν τῷ δέσμῳ ἤτοι (Mt. xii. 2). Josephus ant. xviii. 5. 2 gives the locality of the imprisonment: ὁ μὲν ὑπὸ τῆς Ἰταλίας ὑπὸ τούτων δέσμοις εἷς τῶν Μαχαιρώντων πεμφθείς τῷ προερημένῳ φρούριον ταύτῃ κτίσει. For a description of this formidable fortress see B. J. viii. 6, 1, and for the local history and topography see G. A. Smith, H. G. p. 569 f., Schürer i. ii. p. 250 f. n., Neubauer, G. d. T. p. 40, Tristram, Land of Moab, p. 253 ff. Māchāerus (M̄khawer) overlooked the Dead Sea, perched on the wild heights opposite to the wilderness of Judaea (l. 4); the tragedy of the Baptist's death was enacted within view of the scene of his early work. The citadel stood on the summit of a cone, a small but almost impregnable circular keep, within which Tristram noticed two dungeons with "small holes still visible in the masonry where staples of wood and iron had once been fixed."

διὰ Ἡρωδίαδα τὴν γυναίκα Φιλίππου]

Her first husband was not Philip the tetrarch (Lc. iii. 1, cf. Mc. viii. 27), but another half-brother of Antipas, son of Herod the Great by Mariamne daughter of Simon. Joseph. ant. xviii. 5. 4, Ἡρωδίας δὲ αὐτῶν ἡ ἀδελφὴ γίνεται Ἡρωδ Ηρώδου τοῦ μεγάλου πατέρα γενοῦντο ἐκ Μαριάμμης τῆς τοῦ Σίμωνος τοῦ ἀρχιερέως...καὶ αὐτοὺς Σαλώμη γίνεται μεθ' ἑς τὰς γυναῖς Ἁρωδίας ...Ἡρώδη (sc. τοῦ Ἀντίπα) γαμείται, τοῦ ἀνδρός τοῦ ὀμοσπονδίων ἀδελφοῦ διαστάσα ἠμέτρητος τοῦ ἔτους. From the Gospels it appears that this Herod also bore the name of Philip, and it is arbitrary to assume with Holtzmann that this is an error. Herodias herself was a granddaughter of Herod the Great (child of Aristobulus, Herod's son by the other Mariamne), and therefore niece to both Philip her first husband and Antipas.

ὅτι αὐτὴν ἐγάμησεν] Γαμεῖν is used here in its proper sense =  ὕδωρ em. ducere: for γαμεῖν = nudere see x. 12, 1 Cor. vii. 28, 34. Antipas so far yielded to public opinion as to divorce
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his first wife before he married Herodias. She was a daughter of Aretas the Nabathaean king of Petra, and her father subsequently severely chastised Antipas for his faithlessness (Joseph. ant. xviii. 5. 1).

18. Ἠλεγεν γὰρ Ἡρῴδης ἦτε Ιωάννης τῷ Ἰησοῦν. John was, like Elijah, no frequenter of courts (Mt. xi. 8), and the message was perhaps sent by his disciples (cf. Mt. xi. 2); see on the other hand v. 20, which implies some personal intercourse between Antipas and John. That the Baptist should have visited the court at Tiberias is inconceivable, but he might have shown himself more than once at times when Herod was at Machaerus (cf. 1 Kings xvii. 1, xviii. i ff., xxi. 17 ff., 2 Kings i. 15).

οὐκ ἔσται κτλ.] In Mt. the denunciation is general (οὐκ ἔστιν τι έχειν αὐτῷ); Mc. adds the principal ground on which the union is attacked. Antipas as a Jew was under the law of Lev. xviii. 16. John's conduct is a notable instance of "boldness in rebuking vice" (1549 Collect for St J. Baptist's day).

19. ἡ Ἰωάννης τῷ Ἰησοῦν. Herod silenced the Baptist by sending him down to the dungeons, and dismissed the matter from his mind. Not so Herodias; her resentment could be satisfied only by the Baptist's death. Ἐνείχεν, Vg. insidiaatur. Wycliffe, "leide aspies to him"; Tindale, "layd wayto for him"; R.V., "set herself against him." For this intrans. use of ἐνείχεν cf. Gen. xlix. 23, ἔνειχον αὐτῷ (τινι ἀλλοι), Ambr. intencdant in eum, Lyons Pent. insidiati sunt ei) κύριοι τοξυμίτων (see Field, Notes, p. 28 f.); Lc. xi. 53, δευτέρον ἐνείχεν, Vg. graver insitere. The grammarians suggest an ellipsis of χάλων (Blass, Gr. p. 182, cf. WM., p. 742; cf. Herod. l. 118, v. 119, viii. 27). Hesychius gives the general sense: ἐνείχεν μνησικεῖ. Dr Plummer (J. Th. St., i., p. 619) compares the English provincialism 'to have it with' (or 'for') 'a man,' i.e. 'to be on bad terms or have a quarrel with him.' Αὐτῷ may be regarded as the dat. incommodi (WM., p. 265). "Ἡθελε...καὶ οὐκ ἴδωνατο—the power was wanting, not the will. The imperfections indicate the normal attitude of Herodias toward the Baptist.

20. ὁ γὰρ Ἡρῴδης ἐφόβητο τὸν Ἰωάννην. The tradition in Mt. is strangely different: θέλων αὐτὸν ἀποκτείνατο ἐφοβηθη τὸν Χαλῶν ὅτι ὁς προφήτην αὐτῶν εἶχεν. The end of this sentence occurs again with unimportant variations in Mt. xxi. 26, and is perhaps a reminiscence of that context. Mc.'s account has the ring of real life: Herod was awed by the purity of John's character, feared him as the bad fear the good (Bengel: "venerabilem facit sanctitas...argumentum verae religionis timor malorum"). The attitude of Ahab towards Elijah is remarkably similar; it is Jezebel, not Ahab, who plots Elijah's death (1 Kings xix. 2). "Ἀνδρα δίκαιον καί ἄγιον, blameless in his relations to his fellowmen and to God. The order is ascensive, as in Apoc. xxii. 11; for ἄγιον κ. δίκαιον see Acts iii. 14, Rom. vii. 12. Δικαιοσύνη is also coupled with ὁσιότης (Sap. ix. 3, Lc. i. 75, Eph. iv. 24) and εὐσέβεια (1 Tim vi. 11, Tit. ii. 12).
THE GOSPEL ACCORDING TO ST MARK. [VI. 20

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On εἰδόσ see i. 24 note. Εἰδόσ αὐτῶν δίκαιον καὶ ἄγιον = εἰδ. στὶ δίκαιος ἢν καὶ ἄγιος.

καὶ συνετήρει αὐτῶν] protected him, Vg. custodiebat eum, Wycliffe, "kept him," Tindale, Cranmer, Geneva, "gave him reverence," A.V. "observed him": R.V. "kept him safely" ("contra Herodiamen," Bengel). Συντηρεῖν, which belongs to the later Greek, is common in the Apoc. (Tob. 3 Sir. 14 i., 2 Macc. 11.), and occurs also in Prov. (I., Ezek. (I.), and Dan. (LXX. 4. Th. 2), meaning 'to keep' (e.g. τῶν νόμων, τὰς ἔστολας), or 'preserve' (e.g. Sir. xvi. 22, χάρω ... ὧς κόρην συντηρήσει). Of the former meaning there is an example in Lc. ii. 19; the latter is illustrated by Mt. ix. 17, and is clearly required here. Possibly under the circumstances Antipas regarded imprisonment as the best safeguard. From time to time during his visits to Maachaerus he had the Baptist brought up from the dungeon, and gave him audience. These repeated interviews (imperf.) pleased Antipas (ἵδεως ἦκουν, cf. Lc. xxiii. 8) at the time, bracing his jaded mind as with a whiff of desert air. At the same time they perplexed him (ἵπτορει), leaving behind a tangle of confused thoughts and purposes which led to no definite course of action. This psychological picture—the portrait of a διψυχος ἀνήρ (Bruce)—is one of great interest for the Christian teacher and the student of human nature. For πολλὰ used adverbially see i. 45, iii. 12, v. 10, 43; and for the reading πολλὰ ἐποίει (Vg. multa faciebat) see WH., Notes, p. 25; Field, Notes, p. 29 f.; Nestle, Text. Crit., p. 264. 'Απορεῖν is less usual than ἀπορεῖσθαι, but see Sap. xi. 5, 17, and Lc. ix. 7 (διπτόρει).

21. γεννεύσεις ἡμέρας εὐκαίρου] Vg. cum dies opportunus accidisset. Herodias found her opportunity (cf. 2 Macc. xiv. 29, εὐκαίρων ἑτέρης, Mt. xxvi. 16, ἔγγειλεν εὐκαιρίαν: the adjective occurs again in Heb. iv. 16, εἰς εὐκαιρον βοήθειαν). It was supplied by the birthday of Antipas: cf. Gen. xl. 20 ff. In Attic Gk. τὰ γενεσία is used of commemorations of the dead, the birthday feast of a living man being τὰ γενεάλεια or ἡ γενεάλειον ἡμέρα (2 Macc. vi. 7); see Lob. Phryn. p. 103, Rutherford, N. Phr., p. 184. But the later Gk. neglects or even reverses this distinction; cf. Polyce. mart. 18, ἐπιτελεῖν τὴν τοῦ μαρτύρου αὐτοῦ ἡμέραν γενεάλεων (see Suicer s.v. γενεάλεων); Joseph. ant. xii. 4. 7, ἐορ- τάζοντες τὴν γενεσίαν ἡμέραν. An effort has been made in the interests of a particular scheme of chronology to interpret τὰ γενεσία as the day of Herod's accession (Wieseler, symb. p. 266 f.); on this see Schürer i. ii. p. 26 n.

τοῖς μεγατάσιν κτλ.] Vg. principibus et tribunibus et primis Galilaeae. Μεγατάσεις (μεγατῶν), freq. in the later books of the LXX., esp. i Esdr., Sir., Jer., Dan., in the N. T. used again Apoc. vi. 15, xviii. 23; cf. Joseph. ant. xi. 3. 2, v. 23, 31; a word of the later Gk. (Lob. Phryn. p. 147, Sturz, de dial. Mac., p. 182): the Vg. equivalent is usually magnates, but the Gk. word was taken over by later writers under the Empire (Tac., Suet.). Cf. Dan. v. i (Th.),

[The text continues]
VI. 23] THE GOSPEL ACCORDING TO ST MARK.

22 αυτής τής Ἡρ. ΑCNΠΠΣΦ al min laυpl ευγενείς (τής Ἡρ. 1 118 200 b cf ΕΥΓΕΝΕΙΣ arm me go aeth)] αυτων Ἡρ. ΝΒΔΔΑ 2βε 238 | ἡρεσεν ΝΒC*L 33 c ff me arm] και αρεσασθς ACΠΝΠΠΣΦ al min laυθ εβ ι q vg | αὐτής Ν | ὁ βασιλεὺς D minθν (latt) α εαυ τελεις N om ευγενεις | και δοσω σου α εαυ θ. ΚΠλ κ. δ. σ. εως ημ. της βασιλείας μου ευγενεις 23 ὡμοσεν] ωμολογησεν F | αὐτής] + τολλα D 2βε 604 laυττ arm + μετα ορκον (om συ της βασιλείας μου) ευγενεις | οτι εαυ τη ΔΑ 124 αλαυν ατ ο εαυ ΝΑΠΠΠΣΦ al min laυτ ει τι αν D | om με ΗΛ 13 69 αλαυν b c q vg me | αὐτής Ν | εως ημερών S e. ημερών II ε. ημερών Κ ε. ημερών ΛΝΑΣ και το ημερό D και το ημέρο 2βε

ὁ βασιλεὺς ἐστιν καὶ σπουδαῖος μέγα τοῖς μεγαστάσιωσ αὐτῶν (ΙΧΧ. τοῖς ἑταίροις αὐτῶν) = ἡ Ἡρώδεια. The χιλάρχοι (Jo. xviii. 12, Acts xxii.-xxv. punsim; see Blass on Acts xxi. 31) was properly the tritonum militiae, who commanded a Roman cohort; here he is doubtless the corresponding officer in the army of the tetrarch. As the μεγαστάσιως were the highest civil dignitaries, so the χιλάρχοι were the chief military officers of Galilee and Perea (cf. Apos. vi. 15, οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγαστάσιοι καὶ οἱ χιλάρχοι). With these were invited the leading provincials, οἱ πρῶτοι τῆς ἀγαλ. cf. οἱ πρῶτοι τοῦ λαοῦ, τῆς πόλεως, τῆς νήσου, τῶν Ιουδαίων (Lc. xix. 47, Acts xii. 50, xxv. 2, xxvii. 17), τῶν Φαραώνων, τῶν Ἱεροσολυμίων (Joseph. vit. 5, 7). The three classes are distinguished by the repetition of the article: cf. W.M., p. 160.

22. εἰσελθόντας...καὶ ὀρχησαμένης] Antipas, true to the Greek tastes of his family, permits licentious dancing after the δείπνον (see reff. in Wetstein on Mt. xiv. 6), and the principal ὀρχηστρὶς is the daughter of Herodias. Notwithstanding the weighty documentary evidence by which it is supported, the reading τῆς θυγ. αὐτοῦ Ἡρωδιάδος (WH.), which represents the girl as bearing her mother’s name and as the daughter of Antipas, can scarcely be anything but an error, even if a primitive one; her name was Salome and she was the grand-niece, not the daughter of Antipas (see note to v. 17, and cf. Justin, dial. 49, τῆς ἡσαύλης αὐτοῦ τοῦ Ἡρώδου). Αὐτής τῆς Ἡρ. yields an excellent sense, emphasising the fact that for the sake of gratifying her resentment this haughty woman, the daughter of a king and wife of a tetrarch, submitted her child to a degradation usually limited to ἑταίραι.

ἡρεσεν τῷ Ἡρώδῃ: the man who, in another mood, had found pleasure in the preaching of John (v. 20). Οἱ συνανακείμενοι, his guests: cf. 3 Macc. v. 39, Lc. vii. 49, xiv. 10, 15.

ὁ δὲ βασιλεὺς] See note on v. 14. Τῷ κορασίῳ: cf. v. 41, 42. For κο-ρασίων used of a girl of marriageable age cf. Estr. ii. 9, ἡρεσεν αὐτῷ τῷ κορασίῳ; and see Kennedy, Sources, p. 154. Salome was afterwards married to Philip the tetrarch, and after his death to another member of the Herod family (Joseph. ant. xvii. 5. 4).

22, 23. αὐτὴν μεν ὁ εἶν θέλης κτλ.] Esther is still in the writer’s mind;
24 Βασileίας μοι. Ἡ δὲ εἰσελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τῇ αἰτήσωμαι; η ἔδει εἶπεν Τῇ ἐκφαλην Ἴωάνου
25 τοῦ βαπτίζοντος. Ἡ δὲ εἰσελθοῦσα εὐθὺς μετά σπουδῆς πρὸς τοῦ βασιλέα ἦτοσατο λέγουσα Θέλω ἵνα εξαντῆς δός μοι ἐπὶ πνακὶ τῆς κεφαλῆς Ἴωάνου

24. 
A. DCDII a b f syr g o | αἰτησώμαι ΧΑΒCDGLNAS 28 33 124 346
alma) αἰτησώμαι ΕΕΝΗΚΜiniz III minp | τοῦ βαπτίζοντος ΝΒΔΔ 28 syrkel go | τοῦ βαπτίζοντος ALCDNTIΣΦ al minformance lett al 25 om euvus DL minpase a b c i q me | om meta σπουδῆς D a b c i q syrthin | εἰσελθοῦσα] εἰπέν DA 1 28 alppa a b f vg syrthinarm om | om θελον μα Δαι 2 presses a b f i q | θελον μα...δός] δός D | om εξαντῆς D minpase e f go

24. εἰσελθοῦσα εἶπεν...Τῇ αἰτῆσωμαι;] Leaving the banqueting room when her part was finished, Salome joins her mother in the women's apartments and enquires eagerly 'What am I to ask for myself?' With αἰτῆσωμαι (delib. conj., WM., p. 356, Burton, § 168 f.) comp. Herod's αἰτήσεσθαι, αἰτήσεις: in the girl's mind the uppermost thought is her own advantage. See James iv. 2, I Jo. v. 14, 15, with Mayor's and Westcott's notes; and cf. Blass, Gr., p. 186. The answer of Herodias is ready: 'the head of John.' Thus, as Mt. says, in the outrage that followed the daughter was προβάσισθειά ὑπὸ τῆς μητρὸς αὐτῆς—not an uncommon feature in the history of crime. The unfortunate use of this incident by Chrysostom in his quarrel with the Empress Eudoxia is familiar to students of Church History (Soc. Η. E. vi. 18). Τοῦ βαπτίζοντος, Vg. baptistae; see on v. 14, and cf. τοῦ βαπτίζοντος, v. 25.

25. εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς] The girl seems to have entered at once into the spirit of her mother's thirst for revenge, whether because she shared Herodias's aversion to the stern preacher, or rejoiced in the opportunity of shewing the power she had gained over her stepfather. Μετὰ σπουδῆς, Exod. xii. 11, Ps. lxvii.; cf. Burton, § 171. ἐξαντῆς, i.e. ἐξ αὐτῆς τῆς ὁρα, 'at once, here and now'; elsewhere limited within the N.T. to Acts4(9) Paul1(0), a word of the later Gk., see Lob. Phryn. 47; Wetstein ad loc. cites exx. of its use in Philo, Josephus and Polybius. This demand for the immediate delivery of the head seems to locate the banquet at Machaerus; cf. Mt. ὡδὲ—a supposition surely not excluded by the presence of the πρῶτον τῆς Γαλαηλίας. Herod the Great had built a large and splendid palace at Machaerus (Joseph. B. J. vii. 6, 2, cf. Schürer I. ii. 27 n., Hastings, D. B. iii. p. 196 f.). Ἐξωντο τοῦ πτωτρίου καὶ τοῦ πίνακος: for other meanings cf. 4 Macc. xviii. 7,
The banquet suggested the use of a plate, but this piece of grim irony was due, it may be hoped, to the older woman (cf. Mt. xiv. 8; Justin, dial. loc.).

26. περίλυπος γενόμενος ὁ β. The sense of περίλυπος is well illustrated by the following passages where it occurs: Gen. iv. 6, 1 Esdr. viii. 71 (σύννοος καὶ π.), 72, Dan. ii. 12 (συνυγός καὶ π.), Lxx., Lc. xviii. 23. Mt. has merely λυπηθείς. Herod's grief was genuine, if shallow, it is unnecessary to suppose that he was dissembling (Jerome, "justitiam praeferebat in facie, quum laetiam haberet in mente").

Διὰ τούς ὀρκοὺς: for the pl. see 2 Macc. iv. 34, vii. 24. Thphtr., ἤδει δὲ ἐπιτρήσας...οὐ πανταχοῦ γὰρ τὸ εὐφρέκτων καλὸν. Jerome asks, "Si patris, si matris postulasset interitum, facturus fuerat an non?" Οὐκ ἠθετήσαν ἀθετήσαν αὐτήν, "would not break faith with her, set aside her claims," "disappoint her" (Field): cf. Lc. x. 16, 1 Th. iv. 8; the word is more commonly used than of things or persons, e.g. ἄθετες τὴν ἐντολὴν (Mc. vii. 9), τὴν χάριν (Gal. ii. 21), διαβήκειν (Gal. iii. 15), πιστῶ (1 Tim. v. 12), ὀρκισμὸν (1 Macc. vi. 62). For the sense 'to break faith' cf. Ps. xiv. (xxv.) 4, ὃ ὀμοίων τῷ πλησίον καὶ οὐκ ἄθετὼν

(δὲν δὲ), where the P.B. version renders "disappointeth him not."

27. ἀποστειλας...πεθανόντων] Mt. πέμψας (omitting σπ.). Σπεκούλατωρ, speculator or less accurately spiculator, in the later Heb. οὐράλαθις (J. Lightfoot and Schöttgen ad loc.), is (1) a spy or scout, (2) an officer attached to a legion for the purpose of keeping the look-out and of carrying dispatches; (3) since such military officers were frequently employed to carry out a sentence, an executioner (σπ. ὁ δήμος λέγεται στρατιώτης, Thphtr.). The word occurs in the N.T. here only, but is of fairly frequent use in pagan and Rabbinic literature, and in the Acta Martyrum; see the ref. in Wetstein ad loc. or in Schürer i. ii. 62 f. n. As illustrations of the meaning which the word bears in Mc, it may be sufficient to quote Seneca de ira i. 16, "centurio supplicio praepositus condere gladium spectatorem iubet": de benev. iii. 25, "spectatoribus occurrit...cerci dem porrexit." See the full discussion in Archbp Benson's Cyprian, p. 505 n., f. "Εστέατεν ενέγκαι. On the v. ἐνέχθησα cf. Blass, Gr., p. 230.

28. ἀπελθὼν...τῇ μητρὶ αὐτῆς] For ἀποσκεφαλίσσεω see v. 16: for πίναξ, v.
29 ἐδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ἂν καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἠλθαν καὶ ἤραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Ἡ συνάγωντα οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὡσα ἐποίησαν τῇ και ὡσα

28 ἐδωκεν 2ον ἐγκαθέων. C 33 ἐκεῖνος syr min (arm) | om αὐτὴν 2ον D 33 256 a c f i v syr arm aeth 29 αὐτὸ ἈΒΛΔΑΙΔΕΠΕΚΕΦ al | αὐτὸν 8 346 om 556 | μνημεῖῳ] pr τῷ ὙΦ min mu 30 αὐτοὶ 1ον] pr καὶ ἈΠΙΦ al min go syr hsd | εὐθ. καὶ εὐποίησαν ΚΠ* εὐποίησεν καὶ εὐδακαζεν syr min vid | om οὐσι 2ον Κ* ΑΙ λατ.(ex e) syr min

25: for κοράσιον, τ. 22. The Evangelists draw a veil over the treatment which the head received from Herodias and Salome. For the legends connected with its subsequent fate see Sozom. H. E. vii. 21, Papebroch, Acta Sanctorum. The ‘Decree of Gelasius’ mentions an anonymous writing “de inventione capitis beati Iohannis baptistae,” adding “non-nulli eas catholicorum legunt.” The Cathedral Church of Amiens claims to be in present possession of the head. In the Sarum Calendar Aug. 29 is marked Decollatio Jo. Bapt.; the Inventio capitis was sometimes identified with the Decollatio (see Bede ad loc.), but more commonly observed on Feb. 24. On the cause of John’s martyrdom Victor quaintly remarks: μοιχεία καὶ ἀρχηγία καὶ ὅρκος τοῦ βασιλείου ἀφελείᾳ τὴν κεφαλήν, καὶ παραφθέγετα γε ταύτα τοῖς εὐ φρονοῦσιν.

29. καὶ ἀκούσαντες...ἐν μνημείῳ] For other notices of the disciples of John see ii. 18, Jo. i. 35, iii. 25, iv. 1, Acts xix. 1 f. Τὸ πτῶμα (Mt. Mc.), the headless body, the corpse, cf. Mt. xxiv. 28, and Apoc. xii. 8, 9; πτ. is also used in this sense by the Ixx., see Ps. cix. (ex.) 6 (= Psalm 91). Ezech. vi 5 (ΑQΓ = τύβ). It was probably buried in one of the rock tombs round Machaerus (Mc. ἐν μνημείῳ); but it was believed to have been found at Sebastae (Samaria) in the time of Julian, when the bones were burnt and the dust was scattered by the pagan party (Thdt. H. E. ii. 3); some portion of the remains, however, were secured by Christians, and preserved as relics (H. R. xxii.). Both the Baptist and our Lord received honourable burial; contrast the fate of the two Apocalyptic witnesses (Apoc. xi. 9).

Mt. (xiv. 12, 13) adds that after the burial the disciples of John made their way to Jesus with the tidings, and that the Lord’s movements were affected by what He heard from them: see note on the next verse.

30—44. return to the sea. Feeding of the Five Thousand (Mt. xiv. 13—21; Lc. ix. 10—17; Jo. vi. 1—13).

30. καὶ συνάγονται οἱ ἀπόστολοι] The Twelve have now earned the title ἀπόστολοι which had been given to them apparently at the time of their selection (iii. 14); “apta huic loco appellatio” (Bengel). Mc. does not use it again; in the later narrative of Lc. it becomes an official name (Lc. xvii. 5, xxii. 14, xxiv. 10, Acts passim). See Hort, Ecclesia, p. 22 f. Their present mission fulfilled, they return from various parts of Galilee to headquarters, i.e. the place where the Master had probably arranged to be, and reported (Mc. ἀπίγγειλαν, Lc. διηγήσαντο) particulars (δοσα...δοσα) of their work and teaching. For the combination ποιεῖν (τε) καὶ διδάσκειν cf. Acts i. 1; Lc. omits ἐδιδακαζ' here.
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31 καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ' ἵδιαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε οὖνγε. ἤσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν εὐκαίριον. 33 καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἵδιαν. 33 καὶ εἰδαν αὐτοὺς 33

Their return seems to have synchronised with the arrival of John's disciples (Mt.), and to have helped to determine the Lord's course.

31 καὶ λέγει αὐτοῖς Δεῦτε κτλ.] 'Come apart by yourselves—away from the crowd—and rest for a while.' Two things pointed to a temporary withdrawal from public work, (1) the danger of arrest by order of Antipas, who might think it desirable to follow up his murder of John by silencing John's successor; (2) the Apostles' need of rest. Mc. recognises only the latter. On δεῦτε see i. 17, and on κατ' ἵδιαν, iv. 34. 'Ὑμεῖς αὐτοὶ, 'ye by yourselves' (cf. Jo. vi. 15); or perhaps, 'ye yourselves'—even masters must now and again halt to take breath. 'Ἀναπαύσασθε gives the idea of the momentary rest better than the present (see vv. ll.); the verb is well illustrated by Exod. xxiii. 12, Job x. 20 (lxxx.). Ὀλίγον, of time here, as of space in c. i. 19. For εἰς ἔρημον τόπον (Mt. Mc.), Lc. has εἰς πόλιν καλομένην Βηθσαϊδά, and Jo. πέραν τῆς βαλάσσης τῆς Γαλαileeας τῆς Τιβεριάδος. The ἔρημος τόπος may well have been in the neighbourhood of a town (see i. 35, 45); the conflate reading in Lc., εἰς τ. ἐπ. πόλεος καλομένην Βηθσ., is probably right as an interpretation. Jo.'s recollection that the spot lay across the Lake shews that Bethsaida, on the edge of the plain now known as el-Balilah (Schumacher, Jaulán, p. 106, Butaiha, Smith, H. G. p. 457)—"a part of the old lake basin...sown two or three times during the year...and grazed by the buffalo herds...in its north western part...covered with ruins." For ἔρημος τόπος see i. 35, 45.

33 καὶ εἰδαν...καὶ ἔρρωσαν πολλοὶ] Many witnessed the departure; the course of the boat could be seen by all, even perhaps the landing of the party on the opposite shore. The
Lord was recognised, and the report of His return spread rapidly (Mt. Δκούσαντες).

The crowd went round by land—πεζὸν as contrasted with ἐν τῷ πλοῖῳ—cf. Acts xx. 13, μεθὸς αὐτοῦ πεζεύειν, where Blass remarks, “πεζεύειν de terrestri (non necessario pedestri) itinere.” Across the Lake from Tell Hum or Khan Minyeh is scarcely more than four miles; by land the distance to the upper part of Batiah could hardly be above ten (Sunday, Fourth Gospel, p. 120), unless they went by road and crossed the Jordan by the bridge. If there was little wind, it would be easy to get to the place before a sailing boat. On the reading καὶ προῆλθον αὐτοῖς see the important discussion in WH., *Intr.*, pp. 95 f., 327; for the construction προηλθεὶν των cf. Lc. xxii. 47: Vg. praeeventur eos. Mc. alone has preserved this interesting detail.

It was not till He had landed (cf. v. 2; Dr Hort (l.c.) prefers “came out of His retirement in some sequestered nook”) that the crowd came into sight. He knew then that His effort to find a retreat had failed, yet no impatience revealed itself in His manner. On the contrary, He was touched (ἐσπλαγχνίσθη, cf. i. 41) by their earnestness of purpose, and bade them welcome (Lc. ἀποδεξάμενοι αὐτούς), as if their presence had been desired. Σπλαγχνίζομαι eti τωιa occurs also in Mt. xv. 32, Mc. viii. 2, ix. 22; other constructions are σπλ. εἴτε τωι Mt. xiv. 14, Lc. vii. 13, peri twn Mt. ix. 36. “Ετ’ αὐτοῖς = ‘towards them,’ as those to whom His compassion went forth; et’ αὐτοῖς would represent the multitude as the object on which it rested.

The ground of His compassion. The blind zeal of the common people shewed both their need of a leader and their readiness to follow one who offered them what their official teachers failed to supply. The phrase ως πρὸς την ἔχοντα σοιμίνα occurs also in another context (Mt. ix. 36). It is based on the O.T. (Num. xxvii. 17, 3 Regn. xxvii. 17, 2 Chron. xviii. 16, Judith xi. 19) where however ποιμήν Προφαίτως is uniformly rendered πρὸς τὸν ποιμήν of Lc. 13. The implied contrast between the false pastors and the True is worked out in Jo. x. 11—16; for other references to the pastoral character of our Lord cf. Mc. xiv. 24, Heb. xiii. 20, 1 Pet. ii. 25. "Hrique διδασκεῖν αὐτοῖς πολλά: Lc. εἶλαί αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,
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μὴ ἔχοντα ποιμένα· καὶ ἡρξατο διδάσκειν αὐτοὺς πολλά. 35 καὶ ἴδη ὄρας πολλῆς γενομένης προσ-35 ελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἐλεγον ὅτι "Ἐρμός ἐστιν ὁ τόπος, καὶ ἴδη ὄρα πολλὴ· 36 ἀπόλουσον 36 αὐτούς, ἱνα ἀπελθόντες εἰς τοὺς κύκλους ἄγροις καὶ κώμας ἀγοράσωσιν ἑαυτούς τί φάγωσιν. 37 ὁ δὲ 37 ἀποκριθεὶς εἶπεν αὐτοῖς ἸΩΣ ἑαυτοῦ ὑμεῖς φαγεῖτε.

34 om πολλα γεραίν 35 γενομένης ΑΒΛΓΔΠΣΦ αλ min f. g K f. KB lb mir. v. K. g. 36 ἀπόλουσον αὐτοὺς] For ἀπόλουον ὑπὲρ ὑμῶν ὑμεῖς οὐκ ὑμεῖς ναί ὑμεῖς φαγεῖτε ἐξ ἀποκριθεῖς εἰς τοὺς αὐτούς τί φάγωσιν. For ἀπόλουον ναί ὑμεῖς φαγεῖτε ἐξ ἀποκριθεῖς εἰς τοὺς αὐτούς τί φάγωσιν. 37 ἀποκριθεὶς εἶπεν αὐτοῖς ἸΩΣ ἑαυτοῦ ὑμεῖς φαγεῖτε.
A comparison shows that the words ἀπελθόντες ἀγοράσωμεν κτλ. belong in part to Philip, and πέντε καὶ δύο ἱδεῖας to Andrew. On the whole "the superiority in distinctness and precision is all on the side of St John" (Sanday, loc. p. 121; cf. Lightfoot, Bibl. Essays, p. 182). For an attempt to bring the two accounts into precise agreement see Aug. de cons. ev. ii. 96. With his conclusion we may heartily concur: "ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparat salubriter nos doceri nihil quaerendum in verbis nisi loquentium voluntatem."

ἀπελθόντες ἀγοράσωμεν κτλ.] A confusion, as appears from Jo. vi. 5—7, of the Lord's question πῶς ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; and Philip's answer διακοσίων δηναρίων ἄρτοι κτλ. Ιησοῦς διακοσίων, at the cost of 200 denarii, the gen. of price, WM., p. 258. On the denarius see Madden's Jewish Coinage, p. 245 ff., Hastings, D. B. iii. p. 427 f.; the mean value at this time is stated to have been 9½d. It was the labourer's daily wage (Mt. xx. 2 ff.): two denarii were sufficient to pay the expenses of a πανδοχείον for at least a day or two (Lc. x. 35); the costly oil of spikenard poured on the Lord by Mary of Bethany was worth three hundred or more (Mc. xiv. 5; note); five hundred was a typically large debt (Lc. vii. 41). Two hundred of these silver pieces may well have been more than the Twelve had in their γλωσσο-κομούν (Jo. xii. 6). Yet even this outlay would have been inadequate: Jo. αὐξ ἄρκουσιν αὐτοῖς ἵνα ἐκατοστὸς ἑβαρξ ναβής. Δωρόμενος is possibly an aor. conj., cf. WSchm., pp. 107, 120. WH. prefer δωσόμενος, on which see Blass, Gr., p. 212.

38. πόσους ἔχετε ἄρτους;] This question interprets the previous one. They were not called to imagine impracticable schemes of charitable action, but to give what they had (cf. 2 Cor. viii. 12). Bede: "non nova creat cibaria, sed acceptis eis quae habuerant discipuli."

γνώτες λέγουσιν] The discovery was made (Jo.) by Andrew, and the supply belonged, it appears, not to the Twelve, but to a lad in the crowd (ἐστιν παιδάριον ὧδε ὦς ἕξει...). Jo. alone (Orig. in Mt. xi. 2) mentions that the cakes were made of barley-flour (ἄρτοι κρήνου), i.e. of the coarsest and cheapest kind, the food of the working man: cf. Jud. v. 8 (A), vii. 13, 4 Regn. iv. 42: for the relative cost of wheat and barley see 4 Regn. vii. 18 and Apost. vi. 6 (χοινίκα σίτου δηναρίων καὶ τρεῖς χόνικαι κρήνων δηναρίων). For ἰχθύς, Jo. has ῥάφαρα (cf. Num. xi. 22, καὶ τὸ ὄνομα τῆς βαλανείας). The fish—two to five loaves—were a mere relish, and probably pickled or cooked: for the use of cooked fish with bread see Jo. xxi. 9, 13. Taricheae at the S.W. corner of the Lake derived its name from the curing of fish. Some of the older commentators find mysteries in the numbers: e.g. Tisch. πέντε ἄρτοι οἱ Μώσαικοι λόγοι, ἰχθύες
VI. 40] THE GOSPEL ACCORDING TO ST. MARK.

39 καὶ ἐπέταξεν αὐτοῖς ἀνακλίθηναι πάντας συμπόσια 39 συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40 καὶ ἀνέπεσαν 40 πρασιαὶ πρασιαὶ κατὰ ἐκατὸν καὶ κατὰ πεντήκοντα.

39 ἀνακλίθηναι ΝΒ*ΓΦ α 13 28 64 604 1071 2ἡ αἰ[nonn Or] ἀνακλίνεν AB* DLNTΠΙΣ αἰ minι Or | συμπ. συμπ.| κατὰ τὴν συντονίαν D om a συντονίαν | επὶ| ev Β* 40 om πρασιαὶ 2ο ΝΛΔ minιαυι | κατὰ bis ΝΒΔ 2ἡ me] ανα bis ΑΛΝΤΠΙΣΦ αἰ minιernomm (om ανα 2ἡ 33 αἰαυι Or)

dε δῦο, οἱ τῶν ἠλιῶν λόγοι, ὁ Ἀπόστολος καὶ τὸ Ἐυαγγέλιον. Similarly Aug. in Jo. tract. xxiv.

39. ἐπέταξεν αὐτοῖς ἀνακλίθηναι] The command was given through the Twelve (Lc. κατακλίνατε αὐτοῖς, Jo. παύσατε τοὺς ἀνθρώπους ἀναπεσεῖς). For ἀνακλίνεναι and ἀναπέπευσεν used of taking up places on a couch before a meal see Mt. viii. 11, Lc. xiii. 29; Lc. xi. 37, Jo. xiii. 12. Order was secured by breaking up the crowd into companies (συμπόσια, Mc., κλωσία, Lc.). In the lxx. συμπόσιον ὁίνου = κηρύχος ἤλιος (Esther, Sirach), but συμπόσιον occurs without ὁίνου in the first three books of Maccabees, and apparently in the wider sense. The form preferred by Π (συμπόσια) is also to be found in Sirach and 3 Macc.; Lc.'s more precise term occurs in 3 Macc. vi. 31. The construction συμπόσια συμπόσια = ἀνα or κατὰ συμπόσια is Hebraistic: cf. Exod. viii. 14 (10), συνήγαγον αὐτοῖς διαμνίας διημνίας (ἐνυποτήριον), and πρασιαὶ πρασιαὶ in the next verse: see also Mc. vi. 7 (WM., pp. 312, 581, Blass, Gr. p. 145). On the construction ἀνακλ. πάντας συμπόσια see WM., pp. 282, 663 ff.

ἐπὶ τῷ χλωρῷ χόρτῳ] See note on τ. 32. The place supplied in the early spring a natural carpet on which thousands could recline in comfort; cf. Jo. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Χλωρὸς χόρτος, ἱενύν πρύδις, is ‘green food,’ i.e. growing grass or crops, as contrasted with dry fodder: cf. Gen. i. 30, Isa. xv. 6, xxxvii. 27, Apoc. viii. 7. The epithet is not otiose or merely picturesque; it indi- cates the season of the year, and thus, so far as it goes, supports the existing text of Jo. vi. 4 (cf. WH., Notes, p. 77 ff.).

40. ἀνέπεσαν πρασιαὶ πρασιαὶ] The act implies trust on the part of the crowd (Bengel: ‘fides populi’). The συμπόσια took the form of rectangular garden beds. Πρασιαὶ occurs in Homer, Od. viii. 127, where the Sch. interprets αἰ τῶν φυτειῶν τετράγωνοι σχέδες, and reappears in Theophrastus and in the lxx. (Sir. xxiv. 31 μεθύνω μον τὴν πρασιαί): cf. Euth.: πρασιαὶ αἱ τετραγωνωειδεῖς [συραγωγαί:] τοιαύτα γὰρ αἱ τῶν κηπῶν πρασιαί. Mc. probably uses the word to convey the notion of regularity of form, not of variety of colouring (Farrar, Life, i. p. 402); the πρασιαί, unless otherwise defined (πρ. ἄνθων) is the bed of garden herbs (λαχανία, Hesych.), as its probable etymology shows. See the somewhat similar comparison, quoted from the Talmud by J. Lightfoot ad loc., of Jewish scholars to the rows of vines in a vineyard, planted γῆρου γῆρου:

κατὰ ἐκατὸν καὶ κατὰ πεντήκοντα] The groups consisted roughly of fifty, in other cases of a hundred each; cf. Lc. ὤσι ἀνα πεντήκοντα. Mt. omits all these details—the greenness of the grass, the orderly distribution of the crowd, the size of the groups; nor do they find a place in the recollections of St John, though he remembers the number of the party as a whole (ἀνεπεσον...ἀσ πεντακοσιχλιοι). The purpose of the arrangement was probably to prevent a dangerous scramble for the food, or at any rate, confusion and
41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἱερὰς, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἔδιδον τοῖς μαθηταῖς ἵνα παρατίθωσιν. 42 ἀυτοῖς, καὶ τοὺς δύο ἱερὰς ἐμέρισεν πᾶσιν. 42 καὶ 43 ἐφαγοῦν πάντες καὶ ἐχορτάσθησαν. 43 καὶ ἤραν

disorder (cf. 1 Cor. xiv. 33, 40), and to secure an easy and rapid distribution: twelve men could serve fifty to one hundred companies in a comparatively short time. Incidentally the division into companies made the counting of the multitude a simple matter, and accounts for the same number being given by the four evangelists.

41. καὶ λαβὼν τοὺς πέντε ἄρτους κτλ.] The cakes and fish were brought to Him (Mt. xiv. 18), probably in a κόφινος (cf. v. 43), and the Lord took the basket, or one of the cakes, into His hands. The action marked Him as the Master and Host; cf. xiv. 22, Lc. xxiv. 30, Acts xxvii. 35. "Ἀναβλέψας εἰς τὸν οὐρανὸν (Mc. Mt. Lc.)" the attitude of prayer (vii. 34, Jo. xi. 41; for the O.T. see Job xxii. 26, and cf. 1 K. viii. 22, Ps. xxvii. 2, Lxxiii. 4, cxxxiv. 2), specially characteristic of Him Who knew no sin (contrast Lc. xviii. 13). The ancient Liturgies have transferred this feature to the institution of the Eucharist (Brightman, Liturgies, pp. 20, 51, 133, &c.; cf. the words of the Roman canon, "éle-vátais œculis ad té," &c.). Εὐλόγησεν (Mt. Mc. Lc.) = εὐχαριστήσας (Jo.); a similar variation occurs in the account of the first Eucharist, where εὐχαριστεῖν is used of the blessing of the Bread by Lc., Paul (1 Cor. xi.), and of the blessing of the Cup by Mt., Mc., Lc.; the two verbs are practically synonymous, the blessing being in fact in the form of a thanksgiving (cf. 1 Tim. iv. 3, 4;); the Cup, in reference to which the three Synoptists use εὐχαριστεῖν, is called by St Paul τὸ ποτήριον τῆς εὐλογίας ὧν εὐλογούμεν. The recognised form of blessing was (Edersheim, i. p. 684): "Blessed art Thou, O Lord our God, King of the world, Who bringest forth bread from the earth." Κατέκλασεν: so Lc.; Mt. κλάσας. The simple verb is used in all our accounts of the Eucharistic fraction (cf. ἐκλάσῃς τοῦ ἄρτου, Acts ii. 42); perhaps the compound points here to the breaking of each cake into several pieces (cf. κατακόπτω, v. 5). The distribution was entrusted to the Twelve: ἔδιδον (Mc. Lc.) may imply that they came to Him at intervals to be replenished, but is perhaps more naturally understood of the repeated action involved in the gift to each of them severally (cf. Jo. διδακέων). The fish was no doubt distributed in the same way, though Mc. for the sake of brevity writes ἐμέρισεν πᾶσιν: cf. Jo. ὁμοίως καὶ ἐκ τῶν ὕφαριων. ἵνα παρατίθωσιν = Lc. paraθίνειαν: for this sense of the verb cf. Lc. x. 8 εσθίετε τα παραστειμένα ὑμῖν. Cf. Origen in Jo. t. xiii. 34, λαμβάνει δὲ τὰ βραδύτατα τοῦ ἱεροῦ αὐτοῦ, ὑστεροφόρων τῶν μαθητῶν τῆς θείας ἀλλὰ καὶ τῶν ἱεροῦ μαθητῶν ἐπὶ τῶν ἱεροῦ ἐκρατεῖ ἀπ' αὐτοῦ τῷ ἱεροῦ.
45 Kai eivth ἡνάγκασεν τοὺς μαθητὰς αὐτοῦ ἕμ- 45

43 κλάσματα BLΔ] κλάσματος Ν 13 69 124 209 346 στὸ περισσεύον τῶν κλάσματος 604 | κοφίνων πληρώματα ΝΒ Ρ 1 13 69 124 209 346] κοφίνων πληρώματα ΛΔ κοφίνων πληρεις ΔΙΤΙΣΦ ρελ min-

44 om τοὺς ἄρτους ΝΒ 1 28 604 2νε vg (叙τειν) arm | πεντακισχιλιοί] πρ ὁς (vel ὁς vel ὁς ἐπερ) Ν (ὁς) 2νε (ὁς ἐπερ) αἰνον arm 45 εἰδεν] ἕξεγερθεσιν ἐναβα ζηq

ὸσον ἡθελον. 'Ἐσπορ. is common to the Synoptists; Ἰο. uses ἐνεπλήσθησαν. For the former word cf. Lightfoot on Phil. iv. 12, Kennedy, Sources, p. 82; it is fairly distributed in the N.T. (Mt. 6. Mc. 4. Ἰο. 1. Καθ. 1. Παύλ. 1. Ἀποκ., but in the lxx. limited to Pss. 9. Ἰο. 1. Jer. 1. Lam. (= ὕπνος) Ὁβ. 1.

43 ἦραν κλάσματα] Mt. τὸ περισσεύον τῶν κλ., Ἰο. τὸ περισσεύον αὐτοῦ (sc. τὸ ὦλῳ) κλ. So the Master directed: Ἰο. σὺναγάγετε τὰ περισσεύοντα κλάσματα ἵνα μὴ τί ἀπόλητα. For κλάσμα (ἄρτου) cf. Ἰο. xix. 5 (Α. = ψωμίδις ἄρτου B), Ἑζεκ. xiii. 19. Δώδεκα κοφίνων πληρώματα, in apposition to κλ., 'wherewith were filled twelve hampers': cf. Mt. Ἰο. κοφίνων πληρεις, Ἰο. ἐγέμισαν δ. κοφίνων κλάσματων. Ἔρε. uses πλ. κοφ. again in viii. 20; for a discussion of πληρωμα see note on ii. 21. Κόφινως is common to the four accounts. The word is used by Ἄρ. in Gen. xI. 16 for a bread-basket (ἵν), and by the lxx. in Ἰο. vi. 19 (Β. ὁ κανών Α.) for the basket (also ἰδω) in which Gideon places cooked meat; in Ps. lxx. (lxxi.) 6 it is the pot-shaped basket (ἵν) in which the Israelites during the Egyptian oppression carried his clay or bricks. A "stout wicker basket," appears to be intended, "as distinguished from the soft flexible 'frails'" (Westcott, on St John). The κόφινως is contrasted in the Gospels with the σφυρίς (viii. 19, 20), for which see note on viii. 8. In Rome it was the characteristic appendage of the poorer class of Jews (Juv. iii. 14, vi. 542, "quorum cophinus faenunque supellex"); see J. B. B. Mayor's note). The twelve κοφίνων were possibly those in which the Apostles had carried what they needed for their recent circuit of Galilee; cf. Ἐυθ., δώδεκα κόφινων...ίνα καὶ οἱ δώδεκα ἀπόστολοι διαβαστάσωσίν τους κοφίνων. With the excess of the miraculous supply above the requirements of the people comp. Ἀργ. iv. 44, ἐφαγον καὶ κατελπον κατὰ τὸ ῥῆμα Κυρίου.

44 ἦραν...πεντακισχιλίοις ἄνδρες] The number was doubtless roughly calculated by counting the συμπόσια (note on v. 39); cf. Mt. Ἰο. ὅς εἰς, Ἰο. ὅς εἰς, Ἰο. ὅς εἰς. The men perhaps alone composed the groups, but the women and children were not neglected (Μt.).

On the miracle as a whole Victor well remarks: δαμασίων μὲν οὖν τὸ πραγμα...δαμασίων δὲ οὖν ἐλαττὸν τὸ μὴ ἀπὶ τῆς ἐξουσίας χρήσαται πρὸς τὴν τῶν τροφῶν εὐπορίαν.

45—52. WALKING ON THE SEA (Mt. xiv. 22—33, Ἰο. vi. 16—21).

45. εὕθεν ἡνάγκασεν...εἰς τὸ πέραν] For once the Lord put a severe strain upon the loyalty of the Twelve. His command was in direct conflict with all that seemed to be reasonable and right. He had led them to the place that very day, and now required them at once to leave it. On other occasions He led the way (see x. 32,
βῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς 46 Βηθσαιάν, ἐως αὐτὸς ἀπολύει τὸν ὀχλον. 46 καὶ

46 om εἰς τὸ πέραν Ἰ 118 209 syr* | πρὸς] εἰς Ἰ 28 209 2* Or a biq in contra a | Βηθσαιάν KBLIP al min* euffq vg arm | Βηθσαιάν Δ (Bp.*) Σ min* | ἀπολύει KBL I] ἀπολυσει Ε*ΚΓ 28 69 604 min* ἀπολύση AE*FGHMNSUVIΣΦ min* | τοὺς οχλοὺς 1071

xiv. 28, Jo. x. 4); now He would only undertake to follow them. The Synoptists throw no light on the situation, but it is explained by St John (vi. 14, 15). The enthusiasm of the multitude was not limited to a recognition of the Lord's prophetic office: they were on the point of seizing His person and proclaiming Him King. "No malice on the part of the Scribes could have been so fatal...as their giving of a political turn to the movement...He hurried the disciples on board that they might not catch the contagion of the idea." (Latham, Pastor p., p. 307). Origen in Jo. t. xxviii. 23: μὴ παρέξων μηδὲ τοῦτοι ἀφορμήν, φιλούσιν αὐτόν καὶ βαυληθέαιν ἵνα μετὰ τῶν θελόντων ποιήσαι αὐτὸν βασίλεια. πρὸς Βηθσαιάν] Mt. stops short at πέραν; Jo. says, ἥρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. Both Mc. and Mt. represent the Twelve as landing eventually εἰς Γεννησαρήτ (vi. 53, Mt. xiv. 34). The direction of the boat was therefore ultimately westwards, and this fact has led to a conjecture that there was a Western Bethsaida (Reland, Stanley, Tristram), which has been identified with 'Ain et-Tabigha (Tristram, Bible Places, p. 315); in support of this theory it has been urged that Jo. (xii. 21) mentions a Βηθ. τῆς Γαλιείας (see, however, Merrill, Galilee, p. 27). But there is no direct evidence for the existence of two Bethsaiadas on the Lake, and the Bethsaiada of which Josephus speaks (ant. xviii. 2. 1, B. J. ii. 9. 1, iii. 10. 7) was in Philip's tetrarchy and therefore on the East bank of the Jordan. Unless Lc. has misunder-

stood his source, the starting-point of the boat was near this town (Lc. ix. 10, see note on v. 32), and the Lord directed the Twelve to cross to the town in the first instance (Bengel: "terminus navigationis non to- tius sed ex parte"). In this case τὸ πέραν is here not the Western shore, but the opposite side of the little bay which lay between the sloping ground where the miracle was wrought and Philip's new city—an alternative which presented itself to Bede (ad l.). Τὸ πέραν is interpreted by πρὸς Βηθ-

σαιάν. Why they did not reach Bethsaida, but landed on the Western shore, appears as we proceed. On the form Βηθσαιάν see WI., Notes, p. 160, WSchm., pp. 62 f., 91; and for the question of locality, the articles in Hastings, D.B., and Encycl. Bibl.

ἐως αὐτὸς ἀπολύει τὸν ὀχλον] 'While He for His part dismisses the multitude.' Mt. ἐως εὗ ἀπολύσῃ: see Burton, § 321 ff., esp. §§ 326, 330; Blass, Gr. p. 219. The shortness of the interval suggested agrees with the view that the original destination of the boat was Bethsaida Julias.
THE GOSPEL ACCORDING TO ST MARK.

46 αὐτοὶ ἀπῆλθεν εἰς τὸ ὅρος προσευχασθαί. 47 καὶ ὁ ἱερέας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θάλασσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 καὶ ἤδων αὐτοὺς βασανίζομένους ἐν τῷ έλαυνειν, ἦν γὰρ ὁ ἀνέμος ἐναντίος αὐτῶν, περὶ τετάρτην φυλακὴν.

the people, which was the next step and an important one. On the whole the Vg. is probably right in referring both ἀπόλλυε and ἀποταξάμενος to the crowd (dum dimittet populum... cum dimitisset eos), though it misses the significant change of verb. Προσευχασθαί, inf. of aim or object; cf. Blass, Gr. p. 223.

ἀπῆλθεν εἰς τὸ ὅρος] When all were gone He returned to the higher ground (cf. Jo. vi. 3, 15), partly to escape the crowd (ἀνεχώρησεν, Jo.), but chiefly to pray (οῖα ἀνθρώπων, Victor; χρύσιον γὰρ ταῖς προσευχαῖς καὶ τὸ ὅρος καὶ ἡ νύξ καὶ ἡ μόνωσις, Euth.); cf. i. 35. Another crisis had come; the way to further usefulness in Galilee seemed to be blocked, partly by the attitude of Antipas, partly by the unreasoning enthusiasm of the people; He needed counsel and strength for the immediate future.

47—48. ὁ ἱερέας γενομένης κτλ.] More than an hour must have passed since the conversation before the miracle (see note on v. 35), and the sun had now probably set: cf. Jo. vi. 17, σκοτιά ἦδε γεγονεί. Meanwhile a stiff breeze had sprung up, and it was against the rowers (Με. Mt.), blowing probably from the N. or N.W. and raising so much sea (Jo.) as to distress them (βασανίζομένους) as well as to alter their course. The Paschal moon gave light enough to reveal the boat struggling with the waves (βασανίζομένους Mt.), and well out to sea (Με. ἐν μέσῳ τῆς θάλασσης, Mt. στάδιοι πολλοὺς ἀπὸ τῆς γῆς: for the reading of D in Mc. (ἡ πάλα) see WH., Notes, p. 25). The Lord, who was now alone on the land, realised their position and, breaking off His vigil, went down to the sea and took the direction of the boat.

For ὁ ἱερέας = the early hours of the night see Judith xiii. 1, Mc. xiv. 17, Jo. xx. 19. Βασανίζω has already occurred in v. 7 (q.v.); the different applications of the word in this context by Mt. and Mc. are instructive as shewing the degree of latitude which the Synoptists allowed themselves in dealing with the common tradition, even when they retained its actual terms. For a metaphorical use of the verb cf. Sir. iv. 17, 2 Pet. ii. 8. On ἱερέας ἐν τῷ ἑλ. see Blass, Gr. p. 237. Ἀνέμος ἐναντίος, cf. Acts xxvii. 4.

48. περὶ τετάρτην φυλακὴν κτλ.] The Lord reached the boat about 3 a.m. (cf. WM., p. 506); Mt., more precisely, τετάρτην φυλακὴν. Cf. Macar. Magn. iii. 6. τετάρτη τῆς νυκτὸς φυλακὴ ἐστιν ἡ δεκάτη τῆς νυκτὸς άρα, μεθ’ ἦν ὑπολείπονται τρεῖς ύποτεραιά ώραι. Mc. and Mt. count four watches in the night after the Roman system; see Mc. xiii. 35, and cf. Acts xii. 4 (Blass). Lc. on the other hand (xii. 38) seems to follow the Jewish division into three. Φυλακὴ occurs in this sense in the LXX. (Jud. vii. 19, Λ. xi. 11, Ps. lxxxix. (xe.) 4, cxxix. (cxxx.) 6, cf.
Thren. ii. 19). "Erχεται προς αυτους. Jo. says that when they caught sight of the Lord they had rowed as σταδίους εύκολο πεντε ἢ τρικόντα. Since the lake was forty stades broad (Joseph. B. J. iii. 10. 7), this agrees fairly well with Mc's ἐν μέσῳ τῆς βαλάσσης, if we allow for the tortuous course of the boat, her general direction (N.E. to S.W. by W.), and the interval between the Lord's departure from the hill and arrival at the spot where they saw Him. Περιπατῶν ἐπὶ τῆς βαλάσσης, Mc. and Jo.; Mt. π. ἐπὶ τῷ βάλασσαν. The gen. points to the apparent solidity of the water under His feet (cf. ἐπὶ τῆς γῆς, v. 47), the acc. to His progress implied in περιπατῶν; in v. 26 where the order is different Mt. also prefers the gen. The reader is left to complete the picture; the Lord must be imagined as walking on a seething sea, not upon a smooth surface (Jo. ἡ βάλασσα ...διεγέρσετο: cf. Victor, τῶν ἄνεμων ἐναντία πνεύμων καὶ τῶν κυμάτων κατὰ τοῦ ἄνεμου ἑγερομένων, ἤμεν ἐπὶ τῶν ὕδατων βαδίζων); now on the crest of a wave, now hidden out of sight. It was the darkest hour of the night, and the moon had probably set; only the outline of a human form could be seen appearing from time to time, and approaching the boat. The conception is found in Hebrew poetry, but only in connexion with Divine prerogatives, e.g. Job xcviii. 16, ἰδοὺς δὲ ἐπὶ πτηγὺν βαλάσσης ἐν δὲ ἰχνειῶν ἀβύσσου περιπατήσας; in Sir. xxiv. 5 Wisdom says ἐν βάθει ἀβύσσων περιπατήσας. For a mystical application see Aug. in Jo. tract. xxv.: "venit...calcans fluctus, omnes tumores mundi sub pedibus habens...quid ergo timetis, Christiani? Christus loquitur Ego sum, nolite timere." Cf. serm. 75.

49. ἤθελεν παρελθεῖν αὐτοῖς] Vg. volebat praeterire eos; the imperfect is conative (Burton, p. 12); for the acc. cf. Lc. xi. 42, xv. 29, Acts xvi. 8. With the feigned purpose comp. Lc. xxiv. 28, and see Mc. v. 36, vii. 27. The purpose in each case was to try, and by trial to strengthen faith (cf. Jo. vi. 6).

49. ἦδοξαν ὅτι φάντασμα ἐστιν] Wycliffe, "thei gessiden that it were a fantum"; Tindale, "they supposed it had been a sprete." Cf. Lc. xxiv. 37, ἐδοξοῦν πνεῦμα θεωρεῖν. Δοκεῖν in this sense is followed almost indifferently by ὅτι or by acc. and inf.; for ὅτι see Mt. vii. 7, xxvi. 53, Lc. xii. 51, xix. 11, Jo. v. 45, &c. Φάντασμα, an apparition: here only and in Mt.; cf. Job xx. 8 (A) ὅπερ φάντασμα νυκτερινῶν. Φ. ἐστιν: the present represents the thought as it took shape on their tongues: 'it is a phantom' (cf. Mt.). For earlier evidence of a popular belief in apparitions among the Hebrew people see Job iv. 15 ff., xx. 8, and esp. Sap. xvii. 4, 15. Ἀνέκραξαν: the appearance drew forth a shriek of terror: cf. i. 23.

50. πάντες γὰρ αὐτῶν εἶδον] It was not the fancy of an individual; all
VI. 52] THE GOSPEL ACCORDING TO ST. MARK. 139

met' autōn, kai légei autōs θαρσείτε, εγώ εἰμι, μη φοβεῖσθε. 51 kai anéβη πρὸς αὐτούς εἰς τὸ πλοῖον, 51 kai ekōpasev o ἀνέμος. kai λιαν ἐν ἑαυτοῖς ἐξισταντο, 52 ou γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλ ἦν 52 ἑαυτῶν ἡ καρδία πεπωρωμένη.

51 λιαν] om D 28 29 b syrmin arm + ἐκ περισσοῦ (vel ἐκπερισσοῦ vel περισσοῦ) ADNXΠΙΣΦ al minpl syrhcl arm (om NBLΔ syrtshcl aeth) | εἰσισταντο] εἰσπλησσαντο t 118 209 + καὶ εὐθανατον ADNXΠΙΣΦ al minpl a b f q syrtshcl arm aeth (om NBLΔ i 28 118 209 εἰ vg syrmin me) 52 τοῖς ἄρτοις] τοῖς αὐτοῖς Δ | αλλ ἦν NBLΜΠΩΔ 33 al[pauo syrshcl(me) me] ψι γαρ ADM*ΝΒΧΠΙΣΦ minpl latptplvς syrhcl(text) arm aeth

the Twelve saw the Form on the water, as all the Eleven afterwards saw the Risen Christ. The fear was momentary: it was relieved at once by the well-known voice; cf. the similar circumstances in Lc. xxiv. 37 ff., Apost. i. 17 ff. For λαλεῖν μετὰ τῶν cf. Jo. iv. 27, ix. 37, xiv. 30: the phrase is probably preferred here to the more usual λ. τινι or πρὸς τινα, as implying familiar intercourse. Metά implies "mutual action" (W.M., p. 471), and with λαλεῖν, the exchange of conversation.

θαρσείτε, εγώ εἰμι] For this use of the imper. of θαρσείν (so always in the Gospels and Acts, ἀπερίειν in Eph.; Wh., Notes, p. 149) cf. x. 49, Mt. ix. 2, 22, Jo. xvi. 33, Acts xxiii. 11. 'Εγώ εἰμι—'It is I,' cf. Lc. xxiv. 39, εγώ εἰμι αὐτός, and the use of 'Ν, ἸΧΞ, ἐγώ, in the O.T. (BDB., p. 59). In the Fourth Gospel the phrase sometimes (viii. 24, 28, 58, xiii. 19) rises to the level of its use in Deut. xxxii. 39, Isa. lxxii. 10; see Westcott on Jo. viii. 24. Μη φοβεῖσθε: see Burton, § 165. Augustine points the moral of this little episode: "quomodo eos volebat praeterire quos paventes ita confirmat, nisi quia illa voluntas praeterundae ad eliciendum illum clamorem valebat cui subveniri oportebat?"

51. ἀνέβη πρὸς αὐτούς εἰς τὸ πλοῖον] Cf. Jo. vi. 21, ἢ δὲλον ὦν λαέζειν αὐτῶν εἰς τὸ πλοῖον (Westcott). 'Anéβη, in-

stead of the usual ἐνεβῆ, perhaps to depict the climb from the hollow of the wave over the side of the boat. Mt. ἀναβάτων αὐτῶν, i.e. the Lord and Simon Peter. The latter had gone down (καταβάς) into the water and attempted to walk on it to the Lord: Mt. (xiv. 28—31) alone relates the incident. Upon the return of Peter to the boat accompanied by the Lord the wind at once fell: cf. iv. 39 (where see note on κοπάειν).

ἐν ἑαυτοῖς εἰσισταντο] The astonishment did not express itself in words; for ἐν αὐτοῖς see ii. 8, v. 30. Mt., however, represents them as falling at His feet with the exclamation ἀληθῶς θεού vίος ἐλ. If this confession is in its right place, it anticipates St Peter's (Mt. xvi. 16, Mc. viii. 29). The excitement of the moment may have given voice to a growing impression which had not yet reached the maturity of a definite judgment. Victor points out that on the previous occasion when a storm was stillled they had been content to exclaim Τίς ἀπα οὕτως ἐστών; (iv. 41).

52. οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις] Vg. non enim intelleixerant de pani- bus. Their amazement would have been less had they realised the wonder of the preceding miracle; "de- buerant a pane ad mare concludere" (Bengel). Somehow the miracles connected with the multiplication of food failed to impress the Twelve (cf. viii.
53 Kai διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ.

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53 διαπεράσαντες] ekeidev D 45 a boffiq | επὶ τὴν γῆν ἦλθον εἰς Γενν. NBLA 28 33 sq.) ἡθ. επὶ τὴν γῆν Γ. ADNTPG al minp latt eurv ἡθ. εἰς τὴν γῆν Γενν. Χφ min prod arm pubb om τὴν γῆν me arm Dodd om Γενν. i | Γεννησαρέτ (Γεννησ.). FHN 69 alhona ff q vgo(s) NAB 2 LMTAΣΦ 33 al a) Γεννησαρέθ B*(N)XII al minp f q vg me Γεννησαρ D bo (ff) syrV minp ph pr eis 604

17 ff.; perhaps their administration of the food diverted their thoughts from the work wrought by the Lord. 'Επὶ 'in the matter of;' 'in reference to,' WM., p. 489, Blass, Gr. p. 137; συνένασι επὶ (but with gen. or acc.) occurs in Dan. xi. 37 (Th.); cf. s. eis, Ps. xxvii. (xxviii.) 5; εὐ, 2 Esdr. xviii. (Neh. viii.) 12.

ἄλλα ἣν αὐτῶν ἡ καρδία πεπορωμενή] Vg. erat enim (see vv. ii.) cor ilorum obcaecatum; Wycliffe, "her herte was blyndid." For παρούσατι see note on iii. 5. The καρδία (ii. 6) includes the intelligence considered in its relation to the moral and spiritual life of men; cf. 2 Cor. iii. 14, ἐπωρώθη τὰ νοηματα αὐτῶν: Rom. i. 21, ἐκκοιτόσι η ἀσύνετοι αὐτῶν καρδία. Both σύνεσις and φρονήσις (for the distinction of these synonyms see Lightfoot on Col. i. 9) depend for their right exercise upon moral conditions.

53—56. Ministry in the Plain of Gennesaret (Mt. xiv. 34—36).

53. διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον] Jo. remembers another incident of this voyage which appears to be miraculous. When Jesus and Peter entered the boat and the wind ceased, they found themselves at once close to shore, εἰδοὺς εἰς πλοίου ἐπὶ τῆς γῆς εἰς ἦν ὑπηγον; see Westcott's note; Eth. explains: πληγοιν τῆς γῆς γενομένου τοῦ πλοίου. The phrase used by Mt., Mc. (diapt. ἢλθον) merely sets forth the welcome ending of a laborious and hazardous crossing. Cf. Ps. evi. (evil.) 24 ff. 'Επὶ τὴν γῆν: cf. Acts xxvii. 44.

eis Γεννησαρέτ] In the end they landed neither at Bethsaida (v. 45) nor at Capernaum (Jo. vi. 17), but a few miles to the south of the latter town, on the edge of the plain from which the lake took its usual name (Le. v. 1, τὴν λίμνην Γεννησαρέτ, 1 Macc. xi. 67, τὸ ὅφορ τοῦ Γεννησάρ, Joseph. ant. xviii. 2. 1, λίμνη Γεννησαρίτις). On the form Γεννησάρ which occurs in D (Mt. Mc.), in many ms. of the Old Latin and Vg., and in the Syriac versions, see Chase, Syro-Latin Text of the Gospels, p. 105. Gennesaret is usually identified with the present el-Ghuweir, a semi-elliptical plain on the West shore betweenʿAin-et-Tin and Mejdel, three miles long and rather more than one mile in breadth. Josephus, who is enthusiastic in praise of the fertility of this district, writes (B. J. iii. 10, 8) παρατείνει δὲ τὴν Γεννησάρ ὁμόφυλοι χώρα θαυμαστὴ φύσιν τε καὶ κάλλιος...μήκος δέ τοῦ χώριον παρατείνει κατὰ τὸν αἰγαλόν τῆς ὁμοφύλου λίμνης ἐπὶ πτήσεως γραμμῆς καὶ ἐφόρει εἰκόσι. For the descriptions of recent travellers see Stanley, S. and P., pp. 374, 382; Wilson, Recovery, p. 338; Tristram, B. P., p. 313; G. A. Smith, H. G., p. 443 n.; Merrill, Galilee, p. 32 f. The place has lost the glories which Josephus praises; towns and villages, cultivated lands and vineyards are gone. But the visitor still finds much to admire—the pearly whiteness of the shell-strewn beach, the thickets of oleander blossoming along the watercourses, the profusion of wild flowers, the fine cliffs which guard the two extremities of the plain, and then recede to join the Galilee hills. In extent el-Ghuweir corresponds very nearly to the Batihah which the Lord had just left; but
while the scene of the miracle was little more than a waste of pasture dotted with an occasional village or homestead, the plain to which He had now come was densely populated. The retirement and rest He had sought were at an end, as soon as He was seen on the beach of Genesaret.

"προσωριμαθησαν" Vg. adlocutio- 
runt; they brought the boat to her moorings, casting anchor, or lashing her to a post on the shore. The word is ἀπ. λεγ. in Biblical Greek, but both act. and mid. are classical, and there are examples of the 1st aor. pass. in a middle sense in late writers, e.g. Aelian and Dio Cassius.

54. εὐθὺς ἐπιγηνότες αὐτῶν It must have been early and hardly daylight (comp. vi. 48 with Jo. vi. 21); yet, as on the previous day when He left the neighbourhood of Capernaum (σ. 33), there were people about who recognised Him and spread the news. For ἐπιγηνόσκειν in the sense of personal recognition cf. Mt. xvii. 12, Lc. xxiv. 16, 31, Acts iv. 13.

55. περιέδραμον ὅλην τὴν χώραν] Mt. τὴν περίχωρον: the news was hastily carried round to all parts of the plain. Περιτρέχειν is ἀπ. λεγ. in the N. T.; but occurs in the LXX. (Amos viii. 12, Jer. v. 1, יָפִּינוּ). Here it vividly depicts the circulation of the tidings throughout the Ghuweir. As the result, there came from every quarter streams of people bringing their sick for healing. For περιφέρειν see 2 Cor. iv. 10. With περιέδραμον...ὑπεράντο περιφέρειν comp. Mt.'s tamer ἀπέστειλαν...προσῆγεν...κατ' ἑαυτόν. The sick were carried on their pallets (ἐπὶ τοῖς κραβάτοις: Me. only, see note on ii. 4); the course of the bearers was shaped by the reports that reached them from time to time as to the Lord's movements (ὁπον ἡκούσαν ὃτι ἔστων. Ἠστιν, the present, as if one caught the reply of those of whom inquiry was made: 'he is here,' or 'there.'

56. ὅπον ἄν εἰσεπορεύετο κτλ.] Whenever in His progress He entered a village, He found the sick laid in the open spaces ready for His healing. In strictness ἄγροι would exist only in the towns, at Magdala and Capernaum and Chorazin and Bethsaida; but the word is apparently used here loosely to include other open spaces. 'Εν ταῖς πλατείαις (D), Vg. in plateis, which is followed by all the English versions except R.V., is perhaps from Acts iv. 15. Πόλεις and κώμαι are classed together in Mt. x. 11, Lc. viii. 1, xiii. 22, κώμαι and ἄγροι in vi. 36, Lc. ix. 12: the combination of the three covers every collection of dwellings large and
Pharisées there has been no mention since iii. 6; during the interval they may have been occupied by their intrigue with the Herodians, of which perhaps we see the fruit in vi. 14. Now that Jesus has returned to the W. shore, they fall back upon their old policy of insidious questioning. The Scribes from Jerusalem (iii. 22) are still with them, unless, as times... εὐθύτερες suggests, these are another party, newly arrived. Mt. is less precise: προσέρχονται τῷ Ἰ. ἀπὸ Ἰεροσ. Φαρισαίοι καὶ γραμματεῖς. Cf. Bede: “non ad verbum audiendum...sed ad movendam solum quaestiones pugnac ad Dominum concurrunt.”

2. ἑιδοτες τινάς...οτί...ἐσόβισαν] A mixture of the two constructions ἑιδο- τες τινάς...ἐσόβισαν (cf. i. 10, vi. 48, 49) and ὅτι εσόβισαν τινας (ii. 16, ix. 25). The opportunity probably arose during the passage of the party through the plain (vi. 56); the leaves were very possibly some of the κλα- σματα with which their baskets had been filled the night before, and which now served them as an ἑφάδων.

κοινάς ἐχειν, τοῦτ' ἐστιν ἀντίτους] Κοινός, 'polluted,' 'ceremonially unclean;' occurs in 1 Macc. i. 47 θέον ὑσται καὶ κτήμα κοινά (Δ, V : Ν*, πολλά), ib. 62 φαγεῖν κοινά (for ΝΠ, see Guil-
lemard on Mt. xiv. 11), cf. 4 Macc. vii. 6

γαστέρα ἐκοινοωσάς (N. A. έκοινοπνήσας) μειομοφαγία: in the N. T., outside this

case, ΚΟΙΝΟΣ is similarly used in

Acts x. 14, 28, xi. 8, Rom. xiv. 14, 

Heb. x. 29, Apoc. xxi. 27, and κοιννύ

or κοιννύσατα (mid. and pass.) in

Acts x. 15, xi. 9, xxi. 28, Heb. ii. 13.

This use of κοινός corresponds to the

Rabbinic Χέν, Νηά (Edersheim, ii. 

9 n.); the κοινός is the opposite of the

agogue or καθάρον (Westcott on Hep. 

x. 29). Hence Mc.'s explanation, τ. ἐ

άπνιπτος, must be taken to interpret

the word only in reference to the

particular case; unwashed hands

were, for the purpose of eating, κοινά.

For τούτων ἐστιν as a formula of in-

terpretation cf. Mt. xxvii. 46, Acts 

i. 19, Rom. vii. 18, Heb. ii. 14; on

the question whether it is to be written

as two words see WSchm., p. 37, Blass,

Gr., pp. 18, 77. On ἐσθίειν τούτων ἄρ

τους (τῶν ἄρτων, v. 5) see Dalman,

Worte, p. 92.

3.—4. Another apparently editorial

note. There is no trace of it in Mt.


3. οἱ γὰρ Φ. καὶ πάντες οἱ Ἰουδαῖοι ἂν άτρος

Except in the phrase ὁ βασιλεὺς τῶν Ἰουδαίων (xx. 2 ff.), οἱ Ἰουδαῖοι is

used by Mc. here only; in Mt. with the

same exception it is limited to

xxviii. 15, and in Lc. to vii. 3, xxiii. 51.

On Jo.'s use of the term see Westcott's

St John, Intr. p. ix.; οἱ Ἰουδαῖοι are

in the Fourth Gospel the opposite of

the ἐγκλαμος: "as the multitude

reflect the spirit of Galilee, the Jews

reflect the spirit of Jerusalem"; they

are "the representatives of the narrow

finality of Judaism." In some such

limited sense the term is probably

used here by Mc. and Mt.; "the Jews"

who "all" hold the tradition of the

Elders are not the masses, but the

strict and orthodox minority who

supported the Scribes. Yet ceremo-

nial purification was usual in religious

households (cf. Westcott on Jo. ii. 6),

and the Lord had probably conformed

to it at Nazareth; He resists merely

the attempt to enforce it as an essen-
tial (Hort, Jud. Chr., p. 29 f.). On

the origin and extent of these practices

see Schürer ii. ii. p. 106 ff.

ἐὰν μὴ πυγμῆ νίσψωσαι τὰς χ. ῥείματα

(Exod. xxi. 18, Isa. lviii. 4, = מִשְׁפָּט)

is the closed hand, the fist—σφυ-

κλεισις δακτύλων, Suid.; cf. Pind. Ol. 

7. 30, πυγμή πυγμαίνατα. The word

is used in late Gk. for the length of the

arm between the fist and the elbow;

hence Euth. and Thphrt. interpret

here ἄχρι ἄγκωνος, i.e. thrusting the

arm into the water up to the elbow.

Cf. J. Lightfoot ad l., and Edersheim,

who renders πυγμᾶ τοῦ τοῦρος, "to

the wrist"; but it is difficult to see

how πυγμή can be made to bear the

meaning of ἐως τής πυγμῆς. The

reading πυκνά (Vg. crebro, Wycliffe

and the other English versions exc.

R.V., "oft") may be a gloss bor-

rowed perhaps from Lc. v. 33, if it

be not due to corruption (cf. πύθη,

D); the rendering of the Pesh.

(שָׁלֹחַ), i.e. ἐπιμελῶς, see Lc.

xxv. 8) is another gloss which we have

no means of verifying (see however Moris-

ton, St Mark, ad l.); for the marginal

gloss in Syr. see Field (Notes, p.

30 f.), who renders it ἀποκλέουστες τῷ

ῦδαι τοὺς δακτύλους αὐτῶν. On

the whole it is perhaps best to take πυγμή

literally, 'with the fist,' i.e. either

with the hand held out with clenched

fingers while the attendant pours
THE GOSPEL ACCORDING TO ST MARK. [VII. 3

πυγμή νύφωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες

τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες

4 τὴν παράδοσιν τῶν πρεσβύτερων' 'καὶ ἀπ' ἀγορᾶς

3 πυγμή AB (D πυκνή) LNW*ΧΠΙΣΦ al minimmvaid pugillo effi qr (momento a subinde b primo d) arm Or] πυκνα Σ υγ κατα διλιγεντε συρτ[θεν] (sym) om Δ syt[θεν] οὐκ εσθ.]+(τον) αρτων D(M²) al a b c f i syt[θεν] arm 4 απ' ἀγορας]+οταν ελθουσιν D a b c f i l q r (arm)

water over it (2 Kings iii. 11); or as Meyer-Weiss explains, "so dass sie die geballte Faust in die hohe Hand steckten, erstere in der letzteren reibten und drehen." In the first case the dat. is modal, in the second instrumental. A possible alternative is to treat πυγμή as the dat. of measure—'by elbow-length' (see above). But it must be confessed that no explanation hitherto offered is wholly satisfactory.

Νίπτεων, νέπτεσθαί are used of the feet (Gen. xviii. 4, 2 Regn. xi. 8, Jo. xiii. 5 ff., 1 Tim. v. 10), the hands (Exod. xxx. 19 ff., Lev. xv. 11, Ps. xxv. (xxvi.) 6), the face (Mt. vi. 17, Jo. ix. 7 ff.), in contrast to λουνθαί, to bathe the whole body: cf. Jo. xiii. 10, ὁ λελουμένος οὐκ ἔχει χρέιαν εἰ μὴ τοῦ πόδας νύφουσαν.

κρατοῦντες τὴν παράδοσιν τῶν πρεσβύτερων'] Cf. Joseph. ant. xiii. 10, 6, νῷμα πολλά τινα παράδοσιν τῷ δῆμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς ἀπέρ οὐκ ἀναγεγραπται ἐν τοῖς Μαουσεῖων νῷμοις. The rule, at least in its details, belonged not to the Torah, but to the Qabbalah (Taylor, Pirke Aboth, pp. 120, 128), and to its non-canonical part (Edersheim, ii. p. 9). The Elders (Σπ[φ]?!) are here of course not the officers of the synagogue or members of the Sanhedrin, but such great teachers as Hillel and Shammai, or the scribes of former generations (cf. Heb. xi. 2, where οἱ πρ. = οἱ πατέρες, i. 1), perhaps especially the members of the 'Great Synagogue,' see Aboth, i. 1 ff., and Dr Taylor's account, p. 124; the παράδοσις τ. πρ. is the sum of the παράδοσεις πατρικαί (Gal. i. 14) afterwards embodied in the Mishnah, which every Pharisee and disciple of the Pharisees sought to keep inviolate. On St Paul's attitude with regard to tradition cf. Hort, Jud. Chr., p. 118, and cf. Lightfoot on 2 Th. ii. 15. For κρατεῖν παράδοσιν see 2 Th. lc, and cf. κρατεῖν διδαχήν, Apost. ii. 14, 15, or with the gen., κρ. ὀμολογίας, Heb. iv. 14, where see Westcott's note. The affection with which even the Egyptian Jews in the second century before Christ clung to a similar tradition is illustrated in the Sibyllines, iii. 501 sq., ἀλλὰ μὲν δείροντι πρὸς ὀφθαλμὸν ὀφθαλμὸν ἁγός | δροὶς εxFBληματίας ἄγιος] ὕδατι. See J. Lightfoot on Mt. xv. 2 ff., and especially Edersheim, Life, ii. p. 9 ff.

4. καὶ ἀπ' ἀγορᾶς κτλ.] After mingling with men of all sorts in the open market, they purified the whole person before taking food. The Apostles had been ἐν ταῖς ἁγοραῖς (vi. 56), jostled by a mixed crowd, yet they had not even washed their hands. 'Ἀπ' ἀγορᾶς, Vg. a foro, 'after market'; a pregnant construction, see W.M., p. 776 n., and cf. Theophrast. char. 16, περιπαραμενόνος ἀπὸ λεοῦ. The purification was effected by sprinkling (cf. the ὅδηρ ραντισμοῦ of Num. xix. 9 ff., and the metaphorical use of the verb and substantive in Ps. l. (ii.) 7, Zach. xiii. 1, Heb. x. 22, Apost. xiii. 13), or, according to the alternative reading (see vv. ll.), by dipping (cf. 4 Regn. v. 14, Judith xii. 7). But βαπτίσωνται suggests a standard which is Essene rather than Pharisaic, unless, as J. Lightfoot suggests, an immersion of the hands only is intended. Cf. how-
ever Justin, *dia!. 46, where Trypho mentions among ordinary Jewish prac-
tices *δαπτιζεθαι ἀνάμεσον τινος δὲν ἀπαγορεύεται ὑπὸ Μωσέως.

[Δαλα πολλά] I.e. in the way of lustration or ceremonial purification,
besides the purification of the person.

For παραλαβένης as the correlative of παραδονάω see 1 Cor. xv. 1, 3, 2 Thess.
iii. 6: κατεύθυνες is the int. of purpose (Burton, § 366), cf. WM., p. 401.

βαπτισμοὺς ποτηρίων κτλ.] Cf. Heb. ix. 10, διαφόρους βαπτισμοὺς, on which see Westcott's note; the word does not
occur in the law of Num. xix. 10, for Talmudic directions as to the
dipping of vessels see *Chagigah (ed. Streane, p. 115 ff.).
The vessels specified are (1) ποτήρια, ordinary
drinking cups (cf. ix. 41, xiv. 23, Le. xi. 39), whether of earthenware or
metal (Esh. i. 7, Ἀρ. xvii. 4), (2) ξύστα, Vg. urcei, pitchers or ewers,
possibly of wood (Lev. xv. 12) or of
stone (Jo. ii. 6, λίθια νόριαν), (3) χαλ-
kia, vessels of brass or copper, as pots
used in cooking (1 Regn. ii. 14, 2 Chron.
xxxv. 13, 1 Esdr. i. 12). ξύστας (sex-
tarius) occurs in two mss. of Lev. xiv.
10 (see Hastings, *D. B. iv., art. Weights)
and in Joseph. ant. viii. 2, 9
(δὲ βάρος δύναται ξύστας ἐδομήκοτα δῶ) as a measure; the word passed
into Rabbinic (נְדַם). The Western
addition καὶ κλῳνῳ (νν. ii.) is interesting
and possibly genuine, though βαπ-
tισμοὺς...κλῳνῳ seems an incongruous
combination; the mention of κλῳνια
(whether 'beds' or triclinia) may have
been suggested by the legislation of
Lev. xv. See WH., *Notes, p. 25.

5. καὶ ἐπερωτῶσιν αὐτόν] The
sentence broken off at the end of v. 2 is
resumed, but καὶ is repeated in for-
getfulness that καὶ ἔδοντες remains
without a finite verb. The R.T. gets
rid of the anacoluthon by adding ἐμφώνοντο to v. 2 (Vg. cum vidissent...
vituperaverunt). *Ἐπερωτήσαν, supra
v. 9; cf. vii. 17, viii. 23, &c.
The word does not imply hostility, but the
question itself leaves no doubt of the
attitude of those who put it; cf. ii.
18, 24. The Pharisees and the Scribes
(of Φ. καὶ of γα.) are distinguished as in
v. 1; they formed on this occasion two
parties, distinct though allied. *Περιπ-
ταίει, here only in the Synoptic Gospels
in the ethical sense, which is fairly
common in St John (viiii. 12, xii. 35
bis, i Jo. i. 6, &c.), and frequent in
St Paul; the idea is found in the O.T.,
see Gen. v. 22 (where for the
*Math. τυχερότητον τῷ θεῷ, Αq. renders
literally περιπατεῖτε ὑπὸ τοῦ θεοῦ). Prov.
viili. 29, Eccl. xi. 9. For *περιπ. κατά
(27) see Rom. viii. 4, xiv. 15, 2 Cor.
x. 2, 3, Eph. ii. 2; κατά indicates con-
formity with a rule or standard, WM.,
p. 500. The standard maintained by
the Scribes was that of the Halachah
(*τῶν τῆς, the rule by which men must
'walk'). Mt., less idiomatically, παρα-
βαίνουσαν τ. παράδοσαν. For τ. παρά-
δοσαν τ. pr. see note on v. 3.
THE GOSPEL ACCORDING TO ST. MARK. [VII. 5

οἱ Φαρίσαιοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναὶς χερσὶν ἐσθίονσιν τὸν 6 ἀρτὸν; 6 ο δὲ εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἡσαίας περὶ υἱῶν τῶν ὑποκριτῶν ὡς γεγραπται ὁτι

5 om καὶ οἱ γραμμ. Δ | κοιναὶς Ν*BD i 28 33 118 209 604 2ης a i q vg me arm] ανπτας Ν*ALXΓΙΠΣΦ al minpl b c f f syr go | χερσιν] pr tais D 28 6 o δε] +αποκριθεὶς ADXΓΠΙΙ al minpl latt syr vel arm go | κοινα] pr oti ADXΓΠΙΙ al minpl | επροφήτευσεν Ν*DLΔ i 13 33 124 346 1071] προσφ. ABΣΧΠΣΦ al minpl | om τῶν υποκρ. syrfln | ὡς γεγραπται καὶ εἶπεν D om εἶπεν i 2ης arm λεγων 604 effi qui siei a b | om oti ADXΓΠΙΙ al min om vid

διὰ κοιναὶς κτλ.] Mt. paraphrases, ou γὰρ νῦνται τὰς χειρὰς ὅταν ἁρτὸν ἐσθίονσιν. Mc., after the explanation of vv. 2, 3, is able to give the words as they were uttered. Τὸν ἁρτὸν = τοὺς ἁρτοὺς, v. 2; for the sing. with art. cf. Jo. vi. 23; φαγεῖν ἀρτὸν (ὑπὲρ ἦς) is usual, but the article points to what is passing before the eyes.

6. ο δὲ εἶπεν αὐτοῖς κτλ.] The time had come for plain speaking, for the Scribes had called attention to the very heart of the controversy between Jesus and themselves. The answer consists of two parts, (a) vv. 6—8, (b) 9—13; Mt. has both, but inverts the order—perhaps rightly, for the sharp retort διὰ τί καὶ ψεῦδη... is lost in Mc., and the stern υποκριταί seems to come better after the exposure of their inconsistency than at the outset.

καλῶς ἐπροφήτ. Ἡσαίας περὶ υἱῶν] l.e. 'Isaiah's denunciation of Israel in his own day is admirably adapted to your case.' For this sense of καλῶς cf. xii. 32 (where it is followed by εἰς ἀληθείας), Jo. iv. 17, viii. 48, xiii. 13, and see Schöttgen ad l.; for προφητείων περὶ with gen., 1 Pet. i. 10, other constructions are πρ. ετί with acc. (Am. vii. 15, 16, Jer. xxxii. 16 (xxv. 30), p. 151 (Jude 14)); on the position of the augment (ἐπροφ.) cf. WSchm., p. 102.

τῶν ὑποκριτῶν] The charge of 'hypocrisy' is here for the first time directly laid at the door of the Scribes; yet see Mt. vi. 2, 5, 15, vii. 5. 'Ὑποκριτῆς = ἠπὶ occurs in Job xxiv. 30, xxvi. 13 (lxx.), and in Job xx. 5 (Aq.). In the Pss. of Solomon ὑποκριταί is a charge constantly brought against the Sadducees by the Pharisaic author, e.g. iv. 7, ἐδαρεῖ ο θεός τοὺς ἐν ὑποκρίσει χωτάσας μετὰ ὁσίων (see Ryle and James, ad l.). The Scribes may well have been startled to hear the reproach cast back upon themselves.

ὡς γεγραπται ὁτί] Cf. καθὼς γέγρα, i. 2 (note), and for ὁτί as introducing a citation see ii. 17. The passage quoted is Isa. xxix. 13. In the quotation Mt. and Mc. agree, whilst both differ from the lxx. in two points. (1) The lxx. gives (with M.T.) ἐγέγρας ἡμοί ο λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ καί ἐν τοῖς χείλεσιν αὐτῶν τιμῶσιν μὲ (B), or in the shorter text of NA, ἔγρας ἡμοί ο λ. οὗτος, ἐν τοῖς χ. αὐτῶν τιμῶσιν μὲ: in Mt., Mc. the sentence is abbreviated still further. (2) The lxx. has: διδάσκαλος ὕπναμα ἀνθρώπων καί διδάσκαλιας. Here there is no important variant in the ms., yet Mt., Mc. omit καί and place διδασκαλίας before ἐντ., without approaching nearer to the M.T. which gives (R.V.) 'their fear of me is a commandment of men which hath been taught them' (cf. Aq. Symm. Th., ἔγενετο τὸ
6 o laos outos BD b c f i q vg] out. o λ. ΚΑΛΧΙΔΙΙ al | tima] αγαμα D a b c (cf. Clem-Al) tima και αγαγα αεθ] απεχει απ' εμου. 7 ματην ατς σεβονται 7 με, διδασκοντες διδασκαλίας εντάλματα ανθρώπων. 8 ἀφεύνετε τὴν ἐντολὴν τοῦ θεοῦ κρατεῖν τὴν παρὰ- 3 δοσιν τῶν ἀνθρώπων. 9 καὶ ἔλεγεν αὐτοῖς Καλῶς 9

θαβύσθια αὐτῶι ἐμὲ ἐντολή ἀνθρώπων διδακτί. St Paul (Col. ii. 22) seems to follow the LXX.; Justin has both forms (dial. 78, 140, see Resch, Parallelēlaētēc, p. 170). The facts are perplexing, but a solution is perhaps better to be sought in the direction to which reference has been made in the note on i. 2; see Hatch, Essays, p. 117 f. The readings of D and some of the Old Latin texts are interesting: see vv. ii.; with ἀγαμα cf. Ps. lxxvii. (lxxviii.) 36. On the readings of Clement of Rome see Intr. to O.T. in Greek, p. 408, and on those of Clement of Alexandria, Barnard, Biblical Text of Clement, p. 30 f.

7. ματην ατς σεβονται κα τκλ.] Ματην ατς δει σεβονται γνώρι, which the LXX. read in place of M.T. ἑξατη; see Nestle in Exp. T. xi. p. 330 f. The fruitlessness of the Pharisaic religion was due to its self-imposed and external character. Διδασκαλία, a rare word in Biblical Gk. (Prov. i. Sir. 2 Rom. 2 Eph. 1 Col. 3), except in the Pastoral Epü. (1 Tim. 8 2 Tim. 3 Tit. 4), is a doctrine, a definite piece or course of instruction, as contrasted with διδαχή, which is properly an act or line of teaching (i. 22, 27, iv. 2), though διδαχή sometimes (Rom. vi. 17, xvi. 17) is used in a sense scarcely distinguishable from διδασκαλία. The two words may be studied in juxtaposition in Tit. i. 9 (see Hort, Eccles., p. 191). Ἐντάλματα is in opposition to διδ., "inasmuch as they teach doctrines (which are) commandments of men"; cf. vi. 43, ἱππα κλάσματα...πληρώματα (W.M., p. 664 f.). The pl. perhaps points to the multiplicity of the details, and the absence of an underlying principle: contrast ἐντολή, v. 8 (note), and cf. Tit. i. 14, ἐντολαι ἀνθρώπων.

8. ἀφεύνετε τὴν ἐντολήν κτλ.] Perhaps a doublet of v. 9;Mt. has another form of the saying, corresponding more nearly with the next verse. The Law of God (ἡ ἐντολή, Ps. cxviii. (cxix.) 96, cf. 1 Tim. vi. 14, 2 Pet. ii. 21, iii. 2) is regarded as an unit; ἐντολή is properly a single commandment, but seems to be here used in opposition to ἐντάλματα (v. 7) for the Law as a whole, the manifold expression of the one principle of love (Rom. xiii. 8 ff., Gal. v. 14). The ἐντολή is here the Torah as contrasted with the Halachah. Τοῦ θεοῦ...τῶν ἀνθρώπων: the Elders were but Ὀνήματι (Isa. l.c.); the Torah was, as the Scribes themselves believed, of God. A like claim is made in the Talmud for the oral tradition (cf. Taylor, Abodh, p. 119 ff., Streane, Chagigah, p. vi.), but this does not seem to have been openly maintained in our Lord's time.
9. καλῶς ἀδετείτη κτλ.] Καλῶς is in part ironical (cf. Jo. iv. 17), but see v. 6. For ἀδετείτη see vi. 26; and for the sense it bears here (nullify, evacuate, reduce to a dead letter) cf. Isa. xxiv. 16 (ουλαί τοῖς ἀδετείται: οἱ ἀδετείται τῶν νόμων), Gal. iii. 15 (ἀδ. διαθήκην), Heb. x. 28 (ἀδ. νόμον Μωσεός). The oral law was professedly a 'fence' to the written law; in practice it took its place and even reversed its decisions. When the two were in competition, the tradition was preferred: cf. the frank saying of R. Johanan quoted by Dr Taylor l.c., "words of Soferim...are more beloved than words of Torah." With the 'Western' reading στίς the στίς cf. Exod. vi. 4, 2 Esdr. xix. 8, Heb. x. 9.

10. Μωσῆς γὰρ εἶπεν κτλ.] An instance of the tendency censured in v. 9. Mt. ὁ γὰρ θεὸς εἶπεν. The first citation is from the Divine Ten Words, incorporated in 'Moses,' i.e. the Pentateuch; cf. 2 Cor. iii. 15, ἡνίκα ἄν αναγνώσσηται Μωσῆς. The passages, which follow the LXX. with some slight variations, are from Exod. xx. 12 (Deut. v. 16), xxii. 16 (17); cf. Victor: εἰ δύο νομίμοις ἀπαίτει τὴν εἰς γονεῖς τιμήν κατὰ βαύλησιν θεοῦ, ἐνός μὲν τοῦ κελεύστος οὗτῳ ποιεῖν, ἐτέρου δὲ τοῦ τιμωρομένου τὸν ἐναώτας ποιεῖν. In the second passage ὁ κακολογοῦν (ὑποτιθήματα) is scarcely (as Vg., Wycliffe, and the other English versions, exc. R.V.) 'he that curseth'; though ὑποτιθήματα has this meaning (e.g. in 1 Regn. xvii. 43 where the lxx. renders κατηράζασα), yet in Deut. xxvi. 16, which closely corresponds with Exod. xxii. 16, ὑποτιθήματα is represented by ὁ ἀτιμάζων (cf. Guillaume on Mt. xv. 4). The correction is clearly important in view of the Lord's argument. θανάτῳ τελεσάτω (Mt. ἀν ὑπερασπισθήσεται τὸν Λαόν; so codd. AF in Exod. xxi. 16 (17), where cod. B has τελεσάτω θ.)

11. ὑμεῖς δὲ λέγετε κτλ.] You (emph.) set yourselves against Moses (cf. Jo. v. 45 ff.), for your tradition (v. 9) permits, and under certain circumstances requires, a son to dishonour his parents. 'Εὰν εἶπῃ ἄνθρ., 'suppose a man shall say,' Mt. ὁ δὲ ἀν εἶπη. The apodosis would naturally be, as in Mt., ὁδὴ τιμῆσῃ (see Burton, § 260), but Mt. cuts the sentence short in order to proceed with the Lord's comment on the rule (οὐκετί ἀθέτητε κτλ., v. 12).

κορβάν (ὁ ἐστιν δώρον)] Another Marcan Aramaism (but see Dalman, Gr. p. 139 n.), with its explanatory Greek; cf. v. 41. Δώρον represents ἀληθεύειν, ἀληθεύειν, ἀληθεύειν (emph.) in Matt. 4. 4, 31, 12 Esdr. (ὑποτιθήματα); the transliteration does not occur in the LXX. or apparently in the later Gk. versions of the O.T., or again in the N.T., but cf. Joseph. ant. iv. 4. 4, κορβᾶς...δώρον δὲ τούτο σημαίνειτα κατὰ Ἑλληνίδον γλώσσαν: c. Ap. i. 167, τῶν καλούμενον ὀρκῶν κορβᾶς (citing Theo-
phrastus). A corban is a consecrated gift; the Temple treasury is called κορβανας in Mt. xxvii. 6, Joseph. B. J. ii. 9. 4: cf. Cyprian, de op. et el. 15, "Dominicum celebrare te credis quae corban omnino non respiciis?" In Syriac ܢܘܼܡܐܫܶ in the Eucharist itself, as the Christian offering. The Scribes held that the mere act of declaring any property to be corban alienated it from the service of the person addressed; cf. Edersheim, Life, ii. p. 19: "it must not be thought that the pronunciation of the votive word corban...necessarily dedicated a thing to the Temple; the meaning might be that in regard to the person or persons named the thing [so] termed was to be considered as if it were corban, laid on the altar and put entirely out of their reach." A son who took this way of relieving himself from the support of a father or mother was not only justified in his unfilial conduct, but actually prohibited from returning to his duty. Victor: εἰτε ἄτιμα γονέων θυσίαν ὑπόσχοιτο, λέγων θεῷ ποιήσεων δόρα καὶ θυσίας ἀ πατρί παρέχειν ωφελείς, τούτο[ν] λέγετε μηδὲ εξείσα τιμήσα τον πατέρα. Origen (in Matt. t. xi. 9) mentions a somewhat similar case which had been reported to him by a Jew: ἐσθ' ὅτε, φηγάι, οἱ δανειστι δυστράπελοι περισσότεροι χρεώσται καὶ δυναμένοις μὲν μὴ βουλόμενοι δὲ ἀποδιδάναι τὸ χρέος ἀνετίθεσαν τὸ ωφελόμενον εἰς τῶν τῶν πενιτῶν λόγον—a proceeding which prevented the debtor's escape. For ωφελείσαθαι, pass., see v. 26, Heb. xiii. 9; ἐκ points to the source of the expected profit, cf. WM., p. 458. The Vg. gives the general sense of ὅ εἷν ἐξ ἐμοῦ ωφεληθε—quodcumque ex me tibi proferit; cf. Euth.: ἀφείρωσα τῷ θεῷ ὅ ἄν ἐξ ἐμοῦ κερδαίοις. The son speaks from the parent's point of view, which regards his support as practically secure: 'the assistance which thou lookest to receive from me is now irrevocably alienated.' For the Rabbinical formulæ see J. Lightfoot and Schöttgen ad l. 12. οὐκέτι ἀφίετε κτλ.] Mt. οἱ μὴ τιμήσει: see last note. Origen: τῆς πρὸς τους γονεῖς τιμῆς μέρους ἢν καὶ τὸ κοινωνεῖν αὐτοῖς τῶν θεωτικῶν χρεών. Comp. the English Ch. catechism: "my duty is...to love, honour, and succour my father and mother." In illustration of this use of τιμῆς Jerome produces 1 Tim. v. 3, 17; cf. Theod. Mops. ad l.: "honora, hoc est, dili gentiam illius adhibe." With οὐκέτι οὐδὲν cf. v. 3, ix. 8, xii. 34, xiv. 25, xv. 5. The ὅ εἷν of ν. 11 excludes in the hypothetical case all hope of material assistance from the moment the gορ- ban is uttered. Ποιεῖν τὶ τυν, sc. ἁγάθων, cf. v. 19, 20; the phrase may have, as in English, an opposite sense, cf. ix. 13. Thpht. points out that the Scribes may have often been not disinterested in their judgement: αὐτὸ δὲ τὰ ἀφειρωθέντα κατήσθων (cf. xii. 40). 13. ἀκυροῦντες κτλ.] 'Ακυροῦν is stronger than ἀδέτειν v. 9; but he who habitually ἀδέτει, practically ἀκυ- ροῦ, invalidates and, so far as in him lies, repeals a law. The distinction is well seen in Gal. iii. 15, 17, κεκυρωμένη διαθήκην οὐδεὶς ἀδέτει...νῦν οὐκ ἁκυροῦ. Cf. ἀκυροῦντες κτεὶν in Prov. i. 25 (=υτοῦ), v. 7 (=ηδο): ἀκυροῦν occurs in 1 Esdr., 1, 4 Macc., and is
fairly common in Aq.; in the N.T. it is limited to the context (Mc. Mt.), and Gal. lc.

Apparently the dat. of instrument, but cf. Mt. diai tien paradosin, 'for the sake of your tradition.' For para-
didoun paradosin see WM., p. 282, and for yν, WM., p. 202 f. The 'Western' text glosses again, adding tη
corpora; see vii. 11. Paroimia toiauta, 'such like things'; the Vg. keeps the tautology, similia huiusmodi.
Paroimia is ἀπ. leg. in Biblical Gk., though frequent in class. and late writers; for its exact meaning cf.
Pollux cited by Weststein: ο ἧν παρο-
μοια παρ' ὅλων δομοῖς ἔστιν. Euth.
adds the wholesome reflexion: φοβη-
θόμεν οὖν καὶ ἡμεῖς, ο ὀ τοῦ Χριστοῦ λαὸς,
καὶ καθ' ἡμῶν ταῦτα ῥηθείν.

14—24. TEACHING BASED UPON THE QUESTION (Mt. xv. 1—20).

14. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον] The question of v. 5 had been put and answered at a time of com-
parative privacy, which the Twelve had used for snatching a hasty meal. But the principle which had been asserted was too important to be dropped. It touched the heart of things, and was necessary for all.

For proskeleisthai see note on iii. 13; πάλιν (omitted by Mt.) points to an unnoticed dispersion of the Genne-
saret crowd (vi. 55 f.). For ᾠκούσατε μου π. καὶ σὺνει τι Mt. has less pre-

15. οὐδὲν ἔστιν ἐξωθεὶν κτλ.] A fundamental canon, differentiating the Kingdom of God from Pharisaic Ju-
decision. Victor: ἐντειθὲν ο κανον ἄρχε-
tαι νόμοι ο κατὰ το πνεῦμα. The merely external cannot defile man's spiritual nature (Euth., οὐδὲ γὰρ ἀπτεῖται τῆς ψυχῆς)—the converse of the principle that the merely external cannot purify it (Mt. xxiii. 25, 26, Heb. ix. 9 ff.). For οὐδὲν ἐξωθεὶν Mt. substitutes the explanatory οὐ το εἰσερχόμενον εἰς το στόμα, 'nothing in the way of food'; and similarly to τὰ ἐκπορευόμενα ἢ adds έκ τοῦ στόματος. Even when thus limited the canon goes much further than a protest against the unwritten law of Scribism; its logical effect was to abrogate the Levitical distinction of meats clean and unclean. In defence of this distinction the Maccabean heroes had given their lives (1 Macc. i. 62 f., 4 Macc. vii. 6), and a Jewish crowd, even in Galilee, would probably have resented the principle now asserted by the Lord, had they understood it. But it was not understood even by the Apostles until long afterwards, Acts x. 14 ff.; for the time the Lord was content to drop the seed and leave it to ger-
mature. Καύων is used in the N.T. only in the technical sense (v. 2 note), though the Vg., which renders it coius-
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19 ἀνθρωπον οὐ δύναται αὐτὸν κοινωσαί, ἵνα ὁ τις εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἁφεδρόνα εἰκοπρεύεται; —καθαρίζων πάντα 20 τὰ βρώματα. ὅτι ἔλεγεν δὲ ὁ Θός ὁ ἐκ τοῦ ἀνθρώπου 

18 οὐ δύναται αὐτὸν κοινωσαί] οὐ κοινοὶ τοῦ ἀνθρώπου Χ ἑσύνιν 19 οἱ οὐκ] οὐ γαρ ὁ δικαίως ὁ εἰσπορευται εἰκοπρεύεται Δ ὁμ εἰς τ. ἁφεδρόνα ἑσύνιν ἀρμ [ἀφεδρόνα] οὔτον Δ [εἰκοπρεύεται] ἐκβάλλεται ΧΦ μινενσιν συντιν εἰκοπρεύεται D [καθαριζὼν ΣΑΒΕ ΦΓΗΛΣΔ 13 28 69 124 1071 2ον ἀδ Ο] καθαριζὼν ΚΜΥΠΠΦ μινθι καθαριζεῖ D go καὶ καθαρίζει 2νττ αρμ 20 το...εἰκοπρομενον] γιακ ἔξευτι λαττ ἔργουννα μεν εἰσImplementation of the principle involved in v. 15. 'Pollution' (τὸ κοινοῦσαί) in the sense contemplated by the Scribes can be predicated only of that which affects man's moral nature. There was no question between Christ and the Scribes as to external cleanliness, for their censure rested purely on religious grounds. It is therefore of spiritual pollution only that He speaks. The two spheres of human life, the physical and the spiritual, are here distinct; to confuse them, as the Scribes did, is to ignore the commonplace facts of daily experience. 'Ἀφεδρῶν is the class, ἀφοδος or ἀπότατος, Vg. secessus; the word occurs in Biblical Gk. only in this context (Mt. Mc.); the lxx. use ἀφεδρος in another connexion (Lev. xii. 9), employing ἀυτρον in this sense (4 Regn. x. 27). Cod. D substitutes ὕπερτον in Mc., retaining ἀφ. in Mt.

Origen in Mt. t. xi. 14 has an interesting reference to the Enchirist: καὶ τὸ ἀγαμέρωμεν βρώμα...κατ' αὐτό μὲν τὸ ὕλον εἰς τὴν κοιλίαν γωρεί, κατὰ δὲ τὴν ἑπιγενομένην αὐτῷ εὐχὴν...οὕτως ἄφελομον γίνεται...οὐχ ὅτι τὸ ἄρτον ἀλλ' ὁ ἐπ' αὐτῷ εἰρήμενος λόγος εὕτι ὁ ἀφελών τῶν μὴ ἀναβίων τοῦ κυρίου ἑσπάνα αὐτών.

19. καθαρίζων πάντα τὰ βρώματα] A note added by a teacher or editor who has realised that in the preceding words the Lord had really abrogated the distinction between clean and unclean food. The true reading and interpretation were known to Origen (in Mt. t. xi. 12, κατὰ τὸν Μᾶρκον ἔλεγεν τάντα ὁ σωτὴρ καθαριζὼν πάντα τὰ βρώματα, δηλόν ότι οὐ κοινοῦσαί μὲν ἐσθιοντες ἀ' ἰουναίοι φασι κτλ.), who is followed by Gregory Thaum. and Chrysostom: see Field, Notes, p. 32. This interesting reference to the interpretation put upon the Lord's words by the Apostolic age (cf. Acts x. 15 ὃ ὁ θεὸς ἐκάθαρμεν) is lost in the K.T. (see vv. II.). In support of καθαρίζων see Scrivener-Miller, ii. p. 336 f., and for a defence of καθαρίζων Burgon-Miller, Causes of Corruption, p. 61 f.; but few students of St Mark will follow Mr Miller in rejecting καθαρίζων on the ground that its distance from λέγει (v. 18) is inconsistent with the style of this Gospel. Field ad loc. rightly points to iii. 30 for another instance of a brief explanation parenthetically added by Mc. For the interpretation which the supporters of the R.T. propose to give to καθαρίζων cf. WM., pp. 669, 778; the view that καθαρίζων is a nom. pendens in agreement with ὁ ἀφεδρῶν scarcely calls for consideration.

20. τὸ ἐκ τοῦ ἀνθρώπου κτλ. See v. 15 b. Mt. narrows the statement (ἐκ τοῦ στόματος ὁ ἐκ τοῦ ἀνθρώπου), and anticipates the explanation (ἐκ τῆς καρδίας ἐξερχεται). 'Εκεῖνο, 'that,' in contrast with τα ἐξωθεν (v. 15); see Blass, Gr. p. 172.
21—22. ἐσώθεν γὰρ ἐκ τῆς καρδίας κτλ. Ἡ ἐσώθεν answers to ἐξώθην (cf. 15, 18); for the contrast in this reference see Mt. xxiii. 25, 26 (τὸ ἐντός, τὸ ἐκτός), Lc. xi. 39, 40, 2 Cor. iv. 16 (ὁ ἐξὸς ἄνθρωπος, ὁ ἐσώθην). Bede's remark needs modification, but is just on the whole: "animae principale non iuxta Platonem in cerebro, sed iuxta Christum in corde est." For καρδία see ii. 6, 8, iii. 5, vi. 52, vii. 6; the seat of the moral nature is in man the source of moral defilement. The Lord states the fact without explaining it; into the question of the origin of evil in man He does not enter. His teaching stands midway between the O.T. doctrine of sin (e.g. Ps. li. 5, Isa. liii. 6, Jer. xvii. 9, cf. Schultz, ii. p. 292 ff.), and the Pauline doctrine (cf. SS., Romans, p. 143 ff.). Διαλογισμοὶ, thoughts, elsewhere chiefly in Lc. and Paul.

The list of sins which follows is twice as full as in Mt., who, while adding ἡσυχασμοναι, omits πλεονεξία, πονηρία, δόλος, ἀσέλγεια, ἀφθαρσία πονηρός, ὅπερ ἐκατομμύρισε, ἀφροσύνη (Euth.: ὁ δὲ Μάρκος ἀπαρθημένα καὶ ἐτέρα, πλεονεξία, πονηρία, δόλον, ἀσέλγεια κτλ.). Moreover, in those which are common to both the order differs: Mt. seems to follow that of the Decalogue as arranged in the M.T. and in cod. A of the lxx., whilst Mc. is in partial accord with cod. B (οὐ κλέψεις, οὐ φονεύσεις). While both lists begin with the διαλογισμοί, in the specification which follows Mt. limits himself to external sins, whilst Mc. passes from these to mental acts or habits (πλεονεξία...ἀφροσύνη). It is instructive to compare with both the catalogues of sins in Sap. xiv. 25 f., Rom. i. 29 ff., Gal. v. 20 f., Eph. iv. 31, v. 3 ff., Col. iii. 5 ff., Didache 5, Hermas mand. viii. 5; cf. Harnack, T. u. U. v. i. p. 86 f. The last two shew the influence of the Gospel lists, whilst Wisdom has possibly suggested some of its details; but in the Pauline passages we strike a new vein; such Gentile sins as εἰδολολατρεία, φαρμακία, and such peculiarly Greek vices as κόμος, εὐπραξία, αἰχμολογία, are naturally not represented in our Lord's enumeration.

21. οἱ διαλογισμοὶ οἱ κακοὶ] Mt. διαλογισμοὶ πονηροὶ. The commission of any sin is preceded by a deliberation, however rapid, in the mind of the sinner; cf. ii. 6 ff., Lc. v. 22, Rom. i. 21, James ii. 4. On διαλ. see Hatch, Essays, p. 8. οἱ δὲ, such inward deliberations regarded as a class of mental acts; the addition of οἱ κακοὶ marks off a part of the class, such as are evil in themselves (κακοὶ), or mischievous in their effects (πονηροὶ)—see Trench, syn. xi.

πορνεῖα κτλ.] The plurals indicate successive acts of sin, as they emerge from the inner source of human corruption; the more subtle tendencies to evil which follow are in the singular (v. 22). Cf. Gal. v. 20 ἐξολοθρεία, ἅθημα, the spirit of rivalry, 'outbursts of wrath' (Lightfoot), and see WM., p. 220. Κλοπαί: cod. D, κλέμματα, cf. Herm. Lc. For this combination of sins cf. Hos. iv. 2 φόνος καὶ κλοπή καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς.
22. πλεονεξίαι] Vg. araritiae; rather, impulses or acts of self-seeking. Cf. Plat. resp. ii. 359 c τὴν πλεονεξίαν, δὲ πᾶσα φύσις διώκει πέφυκεν ὡς αγαθῶν. This commonest corruption of human nature is not spared by our Lord (Lc. xii. 15), or by St Paul (Col. iii. 5 τὴν πλ. ἦτε ἐστίν εἰδωλολατρία): the πλεονέξία is classed by the latter with the πάρονα (1 Cor. v. 10, 11, Eph. v. 5), the κλέπτης, the μέθυσαι (1 Cor. vi. 10), as his vice is here mentioned in the same breath with φόνοι and μοιχεία; see also 2 Pet. ii. 14.

πονηρίαι] Vg. nequitiae, purposes or acts of malicious wickedness, cf. Mt. xxii. 18, Lc. xi. 39; in Rom. i. 29 πονηρία is in the same company as here (πονηρία πλεονεξία κακία). δόλος] A besetting sin of Orientals, repeatedly illustrated and condemned in the O.T. (e.g. Gen. xxvii. 35, Deut. xxvii. 24, Ps. ix. 28 (x. 7)), and characteristic of our Lord's opponents (Mc. xiv. 1); its absence was a note of the true Israelite and of Christ Himself (Ps. xxiii. (xxiv.) 4, xxxi. (xxiii.) 2, Jo. i. 48, 1 Pet. ii. 22). It appears in Rom. i. 29, but not in the lists of sins which occur in Epistles addressed to Churches in which Gentiles largely predominated (Gal. Eph. Col.).

ἀσέλγεια] Vg. imprudicitia. Cf. Gal. v. 20 πορνεία ἀκαθαρσία ἀσέλγεια, on which Lightfoot remarks: "a man may be ἀκαθαρσὸς and hide his sin; he does not become ἀσέλγης, until he shocks public decency." The word, which is class, finds no place in the LXX. exc. in Sap. xiv. 26, 3 Macc. ii. 26, while Gentile habits are in view; in the N.T. it is used in the same connexion (Eph. iv. 19, 1 Pet. iv. 3). Here the reference is probably to the dissolute life of the Herodian court, and of the Greek cities of Galilee and the Decapolis; if δόλος characterised the Jew, his Greek neighbour was yet more terribly branded by ἀσέλγεια.

ὀφθαλμὸς πονηρός] On the Hebrew belief in the evil eye see Lightfoot on Gal. iii. 1. The ἀνὴρ βασιλαίων (ὡς ἦν Προβ. xxviii. 22) was a dreaded enemy (Sir. xiv. 10, xxxiv. 13 (xxxi. 14, 15) κακὸν ὁφθαλμὸς πονηρός: πονηρότερον ὁφθαλμοῦ τί ἐκτισται;). Hence 'the evil eye' became a synonym for jealousy, or a jealous grudge; cf. Deut. xv. 9 ὡς ὁφθαλμὸς πονηρός, ἐκτισταται μὴ...πονηρεύσῃ ὁ ὁφθαλμὸς σου τῷ ἄδελφῳ σου, i.e. 'lest thou grudge him his due'; Tob. iv. 7 (B), μὴ φθορεύσῃ σου ὁ ὁφθαλμός εὐ τῷ ποιεῖν σε ἐκτισταται: cf. Mt. vi. 23, xx. 15. ὀφθ. πονηρός is thusakin to φθορός, but wider in meaning; the self-seeking which, not satisfied with appropriating more than its share (πλεονεξία), grudges and, where it can, withholds, diverts, or spoils that which falls to another.

βλασφημία] Mt. βλασφημία. Slander, detraction; cf. Eph. iv. 31, Col. iii. 8, 1 Tim. vi. 4. The Lord may have had in view the slanders perpetrated against Himself (Mc. iii. 28, cf. Mt. xii. 32).

ὑπερηφανία] Theophr. char. 24 ἐστὶν δὲ ὁ καταφρονητικὸς τοῦ πλῆθυν αὐτοῦ τῶν ἄλλων—a Pharisian sin (Lc. xviii. 9). The noun, though common in the lxx., occurs here only in the N.T., but the ὑπερήφανος appears in company with the ψυρτῆς and the ἀλαζόνων in Rom. i. 30, and with the ἀλαζόνων and the βλασφήμων in 2 Tim. iii. 2; see Trench, syn. xxxix., and cf. Theod. Mops. on 2 Tim. l.c. ἀλαζόνες, κακουμενοί ἐχειν ἀ μὴ ἔχοντας ὑπερήφανοι, μεγάλα φρονοῦντες ἐπὶ τοῖς οὖν. The sin of the latter lies not so much in exaggerating their endowments, as in claiming for themselves the merit of them. In
VII. 24] THE GOSPEL ACCORDING TO ST. MARK.

243 πάντα ταύτα τὰ πονηρὰ ἐσωθεν ἐκπορεύεται 23 καὶ κοινὸ τὸν ἀνθρωπον.

24§ Ἐκείθεν δὲ ἀναστάς ἀπῆλθεν εἰς τὰ ὀρια Τύρου 24. § syr[heir

23 ομ πάντα Ἡ | ὀμ τα πονηρα 1 604 2ος αληθειας εκπορευονται GKNΔ 28 736 γνη

Biblical Gk. the opposite of ὑπερήφανος is ταπεινός ("ταπεινός"), see Prov. iii. 34, James iv. 6, 1 Pet. v. 5.

αφροσύνη] The list culminates in a word which may seem to imply a relatively low degree of moral culpability. But ἀφρον like ἀνίντος is a word of strong censure on the lips of Christ; see Lc. xi. 40, xii. 20 (cf. μωρός, Mt. v. 22, vii. 26, xxv. 2). His ἀφρόν is the ἡμιακός of Ps. xiii. (xiv.) 1, and the ἴνιν or ἴνιον of Proverbs; cf. Schultz, ii. p. 284. Ἀφροσύνη is in its Biblical use moral and not intellectual only—the shortsightedness and wrongheadedness of unbelief and sin; "a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose." (Driver, on Deut. xxii. 21). Euth. is substantially right: ἀφρ. δὲ κυρίος τὸ μὴ εἰδέναι τὸν θεόν.

23. πάντα ταύτα κτλ.] These vicious acts and principles constitute a real profanation of human nature, and they come from man himself. Euth.: ἀγαθοὶ γὰρ τοὺν ἐπίθυμον ἢ φιλεῖς ἢ οἱ καρδία πνεύματε ἐσόμεν. Mt. adds τῷ αὐτοῦ ἑαυτοῦ φημεὶς ὑπὸ κοινὸν τὸν ἀνθρωπον, but it seems more after our Lord's manner to stop abruptly when He has affirmed a great principle, than to revert to the circumstances which led Him to enunciate it.

24-30. IN THE REGION OF TYRE AND SIDON. THE DAUGHTER OF A SYROPHOENICIAN WOMAN DELIVERED FROM AN EVIL SPIRIT (Mt. xv. 21-28).

24. Ἐκείθεν δὲ ἀναστάς ἀπῆλθεν ἤτοι Ἡ ἀνεχώρησεν.
THE GOSPEL ACCORDING TO ST MARK. [VII. 24

[καὶ Κίδώνος]. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν 25 γυνοῖν, καὶ οὐκ ἢδυνᾶσθη λαθεῖν. 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ ἦς εἶχεν τὸ θυγάτριον αὐτῆς πνεύμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς 26 πόδας αὐτοῦ. 26 ἦ δὲ γυνὴ ἤν Ἕλλην, Σύρα Φοινίκισσα

(B. J. iii. 3, 1, cf. ant. xix. 5, 6) it embraced the whole seacoast and plain—at least from Carmel northwards. Phoenicia, like the Decapolis, was frankly pagan, and the Tyrians bore a special illwill towards the Jews (Joseph. c. Ap. i. 13). In crossing the border the Lord passed into a Gentile land. Phoenicians had sought Him in Galilee (iii. 8), but He had no mission to their country; His purpose in entering it was retirement and not public work. Εἰσελθὼν εἰς οἰκίαν: cf. τ. 17; on οὐδ. ἤθελεν γυν., see ix. 30, and for ἤθελεν, cf. vi. 48.

καὶ οὐκ ἢδυνᾶσθη λαθεῖν] On the quasi-adversative sense of καὶ see WM., p. 545. ἢδυνᾶσθην or εὐδυνᾶσθην is frequent in the lxx., cf. Gen. xxx. 8, Exod. xii. 39 (A), Jos. xv. 63, xvii. 12, Jud. i. 19, 32 (A), 2 Regn. iii. 11; in the N.T. ἢδυνᾶσθην occurs here (NB), and Mt. xvii. 16 (B). See WSchm., p. 208 n. Λαβάνων is one of the rarer words of N.T. Greek, occurring elsewhere Lc.2 Heb.2 2 Pet. The aor. inf. is usual after δινάσαθαι (Blass, Gr. p. 197).

25. ἀλλ' εὐθὺς ἀκούσασα κτλ.] Cf. vii. 33, 54 f. Even in Phoenicia He was recognised. Τὸ θυγάτριον, cf. v. 23, 42: another child-applicant for healing. Children as well as adults were liable to the incongrues of unclean spirits, cf. ix. 21. The phenomena and the belief which assigned them to the agency of evil spirits were, as it appears, not limited to Jews or to the land of Israel (Acts xvi. 16 f.). On ἤ...ἀυτῆς, cf. WM., p. 185; Blass, Gr. p. 175. Пροσέπεσεν, see iii. 11, v. 33.

26. Ἕλλην, Σύρα Φοινίκισσα τῷ γενέτειρ] Ἶπαννα. The woman was a Gentile (f., vg., gentilis), probably Greek-speaking, but descended from the old stock of the Phoenicians of Syria, who belonged to the Canaanites of the O.T. Ἕλλην in the Acts and Epistles is contrasted sometimes with ἱουδαῖος (Acts xiv. 1, Rom. i. 16, ii. 9 f. &c., I Cor. i. 24, Gal. iii. 28), sometimes with βάρβαρος (Rom. i. 14), i.e. it represents either the Gentile as such, or the civilised and generally Greek-speaking Gentile (see Lightfoot's note on βάρβαρος, Col. iii. 11). In the Gospels Ἕλλην, Ἕλληνις occur only here and in Jo. vii. 35, xii. 20, and the word must in each case be interpreted by the context. The Phoenician language may have lingered in country places round Tyre and Sidon, as the Punic tongue was, as still spoken in Augustine's time by descendants of the old Phoenician colony in N. Africa (Aug. ep. 209). But in Ἕλλ., Σύρα Φ. τῷ γενέτει there is surely an implied contrast between
Phoenician extraction and Greek speech; cf. Euth., who however partly misunderstands his text: Ἑλληνις μὲν τῷ θρησκεύαν, Σύρα δὲ τῇ διάλεκτῳ, Φοινίκισσα δὲ τῷ γενεί: correct, ‘Ε. μ. τ. θ. καὶ τὴν διάλεκτον, Σύρα Φου. δε τ. γ. The fem. of Ἑλλην occurs again in Acts xvii. 12; cf. 2 Macc. vi. 8. Σύρα Φοινικισσα (also Σ. Φοινικα, Συροφωνικα, see vv. ii.), an inhabitant (or as here, a descendant of the old inhabitants) of Syrian Phoenicia (ἢ Συροφωνίκη, Justin. dial. 78), so called in contrast to the Carthaginian seacoast (Strabo xvii. 19 ἡ τῶν Δαβίδφωνικών γῆ). Συροφωνίκες occurs in Lucian deor. eccl. 4, and Syrophoenice in Juv. sat. viii. 159; on the late and rare form of the fem. see W.Schm., p. 135 n., Blass, Gr., p. 63. The Clementines (hom. ii. 19, iii. 73) name the mother Justa, and the daughter Bernice. With τῷ γενέει cf. Acts xviii. 2, 24.

ἡρωτα...ινα] Cf. παρεκάλεστι...ινα, v. 10. Mt. gives the words: ἐλεήσον με, κύριε, νόν Δαυίδ· ἡ θυγάτηρ μου κακὸς δαμονίζεται: cf. Mt. ix. 27, xx. 30, 31 (Mc. x. 47, 48). Such a formula as νόν Δ. once used in public would soon become customary, but its occurrence in this narrative is remarkable; as yet, so far as we know, the title had been applied to Christ only once even in Galilee. On the contrast between this mode of addressing Him and that adopted by the δαμοῦν and, with an added ἄλληδος, by the disciples, see Origen in Mt. t. xi. 17: συνάγε τε ἀπὸ τῶν εὐαγγελίων τινε καὶ αὐτῶν καλούσι πάνιν Δαβίδ...τινες δὲ νῦν θεοῦ...τινες δὲ μετὰ τῆς ἀληθοῦς προσ-

δήκης. καὶ γὰρ χρήσιμος, οἶμαι, ἔσται σοι ἡ τούτων συναγώγη πρὸς τὸ ἱδεῖν τὴν διαφορὰν τῶν προστόπων.

27. ἀφεῖ πρῶτον χορτασθῆναι τὰ τέκνα] The τέκνα are of course the Jews; cf. Isa. i. 2, Ic. xv. 31. They had the first claim, and by this principle not only the Lord's ministry, but the subsequent mission of the Church was regulated; see Mt. x. 5, 23, Acts i. 8, iii. 26, Rom. i. 16, ii. 9, 10. To Marcion, in whose Gospel this incident had no place, Tertullian (ad. Marc. iv. 7) well replies: "de-trahe voces Christi mei, res loquentur." The conversation with this Phoenician woman merely calls attention to a rule which is everywhere apparent. Yet if the Jew justly claimed precedence, he had no exclusive right to the Gospel; πρῶτον implies that the Gentile would find his opportunity; cf. Mt. viii. 11, Acts xiii. 46, xxviii. 28. For ἀφεῖ with the inf. cf. Mt. viii. 22, Mc. x. 14; the subjunctive follows in Mt. vii. 4, Mc. xv. 36. For χορτάζεσθω saturari, see note on vi. 42.

Mt., who in the early part of this incident is on the whole much fuller than Mc., relates the circumstances which led to this reply (xxv. 23, 24), but omits the words ἀφεῖ...τὰ τέκνα.

οὐ γὰρ ἐστιν καλῶν κτλ.] So Mt., Mc. Τὰ κυνάρια are τὰ κυναύτα τῆς οἰκίας (Origen—the houndogs (τραπεζήσες κύνες Hom. I. xxii. 69), as the dim. possibly indicates; though not children of the house, they have a place within its walls, and are fed, if not with the children's bread. Thus the term, which on Jewish lips was
28 ἐβαλεῖν. 28 ἦ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τούτου τὸν λόγον ἦπαγε· ἐξέληλυθεν ἐκ τῆς θυγατέρου τρόπο σου τὸ δαμώνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν

28 om vai D 13 69 604 200 b c ff i syncl arm [ καὶ ] καὶ γαρ ἈΛΝΗΠΣΕΦ al minut al f n q vg synbol go αλλα καὶ D b c f ff i r | esthie AXNII al [ ψιχων ] ψιχων D pr πιπτουντων 1071 [ παιδιων ] παιδιων (D) min2ns om 1071 + καὶ ζωσιν synbler Tat^mat arab

usually a reproach, is used by the Lord to open a door of hope through which the suppliant is not slow to enter (v. 28). On τὰ κυνάρια—τὰ ἑβην see J. Lightfoot and Schöttgen on Mt. xv., and Bp Lightfoot on Phil. iii. 1. Jerome, after observing that the relative positions of Jew and Gentile have been reversed, exclaims "O mira rerum conversio! Israel quondam filius, nos canes." Origen suggests that the saying may have its application still: τάχα δὲ καὶ τῶν λόγων 'ηροῦ εἰσὶ τιμεὶς ἄρτοι οὗ τῶν λογικῶτερος ὁ τέκνοι ἑστί διδόναι μόνοι καὶ ἄλλοι λόγοι οἰονεῖ ψυχία ἀπὸ τῆς μεγάλης ἐστίας...οἱ χρήσαντ' ἁν τιμεὶς ψυχαί ὁς κύρεις. Tertullian thinks (de orat. 6) of the Bread of life which only the faithful can receive: "cetera enim nationes requirunt...ostendit enim quid a patre filii expectent."

28. ἦ δὲ ἀπεκρίθη καὶ λέγει] Her saying was in the strictest sense an answer: she held hold of Christ's word and based her plea upon it. The usual phrase in the Synoptists is ἀποκρίθης λέγει (εἶπεν), or ἀπεκρίθη λέγων, but ἀπεκρίθη καὶ εἶπεν is common in St John. ἐγείρετε, the historic present (Hawkins, H. S. p. 113 ff.); on its combination with an aor. see W.M., p. 350.

vai, κύριε, καὶ τὰ κυνάρια κτλ.] 'True, Rabbi; even (Mt. καὶ γάρ, 'for even') the dogs (of the house) are fed with the crumbs which the children leave.' Mt., τῶν πιπτοτῶν ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν, 'with the crumbs which their masters let fall' (cf. Lc. xvi. 21).

The woman accepts and affirms the Lord's saying about the dogs; it serves her purpose; there is that in it on which she can build an argument; Euth. ἐπὶ τοῦν κυνάριν εἰμ., οὐκ εἰμὶ ἀλλοτρία. For vai see 2 Cor. i. 20, Apost. i. 7, xiv. 13, xxii. 20; καὶ is here simply 'even,' as in i. 27, not 'and yet,' 'yet even'; for καὶ γάρ (the reading followed by Δ. V.) see Bp. Ellicott on 2 Th. iii. 10. 'Εσθίων ἀπὸ = ἦ λίβης, a Hebraism common in Biblical Gk. from Gen. ii. 16 onwards; cf. W.M., p. 248 f. Two early variants are of interest; the Western text begins Κύριε, ἀλλά καὶ, sed et; at the end of the verse 'Tatian' and the earlier Syriac versions in Mt. add "and live."

29. διὰ τούτου τὸν λόγον ἦπαγε κτλ.] Mt. δ. γίνεται, μεγάλη σου ἡ πίστεις γεννήθησο σου ὧς θέλεις. Cf. Victor: ὁ μὲν οὖν Ματθαῖος τὸ τῆς πίστεως ἐσημηνατο...ὁ δὲ Μάρκος τοῦ λόγου τὴν ἀρετὴν. Tatian gives both answers, placing Mt.'s first. Throughout the incident Mt. and Mc. seem to depend on different sources, the only strictly common matter being the saying οὐκ ἐστίν καλὼν κτλ. On ἐξέληλυθεν τὸ δαμώνιον Bede remarks (with a reference to the baptismal exorcism of the Latin rite): "per fidem et confessionem parentum in baptismo libertatur a diabolo parvuli."

30. καὶ ἀπελθοῦσα κτλ.] Mt. καὶ ἴδῃ ἡ θυγατέρα αὐτῆς ἀπὸ τῆς /mitra ἐκείνης. The result finds a parallel in the miracle of Jo. lv. 46 ff. Beβλη-
THE GOSPEL ACCORDING TO ST MARK.

31 Kai πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἤλθεν 31 διὰ Σιδώνος εἰς τὴν θάλασσαν τῆς Γαλατείας ἀνά

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mένων ἐπὶ τὴν κλίψαν: the exhaustion had not yet spent itself, though the foul spirit was gone; cf. ix. 26. On the place of this incident in the Ministry, see Hort, Jud. Chr. p. 34: "when at length the boon is granted her, nothing is said to take away from its exceptional and as it were extraneous character; it remains a crumb from the children's table." Euth. treats the incident as prefiguring the call of the Gentiles: προ- eTr}pou δὲ κατὰ ἄλληγοριαν ἢ Χαρακαία αὐτὴ γυνὴ τὴν ἐξ ἐθνῶν ἐκκλησίαν κτλ. On the participle after εὑρεῖ see Blass, Gr. p. 246.

31—37. RETURN TO THE DECAPOLIS. HEALING OF A DEAF MAN WHO SPOKE WITH DIFFICULTY (Mt. xv. 29, cf. 30, 31).

31. καὶ πάλιν ἐξελθὼν κτλ.] With πάλιν ἐξελθὼν cf. ii. 13, xiv. 39, 40. The last incident took place in the neighbourhood of Tyre. The Lord now leaves the ὅρα Τύρου and following the coast-line northwards across the Leontes and perhaps through or within sight of Zarephath (Σάρπεστα τῆς Σειδονίας, 3 Rogn. xvii. 8, Le. iv. 26), passes through Sidon. Σειδωνία, Σείδων = 1τῆς, Saida, some 20 miles N. of Tyre on the Phoenician coast, first mentioned in Gen. x. 15: in N.T. cf. Mt. xi. 21 f. = Le. x. 13 f., xv. 21 = Mc. vii. 24, 31, Mc. iii. 8 = Le. vi. 17, Acts xxvii. 3. The traditional text avoids the reference to the Lord's passage through a Gentile city (vv. ll.). He went through merely as a traveller en route (for this use of διά see Mc. ix. 30, Jo. iv. 4, 2 Cor. i. 16), and in so large and busy a place may easily have escaped notice. From Sidon and the Mediterranean coast he returned to (εἰς, for ἐπὶ or πρὸς, cf. Blass, Gr. p. 124) the Sea of Galilee, but to its eastern shore (ἀνὰ μέσον τῶν ὀρίων Δακτόδεως). A road led from Sidon across the hills (Merrill, p. 58, G. A. Smith, p. 426); it crossed the Leontes near the modern Belfort, and climbing the ranges of the Lebanon, passed through the tetrarchy of Abilene, and eventually reached Damascus. The Lord probably left it where it skirted Hermon, and striking south kept on the east bank of the Jordan till He reached the Lake (see map). The long détours may have served the double purpose of defeating the immediate designs of His enemies and providing "for the Apostles the rest which He had desired to give them before" (Latham, p. 333; cf. vi. 31). Ἀνὰ μέσον = 1τῆς (Gen. i. 4, &c.), the ὅρα τῆς Δ. are the districts under the influence of the cities of the Decapolis, see note on v. 20. No mention is made of a passage through, still less of a ministry in any of them; but in the country round these cities (G. A. Smith, p. 601) preaching and the working of miracles are resumed, probably among the Jewish or mixed population prepared by the work of the released demoniac (v. 20). The
Lord is again in the land of Israel, for Gaulanitis, though the towns were Hellenised, had belonged to the tribe of Manasses (Jos. xiii. 29 f.), and still had a predominantly Jewish population (Schürer, ii. i. 3).

32. ἐπιθή καὶ σάκους κηλ.) Mt. again is, at least in part, independent of Mc.; he locates the scene of the Lord's work in the Decapolis among the hills (ἀνάβας εἰς τὸ ὄρος ἐκάθισεν ἐκεί: cf. Mt. v. i), and he represents Him as surrounded by the usual crowd of applicants for relief from various disorders (ὕλησ πολλοὶ ἔχοντες μεθ᾽ εὐαγγελός, κυλλοὺς, τυφλοὺς, κόνοος, καὶ ἐτέρων πολλοὺς: cf. iv. 24), but describes no case in detail. The recovery of hearing by the deaf was a note of the Messianic age (Isa. xxxv. 5, xlii. 18), and had accompanied the Ministry in Galilee (Mt. xi. 5). In this case deafness was attended by such an impediment in the speech that the man was practically dumb (v. 37 αἰλάους: cf. ix. 25 τῷ ἀλάου καὶ κωφὸν πνεύμα). Μογγαλάδος (here only in N.T.) is probably from Isa. xxxv. 6 ἑρείπῃ δὲ ἐστιν λαοῦσα μογγαλάδος: the word occurs also in Exod. iv. 11 (Aq., Symm., Th. = LXX. δύσκολος), Isa. vii. 10 (Aq., = LXX. ἕνωτι, Symm., Th., αἰλαλοῦ), and in each case it = δύσκολος. Here the Vg. has mutum; Wycliffe follows with "a man deaf and dumbbe"; Tindale prefers "one that was deaf and stamed in his speech"; "had an impediment in his speech" (A.V., R.V.) begins with Cranmer. The stricter meaning is supported by ἑλάκη ὀρθάς (v. 35). The variant μογγαλάδος, found also in mss. of the LXX. (Isa. xxxv. 6, cf. Ps. lv. (i.), tit., where the Quinta has τῆς περιστερᾶς τῆς μογγαλάδος), is said to be a distinct word, a compound of μογγός, "thick-voiced" (WSchm., p. 65, see Steph.-Hase, s.v.; Ezz. viii. v. p. 566).

33. ἀπολαβόμενος αὐτοῦ...κατ᾽ ἴδιαν] Cf. 2 Macc. vi. 21, ἀπολαβάμενος αὐτοῦ κατ᾽ ἴδιαν. Προσλαβέσθαι is used in nearly the same sense in viii. 32, cf. Acts xviii. 26; in ἀπόλ. the isolation of the person who is taken comes more strongly into view. The Lord takes the μογγαλάδος away with Him, because a crowd was gathered round them (ἀπὸ τοῦ ὄρους, cf. Mc.), and He wished to be alone with the man (κατ᾽ ἴδιαν, iv. 34, vi. 31, 32, ix. 2, 28, xiii. 3). The miracles were usually wrought under the eyes of the crowd, but in special cases relative (v. 37) or even absolute (cf. viii. 23) privacy seems to have been necessary.

ἐβαλεν τοὺς δακτύλους κηλ.) The organs affected receive the signs of
healing power; the ears are bored (ἐβαλεν εἰς), the tongue is touched. Ἡτανασα, see viii. 23, Jo. ix. 6 (Westcott). Saliva was regarded as remedial, but the custom of applying it with incantations seems to have led the Rabbis to denounce its use; see Wetstein and Schöttgen ad l. Possibly to this Decapolitan it appealed more strongly than any other symbol that could have been employed. The faith of a deaf man needed all the support that visible signs could afford. The use of the Lord's fingers and saliva emphasised the truth that the healing power proceeded from His own person (cf. v. 30). Victor: δεικνύος ὁ πλοτεύτει τὴν τῆς θελα δυνάμεως ἐνέργειαν καὶ τῷ ἐνωσίν αὐτῷ ἀπορρήτος σῶμα. On the remarkable variants in W^d, Syr. epi. see Nestle, Introd. p. 264f.

34. ἀναβλέψας...ἐστεναζέν] For ἀναβλα. εἰς τον οὐρανον see vi. 41, Jo. xi. 34, xvii. 1; St John's phrase is ἀφεῖν (ἐπαίρειν) τοὺς ὀφθαλμοὺς, cf. Le. xviii. 13. Ἐστεναζέν: cf. viii. 12 ἀναστεναζέας τῷ πνεύματι αὐτοῦ. In both cases perhaps the vast difficulty and long delays of His remedial work were borne in upon the Lord's human spirit in an especial manner. So His Church, or His Spirit in her, inwardly groans while waiting for the redemption of the body (Rom. viii. 23, 26). Such a πιστευόμενος ἀληθής here proceeds from the Lord's humanity.

ἐφφαθά] ἀνωθεν, by assimilation for Aram. ἀνωθεν, the ethepeol of ἀνωθεν (Dalman, p. 202, 222), Syr. τοῦ πνεύματος. The earlier Syriac versions naturally omit Mc.'s explanatory ὅ ἐστιν Διαν (it is in Syr. hcl, hier.): the Latin transliterations are epiphetha, epetha, effetha, effecta and the like (Wordsworth and White, p. 225). For Mc's use of Aramaic words in the sayings of Christ, see note on v. 41. On the word as addressed to a deaf man Origen has some interesting remarks (in Jo. t. xx. 20 (18)).

Both the word and the use of saliva passed at an early time into the Baptsmal rite as practised at Milan and Rome: cf. Ambr. de myst., "aperite igitur aures...quod vobis significavimus cum apertionis celebrantes mysterium diceremus 'Epaphatha quod est adaperire.'" The ceremony, which was known as aurium apertio, and immediately preceded the renunciation, is thus described in the 'Gelasian' Sacramentary (ed. Wilson, pp. 79, 115): "inde tangis (saliva oris sui cum digito tangit) et nares et aures de sputo et dicis ei ad aurem 'Effeta, quod est adaperire, in odorem suavitatis'; comp. the more elaborate ritual in the Sarum ordo ad faciendum catechumenum (Maskell, rit. i. 11) and the similar form in the modern Roman Rituale. Bede refers also to the versicle Domine labia mea (Ps. 1. (ii.) 17).

35. ἰησοῦς αὐτοῦ αἱ ἄκοαῖ] On the late aor. ἰησοῦς cf. WH., Notes, p. 170, Deissmann, B.St. p. 189. Itoccursagain Mt. xx. 33, Acts xii. 10, Apost. xi. 19,
THE GOSPEL ACCORDING TO ST. MARK. [VII. 35

36 om auton 2º Wd 36 διεστείλατο] ενετείλατο Δ | μηδενι➕μηδεν D 28 604
2º[ | λεγον] ευποροι ADNXIII al min| | οσον δε...αυτοι αι δε αυτοι D* (b c f i) | autais] pr autos EFGKMNUSVIII alpl syrr arm go aeth | διεστειλετο (sic) Δ | περισσοτερον DWd 61 1071 37 υπερεπερισσωσ DU 1 209 435 604 om Wd | εξεπλησσωντο] pr pantas Wd | και 2º] pr os B me | αλαλους pr των ADNWδΧ ΠΙΣΕΦ αl min| for|omn

xv. 5, but ἡμεσθην is more frequent. Ακοι = ατα, as in 2 Macc. xv. 39; cf. Lc. vii. 1, Acts xvii. 20, Heb. v. 11.

ἐλύθη ὁ δεσμὸς κτλ.] Cf. Lc. xiii. 16 οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου where the reference is to an infirm woman ἣν ὑδραν σατανᾶς. It belonged to the office of the Messiah to release the captives of Satan (Isa. xiii. 7 ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους, xli. 9 λέγοντες τοῖς ἐν δεσμοῖς ἐξελθατε). The phrase ἐλύθη κτλ. does not perhaps necessarily imply that the man was ‘tongue-tied’ (Vg. solutum est vinculum linguæ); however caused, the impediment was a bondage from which he rejoiced to be set free. Ἐλύθη... ἐλάλει: the momentary act of liberation gave a birth to a new faculty of articulate speech.

36. καὶ διεστείλατο αὐτοῖς ἵνα κτλ.] Cf. v. 43. For some reason, special perhaps to the particular case, privacy was expedient after the miracle as well as during the act of release. But the charge seemed to defeat its own end; not only was it ineffectual, but its very vehemence increased the zeal of those who spread the story. "Οποιον...μᾶλλον: fuller forms are καθ’ δονον...κατα τοσοῦτο (Heb. vii. 20 ff.); ὅφο...τοσοῦτο (Heb. x. 25) followed by a comparative; cf. Vg. here, quanto...tanto magis. The imperfect (διεστείλατο) is apparently that of repeated action (Burton, § 24); the charge (διεστείλατο) was reiterated with the effect described. Μᾶλλον περισσότερον, cf. WM., p. 300; Vg. magis plus. The repetition of commands which experience showed to be ineffectual (i. 43 f.) is analogous to much in the ordinary dealings of God with man. Bede has the practical remark: "volebat ostendere quanto studioius quantoque ferventius eum praedicare debeant quibus iubet ut praedicent."
act continues in its abiding effects. The plurals καϕούς, ἀλάους may include the classes represented by the case of the μογγαλάκος, or they may refer to other miracles of the same kind on the same occasion (cf. Mt., καϕούς λαλούτας). Ἀλάους λαλεῖν, perhaps an intentional paronomasia; see W. M., p. 793 f.; for a similar juxtaposition of καϕούς and ἀλάους cf. Ps. xxxvii. (xxxviii.) 14. Καί...καί, W. M., p. 547; ἀλάους, anarthr., the ἀλάους being usually identical with the καϕούς.

VIII. 1—9. FEEDING OF THE FOUR THOUSAND (Mt. xv. 32—39).
1. ἐν ἐκείναις ταῖς ἡμέραις During the period to which the preceding incident belonged (see note on i. 9), i.e. in the course of the Lord’s journey through the Decapolis (vii. 31). Πάλιν τολλοῦ κτλ. The crowd which followed Him was so great that it reminded the disciples of the crowds on the western shore (iii. 20, iv. 1, v. 21), especially perhaps of the five thousand men who assembled near Bethsaida (vi. 34). Παρπόδαλος (cf. vv. li.) is probably due to a misreading of παλιντόλλο; for the opposite view see Burgon-Miller, Causes of Corruption, p. 34. The word, though classical, is unknown to Biblical Gr. Προσκαλεσάμενος τ. μ.: in vi. 35 the disciples take the first step. For προσκαλείθαι see note on iii. 13.
2. στιλαγχιζομαι ἐπί τῶν ὀχλῶν] The Lord had known the pangs of hunger (Mt. iv. 2). Even under ordinary circumstances there was something in the sight of an eager crowd which moved Him; see Mt. xiv. 14, M. vi. 34. For στιλαγχιζέσθαι see note on i. 41. This crowd was suffering through its attendance upon Him: ὅτι ἡ ἡμέρα τρεῖς προσμενόνισμοι μοι (Mt. M.). Προσμενέων τωι, to wait upon; see Sap. iii. 9 or πιστοῦ ἐν ἀγάπῃ προσμενονίσαι αὐτῷ (σε. τῷ κυρίῳ), Acts xi. 23, xiii. 43, and cf. προσκατέρειν τινι M. iii. 9 (note). The construction ἡ ἡμέρα τρεῖς προσμ. is explained by treating ἡ ἡμέρα τρεῖς προσμ. as dative of the participle. The reading of D is an interpretation of a difficult phrase; the Vg. iam triduo sustinet me (q. adherent mihi) evades the difficulty; the singular reading of B appears to be a grammatical correction (cf. W. M., p. 273).

οὐκ ἐξούσιον τί φάγωσιν: cf. v. i. μή ἐχόντων τι φ. The supply of food was spent, for the stay had been longer than they anticipated. In the case of the Five Thousand, only a
day seems to have passed, but no provision had been made for more than a few hours' absence from home. On τι φαγ. see vi. 36.

3. ἐὰν ἀπόλυσον αὐτῶν νῆστεις κτλ.] Mt. ἀπόλυσα...οὐ βέλο μήποτε κτλ. The Lord anticipates the proposal with which the Twelve were doubtless again ready (vi. 36 ἀπόλυσον αὐτῶν). Νῆστις, a classical word, occurs here only (Mt. Mc) in Biblical Gk. Εἰς ὅλων αὐτῶν "to their home"; for εἰς ὅλων (ἐν ὅλω) in this sense see ii. 1. For ἐκλύσεθαι of the faintness caused by want of food see Jud. viii. 15 A (where B has ἐκλύσεθαι), i Regn. xiv. 28, Isa. xlv. 1, Thren. ii. 19, i Macc. iii. 7.

καὶ τίνες αὐτῶν ἀπὸ μακρόθεν εἰσίν] Mc. only. Gamala, Hippos, Gadara were perhaps the nearest centres of population. The towns and villages of the Decapolis were fewer, and at longer distances from each other than those of the populous western shore. Nothing is said here of κύκλῳ ἄγροι καὶ κῶμα where bread could be bought. The Decapolisitans, unlike the Five Thousand, were in their own country, and if dismissed would make their way home. For ἀπὸ μακρόθεν, Vg. de longe, see v. 6, note: on the variant ἱκασιν cf. WM., p. 106.

4. ἀπεκρίθησαν...οί] Ἰόν. 33: 18.

For the 'recitative' ὅτι cf. i. 15, 37, 40, ii. 12, 111, 21, iv. 21, v. 23, 28, 35, iv. 4, 14, 15 bis, 18, 35, vii. 6, 20. The objection raised by the Twelve corresponds to the circumstances: at Bethsaida they had urged the want of means (ἀγροσώμεν ἰην ὄμοιόν διακοσίων ἄρτων;)—in this thinly populated region they plead the scarcity of food: cf. Mt. πάθει ἥμιν ἐν ἑρμία ἄρτοι τοσοῦτοι κτλ. Gould's remark, "the stupid repetition of the question is psychologically impossible," is doubtless at fault. The question is not repeated exactly, and such stupidity as it shews is in accordance with all that we know of the condition of the Apostles at this period (cf. viii. 17 ff.). For χορτάζειν see vi. 42, note, and for the gen. cf. Ps. cxxxi. (cxxxii.) 15, and Blass, Gr. p. 101. Ἐν ἑρμία, on the surface of a desert, cf. WM., p. 468. Ἐρμία occurs in the Gospels only in this context, and not a dozen times in Biblical Gk.; the usual phrase is ἑρμίας, ἐρμίας τούτος ἢ γῇ, see i. 3, 4, 12 f., 35.

5. πάσον...ἐπτά] The question is the same as in vi. 38. With the loaves, as before, there were a few small fishes, as a relish (Mt. καὶ δόλγα ἰθύβωα, see below, v. 7). For the use of fish with bread see note on vi. 38.

6. παραγγέλλει] Mt. παραγγελεῖ another trace of the dependence of
Mt. on Mc., or of their use of a common Greek source. In the Feeding of the
Five Thousand the direction is given to the Twelve; here apparently the
Lord Himself addresses the crowd. No mention is made here of ὄχλῳ
χόρτος; the spring was now past, and the hills were bare.

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is the equivalent of σφ. in modern colloquial English (cf. Westcott on Jo. vi. 13), but it has not been admitted by the Revisers of the English Bible. See art. Basket in Hastings, D.B. i. p. 256. Probably the correspondence of the number of the σφυρίδας with that of the loaves in the earlier miracle and that of the multitude (τέσσερα, πεντακοσίων); to assign a σφυρίς to each pair of Apostles and the seventh to the Lord is as puerile as to infer from such a coincidence the untrustworthiness of the whole story.—Ἐπτά σφ. is in opposition to πεντεσήμων (WM., p. 664); σφυρίδας is written inexacty for σφ. πλήρεις (Mt.), or σφυρίδων πληρώσας (ἐίναι τ. σ). 20. ἢσαν δὲ ὡς τετρακοσίων] Mt. ἢσαν τέτρα ἄνδρες χωρίς γυναικῶν καὶ παιδίων (as in xiv. 21). The number was probably ascertained as before by an orderly division of the crowd into συμπόσια of a certain size.

For a comparison of the details of the two miracles (Mc. vi. 35 ff., viii. i ff.) see Origen, Hilary, and Jerome on Mt. xv.; Jerome’s quaint and terse summary may be quoted: “ibi v. panes erant et ii piscis, hic vii panes et pauci pisculi; ibi super faenum discumbunt, hic super terram; ibi qui comedunt v. millia sunt, hic iv millia; ibi xii cophini replentur, hic vii spor-
tae.” Each of these fathers adds a mystical interpretation of some interest.

10—13. Fresh Encounter with the Pharisees near Dalmanutha (Mt. xv. 39 b—xvi. 5).

10. εὑρὸς ἑμβάς τοι.] After dismissing the crowd the Lord Himself at once left the neighbourhood by boat; cf. vi. 45 f. His destination was Dalmanutha or Magadan (Mc. ἤλθεν εἰς τὰ μέρη Δ. = Mt. ἰθα. εἰς τ. ἄριστα Μαγαδάν; cf. Mc. vii. 24 with Mt. xv. 21). Neither name has been definitely identified, and the geographical question is complicated by the uncertainty of the text in both Gospels: in Mt. besides Magadan (or Mayedan) we have the readings Μαγάδαν, Μαγαδάν; in Mc., for Δαλμανοῦθα (B, Δαλμανουθά), cod. D has Μελεγάδα (D*), Mayedan (D†)—a form which appears substantially in all true O.L. texts and in the Sinaitic Syriac. Dr J. R. Harris (Cod. Bez. p. 178) suggests that Δαλμανοῦθα represents the Syriac <Δαλμανοῦθα> = εἰς τὰ μέρη, and Dr Nestle inclines to a similar view (Philol. Sacr., p. 17); on the other hand see Chase, Syriac element, &c. p. 146 n. Dalman (Gr. p. 133), with perhaps slightly more probability, suggests that Δαλμανοῦθα is a corrupt form of Μαγαδάνουθά: cf. Worte Jesu, p. 52 f. Assuming that both Magadan and Dalmanutha are genuine names, we may accept as a
working hypothesis a modification of Augustine's opinion (cons. ev. ii. 51 "non dubitandum est eundem locum esse sub utroque nomine"); both places must at least be sought in the same neighbourhood. Was it to another part of the eastern coast that the Lord sailed, or did He cross to the west side of the lake? Eusebius (onomast.), who read Μαγαδάων in Mc., adds καὶ ἄρτι νῦν ἡ Μαγαδάνη περὶ τὴν Γεράσαν. On the other hand it is usually assumed that Μαγαδάων is another form of Magdala, i.e. el Mejdal at the southern end of the plain of Gennesaret, and that eἰς τὸ πέραν (v. 13) implies a return from the western to the eastern shore; on the latter point cf. vi. 45. Robinson (B.R. iii., p. 264) and Thomson (Land &c., p. 393) mention a site known as ed-Delhemiya near the junction of the Yarmūk with the Jordan, some five miles S. of the Lake (see map); if its territory ran down to the shore (cf. v. 1), the locality is consistent with Mc.'s account. Of a Magadan however in this neighbourhood there is as yet no trace: but the form like Μαγαδάλα may represent Ἱγαίλη, as in Jos. xv. 37 where Μαγαδώ Γάδ (B) = Μαγαδάλ Γάδ (A). On the whole question see Encycl. Bibl., s.v., and Hastings, D.B. iii. art. Magadan.

11. καὶ ἐξήλθον οἱ Φαρισαῖοι καὶ ἥραντο συνήθεις ἡμεῖς. The mention of the Sadдуcees as present at any interview with our Lord during the Galilæan ministry; as the aristocratic and priestly party they resided principally at Jerusalem and in its neighbourhood. Some were possibly connected with the court of Herod (see on τ. 15), residing at Tiberias. Their association with the Pharisees on this occasion indicates the extent to which the hostility of the latter was now carried. 'Εξήλθον, i.e. from Dalmanutha (cf. Mt. xv. 22), or possibly from the towns on the W. coast. Their appearance is an argument against locating Dalmanutha on the S. of the lake, but not perhaps an insuperable one; the journey from Capernaum to the S. end was not a serious one for men who had been watching their opportunity to retaliate.

ὁ ἡραντο συνήθεις αὐτῶν κτλ.] Bengel: "ὁ ἡραντο...πασαμ." Their plan was to tempt Him by a leading question to commit Himself to a damaging statement of His claims. Συνήθεις is a favourite word with Mc. (i. 27, ix. 10, 14, 16, xii. 28), found also in Lc. ev. 2, act. 2; see note on i. 27.

ἡραντες...σημεῖον ἀπὸ τοῦ οὐρανοῦ] In Lc. xi. 29 the incident occurs in another context; in Mt. it appears in both (xii. 38 f., xvi. 1 f.). The request may naturally have been repeated, but the substantial identity of the answer, especially the recurrence of the σημεῖον ἑων, is suspicious; that the conversation is here at least in its right place is attested by the agreement of Mt. and Mc. The demand was for σημεῖα of a higher order than the miracles (Bede: "signa quaerunt quasi quae viderant signa non fure- runt")—a visible or audible interposition of God (Mt. σημεῖον ἑπιδείξαι). The manna is cited in Jo. vi. 30 f. as such a sign; the Bath Qol might have been regarded as another. Such wonders had more than once signalised the ministry of Elijah (1 K. xviii. 38, 2 K. i. 10 ff.). The more fruitful but more human and less startling miracles of the Gospel appealed less forcibly to a generation which was possessed by a
12 πειράζοντες αυτόν. 13 καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὐτή ἢ τῇ σημείῳ; ἀλήν λέγω [ὑμῖν] Εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημείον. 13 καὶ ἀφεῖς αὐτούς πάλιν ἐμβάς ἀπῆλθεν εἰς τὸ πέραν.

passion for display (1 Cor. i. 22, cf. Bp Lightfoot ad l.). As Thpt. suggests: ἐνόμιζον...δι' οὓς δινήσεται ἐξ οὐρανοῦ ποίησα σημεῖον οἷς ἐν τῷ Βεσσαλίδοι δυνάμενοι ποιεῖν τὰ ἐν τῇ γῇ μόνα σημεία. On the two participles without intervening copula see WM., p. 433.

πειράζοντες αὐτόν] The second part. qualifies the first; the request had a purpose which did not appear on the surface of the words—it was of the nature of a test. Such a test or question may be friendly (Jo. vi. 6), or hostile (Mc. x. 2, xii. 15); in the present case the intention could scarcely have been doubtful to any who knew the men.

12. ἀναστενάζας τῷ πνεύματι] Ἀναστενάζειν, used here only in the N.T., occurs in the LXX. (Sir. xxv. 8, Thren. i. 4, 2 Macc. vi. 29; cf. Sus. 22, Th.). Like ἀνακράζειν (Mc. i. 23, vi. 49) and ἀναφανεῖν (Lc. i. 42), it is more intense in meaning than the simple verb: the sigh seemed to come, as we say, from the bottom of the heart; the Lord's human spirit was stirred to its depths. On τῷ πνεύματι see ii. 8, note. Bede: "veram hominis naturam, veros humanae naturae circumferens affectus, super eorum dolet et ingeniscit erroribus." Obstinate sin drew from Christ a deeper sigh than the sight of suffering (see vii. 34, and cf. Jo. xiii. 21), a sigh in which anger and sorrow both had a part (iii. 4, note).

tι ἡ γενεὰ αὐτὴ κτλ.] Mt. γ. πονηρὰ καὶ μοιχαλίς σ. ἑπιτίθετι: on μοιχαλίς, which occurs ἐνθνα τ. 38, see Orig. in Mt. t. xii. 4. The phrase ἡ γενεὰ αὐτὴ is used again in τ. 38, (ix. 19), xiii. 30, and is frequent in Mt. and Lc.; it appears to look back to the age of the Exodus, and to point to such passages as Deut. xxxii. 5, Ps. xcv. (xcv.) 10; cf. Acts ii. 40, Phil. ii. 15. As the generation which came out of Egypt resisted Moses, so the generation to which Jesus belonged resisted its greater Deliverer; see the parallel worked out, with a slightly different reference, in Heb. iv. 7 ff. On the question whether γενεὰ bears in the Gospels the wider sense of γένος see xiii. 30, note. For ἀλήν λέγω cf. iii. 28, note.

eὶ δοθῆσαι κτλ.] Mt. σημείον ὑπὸ δὲ ἐς μὴ τὸ σημεῖον Ἰωάννα κτλ. Cf. Orig. in Ezech. xiv. 20: 'ἐὰν νῦν καὶ βυθυάλοις ὑπολειψθούσιν...ἀντὶ τοῦ ὑπὸ安排 ὑπολειψθήσονται...ὡς καὶ ὁ κύριος ἐν τῷ κατὰ Μάρκου εὐαγγελίῳ ἐς δοθῆσαι, τούτοις ὑπὸ δοθῆσαι.' The idiom is based on the use of ἐς to commence an imprecation which is in fact a solemn form of negation; for other exx. in the LXX., cf. Gen. xiv. 23, Deut. i. 35, 3 Regn. i. 51, Ps. lxxviii. (lxxvii.) 36, xev. (xciv.) 11, Isa. liii. 8. This is the only ex. of its employment in the N.T., except where Ps. xcv. is cited (Heb. iii. 11, iv. 3, 5). See WM., p. 627, Burton § 272. The exception in Mt., ἐς μὴ τὸ σημεῖον Ἰωάννα (cf. Mt. xii. 40, Lc. xi. 39), points to the
Resurrection as the supreme proof of the Divine mission of Jesus, and one which that generation was to receive: cf. Acts ii. 32 ff.

13. καὶ ἁφεῖς αὐτοὺς κτλ.[] Mt. καὶ καταλιπτὼν αὐτοὺς... His departure was significant, an anticipation of the end (Lc. xiii. 35); since there was no scope for His ministry among these men, He entered the boat again and crossed the Lake. Thtph.: ἀφῆνα τοὺς Φαρισαίους ὁ Κύριος ὡς ἀδιορθότους. Whether τὸ πέραν is here the western or the eastern shore, or merely a point on the same shore where He was, cannot be determined from the word (cf. iv. 35, v. 1, 21, vi. 45). The destination on this occasion was Bethsaida (v. 22); if "the parts of Dalmanutha" were near the exit of the Jordan, the boat must have traversed nearly the whole length of the lake, from S. to N.E.

14—21. THE LEAVEN OF THE PHARISEES AND THE LEAVEN OF HEROD (Mt. xvi. 5—12; cf. Lc. xii. 1).

14. καὶ ἐπελάθοντο λαβεῖν ἀρτοὺς[ Mt. alters the setting of this incident by placing it on or after the arrival (.mvpov) ... εἰς τὸ πέραν ...; in Mc. the omission is discovered, as it appears, while they are crossing (cf. vv. 14, 22). Ordinarily, at least when in thinly peopled neighbourhoods, the Twelve carried the thin flat loaves of the country in their πόραι or κόρφοι—the direction given in vi. 8 is clearly exceptional. It probably rested with Judas of Kerioth to purchase food for the party (Jo. xii. 6), but owing perhaps to the sudden departure (v. 13), or under the impression that the fragments of the seven loaves were amply sufficient, the matter had been overlooked. When they came to search their bread baskets only one cake could be found (Mt. omits this detail). Ἐπελάθοντο is rendered by the English pluperfect in all the English versions except Wycliffe, Rheims, and R.V.; cf. Burton § 48, and see Field, Notes, p. 71. The form ἐπελάθεω (B*) is not uncommon in the best ms. of the LXX.; see Jud. iii. 7 (A), Ps. lxxvii. (lxxviii.) 11 (B*), Hos. xiii. 6, Jer. xiii. 21 (B*). Mt. ἀφῆναν: cf. ix. 8, xiv. 7.

15. διεστέλλετο] Either 'during the crossing He charged them'; or, 'He charged them more than once' (Burton §§ 21, 24; cf. vii. 36). βλέπετε ἀπὸ κτλ., Mt. προσέχετε ἀπὸ... keep your eye (mind) upon it with the view of avoiding it; cf. xii. 38 (WM., p. 280), and see Wilcken in Archiv f. Papy- ruforschung, iv. p. 568; other constructions are βλέπετε τινὰ (xiii. 9, Phil. iii. 2), βλ. μη (xiii. 5, Col. ii. 8). ζύμη is used with an ethical reference in two other contexts of the N.T., (1) in the parable of the leaven (Mt. xiii. 33; Lc. xiii. 21), (2) in the Pauline proverb μεκρὰ ζ. ὀλαν τὸ φύραμα ἤμοι (1 Cor. v. 6 ff., Gal. v. 9); on both these uses see Cp. Lightfoot's notes). The word represents a tendency working invisibly, and, except in the Parable of the leaven, an evil tendency, partly because ζ. γέγονεν ἐκ φθορίας (Plutarch, cited by Lightfoot), partly owing to
16 ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἰησοῦ. 16 καὶ
dieologizwnto πρὸς ἀλλήλους ὃτι ἄρτους ἤν οὐκ ἔχουσιν.
17 καὶ γνώς λέγει αὐτοῖς Τί διαλογίζεσθε ὃτι ἄρτους
οὐκ ἔχετε; οὕτω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην

the rigid exclusion of leaven during the Passover and in certain other sacrificial rites (Lev. ii. 11 πᾶσαν θυσίαν οὐ πουήσετε ζύμωτον). In the present case the ζ. was (Mt. xv. 12) the teaching of the Pharisees, or (acc. to Lc. xii. 1) the spirit of hypocrisy which their teaching encouraged. Once admitted into the heart or into a society, this principle would spread until it rendered the spiritual service of God impossible.

καὶ τῆς ζύμης Ἰησοῦ] The repetition of the art. implies the distinctness of the two tendencies indicated; in Mt. this point is overlooked (τῆς ζ. τῶν Φαρισαίων καὶ Σαδδουκαίων). Τῶν Σαδδουκαίων (Mt.) appears to answer to Ἰησοῦ (Mc.). Herod was not formally a Sadducee, i.e., he did not reject the Pharisaic doctrine of a resurrection (cf. vi. 16). But the worldliness of the Herod family and of Antipas's court was not far removed from the temper of the Sadducean aristocrats; and the supporters of the Herod dynasty were probably disposed to Sadducean rather than Pharisaic views. Mt. seems to have used Σαδδουκαίων in this passage as roughly equivalent to Ἰησοῦ (Mc. iii. 6, Mt. xxii. 16). 'The leaven of Herod' was doubtless the practical unbelief which springs from love of the world and the immoralities to which in a coarser age it led. Bode: "fermen-
tum Herodis est adulterium, homicidium, tementia iurandi, simulatio religionis." There are occasions when this tendency can ally itself with punctilious externalism in religious practice; the two are never perhaps fundamentally at variance. Both were to be carefully shunned by the Twelve and the future Church.

16. dieologizwnto πρὸς ἀλλήλους κτλ.] The mention of leaven led to a discussion among the Twelve as to their mistake—how it arose, who was to blame, how it could be rectified. For dieolog, cf. ii. 6, 8; with πρὸς ἀλλ. (Mt., ἐν ἑαυτοῖς) cf. πρὸς ἑαυτοῖς, xii. 31. "Ὅτι ἄρτους κτλ.: Μτ., λέγουσι ὑπ’ ἄρτους οὐκ ἐλάβαμεν. Ὅτι εἰς recitative; their conversation turned on the omission to provide themselves with loaves.

17. γνώς λέγει] When He became aware what they were saying, and what had led to it; see ii. 8, note; ix. 33. On γνώς̓σκεν see iv. 13; γνώς is the aer. part. of antecedent action (Burton, § 134). "Ὅτι may again be recitative: 'why discuss such a subject?' Mt. adds ὀλγοπίσσον, perhaps as the equivalent of what he afterwards omits (see below).

οὕτω νοεῖτε οὐδὲ συνίετε;] Have ye not yet learnt the habit of attending to and reflecting upon the facts that pass under your observation from day to day? For similar questions imply-
ing censure comp. Mc. iv. 13, 40, vii. 18, Jo. xiv. 9; for noev see vii. 18, xiii. 14, and for svneina, iv. 12, vi. 52, vii. 14. Ovde svnies has no place in Mt. who passes on to kaiv oiv (ovde) mvmnvevete (v. 18). For the sequence ov...ovde see WM., p. 613.

18. ovfblhmoiv exntes ktl.] Wanting in Mt. On pepyor. (Wycliffe, Tindale; Cranmer, "blinded") see iii. 5, vi. 52; as to the reading of D here cf. Chase, Syro-Latin text, p. 42. The train of thought is well explained by Bengel: "ex corde induratio manat in visum auditum et memoriam." For the predicative use of the participle see Blass, Gr. p. 158.

19. ovfblhmoiv exntes ktl.] They were as men who possessed organs of sight and hearing which they could not or would not use. The words are adapted from Jer. v. 21 ovfblhmov autvov kai ov blhpmovn, ata autvov kai ou akouvnv, Eur. xev. xii. 2 exouv ovfblhmoiv tou blhpmewn kai ou blhpmovn kai ata exouvntov tou akouvnv kai ou akouvnv. The condition of the Twelve was perilously near to that of the judicially blinded multitude (iv. 12 note). Ov mvmnvevete; the Lord blames a lapse of memory which was due to heedlessness and lack of spiritual vision. Their forgetfulness needed and found a spiritual remedy (Jo. xiv. 26 0 de paraklhtov...yvmn...pauta a eitov yvmn ey). With the whole saying compare Oxyrh. Logia 3, 8, and see Salmon's Cath. and Univ. Sermons, vii. (on 'Colour-blindness').

19, 20. ote tovs pevte aortov ktl.] Cf. vi. 41 katelklavov touts aortov...autov, viii. 6 eklaee...d' xlyo. The ministerial action of the Twelve passes out of sight in this review of the two miracles (eklaas aie...); the Lord's breaking of the loaves was symbolical of the munificence which fed the multitudes; cf. Isa. lviii. 7 dayrnytov eylontov ti aortov sou. For eis in this reference see WM., p. 267, and esp. Deissmann, B. St., p. 117 f.; klav tvn is the more obvious construction, cf. Thren. iv. 4 0 diklwv ouk estin autov (d7)?]. Koifivos kai plhrgies klasmatva... Tos xlyov. Mt. 52; xlyov...aortov ktl. (vi. 42); xlyov...aortov ktl. (viii. 8). For exx. of the double gen. xlyov...aortov see WM., p. 239; in this instance the construction may perhaps be more conveniently explained by regarding xlyov...aortov in the light of a single noun—a basketful, on which klasmaov depends as the gen. of content (WM., p. 235). Lightfoot (Colossians, p. 326) compares Eccl. iv. 6 plhromva drakov anaptouvs...movkhou, 'a handful of rest...of till'; Fritzche points to Eur. Ion 1069 krtfrovm plaorwma. Koifivos...xlyov. Wycliffe, "coffyns...leepis"; cf. v. 8, note.

Oxpryn, Logia 3, 8, and see Salmon's Cath. and Univ. Sermons, vii. (on 'Colour-blindness').

18 kai ou mvmnvevete] oude mnvm. D oupio noeiv NS oupio noeiv oude mnvm. 20th

arm 19 eklaas] pr ouw (D) 13 69 346 k om ekl. syrinh arm 20 ou ekl 2th] + kai ND vg pr kai c syrinh arm + de ADXIII al minfereomn a fiq syrhol go aeth + de kai ON f
their own part in the transaction, so far at least as it had its immediate reward.

21. καὶ ἔλεγεν αὐτοῖς ὄντω συνίετε.] Even now their powers of reflexion were not in exercise. Mt. represents the Lord as anticipating their riper thoughts (πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἰπὼν ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φ. καὶ Σ.), and adds that upon they understood that the teaching of the Pharisees and Sadducees was the leaven of which they must beware. But Mc.'s stimulating question, which leaves the Twelve to think out the matter for themselves, is certainly more characteristic of our Lord's method of dealing with souls. Nor does the question ζύμη = διανύη at all exhaust the purpose of His reference to the two miracles of the loaves. The inability to understand a metaphor was but a part of their offence; their anxiety about the want of bread had shewn a distrust of His power to provide which the experience of baskets twice refilled ought to have made impossible. It is οἴκευσι and not mere want of intelligence which He censures (Mt. xvi. 8).

22.—26. ARRIVAL AT BETHSAIDA. A BLIND MAN RECovers SIGHT. (Mc. only.)

22. ἔρχοντα εἰς Βηθσαίαν] From Dalmanutha (viii. 10 q.v.). Bethsaida, sc. Julias; see note on vi. 45. The remarkable reading of D and some other O.L. authorities (Βηθσαίαν) either refers to an unknown Bethany on the Lake, or has arisen from a confusion of Bethsaida with the Bethany beyond Jordan (Jo. i. 28) where John baptized; the latter locality is excluded by its inland position. Bethsaida Julias was at this time more than a κόμη (cf. 23, 26, cf. Jo. i. 45), but it may have kept its old style in the popular speech; or one of the villages in its territory may be intended in the sequel (cf. vi. 36).

φέροντων αὐτῶν τυφλῶν κτλ.] A second miracle recorded only by Mc. (cf. vii. 32 ff.). There are some remarkable coincidences between the two narratives, both of language and of detail. The words φέροντων αὐτῶν ...καὶ παρακαλοῦντων ἦνα ...πτύνεται ...ἀναβάλλεις are common to both; cf. also ἐπιλαβόμενος (viii. 23) with ἀπολ. (vii. 33). Both again agree in many of the circumstances; the withdrawal from the crowd, the touching of the organs affected, the strict charge to keep the matter close. Yet there is no room for suspecting either of the two miracles. Similarity of surroundings may have led to partial similarity of circumstances; but the
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23. The first mention in Mc. of blindness as an infirmity for which a cure was sought from Christ: a second case occurs in x. 46 ff.; for cases in the other Gospels see Mt. ix. 27, xi. 5, xii. 22, xv. 30, xxi. 14, Jo. ix. 1 ff. Parak. aut. irda autou aiphetai: cf. i. 41, x. 13; and for the converse, iii. 10, v. 27 ff., vi. 56. Parakaleis irda: cf. v. 10, 18 (note). Autou = tou tufalloi, cf. WM., p. 186. "Aptesobai = nearly aptiptovn tas keikas: In job i. 12 it is the LXX. rendering of Ti pevov: cf. Mc. i. 41, x. 13.

23. epilambanomenous tis keipos ktla.] Cf. krapitas tis keipos, i. 31, v. 41, ix. 27: epilambaneno (tivov, tivai) occurs in Lc. e.v.6, act.7, i Tim.2, Heb.2, but in the other Gospels only here and Mt. xiv. 31. Like the keipos muqilados the blind man is taken apart (antilaambano, vii. 33), but since he cannot follow, the Lord leads him by the hand (Bengel: "ipse ducebat: magna humiliitas"). For the double gen. (tis keipos tou tufalloi) see WM., p. 252, Blass, Gr. p. 101; as Blass observes, the reading of D is in the style neither of classical nor of N.T. Greek; R.V. rightly, "he took hold of the blind man by the hand."

ephegeken auton exe tis koum] 'He brought him outside the village' (Wycliffe: "out of the streete"); the appeal had evidently been made in one of the thoroughfares or open spaces where a concourse might be expected. For this use of exe cf. i. 45, xi. 19. The isolation was probably for the sake of the blind man himself. Ethn. remarks: ov yap irda ou tis koumenis tauto oiktopores axioi thwastathen xynumeno to tauto tov thumma. But there is no ground for this supposition. Cf. v. 26.

πτύσας εἰς τὰ ὄμματα αὐτοῦ] Cf. vii. 33, note. The Lord condescends to use a popular remedy as a symbol of the healing power which resided in His own humanity. Suetonius ascribes a similar miracle to Vespasian: Vesp. 7 "e plebe quidam luminibus orbatus, item alius debili crure sedentem pro tribunali pariter adierunt... restituturum oculos si inspissaret, confirmaturum cruras si dignaretur calce contingere...utrumque tempta vit, nec eventus defuit." See also Tac. hist. iv. 81. The poetical word ὄμμα is rare in Biblical Gr. (Prov.6 Sap.2 4 Mac.3 Mt.1 Mc.1). 'Eptideiv tis keipas autov: the laying on of hands vouchsafed as an additional help to the blind man's faith. In some cases it seems to have been the only sign of healing used (vi. 5, Lc. iv. 40, xiii. 13).

empirwta auton Ei ti blexes.] For the imperf. cf. v. 9, viii. 27, 29. The question is regarded as a factor in a process which is passing before the reader's mind. On el as a direct interrogative see WM., p. 639; the traditional text softens but at the same time weakens the sentence (see vv. Il.). The Lord recognises that the recovery of sight in this case will be gradual; Victor: σημαινων ως ἀπελθων τῶν προσαγόντων ἡ πίστις καὶ αὐτοῦ τοῦ πηπτομένου τὰς ὀψεις.
24 ΤΙ ΒΛΕΠΕΙΣ; 24ΚΑΙ ΑΝΑΒΛΕΨΑΣ ἔλεγεν ΒΛΕΠΩ ΤΟΥΣ
25 ΑΝΘΡΩΠΟΥΣ, ὅΤΙ ΟΣ ΔΕΝΔΡΑ ὈΡΩ ΠΕΡΙΠΑΤΟΥΝΤΑΣ. 25ΕΤΑ
πάλιν ἑθηκεν τάς χείρας ἐπὶ τούς ὑφαλμοὺς αὐτοῦ,
καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεψεν

23 βλεπεις BCD*Δ 2ος me aeth] βλέπεις λαδαξιλπςισφ al minfereommen latt syrr go arm 24 ελεγεν] επεν Ν* C 1071 αλαωε λεγει DN | ὅτι ος δενδρα ωρω περι
NABC*LΜ*ΝΧΓΑΦΙΣΦ minpi go] ὅσ δ. περιπ. ΚΦΔΜΣι 604 1071 al omn latt syrr arm me aeth | περιπατοντας Φ 225 25 ομ ετα εγεstruction am | καὶ διέβλεψεν (NBC*Δ I 28 209 346] καὶ ἠρέστα αναβλεψαι D bβ βι γν καὶ εποιήσεν αὐτων 
αναβλέψαι ΑΝΛΠΙΙ alfereommen a f q et uidit k exyainuid(nic) om syrbeθ k. ep. αυτ. αναβλ. καὶ διέβλεψεν 13 69 (arm) | ἀπεκατέστη λαβδλνζα] απεκατεσθαθη (apok.) Λ(Δ)Ν(Υ)ΓΡ(Π)ΣΦ al minπ | και ενεβλεσεν ΝBL(Δ) I 35 28 69 346] κ. ενεβλεσεν ΛΕΓΠΙΣΦ al minperm k. ανεβλεσεν FM* minatmu wste αναβλεσαι D latt

24. ἀναβλέψας ἔλεγεν κτλ. Λ Δ
the question the man involuntarily raised his eyes. Ἀναβλέπεις is either (a) to look up (vi. 41, vii. 34, xvi. 4) or (b) to recover sight (x. 51, 52); the context determines the meaning in each case. The same ambiguity appears in certain other verbs compounded with ἀνά, e.g. ἀνάγειν, ἀναδόναι, ἀναύσθαι, ἀνακαλεῖν. Βλέπω τοὺς ἀνθρώπους κτλ., "I see men, for I perceive objects like trees walking." As yet he can discriminate a man from a tree of the same height only by his movements; the image reflected on the retina is still indistinct; "nee caecus est nec oculos habet" (Jerome). Cf. Jud. ix. 36 τὴν σκιὰ τῶν ὄρεων αὐ βλέπεις ὡς ἅρας : Field compares the proverb ὁδὲ ἀνθρώπους ἐφὼν τοὺς ἀνθρώπους. The reading of the R.T. which omits ὅτι and ὅρω—"I see men like trees, walking"—is easier, but comparatively pointless. On the distinction between βλέπω and ὅρω see iv. 12, note.

25. εἶτα πάλιν ἑθηκεν κτλ.] Α
a second application of the Lord's hand completes the cure. Διέβλεψεν, ἀπεκατάστη, ἐνέβλεπεν, represent the completeness of the recovery in three aspects; the man saw perfectly, his faculty of sight was from that hour restored, he was able henceforth to examine every object and interpret the phenomena correctly. The reading of D latt. (ἠρέστα αναβλήγας), while it aims at removing a tautology, misses the point of Mt.'s description; the second imposition of hands, unlike the first, was followed by perfect restoration. Διάβλεπεν, to see clearly, does not occur in the lxx., but. Αq. substitutes διάβλεψις for αναβλήγεις in Isa. lxix. 1; in the N. T. its meaning is well illustrated by Mt. vii. 5 = Lc. vi. 42 ἐκβλαδε...τὴν δοκῖν καὶ τότε διαβλήσεις ἐκβλάδει το κάρφος, 'thou shalt gain clearness of vision.' Εμβλεπέν, to turn and fix the eyes upon (cf. Jud. xvi. 27 (A), 1 Esdr. iv. 33 (A), Mt. xix. 26, Mc. x. 21, 27, xiv. 67, Jo. 1. 36, 43), implies the power to concentrate the attention on a particular object: the construction is usually ἐμβλ. τινι or εἰς, but ἐμβλ. τινὰ occurs in Jud. l.c., Isa. v. 12. Τυλαγὼς, 'clearly, though at a distance'; his sight served for distant objects as well as for those near at hand, so completely was it restored; cf. Strabo xvii. 30 ἀφορώντα δ` ενθεδε τηλαγώς αἱ πυραμίδες. The adv. is ἀπ. λεγ. in the N. T.; the lxx. use τηλαγή (Lev. xiii. 2, 4, 19, 24, Job xxxvii. 21, Ps. xviii. (xix.) 8), τηλαγήμα (Lev. xiii. 23), τηλαγήσις (Ps. xvii. (xviii.) 12). Τηλαγώς (vv. ii.),
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26 εἰς ἄνατα.  καὶ ἀπέστειλεν αὐτὸν εἰς οἰκὼν 26 αὐτοῦ λέγων Μηδε εἰς τὴν κόμην εἰσέλθης.

27§ Καὶ ἔξηλθεν ὁ Ἱσούς καὶ οἱ μαθηταὶ αὐτοῦ εἰς 27 § συνθε

besides being a word of doubtful authority, misses an important point.

As Gould rightly remarks (in opposition to Weiss): "we have no right to argue from this single case that gradualness was the ordinary method of the Lord's working. On the contrary, the abnormal character of this incident is probably the cause of its being selected by the Evangelist or St Peter. Euth. is probably not far from the truth in his explanation of the slowness of the recovery: ἄτελος δὲ τῶν νυφλῶν τούτων ἡθεραπεύον ὡς ἄτελος πιστεύοντα. For homiletic treatment cf. Bede: "paullatim et non statim repeante curat quem uno mox verbo si vellet poterat curare, ut magnitudinem humanae cæcitatis ostenderet, quae quasi pedentem et per quodam profectum gradus ad lucem humanæ visionis solet pervenire."

26. εἰς οἰκὼν αὐτοῦ] Our Lord seems to have desired that those who had been recently healed should seek the retirement of their own homes, cf. ii. 11, v. 19. The house was apparently away from the town: see next note.

μηδὲ εἰς τὴν κόμην εἰσέλθης] 'So far from holding any conversation with the people of the village, do not even enter it for the present: go straight home.' The reading is discussed at some length in WH., Intr., § 140; a defence of the traditional text is attempted by Burgon-Miller, Causes of Corruption, p. 273 ff. Dr Hort points out that "the peculiar initial μηδὲ has the terse force of many sayings as given by St Mark." Μηδὲ is used with the imperative in the same sense (= ne quidem) in Eph. v. 3, 2 Thess. iii. 10, and with the infinitive by Mc. (ii. 2, iii. 20); but there is no precise parallel in the N. T. Jerome's mystical interpretation is curious: "vade in domum tuam, h. e. in domum fidei, h. e. in ecclesiæ; ne revertaris in vieulum Iudaecorum."

27—30. Journey to Neighbourhood of Caesarea Philippi. Question as to the Lord's Person (Mt. xvi. 13—20, Lc. ix. 18—21).

27. καὶ ἔξηλθεν ὁ Ἱσοῦς κτλ.] From Bethsaida the Lord and the Twelve moved northwards, following the course of the Jordan till they reached the neighbourhood of its sources; the road may have lain entirely on the E. bank, or the party may have crossed the river below the waters of Merom where the bridge known as Jisr bendat Yakub joins the Jaulan to Galilee. The Caesarea to whom 'villages' they came was distinguished from that upon the coast of the Mediterranean (the Caesarea of the Acts, K. ἡ παράλιος, at an earlier time Στράτωνος πύργος) as Caesarea Philippi: it was in Philip's tetrarchy (Lc. iii. 1), and
τὰς κόμαις Κασαρίας τῆς Φιλίππον· καὶ ἐν τῇ ὄδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με 28 λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ

27 εν τῇ ὄδῷ καὶ κ [τινὰ] τι Κ
28 εἰπάν Ὅμηρος ΛΑ k συρ[ει]θεν me aeth] ἀπε-
κρυθήσαν ἈΔΝΧΠΙΠ al min om vid latτ NotSupportedException συρ[hol] arm go | om αὐτω λεγοντες ΑΝΧΠΙII alντ1 συρρ go om αὐτω f q arm om λεγοντες C2 33 alπινα

had been recently rebuilt in part by Philip’s munificence, and named after Augustus, as Bethsaida had been renamed Julias after the daughter of the Emperor; Joseph. ant. xviii. 2. 1 Φιλίππος δὲ Παναδά τὴν πρὸς ταῖς πηγαῖς τοῦ Ιορδάνου κατασκευάζας ὄνο-

μαζεῖ Κασάρειαν· κόμην δὲ Βηθσαϊδὰ πρὸς λίμνη τῇ Γεννασαρίτιδι πλέον παραγχων ἄξιωμα... Τουλία θυγατρὶ τῇ Κασάριος ὁμώνυμον ἐκάλεσεν. In passing from one of Philip’s new cities to the other the Lord found Himself in a more distinctly and aggressively Hellenised country. The old name of the town—Paneas, now Bænias—marked it as sacred to the worship of Pan; its second name connected it with the worship of the Emperor, in whose honour a temple had been erected close to the old shrine of Pan (Joseph. ant. xv. 10. 3). The population was chiefly Gentile (cf. Schürer ii. i. 133ff.), yet, as this context shews, not exclusively so, especially in the suburbs, to which the Lord seems to have confined Himself. The physical surroundings of Caesarea are graphi-

cally described by Stanley, S. and P. p. 397: “over an unwonted carpet of turf...through a park-like verdu... the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness, and again there is a rush of waters through deep thickets, and the ruins of an ancient town...rise on the hill side: in its situation, in its exuberance of water, its olive groves, and its view over the distant plain, almost a Syrian Tivoli”; cf. G. A. Smith, H. G., p. 473 f. For the Tal-

matic name, Ἰλιν or Ἰλιππ, see Neubauer, Geogr. du Talm., p. 237.

Ἀλ κόμαι Κασαρίας (Μτ. τὰ μέρη; cf. note on vii. 24) are the villages and small towns that clustered round Caesarea, and belonged to its territory (W.M., p. 234)—its ‘daughter towns’; so the phrase is used repeatedly in the LXX. of Joshua and 1, 2 Chronicles.

ἐν τῇ ὄδῷ ἐπηρώτα τοὺς μαθ. Probab-
ly one of the chief purposes of the long journey over a relatively unfreighted road was to afford opportunities for the instruction of the Twelve. The Lord begins by eliciting their views with regard to Himself. The Galilean ministry was now practically at an end; the way to the Cross was opening before Him. Thus the moment had come for testing the result upon the Twelve of what they had seen and heard, and preparing them for the future. It was felt by Jesus Himself to be a crisis of great moment, and He prepared for it by prayer (Lc. ix. 18), as He had prepared for the first circuit of Galilee (Mc. i. 35), and for the selection of the Twelve (Lc. vi. 12).

For another important conversation ἐν τῇ ὄδῷ cf. x. 32.

τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι] Μτ. τ. ὁ ἄνθρωπος εἶναι τοῦ νῦν τοῦ ἄν-
θρωποῦ; Lc. τ. με οἱ ὄχλοι λ. εἶναι; He asks for information, perhaps in order to lead them to the further question which follows, or it may have been from a desire to ascertain by the ordinary methods of human knowledge what they would have had opportunities of knowing, which were denied to Him by the circumstances of His position (cf. v. 30 b, note). Not
to discuss the Master in His presence.

28. *Ἰωάννη τοῦ βαπτιστήν κτλ.* Sc. λέγουσιν οἱ ἀνθρώποι σε εἶναι. These conjectures have already been mentioned (vi. 14, 15, where see notes). Matthew adds that some had singled out the prophet Jeremiah—possibly (Edersheim, ii. 79) on account of the denunciatory character of one side of our Lord's teaching, possibly (J. Lightfoot on Mt. xxvii. 9) because Jeremiah occupied the first place in the order traditionally assigned to the 'Latter Prophets' (cf. Ryle, O. T. Canon, p. 225 ff.). Cf. the references to Jeremiah in 2 Macc. ii. 5 ff., xv. 14 f.; in 4 Esdr. ii. 18 the return of both Isaiah and Jeremiah is anticipated, "mittam tibi adiutorium pueros meos Isaïam et Hieremiam"; see Weber, Jüd. Theologie, p. 354. Few in Galilee, it seems, had spoken of Jesus as Messiah (see however Mt. ix. 27), though in Judaea this possibility had been freely discussed (Jo. vii. 28—31, 41, ix. 22), and even in Samaria (Jo. iv. 29), and perhaps in Phoenicia (Mt. xv. 22). Perhaps the advent of a national deliverer was not so anxiously awaited in a country where members of the Herod family were in power as in Judaea under Roman sway; yet see Jo. vi. 15.

29. καὶ αὐτῶν. Αὐτὸς is not emphatic, but, like ὁ δὲ, serves to show that the previous speaker takes up the conversation again. Ἰμεῖς δὲ τίνα κτλ. 'but ye'—in contrast to men in general—'those without' (cf. iv. 11).

S. M.²

According to Mt. xiv. 33 (ἀκολούθεις

even the Pharisees ventured to dis-

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καὶ Ἀλλοι Ἰτείαν, ἀλλοι δὲ οἵ εἰς τῶν προφητῶν. 29 καὶ 29 αὐτῶν ἐπηρώτα αὐτοὺς Ἰμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ: 'Σὺ εἶ ο

28 ὁτι ἐκ ΝΒC[L me] ενα ACΣΝΧΓΔΙΣΣΕι al min[breon] (k) arm os ena D latt[exkl]iv 29 επηρώτα αὐτοὺς ἐκ ΝΒC[Δ]Δι λέγει αὐτοὺς ACΣΝΧΓΠΣ al min[al] b (i) i vg (syrr) go arm aeth (καὶ...αὐτοὺς om k) | ἀποκριθεὶς+ ὁ ΝΔΧΓΔΠΙ al pr και AN 33 al | ὁ χριστὸς] + ο ον ὁ τοῦ θεοῦ K11 157 (b) | συτ[hier]-+ o τη τ. τ. του άνωντος 13 69 124 346 συτ[πεπ]

According to Mt. xiv. 33 (ἀκολούθεις
30 χριστός. 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

31 Καὶ ἦρξατο διδάσκειν αὐτοὺς ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι υπὸ τῶν πρεσβυτέρων καὶ τῶν ἄρχιερῶν καὶ τῶν

30 λεγόντων] εἰπὼν CDG 31 ὑπὸ ΧΒϹΔΓΚΠΙΣΧΦ] ἀπὸ ΑΧΓΔ αἱ μιν[ | τῶν αρχ. κ. τῶν γρ.] οἱ τῶν βις ΑΓΚΝΙΠΣ οἱ τῶν ἱ π Φ

θεοῦ υἱὸς εἶ], Jo. vi. 69 (σὺ εἶ ὁ ἄγιος τοῦ θεοῦ), this was not the first occasion upon which the Messiahship of the Lord had been confessed by the Twelve. Peter in particular had known who He was from the first (Jo. i. 41). But his belief is now solemnly and formally professed, and the Lord rewards this act of recognition on the part of His Apostle with a remarkable promise which Mt. alone has preserved (Mt. xvi. 17 ff., cf. Hort, Ecclesia, p. 10 ff.). On Mc.'s omission of the reward cf. Victor: τὴν γὰρ ἀκριβεστέραν περὶ τούτων διάγγειλαν παρεχώρησεν ὁ παρών εὐαγγελιστὴς τῷ Ἱσαίᾳ...οὐ μὴ δοξῇ Πέτρῳ τῷ ἐσώτερον χαρίζεσθαι διδασκαλίᾳ. Eusebius (D.E. iii. 3) is perhaps more accurate: ταύτα μὲν οὖν ὁ Πέτρος ἐκόστος παρασώπαζῃ ἤξιον· διό καὶ Μάρκος αὐτὸ παρέλειπεν.

30. καὶ ἐπετίμησεν αὐτοῖς κτλ.] Lc., ἐπιτίμησαν αὐτοῖς παρηγγέλειν. On this use of ἐπιτίμησαν cf. i. 25. The censure which the word implies belongs here only to the disobedience which the Lord has reason to anticipate (cf. i. 45, vii. 36); Vg. comminutus est eis ne cui dicerent. Περὶ αὐτοῦ, i.e. as Mt. explains, ὅτι αὐτὸς ἑστὶν ὁ χριστός. The spread of such a rumour would have either precipitated the Passion, or prevented it at the cost of substituting a national and political movement for one which was spiritual and universal.

31—33. THE PASSION FORETOLD; PETER REPROVED (Mt. xvi. 21—23, Lc. ix. 22).

31. ἦρξατο διδάσκειν] Mt. ἀπὸ τὸν ἦρξατο ἵσσονς Χριστὸς δεικνύειν. It was a new departure, beginning with the moment when by the confession of the Twelve he was acknowledged to be the Christ. The Christ must suffer (Lc. xxiv. 26, Acts xxvi. 23 παθήσω τὸ χρ.) ; so prophecy had clearly foretold (Acts viii. 32—35). But the idea was nevertheless strange and repulsive to the Jewish mind; see Westcott, Study of the Gospels, p. 141, Stanton, p. 125 ff., Schürer ii. p. 184 ff.; quite other thoughts were associated with the name of Messiah. The Lord therefore does not say as yet δεῖ τὸν χριστὸν πολλὰ παθεῖν, but calls Himself as heretofore τὸν υἱὸν τοῦ ἀνθρώπου (Mc. Lc.). Ireneaeus (iii. 16. 5) quotes this passage against the Docetic notion of an impossible Christ. For δεῖ cf. ix. 11, xiii. 7, Lc. xxiv. 26, Acts xxiii. 11, xxvii. 24, 1 Cor. xv. 25, Apos. i. 1. Πολλὰ παθεῖν: a frequent phrase in reference to the Passion, cf. Mt. xvi. 21, Mc. ix. 12, Lc. xxii. 25, 25; the Lord suffered πολλὰ but not πολλάκες, Heb. ix. 26.

ἀποδοκιμασθῆναι...ἐποκαυθῆραι...ἀναστήραι: A remarkably complete outline of the Passion in its three stages: (1) the official rejection of the Messiah by the Sanhedrin, (2) His violent death, (3) His victory over death. Καὶ ἀποδοκιμασθῆναι (Mc., Lc., omitted by Mt.) looks back to Ps. cxvii. (exviii.) 22; cf. xii. 10, 1 Pet. ii. 4 ff.; ἀποδοκιμαζέων (=ΔΝΩΡ Ps. l.c.) is to reject after scrutiny, and implies an official test-
γραμματέων καὶ ἀποκτανθήναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστήναι. § 32 καὶ παρρησία τῶν λόγων ἐλάλει. καὶ § 32 Ἐφηβικόν

31 μετὰ τρεῖς ἡμέρας] (ev) τῇ τριτῇ ἡμέρᾳ 1 (13 28) 33 69 124 2ος αὐτοῦ ὁ γαρ ἀρνεθ

ing and rejection of His claims. This was to be conducted by the three factors in the national council acting together (ὑπὸ τῶν πρ. καὶ ἄρχ. καὶ γρ. Μτ., so Λc.), but each severally responsible and consenting to the verdict (ὑπὸ τῶν πρ. καὶ τῶν ἄρχ. καὶ τῶν γρ., Μc.). The words distinctly contemplate Jerusalem as the scene of the rejection, for there only could the ἀρχιερεῖς be found, or the three classes take common action. The three are mentioned together again xi. 27, xiv. 43, 53 (οἱ ἄρχ. κ. οἱ γρ. κ. οἱ πρ.), xv. 1 (οἱ ἄρχ. μετὰ τῶν πρ. καὶ γρ.). For the γρ. see note on i. 22; the ἀρχιερεῖς (Vg. summi sacerdotes, Α.V. and R.V., "chief priests") are the heads of the priestly class, High Priest and ex-High Priests, and other leading members of the sacerdotal aristocracy; cf. Acts iv. 6 ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ, and see Blass ad l. and Schürer ii. i. p. 177 ff. The πρεσβύτεροι (to be distinguished of course from the elders of vii. 3, 5) appear to have been the non-professional or lay element in the Council—a survival apparently of the γεροσοια of Maccabean times (i Macc. xii. 6, 3 Macc. i. 8) and of the primitive ἤγανεν (Exod. xvii. 5).

καὶ ἀποκτανθήναι] So also Mt., Λc.; this late pass. aor. occurs in i Macc. ii. 9, and again in Mc. ix. 31 (cf. WScbm., p. 128). Καὶ μετὰ τρεῖς ἡμέρας ἀναστήναι: Mt., Λc., καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήναι. Ἐγείρομαι is used of the Resurrection in Mc. (WH.) exclusively, in Mt. and Λc. the two verbs appear to be employed indiscriminately; in doctrinal passages ἐγείρομαι as a pass. in form suggests the thought of ὁ ἐγείρας (Rom. iv. 24 f., viii. 11, 34, i Cor. xv. 14, 15, cf. Ign. Trall. 9), but this is hardly present to the writers of the Gospel narrative. Μετὰ τρ. ἡμ.; so Mc. always (ix. 31, x. 34), except when he uses διὰ τριών ἡμερῶν (xiii. 2, v.l., xiv. 58) in reference to the saying of Jo. ii. 19. Μt. also has μετὰ τρ. ἡμ. in xxvii. 63, but elsewhere he writes τῇ τρίτῃ ἡμέρᾳ (xvi. 21, xvii. 23, xx. 19), and so Λc., ix. 22, xviii. 33 (τῇ τ. ἡμ. τῇ τρ.), xxiv. 7, 46, Acts x. 40, and Paul (1 Cor. xv. 4, τῇ τ. ἡμ. τῇ τρ.; Mc., s. phrase occurs also, with another reference, in Acts xxv. 1; cf. μετὰ τρεῖς μήνας (Acts xxviii. 11); μετὰ τρία ἔτη Gal. i. 18; τῇ τρίτῃ Acts xxvii. 19. Both phrases were perhaps suggested by Hos. vi. 2, ύγιασε ἡμᾶς μετὰ δύο ἡμέρας; εν τῇ τ. ἡμέρᾳ τῇ τρίτῃ καὶ ἀναστησόμεθα. The earliest tradition seems to have inclined to the former, modifying it however so as to retain a reference to the third day. That μετὰ τρεῖς ἡμέρας in this connexion is equivalent to εν τῇ τρίτῃ ἡμέρᾳ is clear from the explanatory ἐως τῆς τρίτης ἡμέρας in Mt. xxvii. 64; cf. Mt. xii. 40 where the stay of the Lord in the grave is described as "three days and three nights"; see also Field, Notes, p. 11. The easier phrase however soon superseded the harder, and is almost universal in early citations from the Gospels (Resch, aussercan. Par. zu Λc. p. 147 ff.), and in Creeds it is varied only by the equivalent διὰ τριῶν ἡμερῶν or τριήμερον (Caspini, Quellen, iii. p. 70 f.). On the singular renderings of some O. L. texts see J. R. Harris, Codex Bezae, p. 91. The Sinaite Syriac substitutes 'on the third day' in Mc., but in Mt. xxvii. 63 retains 'after three days.'

32. παρρησία τῶν λόγων ἐλάλει] He spake the saying (so probably here, but cf. i. 45) without reserve (Wycliffe, "pleynli," "openli"), in the presence of
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προσλαβόμενος ὁ Πέτρος αὐτὸν ἡρξατο ἐπιτιμαῖν
§ 33 αὐτῷ. 33§ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς
αὐτῶν ἐπετίμησεν Πέτρῳ καὶ λέγει Ἡπαγε ὅπισώ

33 προσλαβόμενος] προσκαλεσαμένους Ἐλ [αὐτῷ] +οι cui illa diceret (ο) k + Domine propitius esto nam hoc non erit a b n (syrrsin) 33 καὶ ιδ. τ. μαθ. αὐτοῦ] om k [Πέτρων] pr τω ΑΧΤΔΠ | καὶ λέγει] λέγον ADXII al latt†††plvs syrbel go arm

all the Twelve (Euth. faverosis καὶ ἀπαρακαλύττητος), and in plain, direct words. Παρρησία (here only in the Synoptists) is contrasted with ἐν κρυπτῷ (Jo. vii. 4): ἐν παρομοίαις (Jo. xvi. 25, cf. 29). The more usual forms are μετὰ παρρησίας (Prov. x. 10, Acts ii. 29), ἐν παρρησίᾳ (Sap. v. 1, Jo. xvi. 29); παρρησία is specially frequent in Jo. (vii. 13, 26, x. 24, xi. 14, 54, xvi. 25, xvili. 20). For the general sense and use of the word see Lightfoot on Col. ii. 15.

προσλαβόμενος ὁ Πέτρος αὐτῶν κτλ.] To Peter such frankness seemed to be indiscreet; such premonitions of failure were at variance with all his conceptions of the Christ. The Master had manifested a momentary weakness; it was his duty as senior of the Twelve to remonstrate. He took the Lord aside a little, as if to ask a question or to give some information privately, perhaps in order to spare the Master the pain of a public remonstrance, ‘as if sparing Him,’ Syr. sin. (Bede: ‘ne praesentibus ceteris condiscipulis magistrum videatur argueret’). Προσλαβείθαι (Mt. Mc.) is used of the stronger or wealthier coming to the help of the weaker or poorer (Ps. xviii. (xviiii.) 17 (Ἀλα), xxvii. (xvixi.) 10, Acts xviii. 20, Rom. xiv. 1, 3, xv. 7), and carries here an air of conscious superiority (cf. Hastings, D. B., iii. p. 760 a). Something of this officiousness had shewn itself already in Simon Peter’s relations to his Master (i. 36); the tension of his recent act of faith and the exaltation of feeling which followed it probably exaggerated a fault of natural character, and led to the astounding conduct described in the next words.

 handjob ἐπιτιμάν αὐτῷ] Mt. gives the words: Ἁλῶς σοι (I Mac. ii. 21), Κύριε, οὐ μὴ ἕσται σοι τοῦτο. 33. ὁ δὲ ἐπιστραφεὶς κτλ.] The Lord turned sharply round as if to face the speaker—a characteristic act, see v. 30, Mt. ix. 22, Lc. vii. 9, 44, ix. 55, x. 23, xiv. 25, xxii. 61, xxiii. 28, Jo. i. 38; for ἐπιστρέφεσαι (ἐπιστρέφειν) in this sense cf. v. 30, Jo. xxx. 20, Acts ix. 40, Apoc. i. 12. On this, as on a later occasion (Lc. xxii. 61), a mere look might have sufficed to bring Peter to repentance; but Jesus as He turned caught sight of the rest of the Twelve (ἰδὼν τοὺς μαθητὰς αὐτοῦ), who were probably watching the scene with interest, and perhaps shared Peter’s views. A public reproof was therefore necessary, and the Lord did not spare His first Apostle; ἐπετίμησεν Πέτρῳ, so Mc. only, apparently in reference to v. 32, ἡρξατο ἐπιτιμάν, cf. Bengel: "dum increpat, inhabitationem meretur," a point which the Vg. misses—coepit increpare...comminatus est. Mc., who does not record the Lord’s commendation of Peter, accentuates the reproof.

ὑπαγε ὅπισώ μου, Σατανᾷ] Cf. Mt. iv. 10 ὑπαγε, Σατανᾷ—the words in which the Lord before the beginning of His public work dismissed the Tempter, when he offered the kingdoms of the world on condition of receiving homage for them. This temptation was now renewed by Satan in the person of the Apostle who desired his Master to put from Him the prospect of the Cross. It is unnecessary to suppose either that Peter is here called ‘Satan’ (cf. Jo. vi. 70), or that the word is to be understood
simply in its etymological sense, 'adversary' (Victor, δ' εστίν αντικείμενον: see note on i. 13). The Lord recognises His great adversary in Peter, who for the moment acts Satan's part. Thpt: ὁ σατανᾶς μόνος οὐ θελεί αὐτὸν παθεῖν ...Σατανᾶν ὁμοίας τὸν Πέτρον ὅς τὰ τῶν σατανᾶ φρονοῦσα, cf. Macar. Magn. iii. 27 οὗ Πέτρον τὸ βήμα ἀλλ' ὑποβολῇ τῶν σατανᾶ τὸ λεγένη. 'Υπάγειν ὅπισώ τῶν (Mt. Me. here: not in the true text of Mt. iv. 10) is interpreted by Origen in a favourable sense as ἀκολουθεῖν ὅ. τ.: διὰ μὲν τὴν πρόδεσιν, οὕτως δειξάν, λέγει αὐτῷ Ὑ. ὁ μ. οἶνος καταλύσαντί τί δῆ αὐν ἤγετο... ἀκολουθεῖ τῷ Ἰησοῦ. But ὕπαγειν is not=ἐλθεῖν (v. 34); it implies removal, not approach, and ὅπισώ μου in this connexion represents defeat and banishment from the sight of the conqueror, not a closer attachment to the company of the Master; cf. Ps. vi. 11 (NA), ix. 4, xlix. (l.) 17, Isa. xxxviii. 17. If Peter identified himself with Satan, he must share Satan's repulse and exile.

ὅτι οὐ φρονεὶς κτλ.] It is not merely the officiousness of Peter which is rebuked, but the graver error which led him to interfere. His resistance to the thought of the Passion revealed a deep cleavage between his mind and the mind of God. The illumination which had enabled him to apprehend the Messiahship of Jesus (Mt. xvi. 17) left him still unable to assimilate the λόγος τοῦ σταυροῦ. On this fundamental point he was not in sympathy with the Divine order of things. Φρονεῖν τὰ τοῦ θεοῦ =φρ. τὰ τοῦ πνεύματος, the opposite of φρ. τὰ τῆς σαρκός (Rom. viii. 5) or τὰ ἑπίγεια, τὰ ἐπὶ τῆς γῆς (Phil. iii. 19, Col. iii. 2); such conformity with the Divine Mind distinguished the Master and is the aim of the true disciple (Phil. ii. 5). It is interesting to see how this Gospel phrase reflects and expands itself in the Pauline Epistles. For earlier instances of φρονεῖν τὰ τῶν cf. Esth. viii. 13, 1 Macc. x. 20, and in non-Biblical Gk., Dem. in Phil. 3 οἱ τὰ Φιλίππου φρονοῦστε, Dion. II. ii. οἱ φρονοῦστε τὰ τῆς ὄλγαρχίας: and for a practical application of the present passage see Orig. in Mt. t. xii. 23 μὴ νομίσωμεν τούν τὸ τυχόν εἶναι ἀμάρτημα φρονεῖν τὰ τῶν ἀνδραπον, δέον ἐν πάσι φρονεῖν τὰ τοῦ θεοῦ. Cf. Iren. iii. 18. 4. Mt. profaxes σκάνδαλον εἰ μοῦ—words that reveal the reality of the temptation which such a suggestion as Peter's presented to our Lord, and serve to explain the warmth with which he repels it.

34—ix. 1. PUBLIO TEACHING ON SELF-SACRIFICE (Mt. xvi. 24—28, Lc. ix. 23—27).

34. προσκαλεσάμενος τῶν ὄχλων κτλ.] Mt. εἶπεν τοῖς μαθηταῖς αὐτοῦ, Lc. ἐλεγεν δὲ πρὸς πάντας. Only Mc, calls attention to the unexpected presence of a crowd. Even in the villages of Caesarea the Lord was recognised and followed by the Jewish population. The prediction of the Passion was for the Twelve alone; but the crowd could share with them the great practical lessons which it suggested, and it needed them at this moment when it was pressing with too light a heart into the Kingdom of God. Bengel: "doctrina catholicā." εἰ τις θέλει ὅπισώ μου ἄλθειν κτλ.] The words are identically the same in
Mt. down to ἕκκεν ἔμοι, and with one exception there is no important variation in Lc. Such a saying uttered on such an occasion would naturally impress itself verbally on the Twelve, and gain currency in an identical form. The phrase ἐλθεῖν ὑπ. μοι is not suggested by the οὕτως κτλ. of v. 33 but by the eagerness of the crowd or the presence of the Twelve: see note on i. 17. To constitute a loyal disciple three things were necessary. (1) Ἀπαρνησάσθαι εαυτῶν, to deny, i.e. to refuse to recognise, to ignore, oneself. The verb occurs in Isa. xxxii. 7 ἀπανθίσασθαι (ΠΕΝΔΝΩ) οἱ ἄνθρωποι τὰ χειροποιήτα αὐτῶν; in the N. T., besides this context, it is used in reference to the disciple who denies all knowledge of his master (Lc. xxii. 34), or the master who refuses to recognise the unworthy disciple (Lc. xii. 9): αὐρείσθαι is similarly employed by Mt., Lc., Jo., Jude, Paul. The idea is very inadequately represented by the current notions of ‘self-denial’ which regard it as the abnegation of a man’s property or rights rather than of himself: the true interpretation is given by St Paul, Gal. ii. 19 f. ἀπέθανον, ἵνα δεῖ ἣσος Χριστὸς συνεσταύρωμαι, ἵνα δὲ οὐκέτι ἐγώ, ἵνα δὲ ἐν ἐμόι Χριστὸς. Cf. Thph.: τί δὲ ἐστὶ τὸ ἀπαρν., εαυτῶν ὅτως ἂν μᾶς ὠμοῖ ἐὰν γρῶμεν τί ἐστι τὸ ἀπαρνησάσθαι ἑτέρον, ὁ ἀρνούμενος ἑτέρον ...οὐκ ἐπιστρέφεται, οὐ συμπάχει, οὐ ἀπας ἀλλοτρῳθείς. ὅτως ὅν καί ἡμεῖς βούλεται τοῦ ἡμετέρου σώματος ἀφείσθαι. Βεδε: “pensemus quomodo se Paulus abnegaverat qui dicebat, ‘Vivo autem iam non ego.’” (2) Ἄρα τὸν σταυρὸν αὐτοῦ, to put oneself into the position of a condemned man on his way to execution, i.e. to be prepared to face extreme forms of shame and loss. This reference to crucifixion was perhaps not new to the Twelve (Mt. x. 38); to the crowd at least it must have been deterrent in a high degree, suggesting a procession of furciferi headed by Jesus and consisting of His followers. Such wholesale crucifixions had occurred within memory (Schirer, ii. i. p. 5) and might be expected in case of a revolt. Lc. adds καθ’ ἡμέραν in view of Christian experience, which had learnt to see the Cross in ordinary trials, but the Lord’s words were doubtless intended also to prepare His followers for the supreme trial of faith. (3) Ἀκολουθεῖν, to persevere in the exacting course of a personal following (cf. i. 18). Without this martyrdom itself would be insufficient; cf. Victor: ἐπειδῆ γὰρ ἐστὶ καὶ πάντων μὴ ἀκολουθεῖν ὅταν μὴ δὲ αὐτὸν τι πάθη, ἵνα μὴ νομίσῃ ὅτι ἀρκεῖ τοῖς κυ αὐτῶν ἡ φύσις, προστίθησαι καὶ τὴν ὑπόθεσιν ἵνα ταῦτα ποιῶν αὐτῷ ἀκολουθῆσαι. The following is to be habitual and permanent (Ἀκολουθεῖτρ, pres., cf. ἀπαρνησάσθω, ἀράτω). 35. ὅς γὰρ ἐὰν δήλη κτλ.] A saying attributed to our Lord on more than one other occasion (Mt. x. 39, Lc. xvii. 33, Jo. xii. 25). The key to its interpretation lies in the Biblical use of ψυχή. In the Ο. Τ. ψ. is the usual equivalent of ζῆν, the conscious life of feeling and desire (Schulz, ii. p. 246). The N. T. distinguishes this life from merely physical animation on the one hand (Mt. x. 28, cf. 4 Macc. xiii. 14), and from the higher life of the πνεῦμα on the other (1 Cor. ii. 14, xv. 45, 1 Thess. v. 23, Heb. iv. 12). Thus the ψυχή holds a mediating position between σῶμα and πνεῦμα (see Ellv-
VIII. 36] THE GOSPEL ACCORDING TO ST MARK.

36 τί γὰρ ὄφελει ἀνθρωπον 36

35 τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν ὡς δὲ ἄν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγέλιου, σώσει αὐτὴν. "EvκCV τιν εὐσκεῖν ἐμοι καὶ τοῦ εὐαγγελίου, σώσει αὐτὴν."

36 τί γὰρ ὄφελει ἀνθρωπον 36

for N. T. exx. see WII, Notes, p. 172, WM., p. 385, Blass, Gr. p. 217. "Εὐσκεῖν ἐμοῖ (omitted in 'Western' texts) is one of those striking claims upon the absolute devotion of His followers which reveal our Lord's consciousness of a Divine right. The addition καὶ τοῦ εὐαγγελίου is characteristic of Mt.; cf. i. 1, 15, x. 29. Mc. alone of the Evangelists uses το εὐαγγέλιον absolutely; cf. Salmon, H. E. p. 37. For the contrast of σφέαν and ἀπολύσαι comp. 1 Cor. i. 18, 2 Cor. ii. 15, James iv. 12; similarly σωτηρία is opposed to ἀπώλεια, Phil. i. 28. Salvation is predicated of the soul in Jas. i. 20, v. 15, 1 Pet. i. 9.

36. τί γὰρ ὄφελει ἀνθρώπον κτλ.] Self-sacrifice is the truest self-interest, for (γὰρ) a man gains nothing by the acquisition of the whole world if the penalty is his own personal life. "The question is...between that life which consists mainly in having, and that which consists in being" (Gould). The Lord seems to have still in view the temptation described in Mt. iv. 8 (see note on τ. 33). For τί ὄφελει or ὄφελέσθησαι cf. Hab. ii. 18 (ἡμηττησίν), Sap. v. 8, 1 Cor. xiv. 6, Heb. iv. 2; Mt., LC., τί γὰρ ὄφελθησαται (ὡφελεῖται); Clem. Al. Strom. vi. 13, Ps.-Clem. Hom. 6 τί το ὄφελος: see Resch, p. 150 ff. Κερδοθῆται...ζημιωθῆται: for the contrast cf. Phil. iii. 8. The population of the northern towns, esp. perhaps of such a town as Caesarea, was deeply occupied in the pursuit of wealth (cf. Merrill, cc. viii., xvi.), as the frequent
cott. Destiny of the creature v.; Light-foot on 1 Thess. l. c.), and the word is used with a lower or higher reference in different contexts; for exx. of the former see Mt. ii. 20, vi. 25, Jo. x. 15 ff., Rom. xi. 3, Phil. ii. 30, and for the latter, Mt. xi. 29, Mc. xiv. 34, Jo. xii. 27, Heb. vi. 19, 1 Pet. i. 22; the English versions seek to distinguish the two uses by the double rendering 'life' and 'soul.' In the present saying both meanings are in view, and an adequate translation is perhaps impossible. We may paraphrase: 'the man whose aim in life is to secure personal safety and success, loses the higher life of which he is capable, and which is gained by those who sacrifice themselves in the service of Christ.' The immediate reference is doubtless to the alternative of martyrdom or apostasy, but the saying admits of wider application; cf. the form which it takes in Jo. xii. 25, and the variations here in Mt., Lc. All self-seeking is condemned as self-destruction, all true self-sacrifice is approved as self-preservation. Victor: δ θέλει τοιούτων ἐστών ὅσιοι ἄνθρωποι ὑμῶν ἀλλὰ καὶ σφόδρα φειδομένοι τάτα ἐπιτάγω. Bede: "ac si agricolae dicatur, 'Frumen tum si servas, perdis; si seminas, renovas.' "

Os δ' ἄν ἀπολέσει (Mt., Lc., ἀπολέσῃ) is a construction which appears occasionally in Biblical Gk., cf. Jud. xi. 24 ἄ εἰς κληρονομησέσται (B), Jer. xlvi. (xliii.) 4 ὁ λόγος ὅν ἄν ἀποκριθήσεται;
36 κερδησαι τον κοσμον ολον και ζημιωθαι την ψυχην 37 αυτου; 37τι γαρ δοι ανθρωπος ανταλλαγμα της 38 ψυχης αυτου; 38 δι' γαρ εαν επαισχυνθη με και τους

36 κερδησαι...ζημιωθαι καθι al min omn vid ευτ Ωρ 37 τι γαρ καθι al 28 in q me arm Ωρ] τι γαρ D* τι ΑΒΧΓΠΦ δι' min pl latt(συν)ς ευτ go aeth | δι' Ν*Β] δι' Ν*Ι δωσει ΑΓΧΓΠΦ al min omn vid latt Ωρ | ανθρωπος] προ Ω | ομ δοι ανθρωπος Δ | αυτου] εαυτου B αυτω C 38 οι γαρ εαν] οι εαν A οι αν D | επαισχυνθη με] επαισχυνθησαται εμε D

references in the Gospels to wealth and worldly care suggest. The Lord saw that the penalty was too often the loss of the higher personal life (αυτον ζημιωθησι, Lc.). Ζημιον is properly to confiscate or fine (1 Esdr. i. 36, viii. 24), but also to inflict a penalty of any kind (e.g. death, 2 Macc. iv. 48; loss of one's handiwork, 1 Cor. iii. 15); for ζ. την ψ. cf. Prov. xix. 16 κακοφρον ανθρωπος ζημιωθησεται: εαν δε λοιμωυται, και την ψυχην αυτου προσβησεις: Philo, ebr. 3 ζημιωμενος δε παντα, χρηματα, σωματα, ψυχας. Light-foot on Phil. Lc. cites a line from Menander which is a partial parallel to this saying of Christ: κερδος πονηρον ζημιαν δει φερει. Cf. Origine in Mt. t. xii. 28 κερδαινε τον κοσμον δο ο κοσμος ου σταυρωται: δο δε κοσμος ου σταυρωται εκεινω εταναι ζημια της ψυχης αυτου. The κοσμος is the external considered as a counter attraction to the spiritual and eternal: cf. 1 Jo. ii. 15 ff., with Westcott's notes. For an early comment on this saying of Christ see Ps.-Clem. hom. § 6.

37. τι γαρ δοι κτλ.] Another link in the chain of reasoning. The man is not a gainer by his transaction, for (γαρ) the loss he has suffered is irreparable. 'Ανταλλαγμα, commutatio, is the price received in exchange for an article of commerce; cf. Ruth iv. 7, 3 Regn. xx. (xxi.) 2 δωσος σου αργυριον ανταλλαγμα (Α; B, δαλλαγμα) αμπελανος, Job xxviii. 15 ου σταθησαι αυτη (sc. τη σοφια) αργυριον ανταλλαγμα αυτης (cf. v. 17), and esp. Sir. xxvi. 14 ουκ ετων ανταλλαγμα πεπαιδευμενης ψυχης, "no money can purchase (i.e. there is nothing so valuable as) an instructed, disciplined soul." The saying before us carries the thought of Jesus ben Sira further: there is nothing which can take the place of the soul in any man: comp. the fine lines in Eur. Ωρ. 1155 ουκ ετων ουδεν κρεισσον η φιλος σαφης, ου πλοιος, ου τυραννος: αλογοντο δε τε το πληθυ ανταλλαγμα γεναινοι φιλο. The idea of the irredeemableness of the lost soul (Wycliffe, "what chauntingey schal a man 3yve for his soule?" Tindale, "what shall a man give to redeem his soule agayne?"), to which expositors usually refer, does not lie in the word, even if it is in the background of the thought; for a redemptive price Mc. uses λυτρον, see x. 45, note. On the form δοι = δον conj. cf. iv. 29, v. 43, notes.

38. οι γαρ εαν επαισχυνθη κτλ.] This final γαρ carries us on to the issue of human life, and places the whole struggle between self-seeking and self-sacrifice in the light of the eternal order. The words retain their Marcan form in Lc.; in Mt. they are more general and at the same time more dogmatic (μελεει· δρεσθαι...και τοτε αποδωσει κτλ.). *Οι γαρ εαν επαισχυνθη corresponds to οι γαρ εαν θελη... σωσαι οι τυ. 35; με και τους εμου λογους looks back to ένεκεν εμου και του ευαγγελου. If some would lack physical courage to face death, more would fail through want of moral courage, as St Peter himself did more than once (xiv. 66 ff., Gal. ii. 11 ff.; con-
trast Rom. i. 16, Gal. vi. 14, 2 Tim. i. 12, 16, 1 Pet. iv. 16). On the οὐκάνδαλον τοῦ σταυροῦ in the first age see 1 Cor. i. 18 ff.; and for a magnificent instance of the spirit in which it could be met cf. Tert. de carne Chr. 5, "salvus sum si non confundar de domino meo; ‘qui mei (inquit) confusus fuerit, confundar et ego eius,’ alias non invenio materias quae me per contemptum ruboris probent bene impudentem et feliciter stultum.” For the compound ἐπαυσαχυνθέσαι cf. Job xxxiv. 19, Ps. cxviii. (cxix.) 6 (Ν*Α), Isa. i. 29 (Λ); it occurs also in the parallel passage of Lc., and seven times in the Pauline Epp. and Hebrews. The construction ἐπαυσιχ ὑπάρχα (τά ἤ) is found in Job Lc., Rom. i. 16, 2 Tim. i. 8, 16, Heb. xi. 16, εν τῇ γενεά ταύτη τῇ κτλ.] On γενεά see viii. 12, note; for μοιχαλῆς, Mt. xii. 39, xvi. 4. The comparison of Israel to a μοιχαλῆς is adopted from the prophets, esp. Hosea (ii. 2 (4) ff.), and Ezekiel (xvi. 32 ff.); for ἀμαρτωλός cf. Isa. i. 4 οὐαί ἔθνος ἀμαρτωλός, but the word is perhaps used here as equivalent to πάρηγ (Isa. i. 21, Jer. iii. 3). In either case the sin laid to the charge of the Lord’s own generation is spiritual: their attitude towards the Christ was evidence of apostasy from God.

καὶ ὁ υἱὸς τ. α. ἐπαυσαχυνθέσαι] i.e. ‘shall disown him’; cf. Lc. xii. 9 ὁ δὲ ἀρνηθεὶς...ἀπαρνηθεὶς, and the λόγοι of 2 Tim. ii. 12, 13 εἰ ἀρνηθεὶς...κακεύως ἀρνηθεὶς ἡμᾶς. For the converse see Lc. xii. 8, Apoc. iii. 8 ff. ὅταν ἔλθῃ εν τῇ δόξῃ κτλ.] The earliest announcement of a glorious παρουσία (excepting perhaps Mt. x. 32, 33). The δόξα anticipated is clearly that of the Divine Presence, not of a temporal kingdom; there is perhaps an implied contrast to the δόξα τῶν βασιλείων τοῦ κόσμου (Mt. iv. 8). For τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων (Mt. αὐτοῦ), Lc. substitutes αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγ. ἁγγ., perhaps a later form of the tradition (Dalman, Worte, i. p. 158): yet cf. Mt. xix. 28, xxv. 31, Mc. x. 37, and esp. Jo. xvii. 5, 22, 24; Bengel: "gloria...at unigeniti.” For the angelic manifestation at the παρουσία see Mt. xiii. 41, xxiv. 31, xxv. 31, Mc. xiii. 27, 2 Thess. i. 7; and for the relation of the angels of God to the Son of Man, Jo. i. 51, Heb. i. 6, Apoc. i. 1, xxii. 16.

IX. 1. καὶ ἐλεγεν αὐτοῖς κτλ.] A separate note in Mc. (cf. iv. 21 ff.), which in Mt. and Lc. has been fused with the preceding context. The words were probably spoken to the Twelve privately after the crowd (viii. 34) had dispersed.


ἐις τινας ὁδε τῶν ἐστηκότων κτλ.] The statement was very possibly an answer to some such enquiry, expressed
or anticipated, as we find in xiii. 4 (ποτε ἐσταυ ταῦτα). The prospect of seeing the Son of Man in His glory must have excited the liveliest hopes; the Lord at once encourages and guides this new enthusiasm by a prophecy which events alone could fully interpret. Τέσσερις ὁ δὲ τῶν ἑστ. “some here of those that stand by”; for this use of ol ἑστ. cf. Mt. xxvi. 73, Jo. iii. 29, Acts xxii. 25. In Mt. the phrase has been changed into τ. τῶν ὁ δὲ ἑστ., whilst for ὁ δὲ Lc. writes αὐτῶ. For the phrase γεύσεσθαι διανόησα cf. Jo. viii. 52 (Westcott), Heb. ii. 9; the phrase is not found in the O.T., but the Talmud has the corresponding γεύσεσθαι διανόησα (Schöttgen, i. p. 148), and the metaphorical use of γεύσεσθαι occurs in Job xx. 18, Ps. xxxiiii. 9, Prov. xxxix. 36 (xxxi. 18). Origen seeks (on Jo. l. c.) to distinguish between γ. διανόησα and θεωρεῖν διανόησα (Jo. viii. 51): ἀλλὰ μὲν τις ἂν εἴη ὅρατική τῆς ψυχῆς δύναμις καὶ θεωρητική, ἀλλὰ δὲ ἡ γνωστικὴ καὶ ἀντλητικὴ τῆς πνεύματος κτλ.; but the distinction can hardly be pressed in a context where the words are not contrasted. "Εως ἄν ἰδώσων κτλ., Vg. donec videant (cf. vi. 10, xii. 36, and see Burton § 322) regnum dei veniens in virtute; for the participle see v. 30, 36, notes; the perf. implies that the event described is at once (a potentially) realised fact, and one which, when realised, will abide; in one at least of its aspects the prayer ἅλθαι τῇ βασιλείᾳ σου will have been fulfilled.

The question remains in what sense these words were accomplished in the lifetime of any who heard them. Mt.'s substitution of τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον εἰς τῇ βασιλείᾳ for τὴν βασιλείαν...εἰς δυνάμει (cf. Lc.) perhaps indicates that the first generation looked for a fulfilment in the παροσια (cf. 1 Thess. iv. 15). When the event rendered that view untenable, it was natural to connect the promise with the vision which three of the Twelve were privileged to see a week after (n. 2 ff). This interpretation occurs already in the excerpta Theodoti ap. Clem. Al. § 4 εἴδον οὖν καὶ ἐκομίσθησαν ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης. Origen (in Mt. t. xii. 31 ταῦτα ἀναφέροντες εἰπὸν τῇ μητρὶ ἔξος...ἀνάβαιν τῶν τριῶν ἀποστόλων κτλ.) dismisses it in favour of a mystical sense which is not wholly satisfactory; but the old Gnostic explanation survives in most of the patristic interpreters (Chrys., Thph., Euth., etc.). Many post-Reformation expositors have thought of the fall of Jerusalem as the fulfilment of the Lord's words. A more satisfactory solution is that which finds it in the coming of the Spirit and the power manifested in that triumphant march of the Gospel through the Empire which was already assured before the death of at least some of the original apostolate: cf. Jo. xiv. 18, 19, xvi. 16 ff., Acts i. 8, Rom. xv. 17 ff., Col. i. 6. Yet this view need not exclude a secondary reference to the anticipation of the Lord's glory which was to be vouchsafed almost immediately to some of the Twelve. Mc., by detaching the saying from the previous conversation (καὶ ἔλεγεν), seems to suggest that it forms a link between the conversation and the event which follows.

2—8. THE TRANSFIGURATION (Mt. xvii. 1—8, Lc. ix. 28—36; cf. 2 Pet. i. 16 ff.).

2. μετὰ ἡμέρας ἔξ] So Mt.; Lc., μετὰ τοὺς λόγους τούτους ὡδε ἡμέρα ὅκτω.
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Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὕψηλὸν κατ᾿ ἰδίαν μόνονς· καὶ μετε-

2 τὸν Ἰακώβον] ὁ τῶν ΧΓΔ αλ] Ἰωάννην ἈΒΝΓΔ αλ 1071 αλ[π] ὡς τὸν ΝΣΔΕΛΦΙΧII αλ] ἀναφέρει] ἀναγει DW4 2α latt ὑψηλον] ἤλαν Ν 53 124 altissimum b c f 1 r | om κατ ἰδιαν 52 255 the | om μονοὺς min 150 αρχην arm me aeth | μεταμορφώθη | μεταμορφοῦται | W4 pr en ἐν τῷ προσευχέσθαι αὐτῶν (vel αὐτοὺς) (13 28 69 124) 346 816 828 2α Or

The discrepancy is usually explained by assuming that Lc.'s formula means 'on the octave'—αὐτὴν τὴν ἡμέραν καθ' ἥν ἐφθάσατο κάκεινα καθ' ἥν ἀνέγαγεν εἰπεν (Victor). But according to the analogy of viii. 31 Mark's μετάν. ἡμ. ἦς should mean 'on the sixth day,' not on the eighth. Perhaps a truer explanation is to be found in Lc.'s ὁσιε: limits of time were less distinctly marked in his later form of the tradition: cf. Lc. iii. 23, ix. 14, xxii. 59. The Transfiguration is usually commemorated in both Eastern and Western Calendars on Aug. 6; the Armenian Calendar however places it on the 7th Sunday after Pentecost. No inference as to the exact day or month can be drawn from the Gospels; but the circumstances point to the summer. On the relation of this event to the revelations of the preceding chapter cf. Victor: ἐπὶ πολλὰ περὶ κυνᾶνων διέλεξεν καὶ βαθάντο καὶ τοῦ πάθους τοῦ ἀτού...δεῖξαν αὐτοῖς καὶ ἀποκαλύπτει ταῦτά την [τὴν δόξαν αὐτοῦ], ἵνα μήτε ἐπὶ τὸ ὀκεῖον βαθάντο μήτε ἐπὶ τοῦ ὀχτωντος λοιπῶν ἀλώγως.

παραλαμβάνει ὁ Ἱ. τὸν Πέτρον κτλ. For παραλαμβάνειν in this sense cf. iv. 36, v. 40, x. 32. The Lord takes with Him three witnesses (Tert. adv. Marc. iv. 22 "tres de discretibus arbitros futurae visionis et vocis assumit...'in tribus, inquit, "testibus stabit omne verbum"); for other instances of the choice of these three see v. 37, xiv. 33. Ὅν τὸν Ἰακωβ καὶ Ἰωάννην: the single article contrasts the two, as brothers, with Peter; for other groupings see note on v. 37. Le.'s order Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον is that which the three held in the light of history: comp. Acts xii. 2 with Me. iii. 17, v. 37. ἀναφέρει αὐτοὺς εἰς ὅρος ὕψηλον] For ἀναφέρειν in this sense see I Esdr. ii. 15, Dan. vi. 23, Lc. xxiv. 51. Lc. ἀνέβη εἰς τὸ ὄρος προσευχηθαί (cf. Resch, Agrapha, p. 383). The truth of this tradition is assumed by Cyril of Jerusalem cat. xii. 16, and by Jerome epp. 46, 108; and the festival of the Transfiguration is known to Eastern Christians as τὸ Θαβάριον. If the locality was suggested by Ps. lxxxviii. (lxxxix.) 13 (Θαβάρ καὶ Ἑρωμωνεί τὸ ὀνόματι σου ἀγαλλιασταί, cf. Euseb. ap. Corder. caten. l.c. ἐν τούτοις γὰρ οἴμαι τὰ παραδόξα τοῦ σωτῆρος ἡμῶν γεγονέναι μεταμορφώσεις) the choice of Tabor was unfortunate; this relatively low rounded knoll (not 1000 feet above the plain) was crowned by a fortress (Joseph. B. J. iv. 1, 8), and at the southern end of Galilee (cf. Ps. l. c.) whilst Hermon, which rises to the height of 9200 feet, overlooked Caesarea and offered a perfect solitude (κατ᾿ ἰδιαν μόνονς, cf. iv. 34, vi. 31). One of its southern spurs became the ὄρος ἄγων of the Gospel (2 Pet. i. 18). μεταμορφώθη ἐμπροσθεὶν αὐτῶν] Mt., Mc.; Lc., ἐγένετο εἰς τὸ προσευχήσθαι αὐτῶν (cf. Lc. iii. 21) τὸ εἴδος τοῦ προσώπου αὐτοῦ ἑτερον. Μεταμορφοῦν
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3 μορφόθη ἐμπροσθεν αὐτῶν. 3καὶ τὰ ἰμάτια αὐτῶν ἐγένετο στίλβοντα λευκὰ λίαν οἵα γναφέως ἐπὶ τῆς 4 γῆς οὐ δύναται οὗτος λευκάναι. 4καὶ ὁφθη ἀυτῶις


occurs in Ps. xxxiii. (xxxiv.) tit., Symm. (=ἀλλωθεν, LXX., cf. Dan. vii. 28 Th. ἡ μορφῇ μοι ἀλλοθεθῃ, and is adopted by St Paul with an ethical reference (Rom. xii. 2, SS., 2 Cor. iii. 18) and in partial contrast to meta-
χυματιζέειν. The latter verb might perhaps have been expected here, but "μετα-
μα. alone is adequate to express the completeness and significance of the change" (Lightfoot, Philippians, p. 129). "Was transfigured" (Vg. trans-
figuratus est) has held its place in all the English versions of Mc. from Wycliffe onwards, though 'transformed' is the rendering in Rm., 2 Cor. (Vg. reformamini, transformamur). An O.T. archetype of the Transfiguration is to be found in Exod. xxxiv. 29 δεδοξαστα ἡ δόξα τοῦ χρόματος τοῦ προσώπου αὐτοῦ (Ec. Monsew). ἐν τῷ λαλεῖν αὐτῶν αὐτῷ (cf. 2 Cor. iii. 7 ff.), "Εμπροσθεν αὐτῶν: cf. 2 Pet. λε. ἐποίησα γενηθέντα τῆς ἑκείνου μεγαλεύστος. For a mystical yet practical application see Orig. in M. t. xii. 36 sg. διαφόρους ἔχει ὁ λόγος μορφᾶς, φαινό-
μενος ἐκάστῳ ὡς συμφέρει τῷ βλέποντι... εἰ δὲ θέλει τὴν μεταμόρφωσιν τοῦ Ἰησοῦ ἱδεῖ... ἐμπροσθεν τῶν ἀναβάστων εἰς τὸ υψηλὸν ὁρὸν κατ' ἱδίαν σὺν αὐτῷ, ἔξει μοι τῶν ἐν τοῖς εὐρύγελους Ἰησοῦν...θεολο-
γούμενον... καὶ ἐν τῷ θεῷ μορφῆ κατὰ τὴν γνώσιν αὐτῶν θεωροῦμεν, τούτων γὰρ ἐμπροσθεν μεταμορφοῦται ὁ Ἰησοῦς καὶ οὐδεὶς τῶν κάτω. Cf. Philos. xv. ed. Robinson, p. 83 f., and Jerome tr. in Mc.: "vere enim in monte con-
stitimus quando spiritualiter intelligi-
mus." On the Synoptic narrative of the Transfiguration and the signific-
ance of the event see Biblical and Semitic Studies (N. Y. 1901), pp. 159—
210.

3. καὶ τὰ ἰμάτια αὐτῶν ἐγένετο στίλ-
βοντα] Cf. Dan. vii. 9 Th. τὸ ἐνυμα αὐτοῦ ὥστε χιον λευκὸν, Mt. xxviii. 3, Apoc. i. 13 E, xii. 1 Στίλβεσιν is used in the LXX. of the flashing of burned brass or gold (1 Esdr. viii. 56, 2 Esdr. viii. 27) or steel (Nah. iii. 3) or of sunlight (1 Macc. vi. 39): cf. Joseph. ant. xix. 8. 2 ὁ ἄργυρος καταγαθίας διαμασίως ἀπεστάλη. In the N.T. it does not occur again; Mt.'s equivalent here is ὥς το φῶς, Lc. substitutes ἐξωτράπ-
των. The reading ὥς χιον (νν. ii.) is attractive, especially in view of the perennial snows on the summit of Hermon; but it is probably borrowed from Dan. Lc., or from Mt. xxviii.

λευκὰ λίαν οἵα γναφεῖς κτλ.) No earthly fuller could have produced such a dazzling whiteness. Ὡς γνα-
φεις see ii. 21, note, and for λευκανείν in reference to clothing, cf. Isa. i. 18, Apoc. vii. 14, whence candidi mar-
tyres in the 'Te Deum.' This is Mc.'s special contribution to the picture; he makes no direct reference to the glory of the Lord's Face (Mt. ἐλαμψὲν τὸ πρόσωπον αὐτοῦ ὥς ὁ ἄψις, cf. Lc.).

4. ὁφθη αὐτῶις Ἡλιας σὺν Μωυσεῖ The vision was for the benefit of the disciples (αὐτῶις, cf. ἐμπρ. αὐτῶις, v. 2). Ὁφθη is used not only for angelic (Jud. vi. 12, Lc. i. 11, xxii. 43) and Divine (Gen. xii. 7, Acts vii. 2, 30) appearances, but in reference to the Lord's self-revelations after the Re-
surrection (Lc. xxiv. 34, Acts ix. 17). The word does not imply either an
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"Ἡλείας σὺν Μωυσεί, καὶ ἤσαν συνιλαύνοντες τῷ Ἰησού. 5 καὶ ἀποκρίθης ο Πέτρος λέγει τῷ Ἰησοῦν ὁ Ραββέλι, καλῶν ἐστίν ἡμᾶς οδε ἐναι καὶ πονίσωμεν"

4 Ηλίας ἘΚΛΗΣΙΑΙ | Ἔὰρ ἈΣΟΣ. ACESFGHLMUXT | ἐστιν συνιλαύνοντες οὗτοι λαλοῦντες εἰς συνελαύνων D 2ος a n q 5 πονισωμεν] (εἰς) θελεῖς πονισθ (vel πονισωμεν) D (13 28 69) 604 (1071) 2ος αὐτοῖς b f f' i + ωδε C 2ος ως

The general drift of the conversation was remembered by Lc's informant (I St John); it was in keeping with Christ's recent teaching about the Passion: Εἶλεγεν τῇ ἡμέρᾳ αὐτοῦ ἦν ἡμελεῖν πληροῦν εἰς ἱεροσαλήμ. Cf. Jerome, tr. in Mc. ad l.: "lex enim et prophetae Christi passionem adnuntiant." Συνιλαύνων is followed either by the dat., as in Mc. and Lc. here (cf. Exod. xxxiv. 35, Lc. xxii. 4), or by a prep. (μετὰ τινος, Mt. here, Acts xxv. 12; πρὸς τινα, 3 Regn. xii. 14 (A), Lc. iv. 36).

5. ἀποκρίθης ο Πέτρος κτλ.] Apparently no word had been addressed to Peter or his companions by any of the glorified Three; yet Peter felt that some response was called for. For a similar use of ἀποκρίνεσθαι cf. x. 24, xi. 14, xii. 35, xv. 12; Syr., and various forms of the O.L. omit it here. The Synoptists agree in attributing the remark which follows to Peter; no Apostle found it so hard to learn the lesson καρὸς τοῦ σιγῶν καὶ καρὸς τοῦ λαλεῖν. Acc. to Lc. the occasion was specially inopportune: ἐγινετο ἐν τῷ διαχωρίζεσθαι αὐτούς ἀπ' αὐτοῦ.

"Ραββέλι, καλῶν ἐστίν ἡμᾶς οδε ἐναι"

The title of Rabbi had been given to Jesus from the first (Jo. i. 38, 49, iii. 2), and was probably the usual name by which both disciples and others addressed Him (Mt. xxiii. 7, 8, Jo. vi. 25, xi. 8, Mc. x. 51, xi. 21, xiv. 45). Mt. translates it by κύριε, Lc. by ἐπιστάτα (cf. Lc. v. 5, viii. 24, 45, ix. 49, xvii. 13); Mc., after his manner, retains where he can the Aramaic word (cf. Dalman, Worte, i. pp. 269, 276). It needed no interpretation for Gentile readers; yet see the 'Western'
§ 5 τρεῖς σκηνάς, σοι μίαν §καὶ Μωσεί μίαν καὶ Ἡλείαν 6 μίαν. 6 οὖ γὰρ ἦδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγέ-7 νυτο. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ

6 αποκριθῇ] λαλησε (vel -η) A(C)DNMUNCΩΠΣ al minimina loqueretur vel dicere t lattτεκκ (syrr) arm me the aeth | ekphoboi gar egenontov νΒΔΛΔΨ 32 2α lattτηναγνης] ἦσαν γαρ εκφ. (vel emf.) A(K)Ν(Ν)ΧΠΙΣΩ al minι f v γ

text of x. 51. Καλῶν ἐστίν κτλ. "it is good that we—the Apostles—are here," implying "it were good for us to stay where we are." Origen: τὸ πομ-δόμενον τῷ Πέτρῳ καλῶν οὗ πεποίηκεν ὁ Ἰησοῦς. Victor: τί οὖν ὁ Πέτρος ὁ θερμός;...ἐπιθύμει ὁ μέλλων ἀγνώτευσαι ἀναπαύσεως πρὸ τῶν ἁγιῶν. εἰ γὰρ τούτο γένωται, φησίν, οὐκ ἀναβήσομέθα εἰς τὰ ἱερόσολυμα καὶ οὐκ ἀποδανεῖται.

καὶ ποιήσαμεν τρεῖς σκηνάς] Mt. εἰ δὲ θέλεις, ποιήσω τρ. σκ. Σκηνάς, tents or booths: Wycliffe, “tabernaclis” = ἡλέας, as in Gen. xxxiii. 17, Lev. xix. 21, 2 Esdr. xviii. 14 ff., Ps. xxx. (xxxi.) 20. The materials would be found in the brushwood which clothes the spurs of Hermon—Jerome's question “num-quiv adrores erant in monte illo?” is unnecessary—and the ideal in Peter's mind seems to be that of the annual σκηνοποιία (Lev. xxii. 40 ff., 2 Esdr. xviii. 14 ff.) ; he would anticipate it by a week spent on this leafy height in the presence of the three greatest masters of Israel. Σοι μίαν καὶ Μ. μίαν καὶ Ἡλ. μίαν. Jerome: “erras, Petre...noli tria tabernacula quaeerere, cum unum sit tabernaculum evangelii, in quo lex et prophetae recapitulanda sunt”; “si quando inaequales aequa-liter honorantur, maioris iniuria est... non enim sciебat quid dicere cum Dominum cum servis aequiliter honorabat.” For a practical reflexion on καλῶν ἐστίν κτλ. cf. Bede: “O quanta felicitas visioni Deitatis inter angel-orum choras adesse perpetuo, si tantum transfigurata Christi humanitas duorumque societas sanctorum ad punctum visa delectacat.”

6. οὖ γὰρ ἦδει τί ἀποκριθῇ] Vg. non enim scecat quid dicere: the same phrase occurs in connexion with the Agony (xiv. 40). Lc. substitutes here μὴ εἰδὼς ὁ λέγει. The speaker was so dazed by the awfulness of the vision that he neither knew what to say (for the subjunctive see Wm., p. 374), nor yet what he was saying when he spoke. "Ekphobai gar ayge-νυτο, not Peter only, but the Three, became panic-stricken, were seized with extreme alarm; cf. the abrupt ending of the Gospel, xvi. 8 ἐφοβοῦτο γάρ. For ἐφοβοῦσα see Deut. ix. 19, Heb. xii. 21. Lc. connects this fear with the next occurrence: ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοῦς εἰς τὴν νεφέλην.

7. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα] For this use of ἐγένετο cf. i. 4, note. Each Synoptist adopts a different construction: Mt. ἵδω ν. ἐπεσκιάσαν, Lc. ἐγένετο ν. καὶ ἐπεσκιάσαν. The cloud occurs as the symbol of the Divine Presence in the theophanies of the Exodus (Exod. xvi. io, xix. 9, 16, xxiv. 15 f., xxxii. 9, Lev. xvi. 2, Num. xi. 25) and at the dedication of the first Temple (1 Kings viii. 10; cf. Ps. civ. 3, Nah. i. 3). It was expected to reappear in Messianic times (2 Macc. ii. 8 ὁφθήσεται η ὁδὸς τοῦ κυρίου καὶ ἡ νεφέλη, ὡς ἐπὶ Μωσῆ ἐθηλοῦτο, ὡς καὶ ὁ Σαλομῶν κτλ.). In the N. T. it is connected with the Transfiguration, the Ascension (Acts i. 9) and the parousία (Mc. xiii. 26 (cf. Dan. vii. 13), xiv. 62, Apos. i. 7). The cloud of the Transfiguration was φωτισθῇ (Mt., cf. Apos. xiv. 14): when the Synoptists add that it “over-shadowed” the Apostles, the refer-
ence is to Exod. xl. 29 (35) ἐπισκαίαζεν ἐπὶ αὐτῷ (sc. τὴν σκηνήν) ἡ νεφέλη, where ἐπισκαίαζεν = [2Ψ], to rest; cf. Lc. i. 35 δύναμις ψυγίστου ἐπισκαίαζεν σοι. The appearance was that of the Shechinah: οἶμαι δ' ὅτι τοῦ Πέτρον ὁ θεός ἀποτρέπαν τοῦ ποιήσας τρεῖς σκηνὰς...δείκνυσι κρείττονα...καὶ πολλὰ διαφέρουσαν σκηνὰς τὴν νεφέλην...φωτινὴ γὰρ πατρός, οὐδὲ, καὶ τοῦ αἵου πνεύματος νεφέλη ἐπισκάιαζε τοὺς Ἑσσοῦ γνησίους μαθητάς. (Orig. in Mt. t. xii. 42.) Cf. Ephrem, hom., in transf.: ἐδείξεν αὐτῷ ὅτι οὐ χρήσει τῆς σκηνῆς αὐτοῦ αὐτός γὰρ ἦν ὁ ποίησας τοῖς πατράσιν αὐτοῦ σκηνὴν νεφέλην ἐν τῇ ἐρήμῳ...θλέτεις, Σίμων, σκηνὴν ἀνέν κατόπω, σκηνὴν κωλύουσαν καίμα καὶ μη ἔχουσαν σκότος; καὶ ἐγένετο φωνὴ ἐκ τ. ν. [See note on i. 11, and cf. Dalman, Worte, i. pp. 167 ff., 226 ff. It is instructive to compare the four reports of this Voice. Taking Mc.'s as the standard, we note that, besides variations of order, Mt. and 2 Peter add ἐν ὑπ' οἷς ἐν ὑπὸ ἑυδόκησα, 2 Peter omits ἀκούετε αὐτῶν, and Lc. substitutes ἐκλελεγμένος for ἀγαπητός. Ἐν ὑπ' ἑυδόκησα is probably from the Voice at the Baptism; Lc.'s ἐκλελεγμένος (cf. Lc. xxiii. 35, Enoch xl. 5) is based on Isa. xl. 1 ἡ ἡγεῖ, LXX. ὁ ἐκλεκτός μου (Mt. xii. 18 ὁ ἀγαπητός μου): on the interchange of these two titles of the Messiah see Resch, Lc., p. 164. The essential difference between this Voice and that which was heard at the Baptism is the ἀκούετε αὐτοῦ or αὐτῶν ἀκ. which the three Synoptists add here. The words are from Deut. xviii. 15, 19, and seem to be suggested by the appearance of Moses. The Prophet like unto Moses is identified with the Christ, the beloved or elect Son; the allegiance due to Moses is now with Moses' concurrence transferred to Jesus, Victor: κἂν σταιρεθῇν βουλήθη μὴ ἀντιπέσῃς ὦντος γὰρ ἐστὶν περὶ οὗ λέγουσιν ὦντοι...δεῖ παθεῖ...δεῖ ἀναστήσαν. For this use of ἀκού- ειν (nearly = ὑπακούειν) cf. Mt. xviii. 15 ff., Jo. x. 8, 16, xviii. 37. The fears of the three Apostles, already excited by the vision (Mc.) and the bright cloud (Lc.), were intensified by the Voice (Mt., ἀκούαστε οἱ μαθηταί ἐπεσαν ἐπὶ τὸ πρόσωπον αὐτῶν; cf. Apoc. i. 17). In 2 Peter it is the Voice of the Father rather than the visible splendour of the Transfiguration to which attention is called (φωνῆς ἐν- χείδεις αὐρω τοιασδέ υπὸ τῆς μεγαλό- περτους δόξης. It was the first Voice from heaven which the Apostles had heard.

8. ἐξάρτωνα περιβλεψάμενοι κτλ.] The Lord meanwhile had raised them up from the ground (Mt.). When they ventured to lift their eyes again (Mt. ἐπάρα- τετε δὲ τοὺς όφθαλμον αὐ- τῶν) and to look round them, the
9 τον λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συνειστοῦντες τὶς καταβασίστατο αὐτῶν ἔκ τοῦ ὀρούς διεστείλατο αὐτοῖς ὡς μηδενὶ ἀ εἰδὸν διηγησόμασται, εἰ μὴ ἵνα ὅταν ὁ νῦς τοῦ ἀνθρώπου ἐν νεκρῶν ἀναστῇ. ἀπὸ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συνειστοῦντες τὶς καταβασίστατο αὐτῶν ἔκ τοῦ ὀρούς διεστείλατο αὐτοῖς ὡς μηδενὶ ἀ εἰδὸν διηγησόμασται, εἰ μὴ ἵνα ὅταν ὁ νῦς τοῦ ἀνθρώπου ἐν νεκρῶν ἀναστῇ. 

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9. Kαὶ καταβασιστάτων αὐτῶν ἔκ τοῦ ὀρούς διεστείλατο αὐτοῖς ὡς μηδενὶ ἀ εἰδὸν διηγησόμασται, εἰ μὴ ἵνα ὅταν ὁ νῦς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 ἀπὸ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συνειστοῦντες τὶς καταβασίστατο αὐτῶν ἔκ τοῦ ὀρούς διεστείλατο αὐτοῖς ὡς μηδενὶ ἀ εἰδὸν διηγησόμασται, εἰ μὴ ἵνα ὅταν ὁ νῦς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 

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10. The Gospels

... among the Twelve. Among the Twelve. ... the train of thought is perhaps that suggested by Mt. (t' ouv ... the three have been reflecting upon the vision, and it has revived and given fresh point to an old perplexity. How was Elijah's appearance at the Transfiguration to be reconciled with the official doctrine of his return? As Origen observes (in Mt. t. xiii. 1): ἦ δὲ ἐν τῷ ὅρει ὄπτασια, καθ' ἣν ὁ Ἡλίας ἐφάνη, ἑδόκει μὴ συνόδειν τοὺς εἰρήμενοι, σὺν ῥᾳ διὰ τοῦ Ἰσαγωγοῦ ἠθέπνευν ὁ Ἡλίας ἀλλὰ μετὰ αὐτῶν. The first διὰ is interrogative as in 1 Chron. xviii. 6 (ἢ τί) and in Mc. ii. 16 (note), xx. 28, cf. WM., p. 208 n.; in Mc. ii. 22, the R. V. (text) treats διὰ as a formula of citation, but the context and the corresponding words in Mt. support the other view; see Field, Notes, p. 33. For the dictum of the Scribes to which the question refers see J. Lightfoot on Mt. xvii.; it was an inference from Mal. iv. 4 (iii. 23) ἀποστέλλεται ἵμιν Ἡλίαν ... πρὶν ἐλθεῖν ἡμέραν Κυρίου κτλ. In Justin dial. 49, Trypho urges: τάντας ἡμείς τῶν χριστίων ἀνθρωπών ἐξ ἀνθρωπῶν προσδοκόμεν ἑνώσεσθαι, καὶ τῶν Ἡλίαν χρίσας αὐτῶν ἐλθόντα ... ἕκ δὲ τοῦ μηδὲ Ἡλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαίνομαι εἶναι. The Rabbinic traditions are collected by Edersheim, ii. p. 706 f. Cf. Mc. xv. 35 f.

12. 'Ἡλίας μὲν ἐλθὼν πρῶτον κτλ.] 'Elijah, it is true, cometh first.' For this use of μὲν with no following δέ see WM., p. 719 f.; the counterbalancing clause is left to be supplied from the question which succeeds. Mc. substitutes ἀποκαθιστάτει for ἀποκαθιστήσει (Mt.), converting the prophecy into a proposition which may or may not have been realised; 'as a proposition it is correct to say that Elijah's coming and work precede those of the Messiah.' Πάντα (Mt., Mc.) extends the scope of the prophecy (ἀπόκαθιστάτως πρὸς πῶς καὶ καθόλου ἀνθρώπου πρὸς τὸν πλησιον), including in it the ultimate purpose of the Messianic kingdom; the Forerunner restores all things by initiating the new order out of which will come in due course a true ἀποκαθιστάσις πῶν (Acts iii. 21). WH. print, "but with hesitation," the form ἀποκαθιστάσις, on which see their Notes, p. 168. 'Ἀποκαθιστάτως = ἀποκαθιστάναι (Job v. 18) or ἀποκαθιστάναι (Ps. xv. (xvi.) 5) occurs again in Acts i. 6 (Blass).

καὶ πῶς γέγραπται κτλ.] Instead of solving the difficulty the Lord pro-
poses another, in which however the true solution lies. He anticipates an objection which would be sure to rise in the minds of the Three. What then (καὶ τῶς;) do the Scriptures mean when they foretell a suffering Messiah? how can the Passion follow the Restoration? It is unnecessary to suppose that the order of Mc. has here been disturbed, the true sequence being 11, 12, 12, i.e., that καὶ τῶς γέγραπται... ἔξοδενηθῇ forms part of the disciples' question. The Apostles would scarcely have recognised the Scriptural basis of the Lord's prediction in vii. 31. Γέγραπται...ίνα: the telic sense need not be excluded (WM., p. 577); the Scripture foretells and by foretelling determines the issue; γέγρ. δὲ is the normal formula when a passage is merely cited, e.g. vii. 6, xi. 17. Γέγρ. ἐπὶ, 'it is written with reference to' Him (cf. σπλαγχνίζεσθαι ἐπὶ, vi. 34, viii. 2); the ordinary construction is γέγρ. περὶ with gen. (xiv. 21, Lc. vii. 27, &c.). Καὶ ἔξοδενηθῇ: cf. Ps. xxii. (xxii.) 6 ἡγ. δὲ εἰμὶ...ἐξοδεύειμα λαοῦ. Isa. liii. 3 Συμμ. ἐξοδευμένοι καὶ εἰλάχιστος ἀνθρώπῳ, Αq. (i) ἐξοδευμένως, διὸ οὐκ ἐλογίαμεθα αὐτῶν. There are four forms of this verb—ἐξοδευ-
νοῦν, -νεῖν, ἐξοδευνοῦν, -νεῖν; see W. Schm. p. 61, and Lob. Φρυμ. p. 182.
13. ἀλλὰ λέγω ὡμίν κτλ.] 'However (taking up the thread broken by the last question) I tell you that Elijah not only must come first, but has moreover (καὶ) actually come (ἡδὲ Ἡλίας, Mt.); and men did not recognise him (Mt.), and did with him (Mt. ἐν αὐτῷ = 12) as they would.' The phrase ποιεῖν ὡς (ἅ) θέλω (τυλ.), frequently used in the O.T. to represent irresponsible or arbitrary action (e.g. 3 Regn. ix. 1. x. 13, Ps. cxiii. 11 (exv. 3), Dan. viii. 4 (Th.), 2 Maec. vii. 16), points with sufficient distinctness to the murder of John by Antipas.

The identification of Elijah with John was so evident that, as Mt. adds, it was understood by the Three at the time (Mt. τότε συνήκαν οἱ μάθηται ὅτι περὶ των αὐτοῦ τῆς ἁλίας τοῦ μελλόνου ἐπὶ τῶν αὐτοῦ). On another and earlier occasion, according to Mt., it had been made in express terms (Mt. xi. 14 εἰ θέλετε δέξασθαι, αὐτὸς ἑστὶν Ἡλίας ὁ μελλόνος ἐρχεσθαι). The reference in Mal. l. c. to "the great and terrible day of the Lord" led the ancient Church to expect an appearance of Elijah himself before the end; cf. Justin dial. 49, Chrys. ad loc., Aug. tract. in Jo. iv. 5, 6.

14—29. A DEMONIAC BOY SET FREE,
148. **Kai ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὀχλον** 1481 πολὺν περὶ αὐτῶν καὶ γραμματεῖς συνήτουντας πρὸς αὐτοὺς. 15 καὶ εὐθὺς πᾶς ὁ ὀχλος ἵδοντες αὐτὸν ἐξε- 15 θαμβῆθησαν, καὶ προστρέχουντες ὁσπαξάοντο αὐτὸν.

14. ἐλθόντες...εἰδὼν ΝΒούττ (εἰδὼν Β*) ΛΔΨ (ἰδὼν) k arm] εἴδων...εἰδὼν ACDINXΓ1 ΠΣΦ al min. latt* plv syrr me go aeth | περια] προς D 28 latt*pl | γραμματεῖς) πρ τοὺς D 1 13 38 69 124 604 200 arm | προς αὐτοὺς) πρ. εἰς τοὺς Ο αὐτοὺς ADNXΠΣΦ min* προς αὐτων Ψ 15 εἰδων...ἐξεδαμβηθη ANXΠΙ al* a syrr go | προστρέχουντες (προτρ. AC) προσχεορτεῖ D gaudentes (b) c d f i k (cf. Tat. Diat. arab)


14. **ἐλθόντες πρὸς τοὺς μαθητὰς κτλ.** Returning to the plain where they had left the nine (Euth.: μαθητὰς νῦν τοὺς ἐννέα λέγει), they saw that they were surrounded by a crowd of people who were listening to a discussion which was passing between the disciples and certain scribes (γραμματεῖς, anaithrous: contrast οἱ γρ. π. 11). Mt., who throughout this narrative is much briefer than Mc., writes simply ἐλθόντος πρὸς τὸν ὀχλόν and does not seem to know the cause which had brought it together. The scribes were probably Rabbis attached to the local synagogues, but as ready as the rest of their class to seize an opportunity of discrediting the disciples of Jesus before the people. The absence of the Master and the incapacity of the nine furnished what they sought. (Victor: ἁραξίνεσσον γὰρ οἱ γραμματεῖς τῆς τοῦ σωτῆρος ἀπονισίας περιέλεξαν τοὺς μαθητάς ὑπελάμβανον.) On εἰδὼν see WH., Notes, p. 164. Ἐλθόντες...εἰδὼν points, as Zahn remarks (Einit. ii. p. 245 f.), to the narrative having originated with one of the three, doubtless Peter, who has told his story in the form Ἐλθο- τες...εἴδαμεν.

15. καὶ εὐθὺς πᾶς ὁ ὀχλος κτλ.] As soon as Jesus came into sight the Scribes lost the attention of the crowd. The first feeling was one of amazement, almost amounting to awe (cf. i. 27). Both ἐκαμββείσθαι and ἐκκαμββείσθαι are in the N. T. peculiar to Me. (for the latter cf. xiv. 33, xvi. 5, 6); ἐκαμβαμος occurs in Acts iii. 10

The sudden appearance of the Lord when they thought Him far away on Hermon amazed and awed them for the moment. But the next impulse was to hasten towards Him, drawn by the irresistible attraction of His Presence. The remarkable reading of D and some O.L. texts (προσχεορτεῖ gaudentes, cf. Prov. viii. 30, and see Tatian (Ciasca) ad. loc., 'hastening for joy') deserves attention, but is probably an early corruption (χερ for
16 καὶ ἐπηρώτησεν αὐτούς Τί συνήστείτε πρὸς αὐτούς; τὴν ὥν ἦν ἐκ τοῦ ὀχλου Διδάσκαλε, ἡμενικα τὸν υἱὸν μου πρὸς σε, ἔχοντα πνεῦμα ἅλαλον·

16 αὐτοὺς ΝΒΔΛΔΨ 1 28 209 2θ b c ε ἑ i k q vg arm me aeth] τοὺς γραμματεῖς ΑCNXΓΠΣΦ μινδ a syrr peh 3000 go | πρὸς εαυτοὺς ΝκεςΛΓΜΠ 33 1071 almon en wmv D latt οπλοποιοι om k 17 ἀπεκρίθη αὐτῷ ΝΒΔΛΔΨ 28 33 a b (c) l q me] ἀποκριθεὶς εἰς τὸν ὄχλον Διδάσκαλε, ἡμενικα τὸν υἱὸν μου πρὸς σε, ἔχοντα πνεῦμα ἅλαλον·

16 ἐπηρώτησεν αὐτοὺς κτλ.] The question that the Lord had at once grasped the situation, and was prepared to meet it. He addresses the people, not noticing the Scribes; for the moment the crowd had been with the Scribes in their attack on the disciples, but already perhaps a reaction had begun. The Lord took the matter into His own hands, at once relieving the disciples and disappointing the Scribes. Τί συνήστείτε is a bona fide request for information; the human mind of Christ acquires knowledge by ordinary means; cf. viii. 27, note. Πρὸς αὐτοὺς i.e. πρὸς τοὺς μαθητὰς (cf. v. 14).

17 καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὀχλου] The crowd preserved a discreet silence (cf. v. 34); the answer came from an individual (εἷς) whose interest in the matter was deeper than any συνήστησις. Lc. like Mc represents the man as telling his tale from the heart of the crowd (ἀνὴρ ἀπὸ τοῦ ὀχλου εἴσηκεν); in Mt. he comes forward and prostrates himself before Christ (προσήλθεν αὐτῷ ... γνωστοῖς αὐτῶν, cf. Mc. i. 40). "Without undue harmonising we may perhaps accept both statements; the man began his tale in the crowd, but was presently called or pushed forward by the people to the feet of Jesus. The words of the father are reported with more than usual independence by the three Synoptists. Mt. gives us details which are not to be gathered from Mc. and Lc., yet his account is clearly much compressed; in v. 15 he has brought together words spoken by the father at different points in the conversation (cf. Mc. vv. 17, 22). Lc. again has some particulars which are not in Mc., the prayer ἐπιβλέψαι ἐπὶ τὸν υἱὸν μου ὅτι μονογενὴς μοι ἔστιν, the statement that the spirit κρατεῖ...καὶ ἐπομενερέωτε κτλ. (see however Mc., v. 26). But on the whole Mc.'s account is not only the fullest but has the most verisimilitude, and Mc. alone has preserved the undoubtedly original tradition in vv. 20—24. For details see the following notes.

Διδάσκαλε] So Lc.; Mt. κύριε; both doubtless = Ἡγεμόν, see note on v. 5, and cf. iv. 38. The word is here simply a name of office, for the relation of teacher and taught did not yet exist between our Lord and the speaker.

Ἡμενικα τὸν υἱὸν μου πρὸς σε κτλ.] "Ἠμενικα, the historical aorist, R.V. 'I brought'; the English idiom prefers the perfect. The man had brought his boy that morning under the impression that Jesus was there, and on discovering that the Lord was on the mountain had applied to the disciples (v. 18). This feature of the story disappears in Mt., Lc.: in Mt. the father says προσήλεγα αὐτὸν τοῖς μαθηταῖς, as if the application had been made to them in the first instance (cf. v. 18). Ἐχοντα πνεῦμα ἅλαλον: cf. v. 25 τὸ ἅλ.
18 καὶ ὁποὺ εἶαν αὐτὸν καταλάβῃ, ἰησοῦς αὐτὸν, καὶ 18 ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ἥπαινε· καὶ εἶπα τοῖς μαθηταῖς σου ἕνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἰοχεύσαν. 198 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὡ γενεὰ 19 § 2, the

with the apparent concurrence of the Latin versions (see vv. ll.), substitutes ἰησοῦς for it in this place; cf. the Wycliffite “hurtlith hym doun.” After being dashed to the ground the patient (1) foamed at the mouth (ἀφρίζειν, poet. and late Gk., here only in the N.T.), (2) ground his teeth (τρίζειν, another N. T. ἀπ. λέγ.), used of any sharp or grating sound, is here interpreted by τοὺς ὀδ., cf. Vg. stridet dentibus: the usual phrase is βρίζειν τοὺς ὀδ., ixx., Acts vii. 54, cf. ὁ βρυγγὸς τῶν ὀδόντων, Mt. viii. 12); and (3) appeared to shriewl, or perhaps ‘became rigid’ (3 Regn. xiii. 4), Vg. arescit (for ἥπαιν. cf. iii. 1, note). Celsius gives a similar account of the symptoms of catalepsy: “homo subito concidet; ex ore spumae moventur...interdum ta-men, cum recens est [morbos], hominem consumit (med. iii. 23, de morbo comitiali 3).

καὶ εἶπα τοῖς μαθηταῖς σου] Lc. εἴδησθν τῶν μαθ. σ. The father expected the disciples to possess the Master’s authority; possibly he knew that they had formerly used it with success (vi. 13); even the disciples of the Rabbis claimed this power (Lc. xi. 19 οἱ οὐκ ὕμων...ἐκβάλλουσιν [τὰ δαμόνα]). It was a genuine surprise to him as well as to them to find that they were powerless in this case (οὐκ ἰοχεύσαν, Mt.; Lc. οὐκ ἥπαινεν: cf. v. 3, 4).

19. ὁ δὲ ἀποκριθεὶς αὐτοῖς κηλ.] The Synoptists, in marked contrast to the freedom with which the father’s words are treated by them, give the reply
of Christ in nearly identical terms. To Mt.'s ἰενεάλ (viii. 12, 38) ἀπίστος Mt. and Lc. add καὶ διεστραμμένη, a reminiscence possibly of Deut. xxxii. 5 (cf. Phil. ii. 15). The repeated ἐως πότε (Mt., Mc.)—the Lord's quousque tandem, cf. Jo. x. 24, Apost. vi. 10, and see Wm., p. 591—has the ring of originality rather than Lc.'s ἐως καὶ, and Mc.'s abrupt φέρετε αὐτὸν πρός μὲ is superior to Lc.'s softened προσάγαγέ ὅς τὸν νιόν σου. But the answer is substantially the same in all, and it is the only feature in which they clearly follow the same tradition. The Lord replies to all whose feeling the father had voiced (ἀυτοῖς); the reproof ὅ γα ἀπίστος is general, perhaps purposely so, including the Scribes, the people, and the father (vv. 22, 23) so far as their faith had been at fault, and the disciples not the least (v. 29). Πρὸς ὑμᾶς = μεθ᾽ ὑμῶν (Mt.), cf. vi. 3: for ἀνέχεσθαι τίνος see Wm., p. 253, and cf. Isa. xiii. 14, xlvi. 4, lxiii. 15; in the N. T., outside this context, it appears only in the Pauline Epp. and Hebrews.

20. ἦνεγκαν αὐτῶν] Cf. Lc. προσερχομένου αὐτοῦ. It is implied (cf. φέρετε αὐτὸν πρός μὲ, v. 19) that the boy was not with his father in the crowd, but in safe keeping not far off. ἰδὼν αὐτὸν τὸ πνεῦμα—not, as Winer (WM., p. 710) and Blass (Gr. p. 283), an anacoluthon (ἰδὼν αὐτῶν [ὁ παῖς], τὸ πν. κτλ., cf. Syr. sin.), but a constructio ad sensum—the gender of the noun is overlooked in view of the personal action of the spirit; cf. Jo. xvi. 13 f. εἴκεινω, τὸ πνεῦμα...εἴκεινω, where if the masc. pronoun is suggested by ἀ παράκλητος (v. 7), its repetition would be impossible but for the personal life implied in τὸ πνεῦμα. Συνεσπαράξεν, Vg. conturbavit; see notes on i. 26, ix. 18: Lc. ἐρρήξεν αὐτῶν καὶ συνεσπαράξεν. With the strengthened συνσπαράξεσαι, cf. συνυπήγεις (iv. 7), συνυπηγέοις vi. 20, συνυπηρέτους Lc. viii. 23, συναρπάζεσαν Lc. viii. 29, συνκαλυπτεῖν Lc. xii. 2. Ἐκυλίστο ἐστὶν ἄπ. λεγ. in the N. T., but κυλισμὸς occurs in 2 Pet. ii. 22; the verb, which is a later form of κυλίνδειν, is used freely in the LXX. (e.g. κυλίνει λίθον, Jos. x. 18, 1 Regn. xiv. 33, Prov. xxvi. 27, κ. ἄρτον, Jud. vii. 13 (AK); cf. also 4 Regn. ix. 33 (of Jezebel's fall), Amos ii. 13 (of the wheels of a cart). For ἀφφίζειν see ix. 18.

21. καὶ ἐπηρώτησεν τὸν πατέρα κτλ.] Mc. only (to 25a). Πόσος χρόνος ἐστὶν ὦς... 'how long is it that (since) ...?' Cf. Gal. iv. 1 ἐφ᾽ ὅσον χρόνον, Soph. O. T. 558 OL. πόσον τίνι ἤδη δῆθ' ὁ Λάως χρόνον | KR. διδρακε ποίον ἔργον; 'Is it used elliptically for ἀφ'|ο;' or cf. vv. 11. Γέγονεν, not ἐγένετο— the disorder was manifestly still upon him. Ἐκ παιδι-όθεν: 'from a little boy; 'from a mere child' i.e. he was a παιδίον when it first took him: his age at the time is not mentioned, but he was
still a *παῖς* (Lc. ix. 42). The Attic phrase is ἐκ παῖδιον (cf. D) but from Xenophon downwards ἐκαθιεῖν takes its place: the pleonastic ἐκ παῖδιον is a survival of Homeric usage (cf. e.g. Il. viii. 34, ἐκ οὗρανθέβεν) which is censured by the Atticists (Lob. Phryn. p. 93), but found a place in late Gk.: cf. v. 6 (ἀπὸ μακροθέν), and WM., p. 752 f., Blass, Gr. p. 59.

22. καὶ παλλάκις καὶ εἰς πῦρ κτλ. The seizures were often accompanied by a tendency to suicidal mania. Mt. has simply (xvii. 15) πίστευ, but Mc.'s αὐτῶν ἐξαλείφον ἱνα ἁπόλεσιν αὐτῶν shows that in the view of the father these frequent mishaps were not accidental. Καὶ...καὶ: the spirit had tried both means of destruction. Πῦρ, ὑδάτα (*ἐβύθετο*); Mt., τὸ πῦρ, τὸ ὕδωρ. Thphût. ῥίπτεται δὲ τις ὑπὸ δαίμονος εἰς πῦρ, τὸ τοῦ θυμοῦ καὶ τὸς εὐθυμίας καὶ εἰς ὕδωρ, τὸ τῶν βωσικῶν πραγμάτων κλειδώνον. Εἰ τι δύνη: δύνασθαι is used absolutely as in Lc. xii. 26, 2 Cor. xiii. 8; cf. WM., p. 743. The man's faith had been shaken by the failure of the disciples; contrast the leper's ἐὰν δέληση, δύνασαι (i. 40). Possibly no miracle had been wrought in this neighbourhood as yet, so that in the struggle to believe the father had no experience to assist him. The form δύνη is poetical and late (WM., p. 90); on its occurrence in the N. T. side by side with δύνασαι cf. Wp., Notes, p. 168, WSchm., p. 123 n. For πσλαγχυσθείς see note on i. 41: ἡμιν, ἠμᾶς, i.e. both father and son.

23. τὸ ἐν δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι] The Lord repeats the father's words and places them in contrast with the spiritual facts which he had yet to learn: 'if thou canst: for one who believes all things are possible': i.e. it is for thee rather than for Me to decide whether this thing can be done; it can be if thou believest (cf. xi. 23 f.). Thphût.: οὐ τῇ οἰκείᾳ δύναμίν ἀλλὰ τῇ ἐκείνῳ πιστεύεις ἀνατίθησιν τῷ θεραπείαν. Cf. Iren. iv. 37. 5 "omnia talia saepe potestatis secundum fidem ostendunt hominem." To 'ἐν δύνῃ' is a nominative absolu-tus (WM., p. 226, cf. 135); for the clause preceded by an article and treated as a noun, cf. Rom. viii. 26 with SH.'s note, and Blass, Gr. p. 158.

From its extreme compression the sentence has given trouble to scribes and commentators. The Western text followed by a majority of the MSS. reads ὅ δὲ ἵνα τοις εἰπεν ἐν δύνῃ δύνασαι πιστεῦσαι, πάντα δυνατά τῷ πιστεύοντι: si poles credere, omnia possibilia credenti. Attempts have
24 πιστεύοντι. 24 εὐθὺς κράζας ὁ πατήρ τοῦ παιδίου
25 ἔλεγεν Πιστεύω. βοήθει μου τῇ ἀπίστιᾷ. 25 ἤδων δὲ ὁ Ἰσσοῦς ὅτι ἐπισυνυπρέχει ὡς ἐπετίμησεν τῷ
πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ ἀλαλόν καὶ
κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελθεὶ εἷς αὐτοῦ

been made, but with poor success, to extend a better sense from this reading (e.g. εἰ δύνασαι, πιστεύεις), or to amend it (ἐἰ δὲ, πιστεύεις). Some who accept the shorter text place a mark of interrogation after δύνῃ—“sayest thou 'If thou canst?'” But there is nothing in the context to suggest a question, and the English Revisers of 1881 rightly render “If thou canst! all things are possible to him that believeth,” without marginal variant.

24. εὐθὺς κράζας κτλ.] The father instantly responds to the demand for fuller trust on his part; his strength of feeling shews itself in a cry as piercing as that of the demoniac son (Lc. ix. 39). He recognises that the help he needs is in the first instance help for himself and not for his boy (βοήθει μου τῇ ἀπ., cf. τ. 22 βοήθησον ἡμῖν). He believes (πιστεύω), but his faith is defective, and its defect needs the Master's succour (for this use of βοήθεω cf. 2 Cor. vi. 2, Heb. ii. 18, iv. 16). Wycliffe: “Lord, I billeve; help thou my unbeliefenless.” Bede: “uno eodemque tempore is qui necum perfecte crediderat simul et credebat et incer dul us erat.”

Victor: ἀρξάμενοι οὖν πιστεύων ἐδέστο τοῦ σωτῆρος διὰ τῆς αὐτοῦ δυνάμεως προσθείναι τὸ λοιπὸν. Ἀπίστια is perhaps suggested by γενεὰ ἀπίστους (τ. 19): β. μου τῇ ἀπ. 'help my faith where it is ready to fail,' nearly = μοι τῷ ἀπίστῳ. With μοι τῇ ἀπ. cf. τ. 30 μοι τῶν ιματίων, Rom. xi. 14 μοι τὴν σάρκα: the position is perhaps slightly emphatic, though WM. (p. 193) appears to doubt this. Ἀπίστια, cf. note on vi. 6. The reading μετὰ δακρύων ('Western' and Syrian, WH., Notes, p. 25) is at least an interesting gloss; for the phrase cf. Acts xx. 19, 31, Heb. v. 7, xii. 17.

25. ἤδων δὲ ὁ Ἰσσοῦς κτλ.] The conversation then was not in the presence of the crowd, but was interrupted by its arrival. The Lord had probably retired with the father and the boy to a distance from the ὁχλος, but the cries of both brought them running to the spot and privacy became impossible. This has been overlooked in the text of Ν.Δ, where ὁ ὡς ὡς ref ers to τ. 15, 17. Ἐπισυνυπρέχεις is apparently ἄπ. λεγ.; cf. however ἐπισυνυπρέχει 1. 33; the Λophon. has also ἐπισυνυπρέχει, ἐπισυνυπρέχει, ἐπισυνυποτάναι, and ἐπισυνυπρέχεις. Ἐπισυνυπρέχεις is used by Mc. in vi. 33: the double compound perhaps calls attention to the return of the crowd (cf. προστρέψουτε, v. 15) after it had been for the time dispersed. There is no indication in Mc. of the habit of using otiose compounds (WM., p. 25 f.) which disfigures much of the later Gk.

ἐπετίμησεν τῷ πνεύματι κτλ.] Here Mt. and Lc. rejoin Mc. Mc. however
alone gives the words of the rebuke (for \\emph{\textit{ἐπημείωσεν}} see note on i. 25). \textit{Τὸ ἀνάλοι καὶ κορφὸν πνεῦμα}, a nom. used as a vocative: cf. \textit{τὸ κοράσίον}, v. 41, and v. 19 \textit{συνπρα}, and see \textit{WM}, p. 327, Blass, \textit{Gr}, p. 86. \textit{Κορφὸν} is a new feature in the case (πν. \textit{Ἀλαλοῦν}, v. 17), but see note on vii. 32, and cf. Ps. \textit{xxxvii.} (\textit{xxxviii.}) 14 with Ps. \textit{xxxviii.} (\textit{xxxix.}) 3. ‘\textit{Ἐγὼ ἐπιτάσσω σοι, 'I enjoin thee}’ (Euth.: ‘\textit{ἐγὼ...οὖν οἴδας}’): since this spirit had refused to acknowledge the authority of the disciples, the Master emphasised His personal claim to obedience. For \textit{ἐπιτάσσεως} cf. i. 27; for the emphatic \textit{ἐγὼ} see x. 38 ff., xiv. 58, and the Fourth Gospel \textit{passim}. ‘\textit{ἐξελθε ἐξ αὐτοῦ} ordinarily sufficed (i. 25, v. 8); in this desperate case of periodic seizures it was necessary to add καὶ \textit{μηκέτι} \textit{ἰεσολθῆς}. For the spiritual analogy see \textit{Lc.} xi. 24 ff.

26. \textit{κράζας καὶ πολλὰ σπαράξες κτλ.} For the moment the only result was a fresh seizure (see on v. 20); the spirit wreaked its revenge on its victim even in the act of quitting its hold upon him. For the masc. participles cf. v. 20 \textit{ἰδοὺ...τὸ πνεῦμα}. The convulsions were violent and prolonged (\textit{πολλά}, cf.iii. 12, note), and when they ceased, the sufferer’s strength was exhausted; a collapse followed; he lay motionless and pallid as a corpse. For \textit{ἐξέλθεν} see note on v. 29; \textit{ἐγένετο ὦσει νεκρός}: contrast Aproc. i. 17. There was a general cry among the crowd (\textit{τοὺς πολλοὺς λέγειν}, ‘He is dead.’ \textit{Οἱ πολλοὶ}, cf. vi. 2, xii. 37; Gregory, \textit{prolegg.} p. 128: ‘Marcus ponit \textit{ὅ} πολὺς et \textit{οἱ} πολλοὶ ubi \textit{πολὺς} et \textit{πολλοὶ salis videntur esse}.’ For the aor. \textit{ἀπέθανον} see Burton, § 47, and cf. v. 35, 39, Jo. viii. 52. This incident again is peculiar to \textit{Mc.}; Mt. has merely \textit{ἐξῆλθεν ἀπ’} αὐτοῦ \textit{τὸ δαμαύνον}, \textit{Lc.} ἱάσατο τοῦ παίδα. 

27. \textit{κρατήσας τὸς χειρὸς αὐτοῦ} Cf. i. 31, v. 41. The Lord seems to have offered this help only where great exhaustion had preceded; cf. Acts ix. 41, and contrast ii. 11 f. ‘\textit{Ἀνέστη}: he rose from the ground where he had been rolling (v. 20), and afterwards lay prostrate. \textit{Lc.} helps us to complete the picture: \textit{ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ} (cf. \textit{Lc.} vii. 15), \textit{ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειώτητι τοῦ θεοῦ} (cf. \textit{Mc.} i. 27, ii. 12, vii. 37). Mt. adds—probably in reference to the Lord’s \textit{μηκέτι} \textit{ἰεσολθῆς}—καὶ \textit{ἐκθετεύθη ὥς παῖς ἀπὸ τῆς ὁρᾶς ἐκείνης} (cf. \textit{Mt.} ix. 22, xv. 28). The epileptic fits did not return.

28. \textit{ἰεσολθῶται αὐτοῦ εἰς οἴκον} On the vv. ii. and construction see Blass, \textit{Gr.} p. 251 f. The Lord went indoors, into the lodging where the party were housed (\textit{εἰς οἴκον}, cf. iii. 20, vii. 17), to escape from the enthusiasm of the crowd, and because
30 ἄρα τὸ γένος κτλ.] Either 
this class of δαμώνα, or ‘this kind’ 
generally, i.e. the δαμώνα; cf. Thpht. 
ἤ τὸ τῶν σεληναμοφόμενον ἢ ἀπόλλω πάν 
tὸ τῶν δαμώνων γένος. Γένος is a nationality (vii. 26, Acts iv. 36), a 
family (Acts iv. 6, vili. 13, xiii. 26, 
xxiii. 2, 24), or a species (Mt. xili. 47), 
or class of things (i Cor. xii. 10).
Hence it is used of the spiritual 
affinity which associates moral beings 
of the same order or type of char-
acter (i Pet. ii. 9). Similarly St Paul 
spokes of παραὶ in heaven as well as 
on earth (Eph. iii. 15). Ἐν οὕτω ὁ ἐνα-
tαι ἐξελθεῖν, ‘can take its departure 
(i.e. be cast out, ἐξελθεῖν being in 
such contexts practically the pass. of ἐκβαλεῖν) in the strength of no power 
(not as Euth. = οὕτω ἐἲ ἐκ τῆς τρόπως) but 
one,’ i.e. in the strength of (believing) 
prayer (xi. 23, 24); cf. Clem. Al. ecl. 
proph. 15. The Lord seizes on the 

essential weakness of their case. They 
had trusted to the quasi-magical power 
with which they thought themselves 
invested; there had been on their 
part no preparation of heart and 
spirit. Spirits of such malignity were 
quick to discern the lack of moral 
power and would yield to no other. 
Τὸ ἐν προσευχῇ the ‘Western’ and 
‘Syrian’ text adds καὶ (τῇ) ὑποτελα, but 
the time for fasting was not yet (ii. 19); 
comp. the similar gloss i Cor. vii. 5. 
Mt., who omits this answer, has the 
more obvious Διὰ τὴν ἀνευστίαν ὑμῶν, to which he adds the sayings 
about the grain of mustard seed and 
the removal of mountains which are 
found in other contexts (Lc. xvii. 6, 
Mt. xxi. 21). Tatian combines Mt’s 
answer with Mc’s, placing Mt’s first, 
and connecting Mc’s with it by a γάρ. 

30—32. THE PASSION AGAIN FORE-
TOLD (Mt. xvii. 22, 23; Lc. ix. 43—45). 

30. κάκειθεν ἐξελθόντες κτλ.] The 
Lord and the Twelve now leave their 
retreat at the foot of Hermon and 
travel southwards. Their way to the 
North had perhaps led them through 
Gaulanitis and Ituraea (cf. viii. 22, 27, 
note), but they return διὰ τῆς Γαλατίας 
(i.e. probably along the West bank of 
the Jordan. Mt.’s συντρέφομένων ἐν 
τῇ Γαλατία suggests that they broke 
up into small parties which mustered 
at certain points in the route (for συντρέφον 
θα cf. 2 Regn. xv. 31, 4 Regn. 
x. 14, x. 9 etc.), the purpose being
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31 ἐκδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἐλέγεν αὐτοῖς ὅτι ὁ ὑιὸς τοῦ ἀνθρώπου παραδίδοται εἰς χείρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτάνωσες μετὰ τρεῖς ἡμέρας. 32 Ἐκδίδασκεν γάρ τοὺς μαθητὰς αὐτοῦ καὶ ἐλέγεν αὐτοῖς ὅτι ὁ ὑιὸς τοῦ ἀνθρώπου παραδίδοται εἰς χείρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτάνωσες μετὰ τρεῖς ἡμέρας. 

perhaps to avoid attracting notice (Mc. οὐκ ἠθέλεν ἵνα τις γνοί: cf. vii. 24 and on γνοί = γνώρι, v. 43, note. The reading παραπεριβέβητο, which is well supported and perhaps genuine, conveys the idea that the transit was made without unnecessary breaks: "obiter profecti sunt...intentii vae conficiendae, non invisinidis hospitibus aut instituendae plebi" (Fritzsche).

31. ἐκδίδασκεν γάρ κτλ.] Reasons of the Lord's desire to escape recognition. He was now fully occupied with the training of the Twelve (Latham, Pastor past. p. 351). A journey through Upper Galilee, in which He could attach Himself now to one party of two or four Apostles and now to another, afforded an opportunity of quiet teaching which might never return. The substance of this reiterated teaching (ἐκδίδασκεν...ἐλεγεν) is the same as that of the first prediction of the Passion near Caesarea (viii. 31), with one new element—a reference to the Betrayal. Lc. points out the occasion of this fresh prediction of the Passion: εἰς ἔκτης ἔτη δὲ πάντες ἐπὶ τῇ μεγαλευτῇ τοῦ θεοῦ πάντων δὲ θαυμαζόντων ἐπὶ πάσιν ὡς ἐποίησεν εἰσε ἐκεῖν κτλ. There was reason to fear that this new outburst of enthusiasm would lead them to forget His warning, or even frustrate His purpose. οὐ τοῦ ἀνθρώπου] Notwithstanding Peter's confession and the revelation of His glory on Mt. Hermon the Lord retains the old title which asserts the truth of His humanity and His liability to suffering. παραδίδοται εἰς χείρας ἀνθρώπων] Mt., Lc., μηλλε...παραδίδοσθαι. The event is regarded as imminent and indeed in process of accomplishment; cf. Mt. xxvi. 2 μετὰ δύο ἡμέρας...παραδίδοται: Bengel: "IAM ID AGITUR UT TRADATUR"; for this use of the present see WM., p. 331 ff., Burton, § 15, who calls it (but inexactely) "the present for the future." The instrument of the betrayal—ὁ παραδίδονα, xiv. 42—was in the company, and the Lord could see the purpose already lying as an undeveloped thought in his heart (Jo. vi. 70 f.). On παραδίδονα see i. 14, note. Προδίδονα tradere does not occur in the N. T., but its meaning is more or less imported by the circumstances into παραδίδονα, which even in class. Gk. is patient of a bad sense. Yet, as Origen (in Mt.) reminds us, παραδίδονα may be used with quite another purpose; in the eternal counsels of God, the Father delivered up the Son (Rom. viii. 32), and the Son delivered up Himself (Gal. ii. 20). ἔτοι χείρας ἀνθρ. is less precise than the corresponding words in viii. 31 (ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων). But on the other hand it is wider, and prepares the Twelve for the further revelation of x. 34 (παραδίδοσιν αὐτῶν τοῖς ἑθένει: cf. xiv. 41, εἰς τ. τ. τ. ἀμαρτωλῶν. On the form ἀποκτάνηθαι, and on μετὰ τρεῖς ἡμέρας = τῇ τρίτῃ ἡμέρα see viii. 31, note.)
32 ήμερας ἀναστήσεται. 32οί δὲ ήγνώσην τὸ ρήμα, καὶ εἴφασαν οὖν αὐτὸν ἐπερωτήσαν. 33 Καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ διελο- 34 γίγεσθε; 34οί δὲ ἐσώτησαν, πρὸς ἀλληλούς γὰρ ἀναστήσεται] ενεργήσεται 113 69 346 26ος alauce 33 ἦλθον ΣΒΔ (-θοσα) 1118 209 25ος alauce a b c k vg syr pa unh. [ἡθεν AGLXΠΠΣΨ al min@ f q syr in bol arm me go aeth euθλθεν 8ο + o i 1071 | διελογιζέσθε] pr (vel add) προς εαυτοὺς ΔΛΠΠΣΨ διομον. vital f syr arm go aeth 34 εσωπησαν Ψ.

32. οἱ δὲ ήγνώσην τὸ ρήμα] They remained in ignorance of the import of the Lord's words, especially of the saying about the Resurrection (cf. ix. 10), for of the Passion they had some dim and sorrowful conception (Mt., καὶ ἐλήφθησαν σφόδρα). Lc. explains that there was a Divine purpose in their temporary ignorance: ἵνα παρακαλημένοι ἀπὸ αὐτῶν ἵνα μὴ αἴσθανται αὐτὸ. They shrank from seeking enlightenment (ἐφοβοῦτο αὐτῶν ἐπερωτήσας, Mc.; similarly Lc.), partly from a natural reluctance to enter upon a painful subject, partly perhaps from their recollection of the censure incurred by Peter (viii. 33). There is weight also in Bengel's remark: "de quavis re facilius interrogant Iesum quam de ipso; sic fit inter familiares." Αγωνεῖν in the N. T. is chiefly a Pauline word (Mc.1, Lc.ερ.4,εκ.2, Paul.36, Heb.1, 2 Pet.1). Ρήμα, a common word in the Lxx. and fairly frequent in the N.T., occurs in Mc. only here and xiv. 72.

33—37. Return to Capernaum. Question of Precedence (Mt. xviii. 1—5, Lc. ix. 46—48).

33. καὶ ἦλθον εἰς Καφαρναοῦμ] Ca- pernaum (i. 21, ii. 1, Jo. vi. 59) had ceased to be the centre of the Ministry; but it was a convenient terminus to the northern journey, and starting point for a fresh field of work in the south; and Simon's or Levi's house (i. 29, ii. 15) afforded a shelter there. The Galilean Ministry ends as it began at Capernaum. No subsequent visit to the town is mentioned in the Gospels, although after the Resurrection the Lord was seen by the shore of the lake (Jo. xxxi. 1 ff.) and among the hills (Mt. xxviii. 16).

καὶ ἐν τῇ οἰκίᾳ γενόμενος κτλ.] When they had reached the privacy of the house the Lord questioned the Twelve on a discussion He had overheard during the journey (ἐν τῇ ὁδῷ, Vg. in via, cf. viii. 3, 27). Evidently they had not thought Him to be within earshot (cf. x. 32 ηθαν δὲ ἐν τῇ ὁδῷ... καὶ ἦν προάγων; but He had detected angry voices and knew the cause (Lc. εἰδὼσ τὸν διαλογισμὸν τῆς καθόλου αὐτῶν).

34. οἱ δὲ ἐσώτησαν] Cf. iii. 4, Lc. xx. 26. Euth.: σώτων αἰθυνθέντες, ὡς ἦδ καταγγελθέντες. 'Εσωτιών... διελέξθησαν: the discussion was at an end and the silence which followed the Lord's question continued until it was broken by His words in v. 35. Διελέξθησαν...τίς μείζων, 'they had discussed (Burton, § 48) the question who is greater (than the rest); Lc., more fully, τὸ τίς ὁ ἐν τίς μείζων αὐτῶν; Mt., who represents the Twelve as themselves propounding the question to Jesus, writes Τίς ἡμεῖς σώτες εἶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; The comparative has practically the force of a superlative, see Blass, Gr. pp. 33, 141 f., and on the other hand Wm., p. 305; cf. Mt. xi. 11, xxiii. 11, 1 Cor. xiii. 13. The question τίς μείζων was probably suggested by the selection of the
Three for the mysterious ascent of Hermon, and the prominence of Peter among the three (cf. Bede). Origen: ὅτι μὲν γὰρ οὐκ ἦστιν ἰσότητι τῶν ἀξιομενῶν τῆς βασιλείας τῶν ὑπαρχόντων κατελθόντες (comparing Mt. v. 29). See Dalman, Worte, i. p. 92 f.

35. καὶ καθίσας ἐφώνησεν κτλ.] The Lord assumes the attitude of the Teacher (Mt. v. 1, xiii. 1, Lc. v. 3, 'Jo.' viii. 2), and calls the disciples (ἐφώνησεν, cf. x. 49, Tob. v. 9, not προσκαλέσατο, cf. iii. 13, 23, vi. 7, viii. 1, 34)—all the Twelve (τοὺς δώδεκα), for the lesson He is about to give is needed by them all and by the whole future Church. How important it is appears from its repetition towards the end of the Lord's life (Lc. xxii. 24 ff., Mt. xxiii. 8 ff.; for other parallels see x. 42 ff., and the saying in x. 31). The intention of the Master is not to enact "a penal provision against seeking the mastery," but (cf. Lc. ix. 48) to point out the way to true greatness (Latham, Pastor past., p. 355). The spirit of service is the passport to eminence in the Kingdom of God, for it is the spirit of the Master Who Himself became διάκονος πάντων. The διάκονος is properly the attendant at table (i. 31, Lc. xxii. 27, Jo. ii. 9, xii. 2); for the later Christian history of the word see Hort, Ecclesia, p. 202 ff. A lower depth is sounded and a higher dignity offered in the πάντων δούλος of x. 44, q. v. With πρῶτος...ἐσχάτος cf. x. 31. In quite another sense the Lord is at once ὁ πρῶτος and ὁ ἐσχάτος (Apoc. i. 17, ii. 6, xxii. 13).

36. λαβὼν παιδίον ἐστησεν αὐτῷ κτλ. The new rule of life just enunciated is illustrated by a visible example. A child is playing near (I Peter's: see note on i. 30; on the late tradition that the child was Ignatius of Antioch—οἱ θεοφόροι read as οἱ θεόφοροι—see Lightfoot, Ignatiius, i. p. 27), and the Lord calls it to Him (προσκαλεσάμενος, Mt.), places it by His side in the middle of the group (λαβὼν...ἐστησεν αὐτῷ ἐν μέσῳ αὐτῶν, Lc. ἐπιλαβάμενος...ἐστ. αὐτ. παρ' ἑαυτό), and then takes it into His arms (ἐναγκαλίσαμεν αὐτό, Me. only), cf. x. 16; the verb, which belongs to the later Gk., occurs in Prov. vi. 10, xxiv. 48 (33) and the noun ἐναγκάλισμα in 4 Macc. xiii. 21 (NA, but the text is possibly corrupt); Lc. (ii. 28) prefers the paraphrase δέχεσθαι εἰς τὰς ἄγκαλας. The act was accompanied by words of which Mt. preserves the fullest account. According to Mt. the Lord began, Ἀμὴν λέγω ὑμῖν Ἐαν μὴ στραφήτη τέω τα παιδία κτλ. (xviii. 3, 4). The words carry with them the assurance of their genuineness, answering the question τις μείζων ('the most childlike and trustful, the least self-conscious and self-sufficient') and preparing for the next sentence (ὅς ἂν ἐν τοῖς τοιούτοις παι- δίων κτλ.), the substance of which is common to the three Synoptists.
37 37 Os án en tón toioútvn paidiów déxhetai étπi tō ómōmati mou, éme déxhetai: kai ós án éme déxhetai, oûk éme déxhetai álλa tòn ἀποστειλαντά με.

38 Εφι αὐτῷ ὁ Ἰωάννης Διδάσκαλε, εἰδάμεν τινα ἐν

37 ev] om DΩΓ 124 almage ex 13 69 346 2αυ ex bcoff i q unum ex αν vg similiter 

38 εφι αὐτῷ ὁ Ἰωάννης Διδάσκαλε, εἰδάμεν τινα ἐν

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37 37 Os án en tón toioútvn paidiów κτλ. Mont. en paidiōn touótou, Lc. tóto tò paidiōn, i.e. this child regarded as the representative of its class, or rather of the class of disciples whom it symbolises (see W.M., p. 138). Cf. Orig. in Mt.: éaν oun, ὦπερ παρὰ τὴν ἥλικιαν πάσχει τα παιδία...ἀπὸ λόγου, ὦ τοῦ Ἱησοῦ μαθητῆς ταπεινόσεν ἐκνύτω... μάλιστα δὲ τῶν ὦ ὁ λόγος ἀπέδειξε στραφέντας...ἀποδεκτόν καὶ μιμητῶν κτλ. Chrys. paidiōn γὰρ ἐναῦθα τῶν οὐτων ἀδελφεὶς φησι καὶ ταπεινοὺς καὶ ἀπερρυμένους παρὰ τοῖς πολλοῖς. He who recognises and welcomes such, because he sees in them the type of character which Christ Himself approved and exhibited (Mt. xi. 29, Phil. ii. 5 ff.), recognises and welcomes Christ Himself—is a true and loyal disciple. On δέχεσθαι see vi. 11, note, and Dalman, Worte, i. p. 101 f.; ἐπὶ τὸ óνοματι μου (cf. ix. 38 f., xiii. 6, and see i Regn. xxv. 3, Gal. iv. 14, Col. iv. 10, Didache 12 pás de ὁ ἐρχόμενος ἐν ὑμῖν ὄνοματι Κυρίου δέχθητο, ‘on the ground of My Name,’ i.e. the act being based upon a recognition of his connexion with Me, cf. WM., p. 490. Other nearly equivalent phrases are διὰ τοῦ ὄνομα (Jo. xv. 21, Mc. cxxx. 13, Ἀρσ. ii. 3), ὑπὲρ τοῦ ὄνοματος (Acts v. 40, ix. 16, xv. 26, 3 Jo. 7); cf. ἐν τῷ ὄνοματι (Mc. ix. 38, 5 Pet. iv. 14), διὰ τοῦ ὄνοματος (Acts iv. 30), εἰς τὸ ὄνομα (Acts vii. 16). On the use of ὄνομα in the papyri cf. Deissmann, B. St., pp. 145 f., 196 f. For the absolute use of τοῦ ὄνομα see Bp Westcott's note on 3 Jo. 7, and Lightfoot on Ign. Ep. 3. Δέχεσθαι...δέχεται: the particular act of recognition is evidence of a state of heart to which Christ Himself is a welcome guest.

καί ὃς ἐν ἑμῖ δέχηται κτλ.] The action passes into a region beyond that of the visible order; to receive a lowly brother in Christ's Name is to receive Christ, and to receive Christ is to receive the Eternal Father in Whose Name He came. Cf. Mt. x. 40, Lc. x. 16, Jo. xii. 44, 45. ὁ ἀποστείλας με (ὁ πέριψας με Jo. l.c., see Bp Westcott, Add. Note on Jo. xx. 21), sc. ὁ πατίρι, Jo. v. 36, vi. 57, x. 36, xvii. 18, xx. 21; the Son is ὁ ἀπότολος...τῆς ὄρμους ἠμῶν (Heb. iii. 1). Other references to the Mission of the Son in the Synoptists will be found in Mt. x. 40, xv. 24, Mc. i. 38 (note), xii. 6, Lc. iv. 18, 43, ix. 48, x. 16; the idea is in the background of the whole Ministry, which rests on ἐξουσία, and supports itself by faith and prayer. On δέχεσθαι see vi. 11, note. Οὐκ...ἀλλά, not so much...as: Blass, Gr. p. 267, n. 2.

38—40. THE USE OF THE NAME BY A NON-DISCIPLE (Lc. ix. 49—50).

38 ἐφι αὐτῷ ὁ Ἰωάννης This is the only remark attributed by the Synoptists specifically to St John (cf. however x. 35 ἰάκωβος καὶ Ἰωάννης, xiii. 3 Πέτρος καὶ ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας),
38 και εκκλησίαν (εκκλησίαμεν ACNXΨΙ al min²) pr or ouk akoloubhei ημων A(D)ΝΧΡΙΣ al min² a b c d f i k l q r vg syr† bel go arm (om RBCLΔΨ 1071 min²υε f syr† posh me) | om or ouk ηκ. (NBG, āk. tell) ημων DX 1 13 28 69 604 al ministry lativ(=exc)=f arm 39 Ιησους] ἀποκρίθησις D 20⁰ a b f i k | ουδεις] ov Γ | ποιησει] τοει Δ arm παρουσα 1071 pr ov Ψ | ηπι] en 13 16 39 346 al ministry | om ταυτ F* 1 20 209 a b c d f i k r tid syr† arm 40 ημων bis ΝΒΨ 1 13 69 209 al ministry (vid) k syr† arm] ημων bis ADNPCΨ al min² al ministry a b c f i q syr† poosh bel (me)

and it creates an impression of candour and conscientiousness not unworthy of the future τελωνος. His words are in some measure a response (ἀποκριθέας, I.c.; cf. Mc. ix. 5) to the teaching just received. The phrase ἐπι τῷ ὀνόματι μου had put him in mind of a recent occurrence, and he takes the opportunity of laying the facts before the Master. He and one or more of the other disciples, probably during their recent journey through northern Galilee, had prohibited a non-disciple from using the Master's Name for the purpose of exorcising demons. Ought they rather to have welcomed him as a brother? For the use of the Lord's Name by non-Christian exorcists cf. Acts xix. 13 (where see Blass's note). 'Εκκλησίαν, the 'conative' imperfect., Burton § 23; for κολυνει cf. x. 14, 1 Cor. xiv. 39. Ουκ ἱκλούνθει ημων (I.c. μεθ ημων) is a frank confession of jealousy for the honour of the Apostolate. In the light of the Lord's words the action had began to wear a different aspect to the mind of John.

39. μη κολυνθε ται αυτων κτλ. The sincerity of the speaker saves him from censure; the Lord merely corrects the error. He does not say δεχεσθε αυτων, for the man's motive did not appear; but the attitude of His disciples towards such an one should have been at least neutral. 

Ουδεις γαρ ἐστιν κτλ. (Mc. only): whatever his intention, the man is for the time (ου...ταυτ) practically committed to a course of action which at least cannot be unfriendly. For δυναμιν ποιησες see vi. 5, and with ου δυνασθαι used in reference to a moral impossibility cf. Mt. vi. 24, Heb. vi. 4 f. To work a miracle in Christ's name was not a test of moral character or proof of spiritual affinity to Him (Mt. vii. 22, Acts xix. 13), as childlike trust and humility must always be; but it was a safeguard against open and immediate (ου ταυτ) hostility (for κακολογειν cf. vii. 10, Acts xix. 9), and might be the beginning of better things: Euth. συνεχωρει δε και τοιοις θαυματουργουσι αμα μεν εις βεβαιωσιν του θηραγματος, αμα δε και εις βελτιωσιν αυτων δη των θαυματουργουσιν. Bede's use of this incident is interesting: "itaque in haereticis ac male catholicis non sacramenta communia...sed divisiones pacis detestari et prohibere debemus."

The Lord's answer finds a partial parallel in Num. xi. 28 f.

40. ὁς γαρ οὐκ ἔστιν καθ' ἡμῶν κτλ.] The indicative expresses the assumption that such a person exists (Blass, Gr. p. 217). Lc. gives ουμων bis. An opposite rule appears to be laid down in Mt. xii. 30—Ic. xi. 23, ὁ μη δων μετ' ἐμοι κατ' ἐμοι ἔστιν, κατ' ὁ μη συναγων
41 τὸν Χριστοῦ ἐστε, ἀμήν λέγω υἱῶν ὑμῖν ὅτι ἂν νοῦματι ὑμᾶς ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ἄν δὲ αὐτὸ τὸν Χριστοῦ ὑμᾶς ταύτης ὑμᾶς κτλ.]

The thread of the teaching, broken off at v. 38 by John's question, is now resumed. The spiritual significance of help offered to a brother for Christ's sake is independent of the material value of the gift. A cup of water may be judged worthy of an eternal recompense. Victor: τούτο λέγει διὰ τοῦ ἐνδεικνύον ὅσον προφασιζόμενος. For ὅποιους τινά τι cf. Gen. xxiv. 17 πότισον με μικρον ὕδρα, i Regn. xxx. 11, Job xxi. 7, Jer. xvi. 7 οὖ ποτίσαντοι αὐτὸν ποτήριον. The ποτήριον is the ordinary cup used both for wine and water: cf. vii. 4, Lc. xi. 39, 1 Cor. xi. 25. Υδάτος, Mt. (x. 42), ψυχροῦ.

ἐν νοῦματι ὑμᾶς ὑμᾶς ταύτης] The Vg. renders in nomine meo, quia Christi estis; and so Wycliffe, Rheims, A.V., whilst Tindale has "for my name's sake." But μου has no right to a place in the text (see vv. 11); and ὅποιος ὑμᾶς κτλ. is nearly equivalent to διὰ τοῦ Χριστοῦ ἐστι, on the score of your being Christ's—a use of ὅποιος not unknown to class. Greek, cf. e.g. Thuc. iv. 60. Χριστοῦ ἐστι is a Pauline phrase, Rom. viii. 9, 1 Cor. i. 12, iii. 23, 2 Cor. x. 7; the anarthrous Χριστός is unique in sayings attributed to our Lord by the Synoptists; cf. Dalman, Worte, i. p. 239 n. Mt. 5:3 εἰς ὑμᾶς μαθητὴν is perhaps nearer to the original: cf. εἰς ὑμᾶς προφήτην, δικαίον Μτ. x. 41; "a later editor's hand is very probably to be seen in" the words which now stand here in Mc. (Hawkins, Hor. Syn., p. 122). Οὗ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ presents the recom- pense of eternity in a form appreciable by the Jewish mind, cf. Mt. v. 12, vi. i f., xx. i f., 1 Cor. iii. 8 ff., Apoc. xxii. 12; for the nature and conditions of the μισθός see Mt. xxv. 34 ff. κληρονομῆσαι τὴν ἡμισμένην ὑμῖν βασιλείαν ...ἐδίδοσα καὶ ἐποίησατε με ...ἐφ' ὅσον ἐποίησατε ἐν τούτων δ发生的 μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.

42. καὶ ὅτι ἐν σκανδαλιζήσῃ κτλ.] The converse is equally true. A wrong done to a disciple however insignificant will bring incalculable evil upon the evil-doer. On σκανδαλίζειν see iv. 17, note. It is possible to be an innocent cause of stumbling; the Lord Himself was such, cf. vi. 3, 1 Cor. i. 23, 1 Pet. ii. 8. But He was careful to abstain from placing unnecessary stumbling-blocks in men's way (see Mt. xvii. 27,
42 σκανδαλίσθη D | των μικρῶν τούτων ΝΑΒÇ·,ΣΔΜΠΝΔΦ1 604 1071 αλφαύεσθαι
βεβληται εἰς

τα δέ μη σκανδαλίσσομεν αυτοὺς, καὶ it is this scrupulous regard for the

 bénéficρα τοῦ καθιστήριον. That He enjoins

(εφ. Rom. xiv. 21, 1 Cor. viii. 13, 2 Cor.

xiv. 1) the willful or heedless

καὶ ηλικιωμένοις τοις αὐτοῖς. the use

creation of σκάνδαλον that He
denounces.

τῶν πιστευόντων at length

show how τὰ τοιαῦτα παιδία (v. 37),

are to be understood: the little ones

(Zach. xiii. 7, usually in contrast with

ὅτε μεγάλοι Ἀρω. xii. 18, xiii. 16, xix. 5,

xv. 18, xx. 12, or in the phrase ἀπὸ τοῦ μικροῦ

ἔος μεγάλον 1 Regn. v. 9 etc., Heb.

viii. 11) who believe, i.e. the

lowest, whether in their own eyes or in the

eyes of men, in the outward order of the

Church or even in the spiritual order,

cf. Mt. xii. 11, Lc. vii. 28, ὁ

μικρότερος ἐν τῇ βασιλείᾳ τοῦ ἀνθρώπου

(τοῦ θεοῦ) the reference is here

especially to the last type of μικροῦ,

St Paul’s ἀδιάνυστο (Rom. xv. 1) or

ἀδερβεικοί, αὐθεντοῦτες τῇ πίστει (Rom.

xiv. 1, 1 Cor. viii. 10 ff., ix. 22).

καλὸν ἑστίν αὐτῷ μᾶλλον] Mt. συμ-

φέρει αὐτῷ τινα, Lc. (xvii. 2) λυστελεί

αὐτῷ εἰ. For καλὸν...μᾶλλον, ‘it were

good...by comparison,’ cf. Acts xx.

35, Gal. iv. 27 (Isa. liv. 1 lxx.) and

for καλὸν...εἰ, Mt. xxvi. 24; for ἑστὶν

we should expect ἠν, as in Mt. l.c.,

but the present brings the alternative

before the reader more vividly: the

man is seen at the moment when the

weight is placed round his neck (περι-

κεισαι), and then lying at the bottom

of the sea (βεβληται); even under

these circumstances he is in a better

case than if he had caused the feeblest

brother to stumble; cf. Rom. xiv. 13 ff.,

1 Cor. viii. 9 ff. Instead of the simple εἰς

βεβληται (Lc. ἐρριπτα) εἰς τὴν διάλογον,

Mt. has ἦν καταπονητή ἐν τῷ πεπλάγει
tῆς διαλογῆς. Cod. D corrects both

tenses; see Blass, Gr. p. 215. Μύλος

ὁικός Mt., Mc.; Lc. λιθός μυλικός.

Μύλος in the lxx. is the handmill

(βιθύν), see Driver on Deut. xxiv. 6,

and cf. Num. xi. 8) usually worked

by women, especially female slaves

(Exod. xi. 5, Jud. ix. 53, Mt. xxiv. 41;

the upper stone is the ἐπιμιλοῦν (lxx.,

Deut. l.c., Jud. l.c. (B), but the word

is not used in the N.T.). Distinct

from this handmill (χειρομύλη, χειρο-

μύλων, Xen. al.) was the larger sort

of mill, which was driven by an ass

(Ovid, fast. vi. 318, “punicaeas versat

asella molas”), the ἱναχτηνός

βιθύν of the Talmud (J. Lightfoot on Lc. xviii.).

Since the millstone ἐπιμιλοῦν also

is called ὅνο in classical Gk., it has been

thought that μύλος ὁικός may have the

same sense here; but the conjecture

is unnecessary. Cf. Origen: εἰσὶ γὰρ καὶ

μύλων διαφορά, ὃς εἶναι τὸν μὲν τινά

αὐτῶν, τὸν δὲ ὑπὸ ὑμοῦ, ἀνθρωπικῶν,

ἀλλὰ δὲ ῥωμαίων. The stone of an ‘as-

mill’ would be a μύλος μέγας (Apoc.

xviii. 21), and this is to the point;

the stone round the neck is heavy

enough to render escape impossible.

Schöttgen produces a parallel from

S. M.²
43. "And having made a millstone round his neck, he was not afraid to attend to the study of the Law." For an early instance of the use of this saying of Christ see Clem. \textit{Cor.} 46: κρείττον ἂν αὐτῷ περιτέθηναι μίλων καὶ καταπονήσθηναι εἰς τὴν θάλασσαν ή ἕνα τῶν ἐκλεκτῶν μου διαστρέφαι. The form, it will be observed, does not agree with either Mt., Mc. or Lc., but comes nearest to Mt.

43. καὶ ἔαν σκανδαλίσῃ ἰδιχαίρ σου κτλ.] "The offender of the little ones is still more an offender against himself" (Bruce). A man may place moral stumbling-blocks in his own path; the temptation may proceed not from without, but from some part of his own nature. As men submit to the loss of a bodily organ or limb in order to preserve the body as a whole, so it is their interest to sacrifice powers and functions of their spiritual nature which have been found to be inevitable occasions of sin. Better to live under a sense of partial mutilation and incompleteness than to perish in the enjoyment of all one's powers. Origen: ὁμοίως καὶ ἐπὶ τῆς ψυχῆς καλῶν καὶ μακαρών ἐπὶ τοῖς βελτίστοις χρήσισι τῇ δυνάμει αὐτῆς: ἐδὲ μελλόμεν διὰ τινα μιᾶν ἀπολέσθαι, αἰρέτωτερον ἄποβαλεῖν τῇ χρήσις αὐτῆς, ὡς μετὰ τῶν ἀλλῶν δυνάμεων σωλάμεν. The word, he adds, may be applied in various ways: to the excision of an offending member of the Christian brotherhood, or to the surrender, for Christ's sake, of a friend or near kinsman. For ἀποκόπτειν τὴν χεῖρα see Deut. xxv. 12, Jud. i. 6. Καλὸν ἐστίν...: see W.M., p. 302, and cf. Ps. cxvii. (cxviii.)
Kidron below the Pool of Siloam at the well now called Bir Eyub (Recovery, p. 6). This valley is the traditional site (but see ib. p. 306 ff.) of the fire-worship which began in the reign of Ahaz (2 Chron. xxviii. 3, xxxiii. 6, Jer. vii. 31, xix. 2 ff.), and after its desecration by Josiah (2 Kings xxiii. 10) it became a common receptacle for the offal of the city, and, in the later development of Jewish thought, a symbol of the supposed place of future punishments (cf. Stanton, p. 325 ff.); the conception occurs already in Enoch xxvii. 1, αὐτὴ ἡ φάραγξ κεκαταρμαμένη ἐστιν, cf. ib. xc. 24 ff., and the name is so used in the Talmud, e.g. Aboth i. 6, "[the sinner] desists from words of Torah, and in the end he inherits Gehinnom" (232b, Dalman, Gr. p. 146, Worte, i. p. 131 f.; Wünsche, neue Beiträge, p. 566, gives other references). The N. T. form γέεννα (Mt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33, Mc. ix. 43, 45, 47, Lc. xii. 5, James iii. 6) is used exclusively in the figurative sense, and only (as the references shew) in Synoptic reports of sayings of Christ, and by St James. It appears also in the Sibyllines (i. 103, ἡ γέεννα μαλεροῦ λαβὼν πυρὸς ἄκαμπτος), and in the transliteration gehenna it occurs in the Latin version of 4 Esdr. (ii. 29, vii. 36, "cilibusnull gehennae ostendetur contra eum iocunditatis paradisus"); cf. Tert. Apol. 47, "gehennam...quae est ignis arcani substerraneus ad poenam thesaurus...paradisum...locum divinae amoenitatis recipiendis sanctorum spiritibus destinatum”), and has established itself in the Latin Bible (O. L. and Vg.). From Anglo-Saxon times the word was rendered into English by the ambiguous "hell," used also for δάφνη; even R.V. keeps "hell" here in the text.

tο πῦρ τοῦ ἁδήσεως] The phrase appears to be based on Isa. lxvi. 24 (see below v. 48); cf. also 4 Regn. xxii. 17, Isa. i. 31, Jer. vii. 20; the ultimate reference is perhaps to the altar-fire Lev. vi. 9 (2), τὸ πῦρ τοῦ θυσιαστηρίου...οὐ σβεθηθήσεται, "Aδήσεως, a revived Homeric word, occurs as a variant in Job xx. 26 (οὐσαμαγμα A), and also in Mt. iii. 12 = Lc. iii. 17. Here Mt. uses αἰ辩护os as its equivalent. The fire which devours sin belongs to the eternal order and burns as long as sin remains to be consumed. For the repeated article see note on iii. 29.

45. καὶ ἐὰν ὁ πῶς σου σκανδάλιζῃ σε] This mention of the foot naturally follows that of the hand; if the two members are to be distinguished in the interpretation, the movements of life will be represented by the foot and its activities by the hand. On both a check may be wisely placed, if it is found that they minister to sin.

κ. ἐ. σε εἰσελθεῖν. On the readings σε, cf. Blass, Gr. p. 240 f. Βλήθηναι is substituted in vs. 45, 47 for ἐπελθεῖν—the punishment is involv-
47 πόδας ἐχοντα βληθὴναι εἰς τὴν γένναν. ἂν εἰ τὸν ὀφθαλμὸς σου σκανδάλιζέ τε, ἐκβαλε αὐτῶν καλὸν σὲ ἐστὼν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἑχοντα βληθὴναι εἰς 48 γένναν, ὁποῦ ὁ σκώλης αὐτῶν οὐ τελευτᾷ καὶ 49 τὸ πῦρ οὐ σβέννυται. 49 πᾶς γὰρ πυρὶ ἀληθησάται.

45 om eis τὴν γένναν 604 | γένναν] τοῦ πυρὸς F + τοὺς πυροὺς τοῦ αἰσθητοῦ οὐ νοῦν τὸν ὑπὸ τὸν αἰσθητὸν ΑΔΝΧΠΣΦ min⁰ a f f i go aeth + (46) σου τὸ σκώλης αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται ΑΔΝΧΠΣΦ min⁰ lattirpl [non k] νοῦν ΣΥΡΠΟΣ heτ (go aeth) (om v. 46 ΝΒΛΔ I 28 92 118 218 251 253 ἑοτ k syrin arm me) 47 καὶ ό φθαλμ. σου εἰ σκανδάλεις σε ΟΔ | σε στο k ΑΔΝΧΠΣΦ al δ | μουθθθθθ θεισνπικε πάρτε corpus is debeilem k J βληθήναι απέλευθ D min¹ n π k συρίν | γένναν] τοῦ πυρὸς ΑΕΝΧΠΣΦ min⁰ f f l q r ΣΥΡΠΟΣ heτ go aeth + eις τὸ πῦρ το ἀισθητὸν F 48 ὁπ. τὸ πῦρ οὐ σβ. καὶ ο σκ. κτλ. c k | τελευτῆσαι 1 a b c f f i q | τὸ πῦρ | + αὐτῶν Ψ 262 300 αλναι b me ΣΥΡ | σβέννυται a b c f f i q 49 om πας...ἀληθῆσαται D 64 65* a b c f f i | πας...αισθησάται... ην αών 6 (om ΝΒΛΔ I 61 73 118 604 alnon k συρίν arm)

Cited from Isa. lxvi. 25, ὁ γὰρ σκῶλης αὐτῶν οὐ τελευτᾷ (Α, τελευτᾷ) καὶ τὸ πῦρ αὐτῶν οὐ σβέννυται. The words have impressed themselves on me more than one passage in Jewish writing outside the Canon; cf. Sir. vii. 17, ἐκδίκησε ἀσεβῶς πῦρ καὶ σκωλῆς: Judith xvi. 17, Κύριος...ἐκδίκησε αὐτῶν...δούναι πῦρ καὶ σκωληκάς εἰς σφάκας αὐτῶν. “Σκωλῆς, animae” (Bengel). For the significance of such language as adopted by Christ cf. Thphlt: αἰσθητήν τιμωρίαν εἰπὲν, ἐκφοβὸς ἡμᾶς διὰ τοῦτον τοῦ αἰσθήτου υποδείγμας...σκωλῆς δὲ καὶ πῦρ κολάζωνα τοὺς ἀμαρτωλοὺς ἡ συνδέσεις ἐστὶν κάτω καὶ ἡ μηνία τῶν παραβρέων, ἢτοι ὕπτερ σκώλης καταδαπανά καὶ ὁ πῦρ φλέγει. Like the fire, the worm is undying: “the wounds inflicted on the man himself by his sins, the degradation and deterioration of his being, have no limitations [of time].” (Gould) The presents οὐ τελευτᾷ, οὐ σβέννυται (cf. lxx.) state simply the law or normal condition of...
50 kalon to ala: ean de to ala analon genetai, 50 en tivn autu aptuaste; exe te en eautoi ala, kai eirheneve en allhlos.

50 to ala bis N* (1*, N*) ABCDNXΠΠΣΨ minomnvi] to ala. LA et 2*, N* | genestata D | artuaste ACHHLNS 126 alluv artuastei K 114 altaue d f sythesh arm me go aeth | exe te] weise ou ex. 13 69 346 28 arm. ou ex. ou ex 28 | ala N*A*BDLΔ l 28 allue] ala N*AA*CNXΠΠΣΨ minl 70 alas U 604 panem k

the skalxh and up. The question of the eternity of punishment does not come into sight.

The ‘Western’ and Syrian texts add these words as a refrain to en. 43, 45; see app. crit. supra.

49 pias gar puri alathistesai] ‘Fire, I said, for with fire shall every man be salted.’ The ‘Western’ gloss pias gar (or kai piasa) thvnia ali alathistesai rightly seeks an explanation in Lev. ii. 13 (pav douvth thvniai wouls ali alathistesai). The sacrificial salt was the symbol of a covenant-relation with God (יְנָה יִנָה, Num. xviii. 19, 2 Chron. xiii. 5). In the case of every disciple of Christ the salt of the covenant is a Divine Fire (Mt. iii. 11, autos wias bastisei en pneuma afhiko puri) which purifies, preserves and consummates sacrifice—the alternative to the Fire which consumes (Mt. iii. 12, Heb. xii. 29). Cf. Euth.: pias pistos puri tis prós theo pisteos h tis prós ton plhron afhikes alathistesai, hgyon tis spondwa tis kaias apobalai. On the reading see WH., Intr. p. 101, Notes, p. 25: the traditional text is defended by Burgen-Miller, Causes of Corruption, p. 275.

50. kalon to ala ktl.] ‘Good is the salt’ implied in alathistesai (v. 49). ‘Alas (tō) is the late form of alas (δ); cf. Lev. ii. 13, Jud. ix. 45, 2 Esdr. vi. 9, vii. 22, Mt. v. 13, Lc. xiv. 34; the dat. alasi occurs in Col. iv. 6; the nom. is also written ala (cf. xala) in Sir. xxi. 26 (B), and as a variant in each of the passages where alas is found in the N. T.; cf. Blass, Gr. p. 27, WH., Notes, p. 158. “Analos insulsus is used here only in the LXX. and N. T., but it is Aquila’s rendering for ἔξω in Ezech. xiii. 10, 11, 15, xxii. 28. In the parallel saying of Mt. v. 13 = Lc. xiv. 34, μερανθη takes the place of Me’s analon genestai. ‘En tivn autu aptuaste; Mt. en tiv alathistesai; ‘Artevenue alasan occurs in Col. iv. 6, where see Bp Lightfoot’s note; Symm. gives anortos for Aq.’s analos in Ezech. ii. cc., and for aeu alas (lxx.) in Job vi. 6.

In its immediate reference to the Apostles the passage is well explained by Mr Latham (p. 360): “if the preserving principle embodied in the Apostles, and which was to emanate from them, should itself prove corrupt [ineffective], then where could help be found? If they, the chosen ones, became selfish, if they wrangled about who should be greatest, then the fire which our Lord had come to send upon earth was clearly not burning in them, and whence could it be kindled afresh?” For a wider application cf. Victor: eis to on chretos akwtheis kai kevnon taiston poishai, ouv to en ef ev φ oi alai emvaraththen. ‘Exete en eauton ala ktl.] ‘Keep the seasoning power, the preserving sacrificial Fire, within your own hearts, and as a first condition and indication of its presence there, be at peace with your brethren.’ Thus the discourse reverts to the point from which it started (v. 33). Disputes about precedence endangered the very existence of the new life. Εἰρρήσεως is elsewhere in the N. T. limited to
X. 1  **Kai ἐκείθεν ἀναστάς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὀχλοὶ πρὸς αὐτόν, καὶ ὡς εἰσθεῖ πάλιν ἐδίδασκεν αὐτούς.**

**X. 1 kakeiθen ALNΓΠΠ | ἐρχεται | ἤλθεν Ν | καὶ πέραν ΝΒC*ΨYe me] om καὶ C*DGΔ 1 13 28 69 124 209 604* 20o al homν latt syr|p|pesb arm go aeth|vid dia του πέραν ΑΝΧΓΠΠ al min|l του πέραν Σ | συνπορεύονται (συμπ. ΛΝΧΓΠΠ:ΨΨ min|l) πάλιν ὀχλο] συνερχεται π. ο πνειος D 20o b c f f l k q (r) (arm) | καὶ ὡς εἰσθεῖ] ὡς εἰ. καὶ D b f f i | om πάλιν 20 k syr|p| | εδίδασκεν] pr eθεραπευον και syr|p|**

St Paul (Rom. xii. 18, 2 Cor. xiii. 11, 1 Thess. v. 13).

X. 1. **Departure from Galilee; Journeys in Judaea and Perea** (Mt. xix. 1—2).

1. καὶ ἐκείθεν ἀναστάς ἔρχεται | This phrase (which corresponds to the Hebrew תְנָחַת תְנָחַת | תְנָחַת | תְנָחַת, Gen. xxii. 3, Num. xxii. 14, &c.) seems to be used for the commencement of a considerable journey, cf. vili. 24. On the present occasion the Lord is finally quitting Galilee (Mt. μετέρρευν ἀπὸ τῆς Γαλιελαίας) and Capernaum (ix. 33); His face is henceforth turned towards Jerusalem (Lc. ix. 51, xvii. 11). The departure followed soon after the teaching recorded in ix. 35—50, Mt. xviii. 1—35; cf. Mt. xix. 1, ὥστε ἐτέλεσον ὡς ἤτοι νόθος λόγους τούτους. The incident of the στατίζει seems also to have occurred during this interval (Mt. xvii. 24 ff.). ἐς τὰ ὅρια τῆς Ἰουδαίας καί κτλ.] These words cover the whole interval between the end of the Galilean Ministry and the final visit to Jerusalem. The time was spent partly in Judaea, partly beyond the Jordan. It seems to have included a journey to Jerusalem in September for the Feast of Tabernacles (Jo. vii. 14), and another in December for the Feast of the Dedication (Jo. x. 22), a retreat to Bethany beyond the Jordan (Jo. x. 40), a visit to Bethany on the Mount of Olives (Jo. xi. 1 ff.), a second retreat to "Ephraim" (r. Ophrah) "near the wilderness" (Jo. xi. 54), ending in the last journey through Jericho. Τὰ ὅρια τ. '1, not the frontier only (as Origen in Mt. t. xiv. 15, οὐκ ἐπὶ τὰ μέστα, ἀλλ' ὁσοὶ τὰ ἄκρα), but the region as a whole; cf. vii. 24. Καὶ πέραν: Mt. omits καί, and is followed by the 'Western' text of Mc.; the R. T. (διὰ τοῦ π.) is perhaps an attempt to extract sense from the clause denuded of καί.

συνπορεύονται πάλιν ὀχλοι] As in Galilee before the departure to the North (iii. 7 f., 20, iv. 1, v. 21, vi. 33, 54 f.), and even under Mt. Hermon (ix. 14 f.). "Ὀχλος: Mc. uses the sing. elsewhere, but the pl. occurs repeatedly in Mt., Lc. With the return of the ὀχλος, the Lord reiterated to His old methods of teaching; chiefly, no doubt, as St Luke's account of this period (Lc. ix. 31 ff.) suggests, employing the parable as the vehicle of instruction. Ὑμεῖς ἐλάχιστοι: cf. Lc. iv. 16, κατὰ τὸ εἰσόδος αὐτῷ. The Gospels reveal certain habits of thought and action which invest the Lord with a true human character. The Lord, after an interval during which He has devoted Himself to the training of the Twelve, returns to His customary teaching of the multitude. The reading of D and a few O.L. texts, which refers ὡς ἐλάχιστοι to the ὀχλος, looks like a correction and renders ὡς εἰ. ὡς, for it is implied in πάλιν. Ἐδίδασκεν (cf. vi. 34)—the teaching continued throughout the period,
The Lord anticipates the appeal to Moses, and asks for the Mosaic ruling upon the point. Since they recognised the authority of Moses, He will go to Moses in the first instance (cf. vii. 10). Mt. who seems to have missed this point, almost inverts the order of the dialogue, and places τι Μωϋσῆς ἐντεύετατο in the mouth of the Pharisees, as an objection to the Lord's appeal to Gen. i. 27. For M. ἐντεύετατο cf. Deut. vi. 6, Jos. iv. 12.

4. ἐπέτρεψεν Μωϋσῆς κτλ.] They refer to Deut. xxiv. 1 LXX., γράψει αὐτῇ βιβλίον ἀποστασιον καὶ δώσει εἰς τάς χειράς αὐτῆς καὶ ἔσπαστελεί αὐτήν ἐκ τῆς οἰκίας αὐτοῦ. The words, as the context shows, are simply permissive, the general purpose of the passage being to provide against a certain contingency which might follow the divorce. They recognise the validity of the husband's act, but do not
create the situation. Βιβλίων ἀποστασίου (= ἡ γεν. ἡ ἡμι, Ἀν. β. ἀποκατάστασις, Ὑμ. β. ἀπανθίζω), Vg. libellus repudiium, "a libel of forsaking." (Wycliffe), "a testimonial of divorce." (Tindale), occurs again in Isa. i. 1, Jer. iii. 8; cf. ἡγαγήν συγγραφὴν βιβλίων συνοικίσεως (Tob. vii. 13, N.).

On the history of the word ἀποστασία see Kennedy, Sources, p. 121; unlike the Hebrew term it stamps the divorced wife as disloyal, cf. the classical ἀπόστασιον δίκη (Dem. 790. 2, 940. 15).

For γράφαι Mt. has δῶναι; both acts were essential to a valid divorce. For a specimen of a Jewish 'bill of divorce' see J. Lightfoot on Mt. v. 31.

5. ὁ δὲ 'Ησιοῦς κτλ.] The Lord does not deny that 'Moses' permitted divorce; command it he did not. The commandment (ἡν ἐντολὴν ταύτην—ταύτην is emphatic—this particular commandment) consisted of "regulations tending to limit it and preclude its abuse" (Driver). No such regulations would have been necessary but for the σκληροκαρδία which had been innate in the Hebrew people from the first (cf. Ezek. iii. 7, πᾶς ὁ οἶκος Ἰσραήλ...σκληροκαρδίαν).

The purpose of the legislation of Deut. λ. c. was to check this disposition, not to give it head; and for the Pharisees to shelter themselves under the temporary recognition of a necessary evil was to confess that they had not outgrown the moral stature of their fathers (ἡν κλ. ὑμῶν). Σκληροκαρδία (ἡγαγήν ἡ πληρ., Ἀν. ἀκροβυστία καρδίας, Vg. duritía cordis, occurs in Deut. x. 16, Jer. iv. 4, Sir. xvi. 10; in 'Mc.' xvi. 14 it goes along with ἀπανθίζω. With this history the word must be taken to mean a condition of insensibility to the call of God, and not only the want of consideration for a fellow-creature which the present context suggests. But incapacity for comprehending this Divine love (Rom. ii. 4, 5) implies the absence of an unselfish love for men, and both result from the withering up of the moral nature under the power of a practical unbelief.

6. ἀπὸ δὲ ἀρχῆς κτισέως κτλ.] From the temporary permission of divorce under the Deuteronomic law the Lord appeals to the principle enunciated in the original constitution of man. Cf. Hort, Jud. Christianity, p. 33; Victor: διὰ τῶν πραγμάτων ὑμῶν εἰ ἀρχῆς ὁ θεός ἐνομοθετήσε τα ἐναντία... εἰ δὲ Μωσέα προβαλλεῖ, ἐγὼ δὲ λέγω σοι τῶν Μωσείων δεσπότων. With ἀπὸ ἀρχῆς κτίσεως comp. xiii. 19 ἀπ' ἀρχῆς κτ. ἢ ἐκτίσεω ὁ θεός, Rom. i. 20 ἀπὸ κτίσεως κόσμου, 2 Pet. iii. 4 (where the exact phrase occurs again); and see Dalman, Worte, i. p. 136. Κτίσις is (1) the act of creation (Rom. λ. c.), (2) the totality of created things (cf. e.g. Sap. xix. 6, Judith ix. 12, xvi. 14, 3 Macc. ii. 2, 7, vi. 2, Rom. viii. 19 ff., Col. i. 15, 23 (cf. Lightfoot)).
X. 10] THE GOSPEL ACCORDING TO ST MARK. 217

7 ἐνεκεν τοῦτον καταλείψει ἀνθρωπός τὸν πατέρα 7
ο��ί παι διὸ εἰς σάρκα 8 μίαν. ὡστε οὐκέτι εἰσίν δύο ἄλλα μία σάρξ. 9 ὃ οὖν 9 ὁ θεὸς συνενευεῖν ἀνθρωπὸς μὴ χωρὶζετω. 10 καὶ εἰς 10

7 ενεκεν] pr καὶ εἰπεν ΔΝΣ 13 28 69 124 346 1071 2ος ἀποκριτικὸν c b c f q arm | om autov DM*Ν | μητέραν + autov δ(Λ)M min*πειρατικὸν a b c f f syr*min*κινδύνου me go aeth (om ABCCLNXIΔΙΑΣΨ min*πειρατικὸν k q vg σκεφτικὸν arm) | ad fin vers add καὶ προσκολληθησαται προς τὴν γυναῖκα (υέλ τη γυναίκη) autov (AC)D(ΛN)Γ(Δ)Π(Σ)Φ min*πειρατικὸν τετοιο χρηστικὸν (arm) me aeth (om ΝΒΨ 48ερ*σκεφτικὸν go) 8 σαρξ μιας ΝΑΦΚΜΠΟΥΠΙΡΦ 6ος a ἀποκριτικὸν 9 om ouv D f f*αι khoi ν τῆς οἰκίας ΝΒΔΛΨ min*κινδύνου a f*ρικὸν k q ρευστικὸν me go

(3) a creature (Rom. viii. 39), 2 Cor. v. 17 (?), Heb. iv. 13. The senses run one into the other, so that it is sometimes difficult to decide between them, but (1) appears to predominate here. On the other hand in Acroc. iii. 14, where Christ speaks of Himself as ἡ ἁρχή τῆς κτίσεως τοῦ θεοῦ, (2) is to be preferred.

ἐρωτευμένης τοῦ Αὐτοῦ σου κυριεύσει, ἀληθῶς ἐστιν εἰσίν τῶν τουτών τῷ Οὐκέτι εἰσὶ δύο.

9. ὃ οὖν ὁ θεὸς συνενευεῖν κτλ.] Tindale: “what God hath cupped, let not man separat.” In Genesis the words ἐνεκεν τοῦτον κτλ. are ascribed to Adam, not to the Creator (Mt. ὁ κτισάς...εἰπεν). But they point to a Divine purpose already revealed in the creation of mutually complementary sexes and in the blessing pronounced upon their union (Gen. i. 27 f.), and these constitute a Divine sanction that renders lawful wedlock indissoluble at the discretion of the individual (ἀνθρωπός, cf. Jo. iii. 4). For συνενευεῖν cf. Ezek. i. 11, 23, Jos. ant. i. 19, 10; and for χωρίζειν in this sense, 1 Cor. vii. 10 ff. This verse was introduced into the English Form of Matrimony in 1548, but it had previously stood in the Gospel of the Ordo sponsalium.

For a perverse use of this passage by certain Gnostics of the second century see the letter of Ptolemaeus to Flora in Epiph. haer. 33. 3 ff.

10. καὶ εἰς τὴν οἰκίαν κτλ.] The incident was at an end, so far as the Pharisees were concerned; but it led afterwards to a private conversation between the Lord and the Twelve (cf. vii. 17, ix. 28). Mt. overlooks the change of surroundings, and represents the Lord as still addressing the
Pharisees (λέγω δὲ υἱῶν). Eis τὴν ὁικίαν, when they had entered the house (cf. ix. 33, and WM., p. 517; such a conjectural addition as εἰσελθόντα, εἰσελθόντος, or εἰσελθόντων αὐτῶν is wholly unnecessary) where they were lodging, probably in one of the villages on the road to Jerusalem (Lc. ix. 51 f., x. 38, xiii. 22); opposed as in ix. 33 to ἐν τῇ ἁδῷ understood in x. 1 f. Πάλιν ἐπηρωτῶν, they repeated the question which had been put by the Pharisees (v. 2). The answer was explicit and authoritative, as that of a Master speaking to an inner circle of disciples.

11. ὅσ ἂν ἀπόλυσῃ κτλ.] Of simple divorce the Lord has spoken sufficiently; it is a dissolution of a Divinely constituted union. He deals now with the case of marriage after divorce, and pronounces it to be adultery. Μοιχᾶται ἐπ᾽ αὐτὴν, Vg. adulterium committit super eam, "commits adultery in reference to her," sc. τὴν ἁπολελυμένην (not, as Victor, ἐπὶ δευτέραν ἄνευσαι): Μοιχασθαι is used by the LXX. (Jer. 6 Ezech.9) absolutely or with the acc. of the object and with either of the guilty parties for subject (Jer. xxxvi. (xxix.) 23; Ezech. xvi. 32); in the N. T., outside the present context (Mt., Mc.), it is used only in Mt. v. 32b, the ordinary practice being to write μοιχεύειν of the man, and μοιχεύσασα (pass.) of the woman (Mt. v. 28, 32), as in class. Gk.; the LXX. uses μοιχεύσασα (mid.) of the man in Lev. xx. 10 δίς. Clement of Alexandria, who reads μ. αὐτὴν, explains (strom. ii. 23): τοῦτον, ἀναγκάζει μοιχεύθηναι. On the construction (ὅσ ἂν (ορ ἐὰν) ἀπόλυσῃ... μοιχασθὰί) see Burton, § 312, and for ἐπί αὐτὴν 'in reference to her,' and so 'to her detriment,' cf. vi. 34, ix. 22, xiv. 48.

In both v. 32 and xix. 9, Mt. qualifies ὅσ ἂν ἀπόλυσῃ τ. γ. αὐτὸν by adding παρεκτός λόγον πορνείας or μὴ ἐπὶ πορνείας. If we may assume (cf. v. 12, note ad fin.) that these words formed part of the Lord's judgement on one at least of the occasions when it was pronounced, He allows a solitary exception to the indissolubility of marriage, viz. in the case of unfaithfulness. Πορνεία, though it is to be distinguished from μοιχεία when the two are named in the same context (vii. 21), can scarcely in this connexion refer to an act of sin committed before marriage; the word is used as in Hos. ii. 5 (7) ἐξεσπέρασεν ἤ μὴ μὴτρ αὐτῶν. Am. vii. 17 ἤ γυνὴ σοῦ ἐν τῇ πόλει πορνεύσει. This then is the only ἀσχημον πράγμα (Deut. xxiv. 1) which still justifies, under the law of Christ, the use of divorce. Whether in such a case the words added in Mt. permit or tolerate re-marriage is a question of much difficulty, which belongs to the interpretation of the first Gospel. The post-Christian history of the subject is treated by H. M. Luckock, History of Marriage (1894), and O. D. Watkins, Holy Matrimony (1895); for contemporary and later Jewish opinion upon the conditions of a lawful divorce comp. Jos. ant. iv.
καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ 12 ἄλλον, μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται. 13

ἐὰν αὐτῇ...ἀλλόν] εἰς γυνὴ ἐξελθῇ ἀπὸ τοῦ ἄνδρος καὶ ἄλλον γαμήσῃ D (13) 28 (69) 124 346 (218) εἰς (ε ἡ) arm [αὐτῇ ἀπολύσασα] γυνὴ ἀπολύσῃ...καὶ ΛΚΝΠΣΦ minι4 f (k) vg syrr 13 28 69 124 346 A[1m] w γαμήσῃ ἄλλον ΚΕΔΙΔΨ 13 28 69
devav avdpa avTco TOV avdpa avTco yajaLtvri rri 12


12. καὶ εἰς αὐτή ἀπολύσασα κτλ.] Mc. only. For ἀπὸλυσεις used in reference to the action of the wife see Diod. xii. 18 diωρθάθη νόμος ὁ διδοὺς ἔξοισαν τῇ γυναικὶ ἄπολυσεν τὸν ἄνδρα. Similarly in 1 Cor. vii. 12 f. ἀφίεσαι is used indifferently of both parties. The divorce of the husband by the wife was possible under both Greek and Roman Law (see Plutarch, Alc. 8, Gaun i. 127, cited by Stanley on 1 Cor. vii. 13, and other reff. in Wetstein ad loc.); and St Paul (1 Cor. l. c. γυνὴ...μὴ ἀφιέτω τὸν ἄνδρα) distinctly recognises the legal right of Christian women at Corinth to leave their husbands on the mere point of incompatibility of religious belief, though he prohibits them from using this right.

J. Lightfoot (on 1 Cor.) quotes a Rabbinical opinion that the same privilege was conceded to married women by Jewish custom; on the other hand Josephus (ant. xv. 7. 10), writing of Salome, quite positively: πέρπατε...γραμμάτιον ἀπολυσεῖ τὸν γάμον ὁ κατὰ τῶν Ἰουδαίων νόμον. See however Burkitt, G. H. p. 99 ff. In any case it is unnecessary to regard this view as "derived from an Hellenic amplification of the tradition" (Meyer), a hypothesis which is excluded by the general character of the second Gospel. In His private instruction to the Apostles, as Peter remembered, the Lord completed His teaching by a reference to the prac-

tice of the Pagan and Hellenised circles which must have been already familiar to the Twelve, and with which they would shortly be called to deal. See Burkitt in J. Th. St., v. p. 628. For the sequel see Mt. xix. 10—12.


13. καὶ προσέφερον αὐτῷ παιδία] This incident follows with singular fitness after the Lord's assertions of the sanctity of married life. Mt. regards the sequence as strictly chronological (τάτε προσέφησαν κτλ.), and Mc. appears to locate the arrival of the children at the house where the Lord delivered to the Twelve His judgement on marriages after divorce (cf. x. 10, 17). Lc., whose narrative here rejoins that of Mt. and Mc., has no note of time or place, for Lc. xvii. 11 cannot be taken as a guide; but the fact that from this point the three Synoptists proceed in almost unbroken order to the history of the Passion may suggest that these events belong to the last journey from Ephraim to Jericho and Jerusalem. Προσέφερειν is repeatedly used of the ministry of friends who brought their sick to the Lord, Mt. iv. 24, viii. 16, ix. 2 (Mc. ii. 4), 32, xii. 22, xiv. 35; young children needed the same service, and now at length received it. It was a sign of the growing reverence for the great Rabbi when even infants (καὶ τὰ βρέφη, Lc.) were brought to Him for His blessing. Παιδίον, though used of a child twelve years old (v. 39, 42), could be applied to an infant
14 oί δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ἴδον δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς Ἀφετε τὰ

13 επετίμησαν ΝΒCLΔΨ] επετίμων ΑΝΔΧΠΙΣΦ min⁹⁹⁹⁹⁹⁹ vid latt | αὐτοῖς ΝΒCLΔΨ e k me] τοὺς προσφεροὺς (αὐτὰ) ΑΝΔΧΠΙΣΦ minferscenn a b ff q vg syr20 ℣ pesh bel arm go aeth 14 καὶ] επετίμησας I 13 28 69 124 346 25e syr20 ℣ (mmp) (arm)

eight days old (Gen. xvii. 12); whilst βρέφος may be the unborn fetus (Lc. i. 41, 44), the babe in its cradle (Lc. ii. 12, 16) or at the breast (4 Macc. iv. 25), or the child who is learning his first lessons at his mother’s knee (2 Tim. iii. 15). Those who were brought to Jesus were doubtless of various ages, from the infant in arms to the elder children still under the mother’s care. The Lord Himself had passed through all the stages of human immaturity (Iren. ii. 22. 4), and this group of children with their friends would recall His own experience at Nazareth. The youngest were not too young for His benediction; Tertullian’s “veniant ergo dum adolescent, veniant dum discunt, dum quo veniant docentur” (de bapt. 18) strikes a false note which has been taken up and exaggerated in later times. Contrast Victor: τὸ τῆς φρονήσεως ἐνθέει οὐ κωλυτικὸν τῆς προσόδου.

[να αὐτῶν ἤγησα] Similarly Lc. (ἀπήγαγεν). Mt. ἣν τὰς χεῖρας ἐπέθη αὐτοῖς καὶ προσεύχητα—α commentary on the briefer original. On the conjunctive cf. WM., p. 358 ff. The custom of laying on of hands with prayer upon children for the purpose of benediction (eis χειροβοσίαν εὐλογίας, Clem. Al. paed. i. 12) finds its archetypic in Gen. xviii. 14, 15 (see Hastings, D. B. iii. p. 84 ff.). Such benedicitions, it seems, were commonly obtained by parents for their children from the ἄρχισυνάγωγοι (Buxtorf de synag. p. 138); and here was One greater than any local synagogue-ruler. But perhaps the purpose of the friends was simply to secure a blessing by contact with the wonder-working Prophet (i. 41, viii. 22, cf. iii. 10, v. 28, vi. 56). Cf. Orig. in Mt.: τάχα δὲ καὶ...τὸ βουλήμα τῶν προσφεροτῶν τοιούτων ἢν, διαλαβάσατε ὅτι οὐξ οἶνον τε ἢν, ἀφαμένου Ἰησοῦ βρέφων ἢ παιδίων καὶ δύσωμα διὰ τῆς ἀφές εναφύτου αὐτοῖς, σύμπτωμα ἢ δαιμόνον ἢ τι ἀψ...ἀσθεν εὐθείας ἡ Ἰησοῦς ἤγησα. Bengel [να]...ἀψηται: “modestum petitum.”

οι δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς] Vg. comminabuntur; Wycliffe, “thrusting, to men offringe”; Tindale, “rebuked”; cf. ix. 38 f., x. 48 f. The Lord, who was in the house, was approached through the Twelve or one or more of the senior members of that body (cf. Jo. xii. 21 f.); and they discouraged the attempt as idle or, more probably, as derogatory to the Master’s dignity. Victor: τίνος δὲ ἐνεκεν ἀπεσέδωμον τὰ παιδία οἱ μαθηταὶ; ἀξιώματος ἐνεκεν. Thlph.: νομίζουτε ἀνάθεαν τούτο εἶναι τὸ ἐχριστοῦ.

14. ἴδον δὲ ὁ Ἰησοῦς κτλ.] From the house Jesus saw what was happening, and His displeasure was aroused (ἡγανάκτησεν, Mc. only). Indignation is attributed to Him on no other occasion, but it is recognised by St Paul as under certain circumstances a Christian feeling (2 Cor. vii. 11 το κατὰ θεον λυπηθήσαται ποὺς κατεργάσατο ἤμιν...ἡγανάκτησα; cf. 4 Macc. iv. 21, ἡγανάκτησα ἢ θεία δίκη. That the nature of His kingdom should still be misunderstood and His work hindered by the Twelve was just cause for indignant surprise. Bengel: “ἡγανάκτησε[ν]...propter impedimentum amori suo discipulis oblatum.”

Ἀφετε τὰ παιδία κτλ.] ‘Let the children come to Me, hinder them not.’ Both in Mt. (ἀφετε...καὶ μὴ κωλύεις ἐξελεί) and Lc. (ἀφετε...ἔρ—
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\[\text{X. 16] }

παιδία ἐρχεσθαὶ πρὸς μέ, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω 15 ύμῖν "Οσ ἀν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίου, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν. 16 καὶ ἐναγκαλίσα-16 μενος αὐτὰ κατευνάγει, τιθείς τὰς χεῖρας ἐπ’ αὐτά.

14 παιδία] παιδαρία D* ὡς] µη pr καὶ ΝΑΣΔΛΜ anastma latt syr*in pesh*hol arm go aeth 15 ύμῖν...αὐτὴν] µη εἰς αὐτ. εἰσελθεσθαὶ D 16 εναγκαλισαμενος] proske- lestamos D convitans b convosans d d f f qr syr*in κατευναγει NBC(L)ΝΔ(Ψ) 2οe αλλον] υπολογει ADEHK*MSUVX(Γ)ΠΠΦ min| τιθεὶς τας χειρας επ αυτα] ετιθει τ. χ. επ αυτα και (ante κατευ. vel ευλ.) D b o ff k q arm

χεσθαί...καὶ µὴ κ.) the words assume a later form; in Mt. we hear the Lord’s indignant call, as it starts the disciples in the act of dismissing the party. "Αφετε...µὴ κωλύετε: "an expressive asyndeton" (Bruce). With µὴ κωλύετε cf. ix. 39 n. The children are regarded as themselves coming and being hindered; cf. the Office for Public Baptism: “we call upon Thee for this infant that he, coming, &c.”

Τῶν γὰρ τοιούτων κτλ. Cf. Dalman, Worte, i. p. 104. Origen: τοιο- των ὑποίᾳ ἐστὶ τὰ παιδία. Victor: οὖ γὰρ τοιούτων εἶτεν ἀλλὰ τῶν τοιούτων, ἐπείδη πρόσεται καὶ τὸν φρονίσεως ἐνδεικνύει τοῖς παιδίσι...ινὰ τῇ προαρέσῃ ταῦτα ἐργαζόμεθα ἀ τῇ φύσει τὰ παιδία ἔχει. Cf. Ambrose in Lc.: “non aetas praefertur aceti; aliquin obsess adolescentem”; Jerome in Mt.: “taliun, ut ostenderet non acetam regnare sed mores.” That this teaching is latent in the words the next verse shews; but it is their immediate pur- pose to assign a reason (γὰρ) for the Lord’s command. To exclude children from the Kingdom of God is to exclude those who of all human beings are naturally least unfitted to enter it, and whose attitude is the type of the converted life (Mt. xviii. 3).

15. ἀμὴν λέγω ύμῖν κτλ.] The Lord confirms with His solemn ἀμὴν (cf. iii. 28, note) the final lesson of His minis- try in Galilee. Mt., who has preserved the words on that occasion (Mt xviii. 3), omits them here; but the repe- tition was clearly necessary under the circumstances. Δέχεσθαι elsewhere has for its object a person (εἰμὲ, υἱὰς, ix. 37), a message (τῶν λόγων, Lc. viii. 13, Acts xi. 1, Jas. i. 21), or a gift (2 Cor. vi. 1, xi. 4); the kingdom embraces all these; to receive it is to receive Christ, the Gospel, and the grace of the Spirit. Δέξηται: Bengel, “offertur enim.” For the phrase εἰσε- δέχειν εἰς τὴν βας. τ. θεοῦ cf. ix. 47, x. 23, 25, Jo. iii. 5; with ὡς παιδίων cf. Ps. exxx. (exxxi.) 2, ὡς ἄπογγαλακ- τισμένον, and for an early Christian use of the words see Herm. sim. ix. 29, οἱ πιστεύσαντες...ὡς νήτα βρόφει εἰσίν, οἷς οὖνδεμα κακία ἀναβαίνει ἐπὶ τὴν καρδίαν, οὐδὲ ἐγγυσαν τί ἐστι πονηρία, ἀλλὰ πάντοτε ἐν νηπίοτητι διεμένων. It is, however, not so much the innocence of young children which is in view, as their spirit of trustful simplicity.

16. ἐναγκαλισάμενοι κτλ.] He had already called them to Him (Lc. προ- εκαλισταωτο), and as they came up in succession, each was taken in His arms and blessed (κατευναγεί). For ἐναγκαλισάμενος see ix. 36, note; the repetition of the characteristic act would perhaps recall to the minds of the disciples the forgotten teaching of the last days at Capernaum. Κατευνάγει, ἀπ. λεγ. in the N. T., occurs in Tob. xi. 1, 17, and in Plutarch; as in καταγελάω (v. 40), and καταφιλεῖν
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17 Kai ἐκπορευομένου αὐτοῦ εἴς ὁδὸν προσδραμῶν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε

17 προσδραμῶν εἷς (πρ. τις 604) ἐδοὺ τις πλουσίως προσδρ. ἈΚ(Μ)Π 13 28 69 124 736* 1071 2nd al. 2139n (syncels [meg]) arm | γονυπετῶν D 28 69 124 346 4 | αὐτῶν] + λέγων 13 69 124 346 2nd al. 408c a b c d e f g arm me go Clem Al

(xiv. 45), the force of κατά seems to be intensive—He blessed them fervently, in no perfunctory way, but with emphasis, as those who were capable of a more unreserved benediction than their elders. Instead of the mere touch for which the friends had asked, He laid his hands on them (πᾶς τὰς χείρας ἐπ’ αὐτὰ, Mt. ἐπίθεις τὰς χ. αὐτῶν) with the words of blessing. “Plus fecit quam rogatus erat.” (Bengel): cf. the Gelasian collect (Wilson, p. 228): “abundantia pictatis tuae et merita supplicum excedis et vota.”

In the N. African Church this incident seems to have been urged in support of Infant Baptism as early as the time of Tertullian (cf. v. 13, note). Mt. xix. 13 fo. occurs as the Gospel of the Baptismal Office in an ordo of the 12th century (Muratori, De ant. ecol. rit., i. p. 44), and was used as such in the English Church until 1549, when the more impressive and suggestive narrative of Mc. was substituted by Cranmer and his colleagues.

17—22. THE RICH MAN WHO WANTED BUT ONE THING (Mt. xix. 16—22, Lc. xviii. 18—23).

17. ἐκπορευομένου αὐτοῦ εἰς ὁδὸν] Mt. (xix. 15) ἐποροεύθη ἐκείθεν. The incident occurred when the Lord had left the house, and was beginning His journey again. For εἰς ὁδόν cf. vi. 8, note, and contrast εἰς τὴν ὁδὸν (xi. 8).

The text of Clement of Alexandria throughout this context has been carefully examined by P. M. Barnard, in Texts and Studies, v. 5, 9, v.

προσδραμῶν εἷς κτλ.] He was an ἀρχαῖος (Lc.) and yet a νεανίσκος (Mt.). Ἀρχαῖος is a term of some latitude; it is used by Mt. (ix. 18) for an ἀρχαῖον-ἀγαθόν (Mc.) or ἀρχαῖον τῆς συναγωγῆς (Lc.), and by Lc. for a chief Pharisee (xiv. 1, cf. Syr. en. in xvii. 18); in Acts iv. 5 τῶν ἀρχαντας = τ. ἀρχιερεὶς; Jo. (e.g. iii. 1, vii. 26 ff.) apparently understands by ἀρχαῖοι any member of the great Sanhedrin. The word passed into Rabbinic (Noah, Behinah, Dalman, Gr. p. 148 f.) as a general term for a great man or prince (cf. Westcott on Jo. iii. 1). If it is used by Lc. here in this looser sense no difficulty arises from the youth of this ἀρχαῖος; his large property (v. 22) sufficiently accounts for his local eminence, not to urge that νεανίσκος is a relative term which may be used of any age between boyhood and middle life (Lob., Phryn., p. 213; cf. Diog. Laert. 8. 10). Προσδραμῶν (Mt. προστελθῶν), cf. ix. 15; for ἠς (Mt., Mc.) ‘one,’ = τῆς (Lc.) cf. Mt. viii. 19, ix. 18, Apos. viii. 13, ix. 13, xix. 17 (W.M., p. 145, BDB, s.v. ἔνπ (3)). Γονυπετήσας αὐτῶν: cf. l. 40, note. The ἀρχαῖοσωμάτων (v. 22) also prostrated himself; but the homage paid by this ἀρχαῖος is more remarkable because he is not a suppliant for material help. In his eagerness to obtain spiritual advice he shews no less zeal than if he had sought the greatest of temporal benefits.

διδάσκαλε ἀγάθε, τί ποιήσω?] Similarly Lc. (δ. ἀ., τί ποιήσω...;) Mt., who throughout the story follows another tradition, changes the point of both question and answer (διδάσκαλε, τί ἁγάθον ποιήσω...; τί με ἐρωτᾷς περὶ τοῦ ἁγάθου...?). Cf. Orig. in Mt. t. xxv.: ὥς μὲν οὖν Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι Ὅ τι μὲ λέγεις ἁγάθον; The change may be due to the shifting
of the place of the adjective in the original—οὗτος ἔχει τὴν προσωπικήν ἐξήγησιν, and see also J. T. Marshall, Exp. iii. iv. p. 384, vi. 88, where the corresponding Aramaic is given. 'Αγαθὸς is probably sincere, not a fustose compliment, still less intended for irony. But it implies an imperfect standard of moral goodness, since the speaker regarded the Lord as a merely human teacher; cf. Ambrose: "in portione dixit bonum, non in universitate."

"οἵναι ζωῆν αἰώνιον κληρ.,] No more appropriate question could have been put to our Lord; Clem. Al. quis dixit 6 χρῶταγια...ἐγράφεται καταληκτικῶς αὐτῷ, ἢ ζωῆν περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίου. It was put moreover by an earnest enquirer; contrast Lc. x. 25, where the same question is asked by a νομικός as a test of orthodoxy (ἐκπειράζων αὐτῶν). Κληρονομεῖν (Luke, sometimes δικαίως) τὴν γῆν (cf. Mt. v. 5) is a phrase which runs through the O.T.; but a more spiritual conception of the inheritance of the just finds a place in the later books, e.g. Sir. iv. 13 (κλ. δόξαν), xxxvii. 26 (κλ. πίστιν), Pss. Sal. xii. 8 (κλ. ἐπαγγελίας), xiv. 7 (κλ. ζωῆν ἐν εὐφροσύνῃ); cf. Philo, quis rer. div. heres. The use of the term ὁ τάχν αἰώνιον first appears in connexion with the hope of the Resurrection, cf. Dan xii. 2 (ὁ ζωῆς ἄνω), Pss. Sal. iii. 16, Enoch xxxvii. 4, xl. 9, liii. 3, 2 Macc. vii. 9. In adopting these words into its creed the Gospel transfigured their meaning; Christ had ἰδέατα ζωῆς αἰώνιου (Jo. vi. 68) which were unknown to the Pharisees. But the term itself, it is important to remember, was of O. T. growth and familiar to the Pharisaic Scribes.

"τὶ μὲ λέγεις ἀγαθόν;" The emphasis is on ἀγαθόν, not on the pronoun. The Lord begins by compelling the enquirer to consider his own words. He had used ἀγαθὸς lightly, in a manner which revealed the poverty of his moral conceptions. From that word Christ accordingly starts. Clem. Al. ηθοςίδεις δὲ ἀγαθός, ἄπει ἀυτῶν πρῶτον τοῦ ρήματος τούτου τοῦ εὐδοκίμου λαβών ἐπετεύχθη καὶ τῆς διδασκαλίας ἀρέστατο, ἐπιστρέφον τῶν μαθητῶν ἐπὶ τῶν θεῶν τῶν ἀγαθῶν καὶ πρῶτον καὶ μᾶς ἢ ἰδέα τοῦ αἰώνιου ταμίαν, ἢν ὁ νόος διδόσων ἕμνεν παρ' ἐκείνου λαβών. The man is summoned to contemplate the absolute ἀγαθοσύνην which is the attribute of God, and to measure himself by that supreme standard. Viewed in this light the words are seen not to touch the question of our Lord's human sinlessness or of His oneness with the Father; on the other hand they are consistent with the humility which led Him as Man to refrain from asserting His equality with God (Phil. ii. 6): cf. Athan. c. Arian. iii. 7, eis...ὁ νόος ὑμᾶν ἄνων ἅπαν τῶν πατέρα εἴδοσε, λέγων μεν τῷ προσερχομένῳ τί με λέγεις ἀγαθόν; ουδεὶς ἀγαθός εἶ ἡ εἰς ὁ θεὸς...ποία ἐναντίον ἐστιν; Hilary surely misreads the Lord's words when he says: "nomine bonitatis abstinui...quod congrua in omnem veritate iuxta esset usurum." Only the supremely Good can be the perfect Judge. To Christ both characters belong, but this was not the moment for revealing Himself in either. See next note,

οὐδεὶς ἀγαθός εἶ μὴ εἰς ὁ θεός] Mt. εἰς ἐστιν ὁ ἀγαθός. Justin (dial. 101),
I9 áγαθος ει μη εις ο θεος. 19 τας έντολας οιδας Μη φονεύσης, μη μοιχεύσης, μη κλέψης, μη ζευδομάρτυρι- ρήσης, μη ἀποστερήσης, τίμα τον πατέρα σου και

18 εις ο θεος] μωυς εις θς D (b) solus deus a ff εις ο θς ο πατηρ Or2 armodd 19 μη φον, μη μοιχ., μη κλεψ. N* (ομ μη μοιχ. N*) BCΔΨ minperpae syriinh me] μη μοιχ., μη φον. μη κλεψ. ΑΝΧΙΣΨ mina b d ff q vid vg syrihid arm go aeth Clem Al μη μοιχ. μη φον. συρings μη μοιχ. μη πορευεσθη μη κλεψ. Δ κ μη μοιχ. μη κλεψ. μη πορ. Γ μη φον. μη μοιχ. μη πορ. μη κλεψ. c [ομ μη φον. 1 118 209 300 f] om μη αποστερ. B*KΔΗΨ 1 28 by 118 209 alnomin syriinh arm Clem Al

Marcion, the Clementines (homo. xviili. 3), and Ephrem (ev. conc. eep.), add in Mt. ὁ πατηρ (μου) ὁ ἐν τοῖς οὐρανοῖς, and ὁ πατηρ is read by Origen (in Jo. t. i. 35); see WH., Notes, p. 14. Ephrem’s commentary is interesting: “et tu, Domine, nonne es bonus...et adventus tuus nonne erat adventus bonitatis? Sed ‘ego’, ait, ‘non a meo ipso veni.’ Et opera tua nonne sunt bona? ‘Pater meus,’ ait, ‘qui est in me, ipse operatur hace opera.’” The Son, as Origen points out (in Jo. t. xiii. 25, 36), is the eikon της ἀγαθήτητος του πατρός, and not, ημα Son, το αυτούγαθον. Hence He disclaims the title ἀγαθος, when it is offered to Him without regard to His oneness with the Father, and refers it to the Source of Godhead (μη ἐνεγκώτα μηδε την ἀγαθος προσηγοριαν την κυριαι και ἄληθı και τελειων παραδεξασθαι, αυτη προσφορεμένη, ἀλλα ἀναβεροι αυτην εὐχαρίστων το πατρι). Similarly Bengel: “non in se requiescet, sed se penitus ad Patrem referebat.” On the other hand Ambrose rightly pleads: “si a Deo Filius non excipit, utique nec a bono Christus excipitur...cum bonus Pater, utique et ille bonus qui omnia habet quae Pater habet”—“bonus ex bono,” as Ephrem well says. For Gnostic perversions of this text see Iren. i. 20. 2, Hippol. haer. v. 7, viii. 31, Clem. homo. l.c., Epiph. haer. 33. 7. On the relation of the doctrine of the Divine goodness to the harder facts of life see Origen in Mt. ad loc.

For O.T. anticipations of the Lord’s saying cf. 1 Sam. ii. 2, Ps. cxviii. 1 ff.

19. τας έντολας οιδας κτλ.] Having fixed the standard of goodness the Lord proceeds to rehearse the Divine precepts which were regarded by the Jew as the highest expression of the θελμα ἀγαθον (Rom. xii. 2), and as the source of all that is good in man (cf. Weber, Jüd. Theologie, p. 20). Mt. paraphrases ει δε θελεις εις την ζωην εισελθειν, τηρε τας έντολας, and makes the enumeration which follows an answer to a second question (ποιας;). The Lord cites only the commandments which regulate man’s duty to his neighbour, probably because they admit of a relatively simple application to the conduct of life. He cites these in the order vi., viii., ix. (x.), v. (Mt., Mc.) or, according to Lc. vii., viii., ix., v. Mc.’s order (on the vv. II. cf. WH., Notes, p. 25) is that of cod. A and of the M. T. in Exod. xx. and Deut. v., whilst Lc.’s agrees with that of cod. B in placing vii. before vi. (cf. Rom. l.c., Jas. ii. 11, Philo, de x orac. 10, de spec. legg. iii. 2, and on the other hand, Jos. ant. iii. 5. 5; and see Intr. to the O. T. in Grk., p. 234). Μη ἀποστερήσης (Mc. only) seems to be derived from Exod. xxxi. 10, Deut. xxiv. 14 (A), cf. Sir. iv. 1, Jos. ant. iv. 8. 38; but it may be intended here to represent the tenth commandment, while summing up the sins committed against vi.—ix.; on the class, and later use of ἀποστερήω
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"...regard his disciples..." (Mark 1:19). The phrase suggests that Jesus was teaching his disciples privately. This context helps us understand the nature of Jesus' message and the importance of the oral law as recorded in the Gospel of Mark.

The Gospel of Mark is one of the four canonical Gospels of the New Testament. It is traditionally attributed to Mark, a disciple of Peter, and is the oldest of the four Gospels, with the earliest known manuscripts dating to the late 2nd century. The Gospel narrates the life, teachings, and ministry of Jesus Christ, culminating in his crucifixion and resurrection. It is characterized by a concise and direct style, emphasizing the miraculous deeds of Jesus and his teachings.

The Gospel according to St. Mark is often referred to as the "First Gospel" because its narrative is considered to be the most closely related to the early version of the life of Jesus. It is also known for its emphasis on Jesus' role as the Son of God and his mission to save humanity from sin.

In this context, the mention of "disciples" and "oral law" highlights the importance of Jesus' teachings as passed down through his disciples, emphasizing the role of the Gospel in preserving the message of Jesus for future generations.
"Ev se ustepeiv' upanye, osa eheis polhson kai do's

21 se NKOMAP II* 28 al[28] oui ADNXPΣΨΨΨ min[28] Clem Al Or pr eti 8 min[28] me | dos] didask k (distribute) Clem Al

Ev se ustepeiv' [Ic. eti ev sou leiphe. Clem. Al. quis dives 10: ev sou leipei: to ev to emou, to agathon, to the uper nymon, opep nymos ou diados, opep nymos ou xorei, o tov xwston idion estin (cf. Ic. x. 41). For ustepeiv' in this sense see Ic. ii. 3, and for the acc. of the person, cf. Ps. xxi. (xxiii.) 1 odvdee me ustepeiv' ete ("ιν' δέ", lxxiii. (lxxxiv.) 12; the construction ustepev' ti (Sir. li. 24, Mt. xix. 20, 2 Cor. xii. 11) or tiwos (Lc. xxii. 35, Rom. iii. 23, &c.) is more usual in the N.T. Mt. represents the enquirer as asking ti eti ustepev' and for ev se ustepeiv' in the Lord's reply substitutes ei theles telos einai. One thing was wanting to perfect the man's fitness for the inheritance of eternal life.

Upanye, osa eheis polhson ktl.] The sale and distribution of his property were the necessary preparations in his case for the complete discipleship which admits to the Divine kingdom. Euth.: etpei ta uparxonta...epomia isan tou akoloubhsai, kellevei taata polhhsai. The words are not a general counsel of perfection, but a test of obedience and faith which the Lord saw to be necessary in this particular case. The demand of the Divine Lover of souls varies with the spiritual condition of the individual; for one equally great see Gen. xii. 1, Heb. xi. 8 ff. Whether this precept led to the sacrifices described in Acts ii. 44 f., iv. 34 ff. cannot now be known; the Life of St Anthony relates its effect on the great Egyptian hermit: chancing one day to hear Mt. xix. 21 read in the Gospel for the day, ovs di auton genomenvo tou anagwvromato ezelvov evde e tov kuriakon tas men kthseis as eixov ek progyvnon...taata xaripasto tiou ap'tis kowmis...ta de alla osa in autov polhhsas...deivko tois ptyvkois, nyrhisa oliga dia tiou adelphin. The destitute poor (ois ptyvkois) were a numerous class in Palestine in the first century (cf. xii. 42, xiv. 5 ff., Lc. xvi. 20, Jo. xiii. 29, Jas. ii. 2 f.), and one for which no regular provision was made. The Gospel acc. to the Hebrews is eloquent on this point: "quomodo dicis, 'Legem fecisti et prophetas'...et ecce multi fratres tui, filii Abrahae, amicti sunt stercore, morientes prae fame, et domus tua plena est multis bonis et non egregiatur omnino aliquid ex ea ad illos."

The self-sacrifice which the Lord imposed on this wealthy enquirer asserts in principle the duty of the rich to minister to the poor; the particular form which their ministry must take varies with the social conditions of the age. Of the form embodied in this precept it is probably safe to say 'O dunamevos xorei xoreito. See Clem. Al. quis dives 13 ff. for some weighty remarks upon the question of a voluntary poverty. While discouraging the abandonment of wealth in a general way, he admits that there are cases in which it may be expedient: § 24 al' oras saxton xrtwmenon upi auton kai anaprepomenon; afes, ripsou, mischon, apiataxia, phugge (adding a reference to Mt. v. 29). Cf. paed. ii. 3 § 36, eis to theo geniis aladoxiasis, geniis ekithron symptw, to ou, to agathon, to anaphaireton mouon, tivn eis ton theon pistant, tivn eis ton pantostra orxoloxian, tivn eis anbhrpous evnegeriasin kkeitmenos, kitma timal-fiastaton.

kal eheis thesauron ev oorwph] In contrast with thesauroi epi tis gyn (Mt. vi. 19), cf. Lc. xii. 33 f.; compare
[...] πτωχοίς, καὶ ἔξεις θεσαυρὸν ἐν υἱῷ αὐτοῦ: καὶ δεύτερο ἀκολούθει μοι. 22 ὁ δὲ στυγνάσας ἐπὶ τῷ 22 λόγῳ ἀπήλθεν λυποῦμενος, ἣν γὰρ ἔχων κτήματα πολλά.

23 Καὶ περιβλέψαμεν ὦ ἰσούς λέγει τοῖς μαθη- 23

the remarkable parallel in Mt. xiii. 44, and the imagery of Aesop. iii. 17 f. καὶ δεύτερο ἀκολούθει μοι] See ii. 14, note. The final test of character, proposed to all candidates for eternal life; cf. Jo. x. 27, xiii. 26. This essential condition is not necessarily involved in even the greatest sacrifice of outward things; cf. Jerome: "multi divitias relinquentes Dominum non sequuntur."

22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ] Mc, only: ἦν ἀκώσας...τῶν λόγων τοῦ Ἰς, ἤ. ἀκώσας...τοῦτα. As he heard the sentence, his brow clouded over (στυγνὸς καὶ καθῆφις Clem. Al, quid divers 4), the lighthearted optimism of his mood broke down. Στυγνάσω is used of the saddening of either the face of nature (Mt. xvi. 3, 'Western' text) or the human face (Ezech. xxvii. 35, xxviii. 19 (A), xxxii. 10); the dark and stormy night is στυγνή (Sup. xvii. 5); the στυγνὸς is the sombre, gloomy man who broods over unwelcome thoughts (Isa. lvii. 17, Dan. ii. 12 στυγνὸς γενόμενος καὶ περιλυπτός, LXX.). In the last passage the effect is partly due to anger (Th. ἐν δομῳ καὶ ὀργῇ), but usually it is the result of disappointment or grief, and that is clearly what is intended here; cf. Vg. contristatus in verbo; Wycliffe: "he was full sore in the word." The answer did not exasperate, but it gave him pain which was visible on his countenance: ἀπήλθεν λυποῦμενος (Mt., Mc.), περιλυπτός γενόμενος (Lc.). His hopes were dashed; the one thing he yet wanted was beyond his reach; the price was too great to pay even for eternal life. For the time the love of the world prevailed. Yet it is unnecessary with Origen and Jerome to characterise his sorrow as that of the world (2 Cor. vii. 10); rather it may have been the birthpangs of a spirit struggling for release. His riches were indeed as thorns (Jerome) which threatened to choke the seed of the word (iv. 7, 19), but the end of the struggle is not revealed. For the time, however, he answered the Lord's δεύτερο by turning his back on Him (ἀπήλθεν).

̣γὰρ ἔχων κτήματα πολλά] Probably estates, lands; cf. Acts i. 18 (<κτήσατο χωρίον), iv. 34 (<κτίτορος χωρίωΝ ἦ οἰκίων), v. i, 3 (έπαλεν κτήμα, ἀπὸ τῆς τιμῆς τοῦ χωρίου); in Acts ii. 44 κτήματα are apparently distinguished from the vaguer υπάρχει. On ἔχων—R.V. 'he was one that had'—see Burton, § 432. Cf. Bede: "inter pecunias habere et pecunias amare multa distantia est. multi enim habentes non amant, multi non habentes amant."

23—27. THE RICH AND THE KINGDOM OF GOD (Mt. xix. 23—26, Lc. xviii. 24—27).

23. καὶ περιβλέψαμεν κτλ.] When the man was gone the Lord's eye swept round the circle of the Twelve
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taís autóú Πώς δυσκόλως οἱ τὰ χρήματα ἑξοντες 24 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθόνται. 24 οἱ δὲ μαθηταὶ ἐθαμβούντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς Λέγει αὐτοῖς Τέκνα, πώς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν 25 ἐν κόμηλον διὰ τρυμαλίας ραφίδος

23 οἱ τὰ Ἑρ. ἑξοντες ὁ τοῖς χρήμασιν συρτίν | τα χρ. | ὁ τα C 24 τοι vers post 25 transpos D 233 a b ff om r | λεγει | ειπεν ΔΨ 1071 2ος αlβαυ | τεκνα ΝΒΔΧξλ CLEM Al τεκνα ΔΝΨ 1 1071 αλβαυ | latt | τεκνα | om EKGK μυνιν κ k | estu οι τοις πεπουστας επι (τοις χρημασιν AC(D)ΝΧΠΣΦ al minbl b f q vg | συρτιν | pehbl | arm | med | CLEM Al (om ΝΒΔ k medd) | 25 ενκοπωτερον εἰστιν κάμηλον διὰ τρυμαλίας ραφίδος

(iii. 5, note), as He drew for them the lesson of the incident. So Μc. only; Λc., ἵδον δὲ αὐτοῦ εἶπεν. Πώς δυσκόλος, Μc., Λc.; ἀμὴν λέγω υἱῶν δτ... δυσκόλως, Μt. Διόκοινς και δυσκόλως occur in the Ν.Т. only in this context; the lxx use δυσκόλος in Jer. xxix. 9 (xlix. 8), δυσκολια in Job xxxiv. 30; cf ευκολος in 2 Regn. x. 3. The rarity of this class of words in Biblical Gr. renders the occurrence of δυσκόλος here in the three Synoptists the more significant. With πώς δ., 'with what difficulty,' comp. πώς παραχρήμα, Mt. xxi. 20, πώς συνέχομαι, Λc. xii. 50. Οἱ τὰ χρήματα ἑξοντες, 'they who have money'; cf. v. 22 ἦν ἐχον κτήματα. The wider word which is preferred here includes all property whether in coin or convertible into it (cf. Arist. eth. iv. 1 χρήματα δὲ λέγομεν πάντα δοῦν ἡ αξία νομίσματι μετρεῖται); for the former sense of χρήματα cf. Job xxvii. 17 (τὰ χρ. = ἡ θητει), 2 Macc. iii. 7, 4 Macc. iv. 3, Acts iv. 37 (το χρημα), viii. 18 ff., xxiv. 26: for the latter, 2 Chron. i. 11, 12 (πλους), Sir. v. 1, 8, &c. Eile τ. βασιλειαν κτλ.; cf. v. 15, note. For a partial parallel to the saying see Sir. xxxiv. (xxxi.) 8, 9.

24. οἱ δὲ μαθηταὶ ἐθαμβούντο ἐπὶ κτλ. Μc. only. The Twelve were thrown into consternation (for βαμβείσθαι see 1. 27 n.) at (i. 22) the Lord's sayings (λόγους, contrast λόγος, v. 22) on this occasion, but especially, no doubt, at this last remark. What manner of kingdom was this which men must become as children to enter (v. 15), and which men of substance could scarcely enter at all? Their surprise was probably expressed in words, perhaps by Peter; cf. Ec. sec. Hebbr. ap. Orig.: 'conversus dixit Simonici discipulo suo sedenti apud se 'Simon fili Ioanne, facilium est &c.' τεκνα, πως δυσκολον εστων κτλ. For τεκνα, which occurs here only (cf. Jo. xiii. 33 τεκνα, xxi. 5 παιδια) in reference to the Twelve, see ii. 5 n. The Lord, in sympathy with their growing perplexity, adopts a tone of unusual tenderness. Yet He repeats His hard saying (πάλιν), and this time removes the qualifying reference to the rich: 'it is hard to enter in any case, though specially hard for such.' Eth.: ἐστὶ δὲ τὸ πῶς βεβαιωσκ, ἀντὶ τοῦ ἀληθος. On the 'Western' addition, "inserted to bring the verse into closer con-
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26 oi dè peri sswōs ἐξεπληθσσςντο, λέγοντες πρὸς 26

25 ἰσθήν ἡ πλούοσν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 oi dè peri sswōs ἐξεπληθσσςντο, λέγοντες πρὸς 26

nexion with the context by limiting its generality,” see WH., Notes, p. 26; and cf. Prov. xi. 28 for its probable source.

25. ἐυκοποτέρον ἐστιν κτλ.] For ἐυκοποτέρον ἐστιν see ii. 9, note. Τὰ διὰ τρυμαλίας ῥαφίδοι: Mt. Τὰ τρῆματα (al. τρήματα) ῥαφίδοι. Τρυμαλία, a late and rare word, is a perforation, e.g. πτέρας Jud. (vi. 2), xv. 8, 11 B (A has μάνθρα, σπήλαιον, or ὅτι), Jer. xiii. 4, xvi. 16, xxix. (xlix.) 16; τρῆμα, τρύπημα are classical forms of the same general meaning. Of ῥαφίς and βέλον Phrynichus says: β. καὶ βελονοπώλην ἀρχαία, ἢ δὲ ῥαφίς τί ἐστών οὐκ ἁν τις γνωθί. Nevertheless, as Rutherford shews (N. Phr. p. 174 f.), ῥαφίς is the older word, and reappears in late Gk. In both cases Mt. has used the colloquial word; in both Lc. prefers the forms of literary Gk., while Mt. retains ῥαφίς, but excludes τρυμαλία. In the mss, naturally the forms are interchanged.

Similar sayings in reference to the elephant are quoted from Rabbinical writings by J. Lightfoot and Schättgen ad loc. The exact metaphor occurs in the Koran (Plummer), and in proverbs current among the Arabs (Bruce), but in these it is possibly borrowed from the Gospels. Celsus (Orig. c. Cels. vi. 16) held that the words ἀντικρύ ἀπὸ Πλάτωνου εἰρήσθη, τὸ ἱππὸν παραφείαντο τῷ Πλατωνίκου, referring to Plat. legg. 7.43a αγαθὸν δὲ ὅστα διαφερόντων καὶ πλούοιαν εἶναι διαφερόντων ἄλλων. The general similarity and the essential difference of the two sayings are worthy of remark. The attempts to soften the proverb which Christ uses, either by taking κάμηλον (v. i. κάμιλον, cf. WH., Notes, p. 151) for a ship’s cable (schol. οὗ τὸ ζῷον λεγεῖ ἀλλὰ τὸ παχὺ σχοινίον ὃ δεσμοῦσι τὰς ἀγκώρας, cf. Thpht., Euth., Arm.), or explaining ῥαφίς as a narrow way, or a gate through which a camel can scarcely pass, misses the point of the simile, which is intended to place the impossibility in the strongest light (v. 27). To contrast the largest beast of burden known in Palestine with the smallest of artificial apertures is quite in the manner of Christ’s proverbial sayings: cf. iv. 31 f., Mt. xxiii. 24. Origen in his reply to Celsus Lc. rightly compares with the saying as a whole Mt. vii. 14 (cf. Lc. xiii. 24) στενὴ ἡ πύλη καὶ τεθλιμένη ἡ ὀδός οὐ ἀπάγουσα εἰς τὴν ζωήν. It is remarkable at how many points the present context recalls the language or the teaching of the ‘Sermon on the Mount’ (cf. e.g. sv. 17, 19, 21).

26. oi dè peri sswōs ἐξεπληθσσςντο κτλ.] Their astonishment now passed all bounds and broke out into a cry of despair. ἐξεπληθσσςντο, cf. i. 22, vi. 2, vii. 37. Καὶ τίς Μ., Lc., R.V. ‘then who?’ = τίς ἄρα Μ., cf. τίς οὐν Clem. Al. quis dives 4; see WM., p. 345, and Holtzmann ad loc.: “das καὶ nimmt den Inhalt der vorhergehenden Rede auf”; another ex. may be seen in Jo. ix. 36. “Who can be saved if the rich are excluded?” The Twelve have not yet grasped the special difficulties of the rich, who seem from their position to have the first claim to admission into the Kingdom. If they can be excluded, they ask, who can dare to hope? Σωθήναι = εἰσελθεῖν εἰς τὴν
27 autôn Kai tís dúvatai svõthnai; ἐμβλέψας αὐτῶς ὁ Ἰησοῦς λέγει Παρὰ αὐθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ δύνατα παρὰ θεῶ.

28 Ὅπετρος λέγειν ὁ Πέτρος αὐτῷ Ἰδον ἥμεις 29 ἀφ' ήμας πάντα καὶ ἡκολουθήκαμεν σοι. Ἐφ 17 αὐθρώποις ἀδύνατον] πρ τιτου 17 ἀπὸ b c syr 1071 arm + estw D 1071 ἀπὸ b e ff k q vg arm | om αὐθρώποις cf. viii. 35, xiii. 13, xvi. 16. Ὅπετρος Jerome well remarks: "ubi difficilis ponitur non impossibilitas praetenditur."

27. ἐμβλέψας αὐτῶς] Mt., Mc.; the second ἐμβλέψας (cf. v. 21, note) is wanting in Lc. In the words which follow His searching look, He does not retreat from His position, though He reveals the true ground of hope. The saying is based on Gen. xviii. 14, ἀδύνατης παρὰ τῷ θεῷ ρῆμα; cf. Job xlii. 2, Zech. viii. 6. Ἀπάρ (dat.), penes, as in Mt. vi. 1, viii. 10, Rom. ii. 11, ix. 14; in Lc. i. 37 παρὰ τοῦ θεοῦ introduces another thought, that the power proceeds from God. 'The power of God converts impossibilities into facts.' The Western text of Mc. (cf. WII., Notes, p. 26) limits the saying to the particular case; Lc. expresses its general truth in the epithet, grammatically form τὰ ἀδύνατα παρὰ ἀνθρώπους δύνατα παρὰ τῷ θεῷ ἑστίν. In Lc., as Plummer notes, an incident follows (xix. i ff.) which proves that the salvation of the rich is "possible with God." On the apparent limitation of God's power by His goodness and righteousness cf. the remark of Euth.: φασί δὲ τινες ὅτι ἐὰν πάντα δυνατὰ τῷ θεῷ, δυνατὸν ἀρα τῷ θεῷ καὶ τὸ κακὸν. πρὸς οὓς λέγομεν ὅτι τὸ κακὸν οὖκ ἐστὶ δύναμεσ ἀλλ' ἀδύναμας.

28—31. THE REWARD OF THOSE WHO LEAVE ALL FOR CHRIST'S SAKE (Mt. xix. 27—30, Lc. xviii. 28—30).

28. Ὅπετρος λέγειν ὁ Πέτρος ὁ II. ἑπεν. The conversation which follows arose out of the previous incident (ἀποκρ., cf. ix. 5), yet it struck a new note. It was Peter who characteristically broke in with this fresh question (Mt., Mc., Lc.); cf. Clem. Al. quis dices 2 taiveis ἑρπασε καὶ συνεζήλε τὸν λόγον. The call δεῖρο ἀκολουθεῖ μοι reminded him that the sacrifice required from the rich man and withheld had been actually made by himself and his brother. Victor, Euth.: ποία πάντα, ὁ μακαρίες Πέτρε; τὸν κάλαμον, τὸ δίκτυν, τὸ πλοῖον, τὴν τέχνην, ταῦτα μοι πάντα λέγεις; ναῖ, φησίν, ἀ ἐξον καὶ διὰ ἐξον. Ἀφ' ἀνακελαίνας (cf. i. 18, 20, ii. 14): Lc., as if to soften the tactless frankness of the speech, ἀφέντες τὰ τίθαι. Mc.'s ἡκολουθήκαμεν "we followed, and are following still" is changed into the aor. in Mt., Lc. It may be hoped that τι ἀρα ἐσται ἡμῖν; (Mt. only) was left unspoken; that it was in the speaker's mind, the Lord's answer shews.

29. Ἐφ 17 Ἰησοῦς] Though Peter only spoke, the Lord addresses the
Twelve, whose thoughts Peter had interpreted (ἐνεῖν αὐτοῖς, Mt., Lc.; λέγω ὑμῖν, Mt., Mc., Lc.). The first part of the answer is preserved by Mt. only (v. 28, cf. Lc. xxii. 28 E.), and affects the Twelve only; the common tradition related only what was of importance to all believers.

οὐδέπερ ἐστιν ὅς ἀφήκεν κτλ.] The sacrifices contemplated embrace all the material possessions included under the three heads of home, relatives, and property; the sacrifice in life is not at present in view, since none of the Twelve has been called to that as yet. Lc. adds γυναῖκα immediately after οἰκίαν, and omits ἁγόρια. Of the Twelve, as we know, Simon Peter had left house and wife (i. 29 f.), the sons of Zebedee their father, and Levi at least a lucrative occupation; cf. Act. Thom. ad fin. ἐπίδει ἐφι ηῆμας Κύριε, ὅτι τὴν ἱδίαν κτῆσιν κατελείψαμεν διὰ σὲ κτλ. Cf. Philo de vit. cont. p. 50 (ed. Conybeare), καταληψίτες ἁδελφοῖς, τέκνα, γυναῖκας, γυναικεῖοι τὰς πατρίδας. "Ἡ... ἡ... η..." cf. v. 30 καὶ... καί... καί: "quae relinquuntur disinctive enumerantur; quae retribuntur, copulative." (Bengel). "Εἶπεν ἐμοῦ καὶ ἐνεκέν τοῦ εὐαγγελίου: Mt., ἐνεκέν τοῦ ἐμοῦ ὀνόματος, Lc., ἐνεκέν τῆς βασιλείας τοῦ θεοῦ. Mc.'s phrase has already occurred in viii. 35, Mt., Lc. have simply ἐνεκέν ἐμοῦ (Dalman, Worte, i. p. 84): perhaps it is an expansion of the original ἐνεκέν ἐμοῦ, which was characteristic of Peter's Roman preaching; references to 'the Gospel,' rare in Mt. and altogether wanting in Lc., are fairly frequent in Mt. (i. 1, 14, 15, viii. 35, x. 29, xiii. 10, xiv. 9, [xvi. 15]). Victor: ἀδιάφορον δὲ τὸ λέγειν ἐνεκέν τοῦ ἐμοῦ ὀνόματος, ἢ ἐνεκέν τοῦ εὐαγγελίου, ὥς ὁ Μάρκος, ἢ ἐνεκέν τῆς βασιλείας τοῦ θεοῦ, ὥς ὁ Δούκας: τὸ γὰρ δόμα τοῦ χριστοῦ δύναμις ἐστὶν τοῦ εὐαγγελίου καὶ τῆς βασιλείας.

30. ἐὰν μὴ λάβῃ κτλ.] 'Without receiving'; for the construction cf. iv. 22, and see Blass, Gr. p. 215. The rough but forcible phrase οὐδέπερ ἐστιν ὅς...ἐὰν μὴ λάβῃ is avoided by Mt. (πᾶς ὅστις...λιμψεται) and corrected by Lc. (οὐδέπερ ἐστιν ὅς...οὐ λύγι μὴ λάβῃ). Ἐκατονταπλασίων (2 Regn. xxix. 3, Lc. viii. 8, cf. I Chr. xxi. 3 ἐκατονταπλασίως) is softened by Mt., Lc. into πολλαπλασίων (Dalman, Worte, i. p. 53). On the reading of D in Mt. (ἐπανταπλασίων) see Nestle, Philol. sacr., p. 24. Νῦν ἐν τῷ καιρῷ τούτῳ: ἐν τῷ κ. τ., Lc.; Mt. omits both this and the corresponding ἐν τῷ αἰῶνι τῷ ἔρχοντος. For καιρὸς see i. 15; note; ὁ καιρὸς οὗτος for ὁ αἰών οὗτος is unique, but ὁ νῦν κ. is a Pauline phrase (Rom. iii. 26, vili. 18, xi. 5, 2 Cor. viii. 13, cf. ὁ κ. ὁ ἐνεστηκός, Heb. ix. 9, Westcott); here, as contrasted with ὁ αἰών ὁ ἔρχον, ὁ κ. οὗτος seems to be the present season, the era of the Advent, the opportunity of sacrifice, beyond which...
spreads the yet limitless age of the realised Kingdom. Mc alone specifies the present rewards, and he describes them in the terms of the sacrifice. Πατέρας is omitted, possibly for the reason mentioned in Mt. xxiii. 9, but καὶ μνητέρας (if we accept that reading) suffices to show that the relations enumerated in v. 30 are not to be understood literally; cf. Jo. xix. 26 f., Rom. xvi. 13. A moment's reflection should have saved Julian from his senseless sneer (Theophylact: 'Τουλίανος εκοιμήθη ταῦτα'). Yet when Origen thinks only of the recompenes of "Paradise," he loses sight of a distinction which the Lord's promise certainly recognises (ἐν τῷ καιρῷ τοῦτο, ἐν τῷ ιερῷ τῷ ἐρχόμενῳ); and the promise was used with still less reason by the Millenarians (Jerome in Mt.). Without doubt the relations which the Lord offers "now in this time" in place of those which have been abandoned for his sake are the spiritual affinities which bind the members of the family of God (cf. iii. 34 f.). Victor appositely quotes 1 Tim. v. 2 (he might have added Rom. xvi. 13, Gal. iv. 19): ὁσπερ γὰρ ἀδελφοίς δίδωσιν τοὺς οὐκ ἀδελφούς καὶ γονεῖς τοὺς οὐ γονεῖς καὶ τέκνα τὰ οὐ τέκνα. In D and a few O. L. texts a new sentence begins after ἐν τῷ καιρῷ τοῦτο: άδε ἀφήκεν οἰκίαν καὶ ἀδελφᾶς καὶ ἀδελφούς καὶ μνητέρα καὶ τέκνα καὶ ἄγροις μετὰ διωγμοῦ, ἐν τῷ ιερῷ τῷ ἐρχόμενῳ ζωὴν αἰώνιον ἁλψηται. Μετὰ διωγμὸν here, it will be seen, strengthens ἀφήκεν, and does not, like μ. διωγμῶν in our other authorities, qualify λάβη. As for οἰκίαι and ἄγροι, see 1 Cor. iii. 22 f. That even in this life the compensations of sacrifice are an hundredfold was matter of common experience in the age of the confessors. Μετὰ διωγμῶν: Mc. only; but cf. iv. 17, where Mt. confirms ἡ διωγμ: even in the Sermon persecution is already foretold (Mt. v. 10 ff.). Not simply "in the midst of persecutions" (WM, p. 472; cf. Thph. τοιύτωστι διακόμενοι), but 'accompanied by' them, cf. Blass, Gr. p. 134; μετὰ adds an element which was to temper the compensations of the present, and warns against dreams of unbroken peace (Bengel: "ne discipuli sperarent felicitatem externam"). The qualifying clause is entirely in the manner of Christ, cf. Jo. xv. 20, xvi. 33. 'Ο αἰών ὁ ἐρχόμενος = ὁ αἰών ὁ μέλλων, Mt. xiii. 32, ὁ αἰών ἐκεῖνος, Lc. xx. 35, the age which is to follow the παροισία. ζωὴν αἰώνιον: cf. the question of v. 18, to which the Lord looks back; Mt. makes the reference more distinct by adding ἀληθομοίησεν. 31. πολλοί δὲ ἐστοιντ πρώτοι κτλ.] A saying which occurs also in Mt. xx. 16, Lc. xiii. 30; Lc. omits it here.
As it stands it is a rebuke to the spirit which is impelled to the sacrifice by the mere hope of the reward. How much need there was of the warning, the experience of Judas Iscariot and of Simon Peter himself was to shew. Bede: "vide enim Iudam de Apostolo in apostatam version...vide latronem in cruce factum confessorem. et quotidie videmus multos in laico habitu constitutos magnis vitae virtutibus excellere, et alios a prima aetate spirituali studio servientes, ad extremum otio torpentes flaccescere." The Lord's words have a lesson for each successive age of the Church.

32—34. THE PASSION FORETOLD FOR THE THIRD AND LAST TIME (Mt. xx. 17—19, Lc. xviii. 31—34).

32. Ἡσαυ δὲ ἐν τῇ ὀδῷ ἀναβαινοντες εἰς ἱεροσόλυμα, καὶ ἦν προάγων αὐτοῦς ὁ Ἰησοῦς, καὶ ἑθαμ-βοῦντο: οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν τάλιν τοὺς δώδεκα ἥραζατο αὐτοῖς λέγειν τα

32 om. καὶ τον ἐν τῷ Λ.κ | προάγων D | καὶ εὐαμβ. καὶ εὐα. εὐφοβ. ΑΝΧΠΠ σινιν, ν ὑγ ηγίττο καὶ εὐαμβ. ὁ εὐα. κ. εὐφοβ. arm καὶ εὐαμβ. οἱ ακ. c (何必) καὶ ὑγ 604* om. οἱ δὲ ακ. εὐφοβ. D min. a b | om παλλυν συνθιερ τ. δωδεκα] κατ ἱδιαν αἴρητι

predominates in Lc. and Paul; for the distinction which seems to regulate St Paul's choice see Lightfoot on Gal. iv. 19. 'ἱεροσολυμᾶ is archaic, and suggests the associations of O. T. history; 'ἱερόσολυμα, the Greek equivalent, was the geographical name in common use. For the breathing see WH., Instr., p. 313.

317 Ἡσαυ δὲ ἐν τῇ ὀδῷ Καλάδος] Mt. only. For προάγων see vi. 45, x. 32, xii. 9, xiv. 28, xvi. 7; the acc. is frequent after προάγων and προερχέσθαι (cf. 2 Macc. x. 1, Mt. ii. 9); but the gen. with or without εἰς πότεν is also used (Judith x. 22, Lc. i. 17). The Lord walked in advance of the Twelve with a solemnity and determination which foreboded danger (cf. Lc. ix. 51 τὸ πρόσωπον ἐνεργεῖται τοῦ πορεύεσθαι εἰς ἵεροσολυμᾶ), "more intrepid ductus" (Grotius); see Jo. x. 4. His manner struck awe into the minds of the Twelve, who were beginning at length to anticipate an impending disaster (ἐφοβοῦντο, cf. i. 27, x. 24; Eccl. xii. 5 βάμβου ἐν τῇ ὀδῷ); whilst the rest of the company (οἱ δὲ ἀκολουθοῦντες, cf. v. 11.), the crowd who usually hung upon the Lord's footsteps (cf. x. 1, 46), or His fellow-travellers on their way to the Passover, were conscious of a vague fear (ἐφοβοῦντο). There was risk of a real panic, and the Lord therefore checks His course, till the Twelve have come up to Him.

καὶ παραλαβὼν τάλιν τοὺς δ. | He admitted them again to His company; for παραλαβὼν in this sense cf. iv. 36,
THE GOSPEL ACCORDING TO ST MARK.

v. 40, ix. 2, xiv. 33. Mt. adds κα' ἄνω— the words that follow were not intended for the crowd (οἱ ἄκολουθοι), but for the Twelve only. Lk. xxiv. 14, περί πάντων τῶν συμβεβηκότων τούτων. The phrase is frequent in the LXX. (cf. e.g. Gen. xxxii. 4, 29, xxxiv. 29, Job i. 22, Esth. vi. 13, i Macc. iv. 26).

33, 34. ὁ δὲ ἀναβαίνων κτλ.] The Twelve shared the journey if not its issue; contrast Jo. xx. 17 ἀναβαινόντων τοῦ πατέρα μου. Their destination was self-evident (ὁδός), and there was always risk involved in a journey to Jerusalem (Jo. xi. 8 ff.); but the Twelve had still to learn that this particular journey was to end in the Master’s death (καὶ ὁ νῦς κτλ.). The third and final prediction of the Passion which follows is far more explicit than the first or the second (Mc. viii. 31 ff., ix. 31), and indeed anticipates every important stage in the history. Six successive steps are clearly enumerated, and in their actual order—(1) the betrayal (παραδοθήσεται τοῖς ἁρχ. κ. τοῖς γραμμ.; the Elders, who were mentioned in viii. 31, are omitted here, as the least important factor in the Sanhedrin), (2) the sentence of the Sanhedrin (κατακρίνοντι), (3) the handing over of the Prisoner to the Roman power (παραδώσουσιν τοὺς ἑθνεῖς), (4) the mockery and its details (ἐμπαίζουσιν ἑπτάσισσαι), (5) the Crucifixion (ἀποκτενοῦσιν, Mc., Lc.; cf. Mt. σταυροῦσαν), (6) the Resurrection (αναστήσεται, Mc., Lc.; Mt. ἀνεῳδήσεται). The Resurrection finds a place in all three predictions; of the other details only (2), (5) are distinctly announced in the earliest prediction, and (1), (5) in the second. Lc. prefaches the whole series by a reference to the Prophets (τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, cf. Lc. xxiv. 44). For the construction κατακρίνων ἀναθάνον, cf. Dan. iv. 34 a (Lxx.), WM., p. 263, Blass, Gr. p. 111. Tα ἐθνη (ορ anarth., ἐθνη) = Οὐαβη, Wycliffe, “hethene men”; cf. Ps. ii. 1, 8, Isa. lx. 2, Ezek. iv. 13, Sir. x. 15 f., Bar. ii. 13, i Macc. ii. 18, Rom. ii. 14 (S.H.), 24, Gal. i. 16, ii. 12, 1 Tim. iii. 16. The Lord speaks as a Jew to Jews; that He was to be delivered to a heathen power, was no small aggravation of His sentence and of the national sin (cf. xii. 8, Acts iii. 13).

34. ἐμπαιζουσιν αὐτῷ κτλ.] See xv. 19, 20, Jo. xix. 1, and cf. Isa. l. 6, Ec. Petr. 3 ἐνέπτυν αὐτῷ ταῖς ὠψεις...καὶ των αὐτῷ ἐμάστησον. The formidable punishment of scourging was kept by Pilate in his own hands, the mockery was left to the Procutor’s soldiers, but in both cases Gentiles were the agents; over the mockery He was to sustain at the hands of the High Priest’s servants (xiv. 65) and from the chief priests themselves (xiv. 31).
the Lord mercifully draws a veil. The order of the R. T. (vv. II.) is probably based on the supposed order of the events (cf. Jo, l.c.). *Μετὰ τρεῖς ἡμέρας* is certain; and *ωρίζεται* is probably the correct reading. Mt. 28:18 fixes the sequence by beginning the sentence with τότε. The occasion was peculiarly inopportune, but there is nothing psychologically improbable in this; cf. ix. 30—34. The incident is wanting in Lc. Mt. agrees with Mc. in the dialogue, but represents the mother of John and John (i.e. Salome, Mc. xxvii. 56, Mc. xxv. 40) as the actual petitioner; she was in the company of Mc. (Mc. Lc.), and though the sons were certainly to some extent responsible (Mt. xx. 20, 22), it is more than probable that maternal ambition prompted their application to our Lord. The recent promise of Mt. xix. 28 would have suggested it; and her near relationship to the Lord (see Bishop Westcott's note on Jo. xix. 25) may have inspired her with some hope of success. *Προσπορεύονται* is properly *προσφέρονται* in the N. T., but fairly frequent in the Lxx. (cf. e.g. Exod. xxiv. 14, 1 Esdr. xx. 28 (29), Sir. xii. 14).

'Ιακώβος καὶ Ιωάννης] The usual order, probably that of seniority (i.e. 19, note); Lc. however inverts it occasionally (viii. 51, ix. 28, Acts i. 13), in view of the later pre-eminence of John. Mt. uses the phrase *οἱ δὲ φίλοι* without the personal names here and in xxvi. 37, xxvii. 56; cf. Jo. xxi. 2. Of Zebedee (cf. i. 19) no notice is taken after the parting from his sons; he may have died in the interval, or remained indifferent to the new movement.

*Διδάσκαλε* καὶ *αὐτῷ κτλ.* According to Mt., Salome approaches with her sons, prostrates herself, and intimates that she has a request to make (προσκυνώσα καὶ αὐτοῦ τι ἀπ' αὐτοῦ). Mc., who has for once lost the pictorial details, preserves the words, putting them, however, into the mouth of the sons. Both the homage offered and the terms of the petition (cf. vi. 23) suggest that the Lord is approached in the character of a King, who can gratify the desires of His subjects without limitation, as indeed in another sense He afterwards declared Himself able to do (Jo. xiv. 13, 14, xv. 16, xvi. 23, 24).
36 ὁ δὲ ἐνεπεν ἀυτοῖς Τί θέλετε [με] ποιήσω ύμῖν; 37 οἱ δὲ ἐπέπαν ἀυτῷ Δὸς ἡμῖν ὑμᾶς εἰς σου ἐκ δεξιῶν καὶ εἰς εὖ ἀριστερῶν καθίσουμεν εὖ τῇ δόξῃ σου. 38 οἱ δὲ Ἰησοῦς ἐπέστη ἀυτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε

36 tot versus om k | om τί θέλετε D | om θέλετε a b i | με ποιήσω Νο.ΒΨ arm ποιήσω CD παραγα με ΑΝΙΧΠΣΣ min. go με ποιήσα Νο.ν.ν.ν. L παραγα Δ min 37 αριστερῶν BΔΨ euωνυμῶν ΝΔΧΠΣΣ min. om. + (vel pr) σου (Ν)Α(Λ)ΧΠΣΣ min. a f v χρὴ νομεῖ οτι go me aeth | om καθίσωμεν . . . σου k | δοξῇ βασιλείας τῆς δόξης 13 69 124 346 38 εἶπεν] pr αποκρίθησις D 1 13 28 69 124 346 2ος a β ι k q συρ. ήλ. arm

36. τί θέλετε [με] ποιήσω ύμῖν; Μτ. τί θέλεις; Mc. blends the two forms τί θέλετε με ποιήσας and τί θ. ποιήσας. On ἐθ. ποιήσω (without ἵνα) cf. vi. 25, note, WM., p. 256. The Lord will not grant the prayer until the thing desired has been specified.

37. Δὸς ἡμῖν ὑμᾶς κτλ.; Mt. ἐπέ ὑμᾶς καθίσωμεν: cf. WM., p. 423, Blass, Gr. p. 226. 'Ἐκ δεξιῶν . . . ἄριστερῶν (Μτ. εὐωνυμῶν), next to the King on either hand. The right hand was the place of honour (2 Regn. xvi. 6, 3 Regn. ii. 19, 1 Esdr. iv. 29, Ps. cix. (ex.) 1, Sir. xii. 12, Acts vii. 55 f., Rom. viii. 34); and next to it, the immediate left (Jos. ant. vi. 11, 9 παρακαθίσωντα αὐτῷ (τῷ βασιλείῳ) τού μὲν παιδὸς Ἰωάννου έκ δεξιῶν, 'Αβένηρον δὲ τοῦ ἀρχιστρατηγοῦ ἐκ τῶν ἑτέρων). 'Ἐκ in this phrase denotes the direction—'starting from' the right hand (or the left); WM., p. 459. The petition was a bold attempt to raise afresh the question τίς μείζων (ix. 34) which the Lord had already dismissed. 'Ἐν τῇ δόξῃ σου: cf. Mt. xix. 28 ἐπὶ βρόντου δόξης αὐτοῦ. Ephrem thinks that the idea was suggested by the vision of the Transfiguration in which the Lord appeared in glory between Moses and Elijah.

38. οὐκ οἴδατε τί αἰτεῖσθε] So also Mt., who agrees with Mc. (Bede) in representing the answer as addressed to the two and not to the mother. Jerome: "mater postulat et Dominus discipulis loquitur, intelligens preces eius ex filiorum descendere voluntate." With αἰτεῖσθε following αἰτήσωμεν (v. 35) cf. vi. 22 ff. (αἰτήσον . . . αἰτήσωμα . . . ἀρρένα); the middle perhaps calls attention to the self-seeking which inspired the request and was its deepest condemnation—ὁ ἀγάπην οὐ ζητεῖ τὰ ἐαυτῆς. But the petition displayed ignorance (οὐκ οἴ- δατε: cf. Thphlt., οἵμαι γὰρ νομίζετε αἰσθητὴν εἶναι τὴν ἐμὴν βασιλείαν καὶ αἰσθητὴν τὴν καθὲδραν αἰτεῖσθε) as well as lack of love; of the latter the Lord had already spoken at length; the former he proceeds to expose.

δύνασθε πιέν κτλ.] The imagery of the petition is sustained in this question. The cup belongs to the royal banquet at which the King sits between His most honoured guests, cf. Gen. xl. 11 f., 2 Regn. xii. 3, 2 Esdr. xii. 1, Esth. 1. 7. But by an easy transition the Lord passes in thought to another set of associations which connects the wine-cup with the allotted share of joy or suffering which is the portion of men and of nations in the course of their life (Ps. xxii. (xxiii.) 5, lxxiv. (lxxv.) 9, exv. 4 (exvi. 13), Isa. li. 17 ff., Lam. ii. 13, iv. 21, Ezek. xxiii. 31 ff.). What this cup was in the present case both the brethren afterwards learnt in Gethsemane (xiv. 36). Πίνειν ποτήριον = πίνων πόμα (1 Cor. x. 4), or ἐκ ποτηρίου (1 Cor. xi. 28); cf. 1 Cor. x. 21, xi. 26 f. Οἱ ἐγὼ πίνων: the drinking of the cup
πιεῖν τὸ ποτήριον ὁ ἐγὼ πίνω, ἦ τὸ βαπτίσμα ὁ ἐγὼ βαπτίζομαι βαπτισθήναι; 39 οἱ δὲ εἶπαν αὐτῷ Δύνα-

μεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτήριον ὁ ἐγὼ πίνω πιεσθε, καὶ τὸ βαπτίσμα ὁ ἐγὼ βαπτίζομαι

38 πεν Δ | ὑ] καὶ ΑCWΠΠΣΨ minpl syr̃h | hel(t) go aeth | om o ἐγὼ βαπτίζομαι syria
39 εἰπαν] λέγουσιν Ψ | om αὐτῷ Δ | 28 alpase a b c f i k q syr̃ler | δύνα-

μεθα B* | to mev ποτ. ΑCWΠΠΣΨ minomνvid | om o ἐγὼ βαπτ. κ

was coextensive with the incarnate life on earth, but the Passion is of course chiefly in view (Mt. ὁ ἐγὼ μέλλω πίνω). Hilary: "de calice sacramenti passions interroget."

ἥ τὸ βάπτισμα...βαπτισθήναι] Mc. only. The royal baths in which the Herods delighted may possibly be in view, though βάπτισμα and βαπτί-

ζομα are preferred to λουτρόν and λούμα, in order to bring the imagery into line with the thought which is in the Lord's mind. Of a 'baptism' which awaited Him He had already spoken to the Twelve (Lc. xii. 50), and He now reminds the two of it. The metaphorical use of βαπτισθήναι is common in the later Gk., e.g. Isa.

xxi. 4 ἡ ἁνομία με βαπτίζει, Jos. B. J. iv. 3. 3 ὁ δὲ (a false hope) ἐβάπτισεν τίρν πόλιν, Plut. Galb. 21 ὃ ἐφέλματε βαπτισθήναι: and the metaphor itself is among the most usual in the O. T.; the sufferer is regarded as plunged and half-drowned in his grief or loss, e.g. Ps. xviii. 16, xxii. 7, lxix. 1 ff., xxiv. 4 f. A reference to the cleansing virtue of the Cross communicated to the soul in Baptism (Thpht.: βάπτισμα, ὡς καθαρισμὸν τῶν ἁμαρτιῶν πνευμάτων) is perhaps unnecessary; nor need we suppose an anticipation of St Paul's thought εἰς τὸν βάπταν αὐτοῦ ἐβαπτίσθημεν (Rom. vi. 3). For the construction βαπτίσμα ὁ βαπτίζομαι cf. Jo. xvii. 26, Apc. xvi. 9 (WM., p. 291 f).

39 δύναμθα] A lighthearted and eager reply, which reveals the absence even in a disciple like John of any clear understanding of the Master's repeated warnings, and at the same time the loyalty of the men who were ready to share the Master's lot, whatever it might be. This trustful δύναμθα however falls short of the meaning of the Lord's δύνασθε, which had reference to spiritual power (ix. 23, x. 27); it is a mere profession of moral courage at the best. Contrast St Paul's πάντα ἱσχύω ἐν τῷ ἐνδυνα-

μονίτι με (Phil. iv. 13).

πιεσθε, βαπτισθήσεσθε] This then they shall do, since they have strength for it; they shall share the Master's cup and baptism. The promise was fulfilled in the case of both brothers, but in singularly different ways. James, as Origen already points out (in Mt. t. xvi. 6), fell under the sword of Herod Agrippa I. (Acts xii. 2); John was condemned by the Em-

peror to exile in Patmos (Apc. i. 9). Both suffered with Christ, one as a martyr, the other as a confessor; one by an early death, the other throughout a long life. The Lord's words are thus seen to assign to these two no more than He assigns to all disciples (Mc. viii. 34, Rom. viii. 17, 2 Tim. ii. 11 ff.). Yet it was natural that in an age of persecution the words should be felt to be peculiarly applicable to martyrdom strictly so called, and this application is early and widespread; cf. Polyc. mart. 14 εὐλογῶ στὶ κατηξιωμάς με...τοῦ λα-

βεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτυρῶν ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου. Cyril.

Hier. cat. iii. 10 τὸ μαρτύριον γὰρ ὡδε βάπτισμα καλεῖν ὁ σωτήρ, λέγων Δύ-

νασθε κτλ. Victor: τούτους 'μαρτυρίου
THE GOSPEL ACCORDING TO ST MARK. [X. 39

40 βαπτισθήσεσθε. 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἡ ἐξ εὐνοίμων οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλὰ οἱ ἡτοίμασται.

41 καὶ ἀκούσαντες οἱ δέκα ἧρας ἀγανακτεῖν περὶ...
James and John had formed a re-
cognised triumvirate; now Peter joins
and probably leads the other nine in
their indignation. The bitter feeling
was perhaps not expressed in the
presence of the two—both Mc. and
Mt. use ἄγανακτεν περὶ, not ἄγ. κατά
(Sap. v. 22)—but it threatened the
harmony and spiritual life of the
Apostolate, and called for immediate
correction. Euth. (in Mt.): ὦτω
πάντες ἤσων ἀτελεῖς, μὴ πῶν τοῦ θείου
πνεύματος ἐπιφορτήσαντος αὐτοῖς.
42. καὶ προσκαλεσάμενοι κτλ.] On
προσκαλεσθαί see iii. 13, note. The
Lord called the ten to him, and
without referring to the circumstances,
pointed out that neither ambition nor
jealousy had any place in the broth-
erhood of the Son of Man. The tone
of His words is singularly gentle; the
occasion (for there had been great
provocation) called for definite teach-
ing rather than for censure.
οἴδατε ὦ τί οἱ δοκοῦντες κτλ.] He
begins with matters within their cog-
nisance (cf. x. 19). They knew enough
of the Gentile world to be aware that
the sort of greatness which they de-
sired was just that which the Gentiles
sought. Οἱ δοκοῦντες ἄρχεων, 'those
who are regarded as rulers;' Mt. οἱ ἄρχοντες; for Mc.'s unusual phrase cf.
Gal. ii. 2, 6, 9, with Lightfoot's note
(cf. Hastings, D. C. G. ii. p. 538 b),
and see 3 Macc. v. 6 οἱ πάσης σκῆς ἔρµον δοκ. εἶναι, 22 τοῖς ταλαπάτοις
dοκοῦσιν, 4 Macc. xiii. 14 μὴ φοβηθῶ-
μεν τῶν δοκοῦντα ἄρτοκενείμεν, and esp.
Sus. 5 (lxx. and Th.) οἱ ἐδόκουν κυ-
βερνᾶν τῶν λαῶν. The Master recog-
nised the Empire and other institutions
of society as facts belonging to the
Divine order of things (xii. 17), but
He did not admit that the power of
such a ruler as Tiberius was a sub-
stantial dignity; it rested on a reputa-
tion which might be suddenly wrecked,
as indeed the later history of the
Empire clearly proved. Τῶν ἐθνῶν, see v. 33, note (Thphl. : το ἀρτάκειν
τὴν τιμὴν καὶ τῶν πρωτείων ἑράν ἐθνικὴν
ἔστων). As good Jews the disciples
would shrink from following Gentile
precedent (cf. Mt. vi. 32). Οἱ μεγαλὸι
αὐτῶν, the great men of the heathen
world, the officials and other persons
in authority or influence (οἱ μεγα-
στάνει, vi. 21). These Gentile magnifies
exercise arbitrary rule over their sub-
jects and inferiors, whether as lords
paramount (κατακυρίευοντι, Mt., Mc.,
Vg. dominantur) or as subordinates
(κατεξουσιάζοντι, Mt., Mc.). For
κατακυρίευεν see Gen. i. 28, ix. 1, Ps.
ix. 26, 31 (x. 5, 10), cix. (cx.) 2, Acts
xix. 16, and esp. 1 Pet. v. 3, where
there is possibly a reminiscence of the
Lord's saying; of κατεξουσιάζων no
other example is quoted, but ἐξουσιά-
ζεων occurs in Lc. xxii. 25, 1 Cor. vi.
12, vii. 4 bis, and both verbs doubt-
lessly carry the sense of ἐξουσία
('derived authority;' cf. i. 22, note).
With κατακυρίευοντι, κατεξουσιά-
ζοντι, cf. κατάρχειν in Numbers xvi.
13.
43, 44. οὐχ οὗτος δὲ ἐστιν ἐν ὑμῖν] Another order prevails in (ἐν, denoting
the sphere, W.M., p. 483) the new
Israel, whose standards of greatness
are wholly unlike those of the Gentile
world. Jesus had already inaugurated
these new conditions of social life—
the true reading is ἔστιν, not ἐσται (see app. crit.)—both by example (v. 45), and precept (ix. 35). The latter He now repeats with some amplification. Service is henceforth to precede greatness, preeminence can only be secured by a true servus serorum Dei. Comp. i Cor. ix. 19, 2 Cor. iv. 5, Clem. R. i Cor. 48, and for the necessary safeguard of a Christian ambition, see Gal. v. 13; the δουλεία which ennobles is that of disinterested love, based on absolute submission to God and Christ, and consistent with a true ελευθερία. That the Kingdom of God admits of degrees of spiritual greatness is taught also in Mt. v. 19 (ἐλάχιστος...μέγας κληρόθησαι εν τῇ βασ. τῶν οὐρανῶν). On διάκονος...
δούλος see ix. 35, note, and with πάντων δούλος cf. i Cor. ix. 19, 2 Cor. iv. 5.

45. καὶ γὰρ ὁ υἱὸς] On καὶ γὰρ, Vg. nam et, see WM., p. 560. The law of service is recommended by the example of the Head of the race; even the Son of God made its fulfilment the purpose of His life, when He took upon Him the μορφή δούλου and became the Son of Man. For ἦλθεν in reference to the Lord's entrance into the world cf. i. 38, ii. 17; it is used also of the Baptist (ix. 11 ff., Jo. i. 7) regarded as a Divine messenger. The purpose of the Lord's advent was to minister (Ic. xxii. 27, Rom. xv. 8); His life as a whole was a ministry (διακονίσατα, not διακονεῖν); if He received the services of others (as of angels, i. 13, women, xv. 41), it was not for this end He came. Nothing could more clearly mark the contrast between the Kingdom which is not of this world (Jo. xviii. 36) and earthly kingdoms as they existed in the days of Christ. The pass. διακονεῖται occurs again in 2 Cor. iii. 3, viii. 19 f., but in connexion with the service rendered; for its use with reference to the person who receives service cf. Blass, Gr. p. 184.

καὶ δόνατι τῷ ὕψετι κτλ.] Vg. et daret vitam sumam redemptionem pro multis; Wycliffe: "and yeue his lyf azen biyinge for manye" (Tindale, Cranmer, &c. "for the redemption of many?; A.V., R.V., "a ransom for many?"). The ministry of the Son of Man culminates in the sacrifice of His life. He had required this supreme service from His disciples (viii. 35), and He will be the first to render it. Yet His sacrifice is to be doubly unique. The disciple may lose his life (ἀπολλεῖται τῷ ὕψετι αὐτοῦ), the Master only can give it in the fullest sense (Jo. x. 18, Gal. i. 4, i Tim. ii. 6, Tit. ii. 14). Further, whilst the disciple parts with his life for the sake of Christ and the Gospel, the Master gives it as a λύτρον ἀντὶ πολλῶν—His Death is to be a supreme act of service to humanity. For a full discussion of λύτρον and its cognate words see Westcott, Hebrews, p. 295 f. Διάκονος, which occurs in the LXX. fairly often (Exod. 2, Lev. 3, Num. 3,
46 Kai ἔρχονται εἰς Ἰερείχω' καὶ ἐκπορευομένου 46

Prov., Is.1), and in various senses answering to ἧρα, ἁμαρτία, ἁμαρτημός, is used in the N.T. only in this context (Mt., Mc.); ἀντίλυτρον, which is a variant for λύτροσις in Ps. xlviii. (xlix.) 2, appears in 1 Tim. ii. 6, also in reference to the sacrifice of Christ. In certain cases the Law provided λύτρον ἡς ψυχῆς (or λ. περὶ ψυχῆς), a price for a life which had been dedicated or lost (Exod. xxi. 30, xxx. 12; cf. Num. xxxv. 31 f.). The Lord contemplates a λύτρον which is ἡς ψυχῆς (Lev. xxiv. 18), His own ψυχῆς (xiv. 34) given as a ransom for the ψυχαί of men. The idea was not unfamiliar to the later Jews, cf. 2 Macc. vii. 37, 38, 4 Macc. i. 11, and esp. xvii. 22 ...δόσεως ἀντίψυχων γεγονότας τῆς τοῦ θεοῦ ἀμαρτίας: καὶ διὰ τοῦ αἵματος τῶν εὐφεσῶν ἑκείνων καὶ τοῦ ἡλιασμένου βαθιάτου αὐτῶν ἡ θεία πρόνοια τοῦ Ἰσραήλ προκακωβείτα ἀεὶ. something of this kind was probably in the mind of Caiaphas, Jo. xi. 50, and the disciples may have understood the Lord to say that He was about to offer himself as a victim for the redemption (Lec. ii. 38, xxiv. 21) of Israel. ἀντί πολλῶν: St Paul writes ἀντί πάντων (1 Tim. 6.); St John, περὶ δόλον τοῦ κόσμου (1 Jo. ii. 2). For the present the Lord is content with the less definite statement, which if it does not involve, certainly does not exclude the other. Jerome’s comment "non dixit... 'pro omnibus,' sed 'pro multis,' id est, pro his qui credere voluerint" is quite unwarranted; cf. Rom. v. 12, 15, 18. Ἀντί belongs to the imagery of the λύτρον, cf. viii. 37 ἀντιλαμμα τῆς ψυχῆς, and Mt. v. 38, xvii. 27; elsewhere ἅπερ is used in this connexion (xiv. 24, Jo. xi. 50 f., xvii. 19, xviii. 14, Rom. v. 8, xiv. 15, 1 Cor. i. 13, xv. 3, 2 Cor. v. 15, Gal. i. 4, ii. 20, Eph. v. 2, 25, 1 Thess. v. 10, 1 Tim. lv., Tit. ii. 14, Heb. ii. 9, x. 12, 1 Pet. ii. 21, iii. 18, 1 Jo. iii. 16), or even ἅπερ (1 Jo. ii. 2, and as a variant in several of the passages cited for ἅπερ). For an early expansion of λύτρον ἀντί πολλῶν see the beautiful passage in Ep. ad Dion. ix. 2.

46—52. Passage through Jericho. Blind Bartimæus Restored to Sight (Mt. xx. 29—34, Lc. xviii. 35—43).

46. καὶ ἔρχονται εἰς Ἰερείχω' If the modern et-Tajibeh is the site of Ephraim (Jo. xi. 54), the place of the Lord’s last retirement (see note on x. i), a road still “marked by Roman pavement” (G. A. Smith, H. G., p. 269 n.) led straight from the spot to Jericho. The traveller from Ephraim who reached Jericho by this road would enter through a gate on the N. side of the city, and in order to proceed to Jerusalem, he would cross to the west gate: cf. ἔρχονται εἰς (Mc.), ἐκπορευομαι. ἀπό (Mt., Mc.), εἰσελθῶν διήρχετο (Lc.). Jericho is mentioned in the Gospels only here and in the parable of Lc. x. 30 ff., but the Lord and His disciples had doubtless passed through it before, perhaps more than once, when journeying to Jerusalem; the journey to Bethany from Perea (Jo. x. 40, xi. 1, 7, 17) must at least have led Him past the town. Now however He enters with a crowd of followers (Lc. xviii. 36), as a great Rabbi on His way to the Passover; and His passage through the city bears the character of an ovation. "ἔρχονται, the ‘historic’ present (Hawkins, H. S., p. 116).

The Jericho of our Lord’s time (lxx. (B) and N.T. Ἰερείχω, WH.,
THE GOSPEL ACCORDING TO ST MARK. [X. 46

ἀυτόν ἀπὸ Ἰερειχω καὶ τῶν μαθητῶν αὐτοῦ καὶ ὀχλον ἰκανοῦ ὁ νῦὸς Τιμαιὸν Βαρτιμαῖος, τυφλὸς

Notes, p. 155; Josephus, 'τεριχών or Ἰεριχώ, gen. -οῦς, represented by the modern er Riha) was about five miles W. of the Jordan and fifteen N.E. of Jerusalem, near the mouth of the Wady Kelt, and more than a mile south of the site of the ancient town. The fertility of the climate and soil, described in glowing terms by Jos. B. J. viii. 3, attracted Herod the Great and Archelaus, who adorned it with public buildings and a palace. Under the Procurators it seems to have been held by a Roman garrison (B. J. ii. 18. 6). Yet the town was not given over to a Hellenistic population like the cities of the Decapolis, or the neighbouring Phasaeis; Priests and Levites from Jerusalem found their way thither (Lc. x. 31 f.), and the Lord, who seems never to have entered Tiberias, did not hesitate to be a guest at a house in Jericho (Lc. xix. 5). His arrival there marks another distinct stage in the journey to the Cross; by publicly entering Jericho He places Himself in the power of the Procurator and the Great Sanhedrim. ἓκα ἐκπορευμένον αὐτοῦ κτλ.] Similarly Mt. Both Mt. and Mc. omit the striking story of Zacchaeus (Lc. xix. 2—10), which appears to have had no place in the common tradition. Further, they both differ from Lc. with regard to the time and place of the miracle (Lc. ἐν τῷ ἔγγυετο αὐτῶν εἰς Ἰερειχω, cf. xix. 1). Augustine's suggestion (de cons. ev. ii. 126). "duo similia similiterque miracula fecisse Iesum" is not recommended to the modern student by the alternative "mentiri evangeliu"; the trustworthiness of the Gospels is now seen to be maintained and not impeached by a frank recognition of their independence in details. In the present instance the statement of Mc., which is in every way fuller and more precise, is probably to be preferred to that of Lc. ὀχλον ἰκανοῦ: Mt. ἱκολούθησαι αὐτῶν (cf. Mc. x. 32) ὀχλον πολὺς. ἰκανὺς = πολὺς, here only in Mc., is frequent in Lc. (Ev. 6, Acts 30), and occurs occasionally in the later books of the Canon (Hab. ii. 13 λαοὶ ἰκανοὶ...ἐβην πολλά, Zach. vii. 3 ἐβην ἰκανὰ ἐτη, especially in 1—3 Macc.; the word was used in this sense by the comic poets, and in colloquial and the later literary Greek.

ο νῦὸς Τιμαιον Βαρτιμαῖος] Mc. only. Bengal is doubtless right in inferring: "notus apostolorum tempore Bartimaeus"; cf. Victor; ὄνοματι δεδηλωκεν ὁ Μάρκος...ὡς ἑπιφανὴ τότε ὄντα. Cf. v. 22, xiv. 3, xv. 21. The Greek name Τιμαῖος, familiar as that of the interlocutor in the Timaeus of Plato, probably covers an Aramaic name, which also underlies the patronymic Βαρτιμαῖος. According to Jerome (interpr. hebr. nom., ed. Lagarde, p. 66), the true form of the latter word is Barsemia, fīlius caecus (Μωμείον); but our existing Greek mss. lend no support to this reading. Βαρτιμαῖος suggests ἰπτε ἰπτε, where ἰπτε may be either an adjective 'unclean' or a personal name. In either case the accent ought probably to follow the analogy of Βαρδολομαῖος (Bengel's "proparoxytonon ut ipsum Τιμαῖος" rests upon the assumption that Βαρ. is compounded of Βαρ, Τιμαῖος).
prosaitis, ekathuto parata tin odon. 47 kai akousas 47 
oti Ihsou o Naxarchnov estin hreato krazein kai 
legein Yie Euaniev Ihsou, elneson me. 48 kai epetei- 48

46 prosaitis xblap k me] prosaiton (post odon) AC4 (om C4) XIIPSmin fere omn etai ton (item post od.) (D) 2pe: mendicant a be d fff q vg syrr go aeth 47 estin o N. b | Naxarchnov BLAPS 1 118 209 a b c f k vg Or | Naxarchnov NAC(E)X (E)IPS min as q* go i5 vos D. 2pe | we) vos DK 69 409 Or o vos AM*XP II al 
min as | om Ihsou 

It must be admitted that we should have expected Me. to write Bartimacos, 
edei evios Timaiou (cf. iii. 17; vii. 11, 34, xiv. 36); yet see v. 47 vie Euaniev 
Ihsou. Both the Sinaitic Syriac and the Peshitta read “Timaeus son of 
Timaeus” (\( \text{\textalpha} \text{\text tau} \text{\text lamb} \text{\text tau} \text{\text tau} \)), as if Mc. 
had written Timaios o evios Timaiou; but 
this may be due to the difficulty of 
rendering the Greek into Syriac 
except without iteration. On the whole 
question see Nestle, Marg. p. 83 ff., 
and in Hastings, D. B. iv., p. 762; 
and Schmiedel in Encycl. Bibl. i., s.v. 
Bartimaeus. 


tuflos prosaitis] Prosaitis is a 
late word (Plutarch, Lucian), found 
also in Jo. ix. 8; Lc. uses etai ton here 
and in xvi. 3, and aitiv eteomivn 
in Acts iii. 2. Para tin edon: cf. pep 
tin thron ton iereou Acts L. c.; on para 
after a verb of rest see WM., p. 503, 
Blass, Gr. p. 138. Probably Barti 
maeus had his seat on the high road 
just outside the wall, so as to attract 
the attention of all who passed in 
and out of the gate. Mt., who agrees 
with Mc. against Lc. as to the 
locality, differs from both in repre 
senting two men as subjects of the 
miracle (iada duo tufloi aiæblevn); 
cf. Mt. viii. 28 duo daomou'cmenou, 
where Mc. has athetai kai Lc. 
ain tie; in ix. 27 Mt. records 
another miracle in which two blind 
men are healed. See note on v. 2. 
Thpt., following Aug., suggests: 
evdekeita de duo men einai tous laithantas, 
ton de epitaferveteron auton touton el 
vai ton para to Mairko meneomenein.

This is possible, but in such cases the 
student may well be content to note 
the apparent discrepancy in the two 
traditions. If he must harmonise, 
he will be wise to follow Tatian (Hill, 
Diatess., p. 167), in constructing his 
narrative on the basis of Mc. See 
the curious fusion of this narrative 
with that of Jo. ix. in Ev. Nicod. c. vi.

47. akousas oti Ihsou o N. estin] 
The tramp of many feet (Lc. xihi 
aiaprovmenou) told him that some 
thing unusual was happening; and in 
answer to his enquiries (Lc. 'epuvnante 
ti evo vouto) he learnt that Jesus was 
passing (Mt. paragei, Lc. pariækei). 
O Naxarchnov, Lc. o Naxwraios: on 
the distribution of the two forms in 
the N. T. see i. 24, note, and on the 
origin of the latter form cf. Dalman, 
'ekrazein, Lc. 'ebothein (but 'ekrazein later 
on).

vied Euaniev ktl.] Kupie, vied D. Mt., 
'îsou, vied D. Lc. Cf. Mt. ix. 27, xv. 
22; in Mc., Lc. vidos Euaniev as 
an appellative occurs here only. Bengel: 
“magna fides, quod caecus filium Da 
idis adpellat quem eiz Nazoraem 
preadicabat populus.” The use of the 
term reminds the reader that the 
Lord is now on Judean soil. Once 
indeed the identification of Jesus 
with the Son of David had been 
suggested in Galilee (Mt. xii. 23), but 
the cry does not seem to have been taken 
up. At Jerusalem all Jews thought 
of David as their father, and of 
Messiah as the Son of David in an 
especial sense (xi. 10, xii. 35, Jo. vii.

16—2
THE GOSPEL ACCORDING TO ST MARK.

[X. 48

ἐπιτίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ. οὐ δὲ πολλῶν μᾶλλον
49 ἐκραξεὶ Ὅη Δαυΐδ, ἐλέησόν με. 49 καὶ στὰς ὁ Ἵσσοῦς
ἐπεν Φωνήσατε αὐτῶν. καὶ φωνοῦσί τὸν τυφλὸν
§ Ws 50 λέγοντες αὐτῷ. Θάρσει, ἐγείρε: φωνεῖ σε. 50 ὁ δὲ
§ 7 ἀποβαλὼν τὸ ἴματόν αὐτοῦ ἀνατηθήσας ἥλθεν πρὸς

50 αποβαλὼν] αποβαλλόν Δ εἰπιβαλόν 2pe syrh[vid] | ἀνατηθήσας ΒΒΣΔΜΑ ψΑΨ 1071

42; cf. Dalman, Worte, i. p. 262); for the sources of the latter belief see note on xii. 35.

The petition "Ο Son of David," &c. in the English Liturgy of 1544, had been used in some mediaeval devo-
tions (Blunt, Ann. PB., p. 234), but the corresponding versicle in the third Sarum Litany for St Mark's Day had
Fili Dei vixi and not Fili David.

The Kyrie eleison of both East and West is due to the Psalter of the
LXX. (Ps. vi. 2, ix. 13, &c.) and not directly to the present context; see
Intr. to the O. T. in Gk., p. 473.

48. ἐπιτίμων αὐτῷ πολλοὶ[ The re-
monstrance came, Lc. says, from the
crowd in front (οἱ προάγοντες, cf. xi.
9), i.e. the man began his litany be-
fore Jesus Himself had reached the
spot. The cry spoilt the harmony of
the triumph. Why should this beggar
force his misery on the attention of the
great Prophet? Victor: οὐκ ἐπι-
tρέποντες τῷ τυφλῷ βοῶν, ὥσπερ ἐπὶ
βασιλέως παριόντος. Cf. x. 13.
The indignant σιωπά (Mt., Mc., σίγα Lc.),
was general (πολλοί, Mc., ὁ ἤχος,
Mt.). But it seemed only to add
vigour to the reiterated ἐλέησον
(πολλῶν μᾶλλον ἐκραξεί Mc., Lc., μείζον
ἐκραξάν, Mt.).

49. στὰς ὁ Ἰ. ἔστων Φωνήσατε] Mt.
στὰς...ἔφωναις, Lc. σταθείς...ἐκλέυ-
νεις...ἐχθῆναι. On στὰς, σταθείς, see

ii. 24 f. The procession was stopped,
and the call was passed on to the front
till it reached Bartimaeus. Reproofs
were at once changed into words of
encouragement, which Mc. alone has
preserved in a Greek sentence, the
music of which caught the fancy of
Longfellow. Θάρσει, Vg. animaevior
esto; cf. Gen. xxxv. 17, Exod. xiv. 13,
xx. 20, 3 Regn. xvii. 13 (= ΝΒΛΔΨ,
&c., Mt. ix. 2, 22, xiv. 27 (Mc. vi. 50),
Jo. xvi. 33, Acts xxiii. 11. St Paul
(2 Cor.) and Heb.1 write βαρτέειν,
and this form occurs also in Prov.
i. 21 (βαρτοθα), xxxi. 11 Ν (βαρεί),
Bar. iv. 21 B (βαρεύτε), 27 B (βαρη-
σατε), 4 Macc. xiii. 11, xvii. 4 (βάρει).
In view of the last four references it
is precarious to lay stress on the cir-
cumstance that in the N. T. βαρσ.
is limited to the imperative. Φωνεῖ
σε: so the Lord's φωνήσατε is rightly
interpreted by those who execute it.
He calls through the voices of His
messengers.

50. ὁ δὲ ἀποβαλὼν...ἀνατηθήσας...
πρὸς τὸν Ἰ.] Mc. only. The Ἰματῶν
is thrown aside in his haste; cf.
4 Regn. vii. 15 ἵδων πᾶσα ἡ ὁδὸς
πληρής Ἰματῶν...ἀν ἐρριςεν Συρία ἐν
τῷ βαθμίδεισα αὐτούς, Heb. xii. 1 ὁγκον
ἀποθεμένου πάντα...τρέχομεν: the point
is missed in the tame ἐπιβαλῶν of the
Syr.sin. and one of the cursive mss.
(vv. II.). 'Ἀπατηθῶν is ἀπ. ley. in the
X. 52] THE GOSPEL ACCORDING TO ST MARK.

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τὸν Ἰησοῦν. 52 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν 51 Τί σοι θέλεις ποιῆσαι; οὐ δὲ τυφλὸς εἶπεν αὐτῷ Ἐραββουνεί, ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς εἶπεν 52 αὐτῷ Ὡπαγε, ἥ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἤκολούθει αὐτῷ ἐν τῇ ὀδῷ.

51 εἰπε] λεγει ΑΧΠΠNS αλτ | ποισα] πρ ἦν 604 αλταυ b o | ῥαββουνει B (ῥαβ- 

βουνι ΝΑΕΡΑΕΡΗΚΛΜΣΧΓΩΠΙΣΦΨ minmu ῥαββουν 604* αλταυ f vg aeth) συρβελ arm (Or) κυριε ῥαββει D a b f i ῥαββι 38 k συρbob κυριε 409 53 ἤκολούθησαν 121 346 409 αλταυ minl τιδ ἤκολοουθησε 604corr | αὐτῷ 2ο] τῶν Ἰησου M[τάξις et 503]ΧΠΠΣΦ minpl συρβελ(tst) go Or | om en τη ὀδω 736*

N. T., but occurs in 1 Regn. xx. 34 (IQP), xxv. 10, Tob.4 Esth.; cf. Acts iii. 8, εἰςάλλωμεν ἐστίν. With the whole context cf. Luc. Cataprl. 15 ἐγὼ δέ...ἀνέμονες αὐτορρίπτεσθαι τὴν σιμίλην...ἀναπηρήσας εὐθὺς ἀναπηρήσοντο εἰς ὅραν. Acc. to Lc. the blind man was led by friendly hands (ἐκελευσθε...ἄναπηρε). 51. τί σοι θέλεις ποιῆσαι; For the construction see x. 36, note, and for τί ποιῆσαι cf. xv. 12; on the position of σοι see Blass, Gr. p. 288. Obvious as was the meaning of the ἔλεγον, the Lord will have the want specified. ῥαββουνει, ἵνα ἀναβλέψω] Mt. κύριε, ἵνα ἄνοιγωσίν οἱ ὀφθαλμοί ἡμῶν, Lc. κύριε, ἵνα ἀναβλέψω. Mc. alone preserves the Λαμαριαν original of the κύριε: cf. ix. 5, note. The form ῥαββουνει appears again in Jo. xx. 16, where see Westcott’s note, with which compare Dalman, Worte, i. p. 279; on the broadening of the second vowel cf. Dalman, Gr. p. 140 n. and Worte, i. p. 267. The Syriac versions have ῥαββουν (sin.), ῥαββου (pesh.), ῥαββου (hel.); Syr.sin has ῥαββου again in Jo. Lc., Syr.cu. is unfortunately wanting in both passages. The English versions before Rheims and A.V. render “Master.” ἵνα ἀναβλέψω, sc. ἰδεῖν or ἰδεῖν ποιῆσαι: cf. vii. 25, note; for ἀναβλέψειν ‘to recover sight’ see Tob. xi. 8 (8), xiv. 2, Isa. xlii. 18 (= hiph. of לֶאָב), and in the N. T., Mt. xi. 5, Jo. ix. 11 ff., Acts ix. 12 ff. To give ἀναβλέψεις to the blind was a prerogative of the Son of David (Is. lxi. 1, Lc. iv. 18, vii. 22). To ἀναβλέψω Tatian and Syr.cu. (Mt., Lc.) add “that I may see Thee”; cf. Hill, Diatess., p. 167 n.

52. Ὡπαγε, ἥ πίστις σου σέσωκέν σε] Lc. ἀναβλέψειν κτλ. Mt., who omits the words, adds the customary sign: σπλαγχνισθε...ἡπατο τῶν ὀμμάτων. The eulogistic ἡ π. σου κτλ. seems to have been reserved for cases of more than ordinary faith; see Mt. ix. 22, Mc. v. 34, Lc. vii. 50. In such passages σφέειν probably includes the deeper sense; see v. 34, note. All the Evangelists note that the cure was immediately (Mc. εὐθύς, Mt. εὐθύς, Lc. παραχρῆμα)—a contrast to the method employed in more than one other case of blindness (viii. 23 f., Jo. ix. 6 ff.). Ephrem: “o felicem mendicum qui manum extendens ut ab homine obolum accipert, dignus habitus est ut donum a Deo accipert.”

καὶ ἤκολούθει κτλ.] Bartimaeus, no longer blind or a beggar, joins the crowd of followers “in the way,” i.e. on the road to Jerusalem (Bengel). Lc. adds δοῦξαν τῶν θεών: possibly in the words of some well-known Psalm (cf. exlv. (exlvi.) 8), which may have been taken up by the crowd (Lc. πᾶς ὁ λαὸς ἔθακεν αὐνοῦ τῷ θεῷ). For an admirable homiletic use of the story see Orig. in Mt. : εἶδε καὶ ἤμει...παρ’ αὐτὸν καθεξίωμεν τῶν γραφῶν τῷ ὀδῷ, ἀκούσαντες ὅτι Ἰησοῦν παράγει διὰ τῆς ἡμετέρας αὕωνεσως στήσαμεν αὐτῶν, καὶ
XI. 1. *Kai ôte ἐγγίζουσιν εἰς Ἰεροσόλυμα εἰς Βηθφαγήν καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ Ἐλαιῶν, ἀποστέλλειν*

XI. 1 εὐπομεν ὑπὲρ θεόμεν ἵνα ἀναγωγότων οἱ ὀφθαλμοί ἡμῶν [cf. Ps. cxix. 18]. ὅπερ εἰν ἐπομεν ἀπὸ διαφέρουσα ὄρεγόμενης τὸν βλέπειν...σπλαγχνισθήσεται ὁ σωτὴρ ἡμῶν...καὶ ἀνάμειν αὐτοῦ φεύγεται μὲν τὸ σκότους καὶ ἡ ἁμός, εὐθέως δὲ οὐ μόνον ἀναβλέψομεν, ἀλλὰ καὶ ἀκολουθήσομεν αὐτῷ.

XI. 1—11. Solemn Entry into the Precinct of the Temple (Mt. xxvi. 1—11, Lc. xix. 29—45, Jo. xii. 1, 12—19).

1. ἐγγίζουσιν εἰς Ἰεροσόλυμα] The road from Jericho (cf. Lc. x. 30) up the Wady Kelt has brought the party to the East slope of the Mount of Olives, within three miles of Jerusalem; for ἐγγίζει εἰς cf. Tob. vi. 6, 10 (N.), Lc. xviii. 35; the dat. is also used, Acts ix. 3, x. 9. According to Jo. the time was πρὸ ἐς ἡμέραν τοῦ πάσχα, i.e. probably Nisan 8, the eve of the Sabbath (cf. Lewin, *fest. sacr.* p. 230; Westcott on Jo. xii. 1).

εἰς Βηθφαγὴν καὶ Βηθανίαν] Mt. εἰς Βηθφαγὴν. More exactly, the spot they approached was not Jerusalem, but the villages nearest to the city on the Jericho road; for the repeated εἷς, the second limiting the first, cf. v. 11, εἷς τῷ ἔρημῷ. Bethphage (v. l., Bethphage) has not been identified, but the Talmud (Neubauer, p. 147 ff) mentions a יִנָּב יִבּ (or יִנָּב יִבּ), Dalman, Gr. p. 152) which seems to have been near Jerusalem; cf. Eus. *onom.*, Βηθφφ. κόμη πρὸς τὸ ὄρει τῶν Ἐλαιῶν. Βηθανία (or Βηθανία ἱνδεκλ., Lc. xix. 29, W*Schm.* p. 91, יִנָּב יִבּ, Dalman, Gr. p. 143, the Talmudic יִנָּב יִבּ, Neubauer, p. 149 f.) is the modern el ‘Azariyeh, the Lazariarium of the fourth century (Silvia, p. 57: “Lazariarium, id est, Bethania, est forisum secundo miliario a civitate”). The village lies in a sheltered and fruitful hollow, of which a picturesque description will be found in Stanley, *S. and P.*, p. 186 ff. As to the meaning of the names, Jerome gives for Bethphage domus oris vallium, vel domus bucae or (τρ. in Me.) d. maxillae (“Syrum est,” he says, “non Hebraicum”), and for Bethany domus afflictionis eius vel d. oboedientiae (יִנָּב יִבּ); a more usual etymology connects them respectively with the fig (דּ*, Cant. ii. 13, but see Buxtorf, *sub v.)* and the date, which certainly were grown in the neighbourhood. πρὸς τὸ ὄρος τὸ Ἐλαιῶν] Cf. εἷς τὸ ὄρος, iii. 13, vi. 46, ix. 2, xiv. 25; πρὸς with the acc. expresses motion towards, as in i. 5, iv. 3, 13, 32, &c.; the Mount was the object immediately in view as they approached. The hill to the East of Jerusalem is called in the O.T. “the olive-trees” (2 Regn. xv. 30), “the mountain of the olive-trees” (Zach. xiv. 4), or simply “the mountain” (2 Esdr. xviii. 15). In the N.T. τὸ ὄρος τῶν Ἐλαιῶν predominates (Mt.3, Mc.2, Lc.7); but the hill is also known as ὁ Ἐλαιῶν, “the olive-grove” (Acts i. 12 ἀπὸ ὄρους τοῦ καλομενον Ἐλαιῶν, where Blass corrects Ἐλαιῶν in defiance of the MSS.); cf. Jos. *Ant.* vii. 9. 2 ἀναβαίνοντος αὐτοῦ διὰ τοῦ Ἐλαιῶνος ὄρου. As late as the fourth century the name Ἐλαιῶν seems to have lingered
on the spot, for Silvia (p. 70) gives it as an alternative to the Latin olivetum, and indeed appears to prefer Eleon. These facts lend a high probability to the reading of B(Σ) k r in the present context, and tempt us to prefer Ἐλαιοῦν to ἔλαιον in Lc. xix. 29, xxi. 37; cf. Deissmann, *Bible Studies*, p. 208 ff., where the objections raised by Blass (Gr. p. 85) are sufficiently answered. For the distance of the Mount of Olives from the city see Acts i. 12, ὁ ἐστῶν ἐγὼς ἱερουσαλήμ σαββάτου ἐχὼν ὄδον. Jo. xi. 18 ὁς ἀπὸ σταδίων δεκαπέντε. Jo. v. ant. xx. 8. 6, ἀπέχει στάδια πέντε. Bethphage was one of the limits of the Sabbatic zone round the city.

ἀποστέλλει κτλ. Ἀκ. i. 12) this occurred on the morrow (τῇ ἑσπέριῳ) after the arrival at Bethany, the events of Mc. xiv. 3—9 having intervened (Jo. xii. 2—8); see note on Mc. xiv. 3. 'Ἀποστέλλει, 'gives them a commission to execute' (iii. 14 note, vi. 7). Δύο τῶν μαθητῶν, probably one of the six pairs which made up the Apostolate, cf. vi. 7, Lc. x. 1; on the other hand cf. xiv. 12, note. The Baptist also seems to have arranged his disciples in pairs, cf. Lc. vii. 19, Jo. i. 35. The minuteness of Mc.'s account suggests that Peter was one of the two selected on this occasion.

2. ἄφηγετε εἰς κτλ. Ἀκ. Since according to John the Lord was now on His way from Bethany to Jerusalem, the village was probably Bethphage (cf. Mt. xxi. 1), which seems to have been on the opposite side of the ascent; for κατέναντι (ὁδός) see Exod. xxxii. 5, Num. xvii. 4 (19), Mc. xii. 41, xiii. 3. 

Eὐθὺς εἰσπροέμενοι 'even as ye enter,' cf. i. 10; Mt. is content with εὐθὺς, Lc. with εἰστρω; the combination in Mc. is characteristically precise. Πῶλον δεδεμένον: so Lc.; Mt. ὤν δεδεμένην καὶ πῶλον μετ' αὐτῆς. Πῶλος may be the young of any animal; the Greek naturally used it for the most part of the horse, the Greek-speaking Jew of the ass; cf. Gen. xxxii. 13 (16), xlix. 11, Jud. x. 4, xii. 14, Zech. ix. 9. Mt. who quotes Zech. l. c. (xxi. 4 ff.) fills in the picture from the prophecy; in Jo. (xii. 15) on the other hand the prophecy is slightly modified to bring it into correspondence with the event; Mc. and Lc. simply state the facts. The foal was unbroken, had never been ridden (Mc., Lc.), as besotted an animal consecrated to a sacred purpose (Num. xix. 2, Deut. xxi. 3; cf. Hor. *epod.* ix. 22, Verg. *georg.* iv. 540). The Lord was born of one who ἀνδρα ὀικ ἔγνω (Lc. i. 34), and was buried ὀδ ὁ ὄντων oúv oúvείνοι oúvείνοι κειμένοι (Lc. xxiii. 53). His choice of an animal not ridden by any before Him is another of those claims to uniqueness which contrast forcibly with His usual condescension to the circumstances of an ordinary human life. It is arbitrary to refer the clause ἐφ᾿ ὧν κτλ. to the narrator (Gould). Λύσατε...καὶ φέρετε: the orist and present imperatives are both appropriate, cf. W. M., p. 393 f.
3 αὐτὸν καὶ φέρετε. 3καὶ εἰὰν τις τις ὑμῖν εἰπῇ Τῇ ποιεῖτε τοῦτο; εἶπατε ὁ κύριος αὐτοῦ χρείαν ἐχει, καὶ 4 εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὁδῷ. 4καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἐξω ἐπὶ τοῦ

3 τῇ ποιεῖτε τοῦτο; τῇ λυτεῖ τὸν πῶλον D 28 69 124 346 1071 2βε a b f f i r arm Or τη 1 109 syrmini | o κύριος | pr στι ΝΑCDLXΓΠΣΦ minpl f q vg syrtrposhct arm go | αποστελλεῖ ΝΑΒCDEFHKLMSVXΓΔΣ minastmu b c e go] αποστελεῖ GУΠΦΥ 1 almu a d f i q rvid vg arm aegg aeth Or | πάλιν ΝΒC*DLΔ minlugec Orb] om ΑCΧΠΙΣΨΥ minpl latt syrr arm aegg go aeth Or1 | αποστ. πάλιν αὐτὸν Β αὐτὸν πάλιν αποστ. C* 4—5 om k 4 πῶλον] pr τὸν ΝΟΔ 13 28 1071 alastmu arm the | θύραν] pr τὴν ΝΑCDLXΓΠΣΦ minfereomm Or1 (om τὴν ΒΛΔ 2pevid aegg go Orb*)

3. εἰὰν τις τις ὑμῖν εἰπῇ κτλ. The Lord provides against a possible difficulty. The proceeding seemed high-handed, and if it was witnessed by any, the objection would certainly be raised Τῇ ποιεῖτε τοῦτο; = Lc. διὰ τῇ λυτεῖ; For answer they were instructed simply to state that the Master (ὁ κύριος, cf. Jo. xiii. 13) needed the foal (αὐτὸν, Mt. αὐτῶν = the mother and the foal). Χρείαν ἐχεῖν = ἅψιν Dan. iii. 16 (ixx. and Th.); for the construction cf. ii. 17, xiv. 63, Jo. xiii. 29, Heb. v. 12, Apoc. xxi. 23, xxii. 5. Wycliffe: "seie 3e that he is nedeful to the Lord." The words have reference chiefly to the didactic purpose which the Lord had in view; cf. Jerome ad l., and Victor: οὐ γὰρ ἀπὸ τοῦ ὄρους τῶν θαλαίων εἰς ἵερονσάλημ ἐξιὼντι τῷ κύριῳ χρεία τις ἐπὶ Ὑ.orientation, ὅς τὴν Ἰουδαίαν καὶ Γαλλαίαι ἄπασαν διήκει περίκοσον. Ter- tullian (de coron. 13) remarks quaintly but suggestively: "dominus tuis ubi ...Hierusalem ingredi voluit nec asinum habuit privatum."

καὶ εὐθὺς αὐτῶν ἀποστ. πάλιν ὁδῷ The animal is not to be detained longer than the occasion requires; the Master will send him back to Bethphage as soon as He has reached Jerusalem. In Mt. the sentence has taken quite another turn (εὐθὺς δὲ ἀποστελεῖ αὐτῶν sc. ὁ κύριος τῶν ὑπο- γύλιων), and the harmonisers have imported this into Mc.'s text; see vv. ll. Field, Notes, p. 34 f., offers some defence of the R. T. on internal grounds which are not convincing. Mt. adds here a reference to Zech. ix. 9, in which he sees a prophecy of the present incident (cf. note on v. 2).

4. ἀπῆλθον καὶ εὗρον κτλ.] Lc. εὗρον καθὼς εἰπεν αὐτοῖς. For other examples of this supernatural knowledge of circumstances cf. xiv. 13, Mt. xvii. 27, Jo. i. 48. While they fall short of a logical proof of omniscience (Gore, Dissertations, p. 80 f.), they must be allowed due weight in any estimate of the powers of the Sacred Humanity (Mason, Conditions, p. 157 ff.). In Mc. the coincidences between the Lord's anticipations and the event appear in detail (vv. 4—8). The foal was tied up πρὸς θύραν ἐξω, at (here nearly = πρὸς θύρα, cf. Blass, Gr. p. 139) a house-door, but outside, not in the house, but in the street. For θύρα a house-door, see Gen. xix. 6, 9, Mc. i. 33, ii. 2, and for ἐξω 'out of doors'; iii. 31 f., Lc. xiii. 25, xxii. 62, Jo. xviii. 16. Ἐν τῷ ἀμφότερῳ, Vg. in bivio, whence Wycliffe "in the meeting of twweye;es," Tindale, A.V."in a place where two ways met"; R.V. "in the open street." Αμφότερον occurs in Jer. xvii. 27, xxx. 16 (xlix. 27), as the equivalent of ἄγνωστος, where Aq. and Symm. have βάρεις, but the Greek lexico-
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ἀμφόδου, καὶ λύουσιν αὐτὸν. 5 καὶ τινες τῶν ἐκεῖ 5 ἐστηκότων ἐλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ δὲ εἶπαν αὐτοῖς καθὼς ἐιπεν ἡ Ἰσοῦς· 7 καὶ ἀφῆκαν αὐτούς. 7 καὶ φέρουσιν τὸν πῶλον πρὸς 7 τὸν Ἰσοῦν, καὶ ἐπιβάλλουσιν ἀυτῷ τὰ ἱμάτια αὐτῶν. 8 καὶ ἐκάθισεν ἐπ’ αὐτῶν. 8 καὶ πολλοὶ τὰ ἱμάτια 8

5 εὐσταθίων ΜΓ 238 1071 a[lnomn] 6 εὑστεν] εὐστελάτο ΑΧΠΙΣΦ minpl latt1veg

The graphers explain the word by ὑγιά, δίοδος, ῥύη, and the like: cf. Eph. phanius cited by Wetstein: ἀμφόδου ἦτοι λαύρων ἐπιχιρίως καλοὺμενον ὑπὸ τῶν τὴν Ἀλεξάνδρεων οἰκούντων πολίν. "Ἀμφόδου occurs again in the D text of Acts xix. 28 (δραμόντες εἰς τὸ ἀμφόδου ἐκράζων), where see Blass's note. Λύουσιν αὐτῶν: cf. v. 3, and for other examples of this use of λῦεν see Le. xiii. 15, Apos. ix. 14 f.

5—6. τινες τῶν ἐκεῖ ἐστηκότων] Idlers knowing the lanes in the outskirts of the village, cf. Mt. xx. 3, 6; for the phrase see ix. 1, xv. 35. According to Le. they were the owners (οἱ κύριοι), which is probable enough; they had tied up the animals while they enjoyed the gossip of the street. That they were satisfied with the answer ὅ κύριος αὐτοῦ χρ. ἐξει κτλ. need cause no surprise; the Master was well known in the neighbourhood, and His disciples had been with Him before on a memorable occasion (Jo. xi. 7 ff.). The promise to return the animal at once could be trusted; for the present it was not required by the owners, and they might well be proud that it should be used by the Prophet. So they let the two go off (ἀφῆκαν αὐτοίς) with the foal. It is quite unnecessary to say with Thpht.: οὐκ ἂν ἐγένετο εἰ μὴ θεία τις ἀνάγκη ἐπέκειτο τοις κυρίοις. Τί ποιεῖτε λύοντες; (= τί ποιεῖτε τούτο; ἐπ. 3): cf. Acts xxi. 13, with Blass's note, and Wm., p. 761.

7. φέρουσιν τὸν πῶλον κτλ.] Mt. τὴν ὠνο καὶ τῶν πῶλον: see v. 2. The foal, being yet unbroken, had no trappings (Gen. xxii. 3, Num. xxii. 21, 2 Regn. vii. 23, 3 Regn. ii. 40, xiii. 13 ff.) and as a substitute for the ἐπι- σαγμα (Lev. xv. 9), some spare clothing (τὰ ἱμάτια, cf. v. 28, 30) was hastily thrown (ἐπιβάλλουσι, Lc. ἐπιφώ\$αστεν: Μτ. ἐπέθηκαν) over him (Μτ. ἐπ’ αὐτῶν), and the Lord took His seat—for Le.'s ἐπιβάλλουσιν τὸν Ἰσοῦν can scarcely be understood literally—the rope with which the foal had been tied serving for bridle. As Jerome remarks, Mt.'s ἐπάνω αὐτῶν cannot be taken strictly, and he seeks a solution in allegory ("cum historia vel impossibilitatem habeat vel turpitudinem, ad altiora transmittimus"). There can be little doubt that Mt.'s form of the story is coloured by the details of the prophecy which he quotes (see note on v. 2); Mc. on the other hand records the simple facts.

8. πολλοὶ τὰ ἱμάτια κτλ.] This was perhaps suggested by the use of ἱμάτια for the saddling of the foal. Other disciples, not to be outdone, stripped off their quadrangular wraps and carpeted the bridle path, and the enthusiasm spread to a crowd
autēn ἐστρωσαν εἰς τὴν ὅδον, ἀλλοι δὲ στιβάδας, ἐκ τῶν ἀγρῶν. ἦκαὶ οἱ προάγοντες καὶ οἱ ἀκολούθοντες ἐκραζόν ὡςανα ἐυλογημένον ὁ

8 ἐστρωσαν] ἐστρωμένων D 1 28 2 28ναι | εἰς τὴν ὅδον Δ1CDλξΓΔΨ min pl b ff ] εν τῇ ὅδῳ ΑΚΜΝΙΣ min pl a f k q vg | om καὶ...ἀγρῶν syr ltn | στιβάδας AC(N)SVXΣΦ min pl | κούνατες κτ ὑμῶν αὐτῶν ἀγρῶν ΒΒ[CL]ΔΨ the] εἰκονικὸν κτ ὑμῶν δένδρων (ἀγρῶν syr ltn[1919]) Και ἐστρωμένων εἰς τὴν ὅδον (vel εν τῇ ὅδῳ) Δ(Δ)ΝΧΠΙΨ min om vid latt syr pesh hel arm go 9 εκραζόν] λεγοῦντες ΑΔΝΧΠΙ αl min pl a b f i q vg syr arm aeth ελεγον Ψ | φωναν] om D b ff riv + τω νυστω 13 69 1071 2 ναι k arm + en νυστω 28 3 4 5 +

of followers (πόλλοι, Mt. ὁ πλείστος ἀχλος). For the construction ἐστρωσαν eis τὴν ὅδον cf. Tob. vii. 16 (N) ἐστρωσαν εἰς τὸ ταμεῖον. Lc. represents the action as repeated along the line of progress (πορευόμενον δὲ αὐτῶν ὑπέ- στρωμένων); cf. Mc.'s ἐστρωμένων ἔνθα. All the commentators refer to Robinson, Researches in Palestine, i. p. 473, ii. p. 162 for an illustrative incident; an O.T. parallel will be found in 4 Regn. ix. 13.

ἄλλοι δὲ στιβάδας κτλ.] Mt. ἄλλοι δὲ ἱκόνων κλάδους ἀπὸ τῶν δένδρων. Στιβάδες (from στειβώ— the form στοι- βάς (R.T.) is incorrect, see Fritzsche, though στοιβή occurs in the Lxx.), Vulg. frondes, Wycliffe "bowis or branchius," is a litter of leaves or other green stuff from the meadows or trees; cf. the Schol. on Theocr. viii. 67 cited by Wetstein: στ. δὲ ἐστι στρωμή ἐπὶ τῆς γῆς ἐκ φιλλῶν. Mc. uses the pl. for the materials of the litter—boughs, long grass, &c., collected from the cultivated lands (ἀγρῶν, cf. v. 14, vi. 36, 56, x. 29 f.) on either side of the path. The word is fairly distributed in class. and later Gk. (cf. e.g. Plato, resp. 372 b; Philo, de cīt. cont., ed. Conybeare, p. 109), but ἀν. λεγ. in the Lxx. and N.T.; Aq. uses it in Ezzech. xivi. 23 for γηρή, which he perhaps understands as sheepfold enclosures constructed of interwoven boughs (=ἐπάλεις). Jo.'s ἔλαβον τὰ βαθα τῶν φωνίκων seems to refer to another concourse which came from Jerusalem: see next note. The triumph of Judas Maccabaeus (1 Macc. xiii. 51) may have been in the thoughts of many.

9. οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες] So Mt. For the contrast cf. x. 32 f. On this occasion the Lord seems to have been in the middle of two crowds (οἱ...καὶ...οἱ...M.W., p. 160). see Stanley, S. and P., p. 191: "two vast streams of people met on that day. The one poured out from the city...from Bethany [and Bethphage] streamed forth the crowds who had assembled there on the previous night. ...The two streams met midway. Half the vast mass turning round preceded; the other half followed." If this suggestion is accepted, οἱ προάγοντες are the Galileans from Jerusalem (Jo. xii. 12, ὁ ἄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν, cf. Westcott's note), who bring with them palm leaves (ib. 13, ἔλαβον βαθα τῶν φωνίκων), cut in the Kidron or on the western slope of Olivet; whilst οἱ ἀκολουθοῦντες are the villagers who strew the path with garments and foliage. Jerome allegorises: "qui sunt qui praedunt i patriarchae et prophetae. qui sequuntur i apostoli et gentilium populus. sed et in praecedentibus et in sequentibus una vox Christus est; ipsum laudant, ipsum voce consona concrepant."

ἔκραζον ὡςανα] The cry rose again and again. It began πρὸς τῇ κατα- βάσει τοῦ δρος, as the 'city of David' came into view: see Stanley, S.
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ἐρχόμενος ἐν ὀνόματι Κυρίου. τὸ εὐλογημένη ἡ ἐρχόμεν ἡ ἐρχο-ιο μένι βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ: ὦσανα ἐν

9—10 εν ονοματι...βασιλεια εις την βασιλειαν ἐν ευλογημεν] πρ και AD'ΚΜΠΙ 736 τοι | om ἐρχομένη Δι ι αλιασκ | βασιλεια] + εν ονοματι κυριου ANXΠΙΣΦ μινδ | q syntol go aeth | ὦσανα εν τοις υψοσι] ευρην εν τ. υψ. 604 syntol εστ τον ανων και δοξα εν υψ. arm ωσ. ειρ. εν ουρ. κ. δ. εν υψ. 1 91 118 209 299 ειρ. εν ουρ. κ. δ. εν υψ. ωσ. εν υψ. 251 syntol (tst)

and P., p. 190. ὡσανα represents ἄριστη (Ps. cxviii. 25, lxx. σώον δη), in the Aramaic form ἄριστη; see Kautzsch, p. 173, Dalman, Gr. p. 198, for the breathing cf. W. H., Intr., p. 313; other views of the derivation of the word are discussed by Cheyne in Encycl. Bibl. s. v.; cf. Thayer in Hastings D.B. ii. p. 418 f. Ps. cxviii., whether it celebrates the triumph of Judas Maccabaeus (Cheyne, Origin of the Psalter, p. 16), or the dedication of the Second Temple (Delitzsch, Westcott), was intimately connected in the minds of all loyal Jews with the hope of national restoration, and its liturgical use at the Feast of the Tabernacles (cf. J. Lightfoot on Mt. 21. 9; the seventh day of the Feast is still called "the Great Hosanna," Taylor, Teaching, p. 79), and at the Passover in the Hallel, rendered its words doubly familiar. It appears that the palm-branches which were carried in procession round the altar (Ps. cxviii. 27, cf. Cheyne, Psalms, p. 315 ff.) were waved at the words ἄριστη (J. Lightfoot, L.c., Edersheim, Temple, p. 191 ff.) so that the palms of the πρόαγοντες may have suggested the use of this cry. The addition of τοῦ νῖο Δαυείδ (Mt.), if it was made at the time, pointed to Jesus as the Messiah through whom the salvation of Israel was expected. But ωστ. τοῦ νῖο Δ. was apparently an early liturgical form in Jewish-Christian churches (Didache 10), and may have been introduced in this way into the evangelical tradition; it is worthy of note that Mc. and Jo. agree to omit τ. νῖο Δ. here. For an early Christian interpretation of Hosanna see Clem. Al. paed. i. 5 § 12 φῶς και δόξαι και αἰῶνος μεθ' ἱεροσολύμων κω κυρίον' τούτι γὰρ ἐμφαίνει ἐρημουκενόμενον Ἐλλάδι φωνῇ το ὦσανα. Cf. Thayer in Hastings, l.c.

eυλογημενος ὑ ερχομενον κτλ.] From Ps. cxviii. 26 (lxx.), Lc. alone inserts ὑ βασιλειας. In the Psalm the words are clearly a solemn welcome to the pilgrim, Israelite or proselyte, who comes up to worship at the Feast—the accents of the Heb. shew that pînî bâsîlîn is to be connected with ἄριστη—the blessing in the Name of the Lord (Num. vi. 27, Deut. xxi. 5) is invoked upon every such visitor (cf. Perowne ad l.). But the words (as the next verse will shew) are used with some perception that this Visitor is ὑ ερχομενος (ναζ) in a deeper sense; cf. Mt. xii. 3, Jo. iii. 31, xii. 27.

10. ευλογημενη ὑ ερχομενον κτλ.] This clause, preserved by Mc. only, is possibly the origin of the liturgical addition to Hosanna (see on v. 9), and also of Lc.'s βασιλειας (Lc. xix. 38). It is a comment on the words of the Ps., due perhaps to a few among the crowd who realised more fully than the rest the meaning of this reception of the Galilean Prophet. Ὑ βασιλεια may have been suggested by the Lord's frequent phrase Ὑ β. τοῦ βηθων, or by the knowledge that He had taught His disciples to pray εὐλαχιστ ὑ β. (Mt. vi. 10); τοῦ πατρὸς ἡμῶν Δ. (not τοῦ νῦν Δ.) betrays the limitations which still beset their highest hopes. To what extent the
Pharisaic conception of the Messianic kingdom admitted of spiritual ideas may be learnt from Ps. Sol. xvii., xviii. (cf. Ryle and James, Intr., p. lvi. ff.).

οσαναὶ ἐν τοῖς υψίστοις]. Τὰ υψίστα = μεγάλη in the LXX. of Job xvi. 19, xxxi. 2, Ps. lxvi. 21, cxlviii. 1; in the N. T. ἐν (τοῖς) υψίστοις occurs only in this context and Lc. ii. 14, but St Paul has ἐν τοῖς ἐπουρανίοις (Eph. i. 3, vi. 12). As connected with ὀσαναὶ, unless the whole phrase is to be regarded simply as a shout of triumph like ἤτι παῖαν, Io triumphae (Thayer le.), ἐν τοῖς υψ. must be taken to mean: 'let the prayer for our deliverance be ratified in high heaven.' Cf. 3 Regn. viii. 30 σὺ εἰσα-κούσῃ...ἐν ὑφανῷ, Mt. xvi. 19 οὕτω διδημένου...Ἀληθείαν ἐν τοῖς ὑφανοῖς. God answers in heaven, and the result appears on earth. Lc. writes ἐν υφανῷ εἰρήνη καὶ δόξα ἐν υψίστοις blending (as it seems) the Angelic Hymn with the welcome of the multitude; comp. the similar combination in the Clementine Liturgy (Brightman, p. 24). The use of the present passage in the 'Preface' of the Liturgy is ancient and wide-spread; cf. e.g. the Liturgy of St James (ib. p. 51), and the Gelasian canon actionis (Wilson, p. 234).

St Luke adds at this point (1) a remonstrance from certain Pharisees who were present, and our Lord's reply (xix. 39, 40); (2) the magnificent lamentation over Jerusalem (xix. 41—44).

11. εἰσῆλθεν εἰς 'Ἱερος. εἰς τὸ ἱερόν] On the double εἰς see note to v. 1. The Precinct of the Temple immediately overlooked the valley of the Kidron, and the Lord entered Jeru-

salem when He passed within the great eastern gate of the ἱερόν. Τὸ ἱερὸν in this sense occurs only in the Synoptists and in Acts; in the Lxx. it is frequent, but only in the later books (chiefly 1 Esdras and 1—4 Macc.). On the distinction between ἱερὸν and ναὸς see Westcott on Jo. ii. 14, and Trench, syn. § iii., who refers to Jos. ant. viii. 3. 9, perieπάλε ὡδ [ὁ Σαλωμῶν] τοῦ ναοῦ κύκλῳ γείσαν...τοῦ ὡδ ἔξαθεν ἱερὸν ὁκιοδομημένων ἐν τετραγόνῳ σχήματι. Of the Hero-
dian ἱερὸν Josephus has left a description in ant. xv. 11. 3 f., B. J. vi. 5. 4; another account is to be found in the Mishna Midddoth ii. 1. For a popular treatment of the subject see Edersheim, The Temple, its ministry and services; recent discoveries upon the spot are described in the Recovery of Jerusalem and other publications of the Palestine Exploration Fund. The Lord on entering the Precinct found Himself in the Court of the Gentiles, and probably did not go beyond it on the first day. But the report of His arrival and solemn entry spread through Jerusalem, and Mt. describes the excitement which the tidings caused (ἐσείσθη πᾶσα ἡ πόλις κτλ., xxii. 10 f.).

On the remarkable change of policy implied in this formal avowal of Messianic claims see Victor: πολλάκις ἐπέβη τῶν ἱεροσολύμων πρότερον, ἀλλ' οὐδέποτε μετὰ τοιαῦτας περιφανείας...ἐπέβη δὲ...ὁ σταυρὸς ἐπὶ θύρας Ἰη-

μᾶζον ἐκλάμπει λοιπὸν. Bede: "nunc autem ubi passurus Hierosolymam venit, non refugit eos qui se regem faciunt...non reprimit voces, regnum-

que quod adhuc victurus in mundo suscipere noluit, iamiam exiturus per suscipere."
XI. 13] \THE GOSPEL ACCORDING TO ST. MARK.\ 253

tò ierón: kai periβλεψαμένοι πάντα ὄψιας ἕδη οὖσας

tῆς ὄρας ἐξῆλθεν εἰς § Βηθανίαν μετὰ τῶν δώδεκα.

11 Kαὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθα- Ι2 τὴν

νίας ἐπείνασεν. 13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἐξ

'Hounasan φύλλα ἠλθεν εἰ ἀρα τι εὐρήσει εν αὐτῇ καὶ

The Gospel according to St. Mark, 13:11-13 - The figtree in leaf but without fruit.

...the Passion was spent at Bethany, or rather in the open air on the Mount of Olives in the neighbourhood of the village (Lc. xxi. 37; comp. Lc. xxiv. 50 with Acts i. 12). The bivouac among the hills offered comparative security against the danger of a sudden arrest; and the conditions were favourable to meditation and prayer; cf. Euth. ἐξεπο-ρεύτω εἰς τὰ προαστεῖα διὰ τὴν φύσιαν. The crowd of followers was at length dispersed, and though the days were passed in the busy Precinct, at night the Lord found Himself alone with the Twelve.

12-14. THE FIGTREE IN LEAF BUT WITHOUT FRUIT (Mt. xxi. 18-19).

12. τῇ ἐπαύριον] On the morning of the fourth day before the Passover i.e. Monday, Nisan 11 (Jo. xii. 1, 12).

Ἐξελθοὶ αὐτῷ ἀπὸ Βηθανίας must be interpreted with the same latitude which appears to belong to ἐξῆλθεν εἰς Βηθανίαν (v. 11); Mt. more exactly, ἐπαναγας εἰς τὴν πόλιν. Ἐπείνασεν: cf. Mt. iv. 2. The Lord had not broken His fast (cf. Jo. iv. 32 ff.), or the morning meal had been scanty or hurried; a day of toil was before Him, and it was important to recruit His strength on which the spiritual exercises of the night had perhaps drawn largely. The wayside figtree seemed to offer the necessary refreshment.

13. ἰδὼν συκῆν ἀπὸ μακρόθεν κτλ.] The fresh green foliage caught the eye long before the tree was reached. It was a solitary tree, standing by the roadside (μιαν ἐπὶ τῆς δόξης, Mt.), a derelict perhaps of some old garden or vineyard (Lc. xiii. 6, Jo. i. 48), now offering its fruit to every passer-by. Ἀπὸ μ., cf. v. 6, note.

Ἑλθεν εἰ ἀρα τι εὐρήσει κτλ.] Εἰ ἀρα, si forte, cf. Acts viii. 22 εἰ ἦ αρα ἀφεθή- σεται, xvii. 27 εἰ ἦ αρα ψηλαφήσει αὐτῶν καὶ εὐροεν: the ἦ αρα reviews the circumstances already recited and infers from them the chance of success; for the constr. see Burton, § 276, and on this use of ἦ αρα cf. WM., p. 556, Blass, Gr. p. 250 ff. The direct question might have run εἰ ἦ αρα τι εὐρήσω; The tree was prematurely in leaf; planted in some sheltered hollow, it was already in leaf before the Passover, when other trees of its sort were
only beginning to bud (xiii. 28); and it was reasonable to expect a corresponding precocity in regard to the figs. But when the Lord had come up to it (ἐπ' αὐτήν, cf. v. 21, xv. 22, the result of motion towards, WM., p. 508), He found that the tree did not fulfil its promise. There were no figs under the leaves—not even the half-ripe figs which the peasants of Palestine ate with their bread in the fields (Edersheim ii. p. 375).

ὁ γάρ καρπός οὐκ ἦν σύκων] 'For the season was not that of figs.' (Wycliffe, "for it was no tyme of figgis.") In Palestine the figtree yields more than one crop in the course of the summer (Smith, D.B.3 p. 1066), but even the early figs are not in season before May. There was then no reason to expect fruit upon this tree beyond the promise of its leaves. Premature in foliage, it proved to be not earlier than the yet leafless trees in regard to its fruit. Bengal: "proper aspectus arboris ostendit arborem non esse talem qualem folia singulariter promittebant." He is surely right in adding: "supersederi potuit tota quaestione de generibus ficuum arborum." Equally unnecessary is it to suppose that the Lord expected to find a few figs left over from the previous crop; see the curious theory built on this view by Ephrem (et. conc. exp. p. 182).

14. ἀποκριθεῖς εἰπεν αὐτῇ κτλ.] The answer is to the invitation which the tree by its foliage had seemed to offer to the hungry traveller. For the address to an inanimate object, cf. iv. 39; such personifications of natural phenomena are in accordance with the genius of Hebrew poetry and prophecy, cf. Num. xx. 8, Ps. exlviii. 3 ff., Dan. iii. 57 ff. Μηκέτι...μηδείς: for the (emphatic) double negative see WM., p. 625. The optative (WM., pp. 357, 627, Burton, § 175 f.) is replaced in Mt. by the subjunctive with οὐ μή, i.e. for the expression of a desire Mt. substitutes a negative which nearly amounts to a prohibition (Burton, § 167). Neither form can properly be called an imprecation or curse; contrast Gen. iii. 17, Heb. vi. 7 f., and see note on v. 21. Bengel: "quod Iesu Christo non servit, indignum est quod uli mortalium serviat." The sentence on the fruitless fig-tree repeated in a tangible form the lesson of a parable spoken during the Lord's recent journeyings (Lc. xiii. 6 ff.). But in repeating it extends the teaching of the parable. It is not mere fruitlessness which the Lord here condemns, but fruitlessness in the midst of a display which promises fruit. Cf. Origen in Mt. εὐρέων ἐν αὐτῇ...μόνον ζωῆς ἐμφασιν...καὶ ἐστὶν εὐρέων τοιούτων τινά...ἐμφάνισιν δὲν...ζωῆς καὶ παντελῶς εἰσὶν ἐξορί' ούς διὰ τὸ κάρποφορεῖν ἐστίν ἵδεις καὶ ἀφαντάμενοι παντελῶς τοῦ λόγου καὶ ἐξανθήτας. Bede: "arerecit Dominus arborum...ut homines...intellegenter sese divino commendandos iudicio si absque operum fructu de plausu tan-
and the wine, oil, salt, &c., used in the ritual. The purchasers were not only pilgrims from a distance, but probably all whose means enabled them to buy on the spot and thus to escape not only the trouble of bringing the animals with them, but also the official inspection which was compulsory in such cases (cf. Edersheim, l.c.).

15 Kai ἐρχονται εἰς Ἴεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρεξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοραζόντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τάς

tum sibi religiosi sermonis velut de sonitu et tegumento blandirentur viridantium foliorum." The immediate reference is doubtless to the Jewish people, so far in advance of the other nations in knowledge and the forms of worship, so nearly on a level with them in regard to spiritual religion and the love of God. Hilary: "in facie synagogae postium exemplum est"; Victor: τὴν μέλλουσαν κατὰ τὴν Ἰερουσαλήμ κρίσιν ἔπι τῆς συκῆς ἐδείξεν. Thph. compares Ezekiel xvii. 9. kai ἡκουσαν οἱ μαθ. αὐτοῦ Mc. only. The sentence prepares the reader for the sequel, v. 20 ff. All heard, one remembered (v. 21).


15. ἐρχονται...εἰσελθὼν κτλ.] Cf. v. ii. "Ἡράξατο ἐκβάλλειν. He began the day's work by ejecting the traffickers, making no distinction between sellers and buyers (τοὺς πωλ. καὶ τοὺς ἁγ.). The market was within the Precinct (ἐν τῷ ἱερῷ), and had already attracted the attention of Jesus at the first Passover of His ministry (Jo. ii. 14, εὐρέν ἐν τῷ ἱερῷ τοὺς πωλοῦντας). It was a recognised institution, under the protection of the ἀρχιερεία and known in Rabbinical writings as νησίδος νησίδων, the shops of the sons of Hanan, Lc. Annas (see Lightfoot on Mt. xxi. and Edersheim, Life, i. p. 368 ff.). The sales were limited to Temple-requisites, victims for the sacrifices (Jo. l.c. βόας καὶ πρόβατα καὶ περιστέρας),
its height. The history of the Temple tax will be found in Schürer ii. i. p. 249 ff.; for a Rabbinical description see J. Lightfoot, lc. For τράπεζα in this connexion cp. Lc. xix. 23; the moneychanger or broker is a τραπεζητής, Mt. xxv. 27. On the whole subject see Hastings, D. B. iii. p. 432 f. Origen (in Jo. t. x. 23) applies the passage to abuses in the Visible Church: πότε γὰρ ἐν τῇ δουμα- ζομένῃ ἐκκλησίᾳ ἦτις ἐστὶν οἱκὸς θεοῦ ζωτός...οὐκ εἰσὶν τινες κεραματαί καθ- ἰκεῖνοι δεόμενοι πληγών κτλ.

καὶ τὰς καθάρσις τῶν πολ. τὰς περι- στέρας] The doves (Wycliffe "cul- eris") required by the Law for the purification of women (Lev. xii. 8, Lc. ii. 22 f.), for the ceremonial cleansing of lepers (Lev. xiv. 22), and on certain other occasions (Lev. xv. 14, 29). Every branch of the Temple trade suffered, and not only those forms which were specially offensive or aggressive; the Lord was opposed to it on principle, not on aesthetic grounds. The Fathers regard the dove-sellers as representing allegorically ecclesiastics who traffic in spiritual gifts, e.g. Jerome ad l.: "vere cathedrae pestilentiae (Ps. i. 1) quae vendit columbas vendit gratiam Spiritus sancti. multae cathedrae sunt usque hodie quae vendunt columbas."

16. καὶ οὐκ ἡφίεν κτλ.] Mc. only; the incident, which in the midst of so much that was more stirring passed out of the recollection of the other witnesses, was remembered and related by St Peter. Persons carrying goods or implements were accustomed to pass through the Precinct, from the eastern to the western gate, or the reverse, as a short cut between the city and the Mt of Olives. The practice appears to have been interdicted by the Jewish authorities; "what is the reverence of the Temple? that none go into the mountain of the Temple with his staff and his shoes, with his purse, and dust upon his feet; and that none make it his common thoroughfare" (J. Lightfoot ad loc.); cf. Jos. c. Ap. ii. 7. "denique nec us aliquid portare licet in templum"; cf. Wünsche, neue Beiträge, p. 395; but if the interdict existed, it had become a dead letter, and the Lord did not shrink from the invidious task of putting it into execution. Ἡφίεν, see WH., Notes, p. 167, WSchm. pp. 102, 123; for ἔστιν ἣν, cf. Jo. xii. 7, Burton, § 210. Σκέως: cf. iii. 27, note; here probably any household goods, tools, utensils, or the like. Jerome remarks upon the whole incident: "si hoc in Iudaicus, quanto magis in nobis? si hoc in lege, quanto magis in evangelio?"

17. καὶ ἐδίδασκεν καὶ ἔλεγεν κτλ.] The Lord's action had brought a crowd together, which afforded an opportunity for continuous teaching (imperf.). As His custom was, He bases His lesson on Scripture (οὗ γέγραπται... Mt., cf. Jo. x. 34 οὐκ ἔστιν γεγραμμένον: Lc. γέγραπται, cf. Mc. vii. 6, ix. 12 f., xii. 29, 36), an authority against which no Jew could appeal. "Ort, recitativum; cf. WM., p. 683, note. The quotation in Mc. and Mt. is in the words of the lxx. (Isa. lvi. 7), though Mt. stops short at κληθέσται: Lc. quotes loosely, writing ἐσται for κληθέσται (for the Hebraism cf. Mt. v. 9, 19, Lc. i. 32, 35, Rom. ix. 7, 26),
and like Mt. he omits πᾶσιν τοῖς ἔθνεσιν, which he would scarcely have done had Mc. been before him (cf. Plummer). The last words have a special appropriateness in the present context; for the part of the ἔριφων which the Lord had just proclaimed from secular use was the Court of the Gentiles, where only within the Precinct Gentiles were at liberty to pray. So far as in them lay, the authorities had defeated the fulfillment of the prophecy; for who could pray in a place which was at once a cattle-market and an exchange, where the lowing of oxen mingled with the clinking of silver and the chaffering and haggling of the dealers and those who came to purchase? Origen in Mt.: ἐποίουν δὲ τὰ ἑωταί τῇ ἐυχῇ ἐν αὐτῷ. For the homiletic treatment of the incident the whole passage in Origen (t. xvi. 20 sqq.) is valuable; see also Ἰο. t. x. 23 (16).

Ὑμεῖς δὲ πεποιηκατε κτλ. There was worse than this; the house of prayer had not only become an οἶκος ἐμπορίου (Jo. ii. 16), but a σπίλαιων ληστῶν (οἱ ληστῶν—see Trench, syn. xlii., and cf. xiv. 48, xv. 27); no bandits' cave along the Jericho road (Ic. x. 30), by which the Lord had lately come, was the scene of such wholesale robbery as the Mountain of the House. The words are from another prophet, Jer. vii. 11 μη σπίλαιων ληστῶν (Σίλπζ Πλήπζ) ο οἶκος μου...ἐνώπιον υμῶν; Υμεῖς, addressed to the crowd, for in this matter all were to blame, from the High Priest to the pilgrims who encouraged the traffic by purchasing, or the townsfolk who used the Court as a thoroughfare. Πεποιηκατε is more exact than either Mt.'s ποιεῖται or Lc.'s εποιησατε—the evil had been stopped for the moment, but its results were enduring. Neither the salesmen nor money-changers were better than λησταί—the pilgrims were practically at their mercy, and they did not content themselves with a fair margin of profit; their extortion was more than mere dishonesty, it was downright robbery. The Talmudic tract on the sale of doves relates how Rabban Simeon ben Gamaliel, finding that the dealers exacted a piece of gold for each bird, insisted that they should be content with a silver piece (J. Lightfoot on Mt. Ic.). If this extortion was practised on poor women who came to be purified, what may not have been demanded of wealthy Jews from Rome and the provinces?

18 καὶ ἦκαν ἄρξείς κτλ.] For the first time in the Synoptic Gospels the ἄρξείς κτλ. are represented as combining with the γραμματεῖς against Jesus. Jo. mentions two earlier occasions on which this coalition existed (Jo. vii. 32 ff., xi. 47, 57); but there can be no doubt that His attack upon the Temple-market and exchange, which contributed largely to the revenues of the Temple, and was under their immediate protection, incensed the priestly aristocracy in the highest degree. Henceforth they took the lead in the conspiracy against the Galilean Prophet, and the Scribes were content to follow; the Elders (Ic., οἱ πρῶτοι τοῦ λαοῦ) were naturally guided by the two professional classes. Ἡκούσαν, the matter came to their ears; the report seems to have been brought by some of their party who were on the spot, for Mt. adds (xxi. 15 ff.) that they saw the Lord working wonders and heard the Hosannas of the Entry repeated by children in the Temple-court. They remonstrated with Him to no purpose,
18 apostoloumen KNMS[ell]Δ minμα | om autou 2ο ΛΚΙ al[nonn] e ff | πας γαρ Or | εξητησωσιν ΝΔ min[nonn] e vg | 19 ος διακη αυτων WBCKLΔΠ*Ψ 28 33 2η 1071 al[nonn] στε ADNXΠΠΣΦ minβ | | ... "alio die viderunt alio die mirati sunt" (de cons. ev. ii. 131) is certainly not warranted by Mt. s Galilee 12) freshness Acts p. x. p. min al irpwi yap Kai eyevfTo yap Kai eyevfTo yap Kai eyevfTo yap ...; Augustine s "alio die viderunt alio die mirati sunt" (de cons. ev. ii. 131) is certainly not warranted by Mt. s

The effect of the Lord's teaching on the populace was the same at the end as at the outset of His work, cf. i. 22. It was still a καινη διακηι, never losing its freshness. 19. και οταν δυη εγενετο κτλ.] Mt. mentions only the return to the Mount on Monday night (εξηλθον ...ηλισθη;) 24. It was still a καινη διακηι, never losing its freshness. 19. και οταν δυη εγενετο κτλ.] Mt. mentions only the return to the Mount on Monday night (εξηλθον ...ηλισθη;) 24. It was still a καινη διακηι, never losing its freshness.
words. That the tradition has been preserved in a more accurate form by Me. is scarcely open to doubt; cf. Victor: ἀκριβεστέρον ὁ παρών εὐγγελίστης ἀπομνημονεύει τής ἱστορίας, εν τῇ ἔφεσιν ἡμέρα λέγων τεθεωρημένοι υπὸ τῶν μαθητῶν ἔξηραμένη τὴν σκύην. The classical phrase ἐκ μιχῶν ἐστὶν ἀπ. λεγ. in the Ν.Τ., but occurs in Job xxviii. 9, xxxi. 12, Ezech. xvii. 9. With ἔχειν ἐκ μιχῶν cf. Job xviii. 16 ὕποκάτωθεν αἱ μία τοῦ αὐτοῦ ἔξηρανθ- σονται.

21. καὶ ἀναμφισβηθεὶς κτλ.] The connexion between the withered tree and the Lord's words on the previous morning flashed at once on Peter's quick thought: cf. xiv. 72 ἀνεμυνθώσῃ ὁ Ἰησοῦς τὸ ῥῆμα. Ὁ Ῥαββεί: cf. i. 5, xiv. 45, Jo. i. 39. Ἐξηράσσω: in the light of the event the Lord's words shaped themselves into a κατάρα to the recollection of the disciple; see note on v. 14. Ἐξηράσσω, not ἔξηρανθῇ (Mt., see WM., p. 345)—the enduring effect of the 'curse' was before the eyes of all; cf. πεταύχαστε, v. 17. For ἔξηρανθα, of plants, see iv. 6, Jo. xiv. 6, Jas. i. 11, i Pet. i. 24.

22. καὶ ἀποκριθεὶς κτλ.] The answer is remarkable; the Lord does not explain the lesson to be learnt from the fate of the tree, but deals with a matter of more immediate importance to the Twelve, the lesson to be learnt from the prompt fulfilment of His prayer (μηκετί...ἀγαλμα, v. 14). The answer is addressed not to Peter only, but to all.

*Ἐχεῖν πίστιν θεοῦ* Sc. πίστιν (τῆς) εἰς τὸν θεόν. The gen. is that of the object, as in πίστις Ἰησοῦ (Χριστοῦ), Rom. iii. 22, 26, Gal. ii. 26, &c. (cf. WM., p. 232); πίστις is ananarthrous, as being sufficiently defined by the genitive—'a faith which rests on God.' Compare Jo. xiv. 1 πιστεύετε εἰς τὸν θεόν. Elementary as the command may have seemed to be, it was necessary even for professed theists and Jews (James ii. 14 ff.). Mt. omits θεοῦ (ἐὰν ἔχετε πίστιν, cf. app. crit.).

23. ἀμὴν λέγω υμῖν] The solemn preface which prepares for a specially important saying (iii. 28, viii. 12, ix. 1, 41, x. 15, 29).

ὁ δὲ ἐν εἰπτῃ κτλ.] The Twelve were crossing the Mt of Olives; below them, between the mountains of Judaea and the mountains of Moab, lay the hollow of the Dead Sea. 'Faith, cooperating with the Divine Will, could fill yonder bason with the mass of limestone beneath their feet.' The metaphor was in use among the Rabbis; e.g. J. Lightfoot quotes from the Talmud: "he saw Resh Lachish...as if he were plucking up mountains," a famous master in Israel was known as הַבַּרוֹן יְלָע, 'a rooter up of mountains.' Of the Mt of Olives Zechariah had foretold that
when the feet of the Lord stood upon it, the mountain should cleave asunder and the two masses be removed to the north and south (xiv. 4). Standing on Olivet, the Lord may have had this prophecy in His thoughts; but His saying had been uttered before, under the heights of Hermon (Mt. xvii. 20). For another saying of the same type, see Lc. xvii. 6. The teaching is substantially that of ix. 23 (πάντα δυνατά τῷ πιστεύοντι); for a practical application to common life see Thph. ad ἵσσ. ἄροι... ὑπερήφανοι γυναῖκες... ὕψη ἡ δύναμις τῆς συνόφρονος πάθους ἐνοχοῦν ἀυτῷ... ὁ τιμῶν ὁμολείπει ἐπιτιμάν τῷ ὅρει τούτῳ. Victor’s caution is important: δήλον δὲ ὃς ὁ ἄρχειον τοῦτον ἑκατὸν ἑπαγγελλέται Χριστὸς, οὐδὲ ὁ ὁνὸς ἐπὶ βαθματουργία κεφύ... ὡστε γὰρ ὁ ἄρχει τῇ κόρῳ ἄρχειος μεταικινηθήναι ἐκεῖ κατὰ δύναμιν θεοῦ, ἐπεὶ μὴ ἀλλὰ ἄρχειος τῆς συνόφρονος ἔξηγεναι. "Ἀριθμημένη, ἐλεγήτη: the aorists point to momentary effects, Burton, § 184 (98). Διακρίνοι, Vg. haesitacerit, ‘hesitate,’ ‘doubt’; cf. Acts x. 20, xi. 2, Rom. iv. 20, xiv. 23, James i. 6, ii. 4; in these passages διακρίνεσθαι = secum discipere = dubitare (Blass)—a sense "apparently confined to the N.T. and later Christian writings" (Mayor on James i. 6, q.v.), where διακρ. "appears as the proper opposite of πίστις, πιστεύω (SH., Romans, p. 115). Πιστεύῃ (see vv. 11) is more accurate than πιστεύω: faith is regarded as the normal attitude of the heart, not a sudden emotion or isolated act. Faith contemplates its exercise (ὁ λαλεῖ γινεται), though the actual fulfilment may be delayed (Μt. γενησται). It endows even a passing utterance (λαλεῖ) with a power to which there is no limit but the μέτρον πίστεως which God has bestowed (Rom. xii. 3). On the construction ἦσαν αὐτῷ see Blass, Gr. p. 111 f.

Saint Paul, with this saying in view, recognises the need of something higher than the faith which could move mountains (1 Cor. xiii. 2 κἂν ἔχω πᾶσαν τὴν πίστιν ὅστε ὅρη μεθυπάτησεν, ἵψην τὴν τῆς ἐκκλησίας μη ἔχω, οὐδεν εἰμι). The Lord, however, does not overlook this higher principle, or proclaim a πίστις χωρίς ἐρωμ. see v. 25.

24. ἀν τότῳ λέγω ἦμνς κτλ.] A practical instruction based (διὰ τούτο) on ὁ ὁ... πιστεύῃ ὅτι ὁ λαλεῖ γινεται, ἦσαν αὐτῷ. ‘Since this is the criterion of success in spiritual things, let it be the constant attitude of your minds when you pray.’ Ὅσα προσεύχεσθε καὶ αἰτηθῆσθε, Μt. ὅσα ἐν αἰτίσθητε ἐν τῇ προσεύχῃ. Προσεύχεσθαι is used absolutely, or followed by ἵνα or ὅπως with a clause expressing the desire (xiv. 38, Jas. v. 16), or by τοῦ with the inf. (Jas. v. 17); the acc. of the prayer is rare, but cf. Lc. xiii. 11 ταῦτα προσεύχεσθαι, Rom. viii. 26 τί προσευξομέθευ=ius. As distinguished from αἰτεῖν or αἰτεῖσθαι, προσεύχεσθαι implies a Divine Object of prayer; a προσεύχη is exclusively a religious act, an αἰτία may be addressed either to God (Phil. iv. 6, 1 Jo. v. 15) or to man (Lc. xxiii. 24); cf. Dan. vi. 7 ὡς ἄν αἰτηθῇ αἰτία παρὰ πάντως θεοῦ καὶ ἀνθρώπου. On the mid. αἰτεῖσθαι see vi. 23, 24. Ἐλάξετε, Its exercise (ὁ λαλεῖ γινεται), though the actual fulfilment may be delayed (Mt. γενησται). It endows even a passing utterance (λαλεῖ) with a power to which there is no limit but the μέτρον πίστεως which God has bestowed (Rom. xii. 3). On the construction ἦσαν αὐτῷ see Blass, Gr. p. 111 f. Saint Paul, with this saying in view, recognises the need of something higher than the faith which could move mountains (1 Cor. xiii. 2 κἂν ἔχω πᾶσαν τὴν πίστιν ὅστε ὅρη μεθυπάτησεν, ἵψην τὴν τῆς ἐκκλησίας μη ἔχω, οὐδεν εἰμι). The Lord, however, does not overlook this higher principle, or proclaim a πίστις χωρίς ἐρωμ. see v. 25. A practical instruction based (διὰ τούτο) on ὁ ὁ... πιστεύῃ ὅτι ὁ λαλεῖ γινεται, ἦσαν αὐτῷ. ‘Since this is the criterion of success in spiritual things, let it be the constant attitude of your minds when you pray.’ Ὅσα προσεύχεσθε καὶ αἰτηθῆσθε, Μt. ὅσα ἐν αἰτίσθητε ἐν τῇ προσεύχῃ. Προσεύχεσθαι is used absolutely, or followed by ἵνα or ὅπως with a clause expressing the desire (xiv. 38, Jas. v. 16), or by τοῦ with the inf. (Jas. v. 17); the acc. of the prayer is rare, but cf. Lc. xiii. 11 ταῦτα προσεύχεσθαι, Rom. viii. 26 τί προσευξομέθευ=ius. As distinguished from αἰτεῖν or αἰτεῖσθαι, προσεύχεσθαι implies a Divine Object of prayer; a προσεύχη is exclusively a religious act, an αἰτία may be addressed either to God (Phil. iv. 6, 1 Jo. v. 15) or to man (Lc. xxiii. 24); cf. Dan. vi. 7 ὡς ἄν αἰτηθῇ αἰτία παρὰ πάντως θεοῦ καὶ ἀνθρώπου. On the mid. αἰτεῖσθαι see vi. 23, 24. Ἐλάξετε,
the petition was granted and potentially answered at the moment when it was offered. πιστεύετε ὅτι ἐλάβητε, καὶ ἔσται ὑμῖν. 25 καὶ ᾧ αὐτοῖς προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήνῃ ὑμῖν τὰ παραπτώματά ὑμῶν.

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XI. 25] THE GOSPEL ACCORDING TO ST MARK.

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Mt vii. 25 ἀκολούθησαί ηὐμᾶς Πάσας τις ῥήματα τῆς Ἑμῶν ἐπιφάνειας τοῖς ἄνθρωποις, ἐπίσημον, γιὰ τὸ ἐν τοῖς οὐρανοῖς καὶ τὰς παραπτώματά ὑμῶν." 262

4 εἶπεν Μακαρίαν ΑΝΣΠΠΙΣΡΓΥ μεὶς ἄκολούθησε, ἰσαάκι καὶ ἔσται ὑμῖν. 25 καὶ ᾧ αὐτοῖς προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήνῃ ὑμῖν τὰ παραπτώματά ὑμῶν.

25 ὑποθέτομεν ὅτι ἐλάβητε καὶ ἐὰν προσευχήσεσθε τ. ἐλ., hypothetical imperative for protasis, Burton, § 269. Mt. omits this reference to the realising power of a successful faith, reducing the promise to προσευχόμενοι. Λαμπάνειν is the correlative of αἰτοῦσα, cf. Mt. vii. 8, Jas. iv. 3, 1 Jo. iii. 22, and see Wünsche, p. 102.

25. καὶ ᾧ αὐτοῖς προσευχόμενοι κτλ.] 'Whenever ye stand at prayer, forgive.' Another conclusion of effective prayer. The same lesson occurs in another form and setting, Mt. vi. 14; the R. T. adds here from Mt. the converse εἰ δὲ ύμεῖς οὐκ ἀφίετε κτλ. and a few μss. append Mt. vii. 7 f. As the words stand in the true text of Mc., they possess an individuality which shows that they have not been imported from another context. ἐὰν προσευχήσεσθε, ἐὰν τις μοιχήν. 'Αφίετε balances πιστεύετε; the act of prayer must be accompanied by love as well as by faith. For ἀποκεφαλήσεως see WH., Notes, p. 169; for ἀποκεφαλήσεως, cf. W.M., p. 388, Burton, § 309, Lass., Gr. p. 218. Standing was the normal attitude in prayer (1 K. viii. 14, 22, Neh. ix. 4, Ps. cxxiv. 2, Jer. xviii. 20, Mt. vi. 5; cf. Lightfoot on Mt. l.c.); in the temple-court even the Publican stands, though afar off (Lc. xviii. 11, 13); but kneeling seems to have been preferred on occasions of great solemnity or of distress (1 K. viii. 54, Ezra ix. 5, Dan. vi. 10, Mt. xxvi. 39, Acts vii. 50, xx. 36, xxi. 5, Eph. iii. 14): cf. the story which is told of James 'the Just,' Eus. H. E. ii. 23. In the ancient Church kneeling was forbidden during the Great Forty Days and on Sundays (Tert. de coron. 3, can. conc. Nicæan. 20), and the Eastern Church adheres to the practice of standing at prayer (Stanley, E. C. p. 195 ff.). The Lord's reference to the contemporary custom imposes of course no ritual order upon the future Church.

ἀποκεφαλήσεως κτλ.] A reference to the Lord's Prayer, or the early teaching connected with it, cf. Mt. vi. 12, 14 f. This is the only place where the phrase ὁ πατὴρ υμῶν [ὁ ἐν τοῖς οὐρανοῖς] is found in Mc.; v. 26 (R. T.) is an interpolation from Mt. Comp. however iii. 35, where the doctrine of a Divine family is implicitly taught. Παράστασις occurs in the Gospels only here and Mt. vi. 14 f., but it is fairly common in the later books of the Lxx. (c.f. e.g. Ps. xviii. (xix.) 12, Dan. vi. 4 (5) Th.) and in St Paul. The word, which is coupled with ἀμαρτία in Eph. ii. 1, means specifically a 'false step,' a fall from the right course, whilst ἀμαρτία is a falling short of the true end or aim; see Trench, συν. 16; παράστασις is perhaps preferred in this context because offences against God are for the moment placed in the same category.
27 The Gospel According to St Mark.

27§ 27§ Kai ἔρχονται πάλιν εἰς ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ ἔλεγον αὐτῷ Ἔν ποία ἐξουσία ταύτα ποιεῖς; ἥ τις σοι ἐδώκει τὴν ἐξουσίαν ταύτην ἡμᾶς ταύτα

27 εγρήγορει DX b c f i (k exitit) q aeth | om παλίν FF | καὶ οἱ πρεσβ. | om 1 91 209 + του λαον D 28 καὶ ἔλεγον κ. λεγοῦσιν ADNXΠΙ αι2 λέγοντες Ψ | om η τις ... τοις D min Pers sauc k | η τις καὶ τις ANXΠΠΣΦ minpl lattplv syr sin pesh hdl (tut) arm go aeth | om εις τ. τοις 26 a b syr sin arm

with those committed against men, to which the lighter term properly belongs.

27—33. The Authority of Jesus challenged by Members of the Sanhedrin (Mt. xxii. 23—27, Lc. xx. 1—8).

27. ἔρχονται πάλιν εἰς 'Λ. A third visit to the Temple (cf. vv. 11, 15)—the day, apparently, Tuesday in Holy Week.

ἐν τῷ ἱερῷ περιπατοῦντος] Probably in the colonnades of the Court of the Gentiles, either in the στοὰ βασιλική on the S. side of the Court (see Recovery, p. 9) or in the στοὰ Σολομών (Jo. x. 23) on the E. side. As He passed along, or at intervals when He was stopped by the crowd, He taught (Mt. διδάσκοντι, Lc. διδάσκοντος αὐτοῦ τῶν λαῶν...καὶ εὐαγγελιζόμενον). While He was teaching, members of each order in the Sanhedrin were seen to approach (Mt. προσῆλθαν, Lc. ἐπίστησαν). Mt. speaks of two orders only (οἱ ἁρχ. καὶ οἱ πρεσβ.), but Lc. agrees with Mc. in adding the Scribes; it is conceivable that the latter, who were our Lord’s ordinary opponents, kept in the background on this occasion, since the question concerned the custodians of the Temple rather than the interpreters of the Law. The repeated article (οἱ...καὶ οἱ...καὶ οἱ) seems to indicate that those who came were representatives of their respective classes: cf. viii. 31, x. 33. The united action of the three bodies was probably resolved upon in conference the night before; see v. 18, note.

28. ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιεῖς;] The question in itself was a reasonable one, and the men who asked it felt that they had a right to do so. The Temple was in their charge, and by forcibly ejecting the vendors whom they allowed, Jesus had laid claim to a superior jurisdiction. They now ask Him publicly to produce His credentials, to state (1) the nature of His authority, (2) the name of the person from whom He had received it. Ποία, qualsis, tis, quis; cf. i Pet. i. 11 τίνα ἡ ποιήν καρπόν, with Hort’s note, and see note on xii. 28. ἐν π. εἰς, in right of what authority? cf. Acts iv. 7 ἐν ποίᾳ δυνάμει ἡ ποιήν δύναται. Ἡ ταύτα ποιής, Mc. only; the words further define the point at issue (Burton, § 216); even if Jesus had received some measure of authority, was it such as to justify His interference in the control of the Temple? Ταύτα, notably the expulsion of the licensed salesmen (Euth.: τοία; τὸ εξαβαλλεῖν τῶν πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, τὸ ἀνατρέπειν τὰς προφητείας τραπεζῶν καὶ καθέδρας, τὸ μὴ αὑτοῦν διενεργεῖν σκέυος διὰ τοῦ ἱεροῦ, καὶ τοιαύτα); but the vagueness of the word covers a reference to the whole career of Jesus, which from their point of view had been continually in conflict with lawful authority, in Galilee as well as in Jerusalem.
XI. 31] THE GOSPEL ACCORDING TO ST MARK.

29 εἰσεν τὸ δὲ Ἰησοῦς ἐπεν αὐτῶι 'Επερωτήσω ὕμας ἰνα λόγον, καὶ ἀποκρίθητε μοι, καὶ ἐρώ ὕμιν ἐν ποια ἐξουσία ταῦτα ποιῶ. τὸ δὲ βάπτισμα τὸ Ἰωάνου, ἥς ὑμῶν ἀνθρώπων; ἀποκρίθητε μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν 

Question is met by question (cf. x. 4, 18); Mt. ἐρωτήσω ὑμᾶς, ἰ: 'I also on my part have a point to raise.' Ἐνα λόγου, 'just one preliminary matter for consideration?'; εἰς neither contrasts the Lord's single question with the two put by the Sanhedrin, nor is it a mere substitute for τοις, but points to the simplicity of the issue; the answer to that one question will decide it. Let them answer first (ἀποκρίθητε μοι), as became the teachers of Israel, and He will then be prepared with His reply (καὶ ἐρώ ὑμῖν κτλ.), Baljon's καίν ἀποκρίθητε μοι is less after the style of Mc. 

The enquiry is pushed a stage further back. Though Jesus had not received His authority from John, John had borne public and repeated testimony to His Divine mission (Jo. i. 26 f., 29 ff., 36). The question of the Sanhedrin therefore resolved itself into a question as to the source of John's teaching (Mt. πάθεν ἦν). Ἐπερωτήσατε τὸ Ἰωάνου κτλ.] the Baptist knew himself to be personally ἐκ τῆς γῆς, and recognised the limitations of his teaching (ἐκ τῆς γῆς ἡλικεὶ, ib. 2. 31); but his 'baptism,' his message and its seal, were Divine (Jo. i. 6). 

30 τὸ βάπτισμα τὸ Ἰωάνου κτλ.] The Marcian phrase occurs in viii. 16, where πρὸς ἑαυτοῖς probably gives the true sense, cf. Mc. ii. 6, 8. The same thought flashed across the minds of all; they realised that there was no way of 

dιαφανεῖσθαι; cf. Acts v. 38, 39; for the phrase, cf. Jo. iii. 27. And the Baptist claimed an answer, as from authorised teachers and men who were acquainted with the facts. Dr Bruce's use (comm. on Mt. xxii. 23 ff.) of the Lord's question as an antidote to the "notion of church sacraments and orders depending on ordination" is entirely beside the mark. The question refers to the authority of a prophet, not to that of a regular ministry; the latter derives its powers from Christ (Jo. xx. 21) through the hands of men (2 Tim. i. 6); the former, if not directly ἐκ ὑμῶν, can only be ἐκ ἀνθρώπων, and is therefore futile.
escape but one. Bede: "viderunt quod utrumlibet horum responderint in laqueum se casuros, timentes lapidationem, sed magis timentes veritatis confessionem."

εάν εἴπομεν Ἐξ οὐρανοῦ κτλ. To acknowledge the Divine mission of John was to charge themselves with unbelief in having as a class rejected his baptism (Lc. vii. 30), and to give an advantage to their Questioner which He would not be slow to use (ἐρεῖ Διά τί κτλ.). They do not appear to have seen the real drift of the Lord's question, or the direct answer which the reply Ἐξ οὐρανοῦ would give to their own. For πιστεύειν with dat. cf. Gen. xv. 6 ἐπιστευσεν Ἀβραὰμ τῷ θεῷ, Jo. v. 46 εἴ γὰρ ἐπιστεύετε Μωυσεῖ, xiv. 11 πιστεύετε μοι, 1 Jo. v. 10 ὦ μὴ πιστεύων τῷ θεῷ ψευδάντην πεποίηκεν αὐτόν. As distinguished from πιστεύειν followed by εἰ, εἰπον, εἰς, πιστεύειν τινί regards faith as placed in the word of another rather than in his person.

ἀπαντες γὰρ εἰξον κτλ. ‘For as to John, all really held that he was a prophet’ (cf. WM., p. 781). Mt. has softened this rough note into ὧς προφήτην ἔχουσιν τὸν Ἰ., whilst Lc. abandons εὐχῶν (πεπεισμένοι γὰρ ἑστιν sc. ὁ λαὸς) ἱωάνην προφήτην εἶναι. For εὑχέω ‘to regard’ cf. Lc. xiv. 18, Phil. ii. 29, Blass, Gr. pp. 231, 247; D's ἔδεισαν is a correction or a gloss, "Ὀρτος ὅτι ὦν ὃτι ὅτι εὐχόν εἰς (cf. ix. 1, note), but the adverb is to be taken with εὐχῶ—the people were seriously impressed with a conviction of John’s prophetic character. His martyrdom had perhaps deepened the reverence which was entertained for him by the thousands who had received his baptism. He had seemed to fulfil a long cherished hope (cf. i. 5, note), and to suggest that the confidence of the people had been misplaced would rouse a dangerous storm. "Ὅτος ὁ εὐχός occurs here only in Mc.; Lc. uses it twice, Jo. once, St Paul six times; in the LXX. it is rare, but well distributed (Num. 1, 3, Regn. 1, Sap. 1, Jer. 4). Ἡ δὲ ἀπαντὴς ‘had been’; see Blass, Gr. p. 192.
THE GOSPEL ACCORDING TO ST. MARK.

32 O Ισραὴλ] + (vel pr) αποκριθείς (AD) EFGH(KM) SVUX(II) Ψ minb b ff (i q vg) syr† mh arm go aeth | eis ποιαν ἐξουσίαν D XII 1 λαείν NBLAV 1 13 69 118 124 346 d ff i q vg syr† mh (pqh) mgh aegg λεγεῖν ACDNXΠΣ Ψ minb k syr† (text) go + καὶ λεγεῖν arm (cf. b c) | περιέθηκεν | autō CΩΝΨ 28 340 αλ.

33. αποκριθέντες τῷ Ἰσραήλ κτλ.] They saved themselves from the dilemma by a disgraceful profession of ignorance. The Lord does not go behind their answer, or expose its disingenuousness; it was enough that it released Him from His undertaking to reply to their challenge (v. 29). If they could not tell, the compact had fallen through; and He refuses accordingly to fulfill His part (οὐδὲ ἐγὼ λέγω ὑμῖν). His position was unassailable, and they left Him without a word. Οὐδὲ takes up οὐκ in the answer of the Sanhedrin: for a somewhat similar use cf. Mt. vi. 15, 'Jo.' viii. 11. Victor: οὐκ εἶπεν ὦκ οἴδα, ἀλλ' οὐ λέγω· ἀνί ὦκ ὦκ ἡ ζωοληθήστε τὸ ἄλλης εἶπεν· οὐδὲ τῆς παρ' ἐμοῦ τεῦξετα αποκρίσεως. η καὶ οὖν. οὐ δύνασθαι οὐδὲ ὑμεῖς περὶ ἐμοῦ ἄκουεν ὡστε εἰμὶ, επεὶ τὸν μάρτυρα οὐ δέχεσθαι ὦ ἠλέν ἐνε μεριτάρια.

XII. 1—12. THE HUSBANDMEN AND THE HEIR. (Mt. xxii. 33—46, Lc. xx. 9—19.)

1. ἤρετο...ἐν παραβολαῖς λαείν] A new commencement was made of parabolic teaching, addressed to the Sanhedrists (αὐτοῖς), and intended to expose the true character of their hostility. Ἐν παραβολαῖς, cf. Ps. lxxxvii. (lxxviii.) 2 (= 7672), Mt. xiii. 3, 10, 13, 34 f., xxii. 1, Mc. iii. 23, iv. 2, 11, Lc. viii. 10. Lc., who with Mc. relates but oneparable in this context, changes the phrase (ἤρετο...Λέγειν τὴν παραβολὴν ταύτην) : Mt. on the other hand, who has already recorded the parable of the 'Two Sons' (see 28—32), begins 'Ἀλλὰ παραβολὴν ἀκοῦσατε. On the connexion of this parable with the foregoing narrative cf. Victor: ἡ παραβολὴ δηλοῖ ὅτι μὴ μόνον περὶ τῶν ἱヤνην ἡγομονήσας, ἀλλὰ καὶ περὶ αὐτῶν τοῦ κύριον, ἀρξάμενοι ἀπὸ τοῦ οἴκου, προελθόντες δὲ ἐπὶ τὸν διστάσαντι. ἀμπελώνα ἀνθρωπος ἐφύτευσεν] Mt. ἀνθρ. ὑπὸ ὀκοδεσπότης ὡστε κτλ. He was not simply the owner of a vineyard, but a master who had slaves at his command (v. 2 ff.; cf. Mt. xiii. 27, Lc. xiv. 21). The land of Israel was a land of the vine (Gen. xlix. 11, Deut. viii. 8), and the planting of vineyards was one of the cares of the prudent household (Deut. xxviii. 30, 39). The vineyard had become a recognised symbol of Israel itself, as the coven- ant people (Ps. lxxx. 8 f., Isa. v. 2 ff., Jer. ii. 21), and it was impossible for the members of the Sanhedrin or for the better-taught among the crowd to mistake the drift of the parable (see v. 12). The imagery and the language is largely derived from Isa. l. (ἀμπελών ἐγενεθῇ...καὶ φραγμῶν περιέκχεται...καὶ ὀκοδόμησα πύργον...καὶ προλήμνων ὄρμα...καὶ ἐμφα τοῦ ποιή σαι σταφυλῆ) ; cf. dial. Tim. et Ag. (ed. Conybeare, p. 93) εἶπεν αὐτοῖς τὴν παραβολὴν εἴπερ τὸτε Ἡραίας προείπεται. Ἀμπελών, a word chiefly found in the later Gk., is common in the LXX, where it usually represents ἄμπελος. For φυ τεύειν ἀμπ. (⁴ άμπ.) see Gen. ix. 20,
Deut. xx. 6, xxviii. 20, 39, Am. v. 11, Soph. i. 13, Isa. xxxvii. 30, lxv. 21, Ezech. xxviii. 26, 1 Mac. iii. 56, 1 Cor. ix. 7; the Vg. pastinacit is more realistic: “dug and trenched the ground (to receive the vines)”; cf. nocellavit (k).

περιέθεκεν φραγμάν] As a protection partly against wild depredators, partly against wild animals (Ps. lxxix. (lxxx.) 13 f. ίνα τι καθελεί τον φραγμόν αὐτῆς καὶ τρυγώσων αὐτήν πάντες οἱ παραπεριφερείμενοι...ἐλυματο αὐτήν σὺς ἐκ δρυμοῦ καὶ ὁνος ἄγριος κατενεμήσατο αὐτήν). For φραγμός see Num. xxii. 24 (ἔστη ἐν ταῖς αὐλάξεως τῶν ἄμπελων φραγμόν ἑνεύθεν καὶ φ. ἑπτ.), Lc. xiv. 23, Ephl. ii. 14. Lc. omits περιέθεκεν...πῦργον.

ὑπολήμνον] Mt. ὁρυζέων ἐν αὐτῷ ληρῶν. The ληρός, tereolar, is properly the trough which receives the grapes, and where they are trodden (cf. Num. xviii. 30, Prov. iii. 10, Sir. xxx. 25 (xxxiii. 16), Isa. lxiii. 3, Thren. i. 15). It was usually excavated in the rock, see Moore on Jud. vi. 11 and cf. Joel i. 17. The vat was furnished with a πορλίμνον (Isa. v. 2, cf. lxiii. 3) under which was the υπολήμνον, lacus, R.V. “pit for the wine-press” (Joel iii. (iv.) 13, Hagg. ii. 17 (16), Zach. xiv. 10, Isa. xvi. 10 οὗ μὴ πατήσουσιν αὐνόν εἰς τὰ υπολήμνα = ἐν), into which the juice ran. Mc. adheres to Isa. v. in referring to the ἐν, but does not follow the LXX. rendering.

φυκοδήμησεν πῦργον] Such towers were built in exposed places to protect cattle and vines (cf. 2 Chron. xxvi. 10, Mic. iv. 8, Isa. l.c.), and for the convenience of the herdsman and ἀμπελονυργόι: similar structures may still be seen among the terraced hills about Hebron. On such traces of the former culture of the vine in Palestine see G. A. Smith, pp. 81, 208.

The patristic interpretation of these details is not quite consistent; e.g. Hilary sees “in turri eminentiam legis...ex qua Christi speculari possit adventus,” whilst Jerome comments: “turrim, hanc dupia quin templum”; cf. Thphlt.: φραγμός δὲ ὁ νόμος...πῦργος δὲ ὁ ναός.

ἐξέδετο αὐτῶν γεωργοῖς] The owner, living at a distance, instead of employing his own slaves to work the vineyard, let it out to local cultivators, who were required to pay the rent in kind. In Palestine “such leases were given by the year or for life; sometimes the lease was even hereditary” (Edersheim, L. and T. ii. p. 423). This use of ἐκ-δίδοσθαι does not seem to occur in the LXX., but it is common in class. Gk.; for a close parallel see Plat. legg. 806 η γεωργία δὲ ἐκδεδομέναι δοῦλοις ἀπαρχήν τῶν ἐκ τῆς γῆς ἀποτελούσιν ικάνην ἀνθρώπους ζώαν κοσμίων. On the form ἐξέδετο see WII., Notes, p. 167, W-Schm., p. 121. The tenants are γεωργοί here in Mt., Mc., Lc.; Lc. uses ἀμπελονυργός in xiii. 7, but apparently in reference to the hired slave working under a master who is from time to time on the spot. Γεωργία as the wider word may include ἀμπελονυργία, cf. Gen. ix. 20 ὑμάντας Νόε άνθρωπος γεωργός γῆς, καὶ ἐφυτέυσεν ἀμπελώνα. On the other hand the words can be contrasted, as in Jer. i. 16, where the ploughmen and the vine-dressers are regarded as two distinct classes.

καὶ ἀπεδήμησεν] The owner, having let his land, went into foreign parts (Vg. peregre professus est); Lc. adds that his absence was a prolonged one (χρόνους Ικανοῦ). Ἀποδημεῖν, ἀπόδημος in the N. T. are limited to the
Synoptists, occurring, besides this context, in Mt. xxv. 14 ff., Mc. xiii. 34, Lc. xv. 13: St Paul has ἐκδημεῖν in 2 Cor. v. 6 ff., where it is contrasted with ἐνδημεῖν, as Xenophon contrasts ἀπόδημεῖν with ἐπιδημεῖν (Cyr. vii. 569). The God of Israel is represented in the light of an absentee proprietor. Origen (in Mt.) explains: ἀπόδημα τοῦ δεσπότου ὅτι Κύριος ὁ σειων αὐτοῦ ἐν νεφελή ἡμέρας καὶ στολή νυκτὸς ἑως αὐτοῦ καταφυτεύει εἰς αὐτούς εἰς ὅρος ἄγων αὐτοῦ...οὐκέτι αὐτοῖς ἐπεφαίνετο. The gradual withdrawal of visible interpositions, ending in the suspension of the gift of prophecy, had borne this aspect in the eyes of the nation (cf. e.g. Jer. xiv. 8), and the absence was real in the case of the dishonest teachers and unbelieving priesthood who were now the leaders of Israel. But, however prolonged, it was as yet but an ἀπόδημια, not a dereliction, not an abandonment of the Divine claim upon Israel's allegiance. Even the temporary withdrawal had a gracious purpose; comp. the remark of Jerome: "abire videtur a vinea ut vinitoribus liberum operandi arbitrium derelinquit." Cf. Bengel: "inventivus tempus divinæ taciturnitatis ubi homines agunt pro arbitrio"; and see Mc. iv. 26 ff.

2. καὶ ἀπέστειλεν κτλ.] The demand was not made till the vintage came; Mt. ὥστε...ἂγγειλεν ὁ καιρὸς τῶν καρπῶν (cf. xi. 13). Τῷ καιρῷ, dative of the point of time, cf. WM., p. 373 f. Origen: ὁ χρόνος ἦ τῶν προφητῶν ἀπαυωτῶν τῶν καρπῶν. On the mission of the Prophets see Isa. vi. 8, Jer. xxv. 4. The title δοῦλος Κυρίου is first given to Moses (Jos. xiv. 7, Ps. civ. (ev.) 26) and Joshua (Jos. xxiv. 29); it is borne by David (2 Regn. iii. 18, vii. 4 ff.); and ultimately becomes the formal style and title of the prophet (Am. iii. 7, Zech. i. 6, Jer. vii. 25, xxv. 4, &c.). In Mt. groups of δοῦλοι are sent twice (Ev. 34, 36); in Mc. each servant receives a separate mission, and there are many such (δοῦλον...πάλιν δοῦλον...καὶ ἄλλον...καὶ πολλούς ἄλλους), whilst Lc. stops, but perhaps without any special purpose, at the third (δοῦλον...ἐτέρου...τρίτου). The groups in Mt. may be taken to represent successive periods of prophetic energy, whilst the reference to individuals in Mc. and Lc. accentuates the distinctness of the message entrusted to each true prophet. Or, as Thph. suggests, each of the successive messengers may represent a prophetic era: δοῦλον ἑνα τάχα τους περὶ τῶν Ἡλίαν προφήτας...εὐτέρου δὲ...τοὺς περὶ Ὀσήμα καὶ Ἡραίον...τρίτου δὲ...τοὺς ἐν τῇ αἰχμαλωσίᾳ. Comp. Origen on Mt. t. xvii. 6.

ὑα...λάβη κτλ.] Whatever the form of the message, its general purpose was one and the same—that the owner might receive (Mt. λαβέων) his due. ἀπό τῶν καρπῶν, the 'fruits' being the source from which (WM., p. 403) the landlord obtained his rent. He claimed merely the portion which by agreement belonged to him (τοὺς καρποὺς αὐτοῦ, Mt.); under the terms of the lease (n. i, note) another portion would go to the cultivators (2 Tim. ii. 6). For the interpretation see 17 ἀπόδοτος...τὰ τοῦ θεοῦ τῷ θεῷ. In one sense God claims all, in another only a part; cf. Bengel: "pars fructuum colonis concessa."
THE GOSPEL ACCORDING TO ST MARK. [XII. 2

3 τοῦ ἀμπελῶνος. 3 καὶ λαβόντες αὐτὸν ἐδειφάν καὶ
4 ἀπέστειλαν κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς
αὐτοὺς ἄλλον δοῦλον, κάκεινον ἑκεφαλίσωσαν καὶ
Ττ 5 ἡτίμασαν. 5 καὶ ἄλλον ἀπέστειλεν κάκεινον ἀπέ-
κετειναν, καὶ πολλοὺς ἄλλους, οὐς μὲν δέσοντες οὐς

3 καὶ λαβ. οἱ δὲ λαβ. ΑCNXΓΠΣΦ min₃ [κενόν] + πρὸς αὐτὸν Δ. b ff 4 om
πάλιν X the | om εκεφαλίσωσαν...κάκεινον (v. 5) syrr| | εκεφαλίσωσαν καὶ ΝΒΛΨ] εκε-
φαλίσωσαν καὶ ΑCDNΨΦ rell min₃Χ₄arm κεφαλίσωσαντες 1 28 91 118 299 604 2p
decollaverunt k (? eagle) πρ ἢδοβολησαντες ΑCNXΓΠΣΦ 604 min₃| syrr| | arm go aeth | ητιμασαν (vel ητιμησαν) ΝΒ(Δ)ΛΨ 33 latt aegg] απεστειλαν ητιμωμενον (vel
ητιμασμενον) ΑCNXΓΠΣΦ min₃ syrr| | arm go aeth 5 καὶ ρ|=παλιν
ΑΧΝΓΠΣΦ min₃ | τ q vg syrr| | arm go | om ous mev...αποκτ. k r₄| | ous mev...ous
de ΝΒΛΔ 1 33 2p| Α[Χ₄οοο] ous mev...αλους de D ous mev...τους de Φ τους mev...τους de
ΑCNXΓΠΣΦ min₃

3. καὶ...ἐδείφαν καὶ ἀπέστειλαν κενόν] ἄνερων in the ixxx. haid its original meaning
“to flay,” but in the N.T. it is used only in the sense of “beating severely” or “scourging” (cf. xiii. 9, Lc. xiii.
47 ς, xxxii. 63, Jo. xviii. 23, Acts v. 40, xvi. 37, xxxii. 29), which it bears frequently in the comic poets (cf. Ar.
Vesp. 485 ἡ δέκοται μοι δέρεσθαι καὶ δέρειν δὲ ἡμέρας, Ran. 619 μαστιγών,
δέρων, στρεβλῶν). The first slave is let go after his beating, but without that which he had come for, “empty-
handed”; for this use of κενός cf. Job xxii. 9, Lc. i. 53. The repetition of λαβένων, ἀποστειλαί is remarkable; the
servant, instead of taking anything, is taken; sent to receive, he is sent back empty. It is difficult to decide
whether the play on these words is intentional, or due to the simplicity of the style of the common tradition;
in favour of the second explanation it may be noted that this feature is most noticeable in Mc.
4. κάκεινον ἑκεφαλίσωσαν] ἑκεφα-
λίσωσαν is ἀπ. λεγ. in Greek literature (cf. Lob. Ψρην., p. 95), but
formed quite regularly from the analogy of γναθῶν, ‘to hit on the cheek,’ κεφα-
λωσαν would be ‘to wound on the
head.’ This sense is supported by the Vg. in capite vulneraverunt; cf. Syrr. pesh., hcl. lapidaerunt et con-
tuderunt, Mc. vulneraverunt. It agrees in a general way with Mt.’s
ἐλιβοβλήσαν, and Lc.’s τραυματίσαντες, to which Mc.’s ἑκεφ. seems to corre-
spond, and with the requirements of the context in Mc. The first servant
was beaten, the third killed; the second, though not killed, fared worse
than the first, for he was knocked about the head. Ἐκεφαλίσωσαν would seem to mean that he was summarily
dispatched, and it is difficult to be-
lieve with Field (Notes, p. 35) that
Mc. adopted it in the sense of ἑκε-
φαλίσωσαν, “a vox nihil.” Baljon
employs the extreme remedy of con-
jectural emendation, admitting into
his text ἐκολάφσαν (cf. xiv. 65). This
gives an excellent sense, but until it
finds some documentary support it is
safer to adhere to the reading of ΝΒΛΨ and
interpret with Euth.: ἀντι τοῦ
‘την κεφαλήν συνετρέψαν.’ Καὶ ἡτί-
μασαν: in this and other ways they
heaped contempt upon him; for this
use of στριμάζεω cf. 2 Regn. x. 5, Acts
v. 40, 41.
5. κάκεινον ἀπέκτειναν κτλ.] From
insult the γεωργοί proceeded on the
next occasion to murder; and so
matters went on for a long time, each servant who was sent suffering death or maltreatment at their hands. Kaĩ polloĩs ālloüs, sc. ēkáswōtan, or the like; cf. WM., p. 728 f. Οἷς μὲν... ὦν δὲ: cf. iv. 4, and see WM., p. 130, Blass, Gr. p. 145 f. Δίĕροτας: see ε. 3 note. Ἀποκτενώντος is a very rare form but "probably right" here (W.H., Notes, p. 169). For O. T. parallels see i Kings xviii. 13, xxii. 27, 2 Chron. xxiv. 20 ff., xxxvi. 15 f., Neh. ix. 26 (τοὺς προφητας σου ἀπέκτειναν), Jer. xlviii. (xxvii.) 15 (ἐπάταξαν αὐτοὺς); and cf. Ec. vi. 23, xiii. 34, Acts vii. 52, 1 Thess. ii. 15, Heb. xi. 36 ff., Apoc. xvi. 6, xviii. 20 ff.

6. ἐτί ἐνα εἰξεων κτλ. ] One remained whom the owner could send, and he was not a slave, but his own son. Ὑδὼν ἀγαπητόν: Le. τὸν ἐν. τὸν ἀγαπ., Mt. τὸν ἰδίον τοῦ ἀγαπ. On ἀγαπητός see i. 11, note, ix. 7; here it seems to be undoubtedly an adjective qualifying ὦν, and not an appellation. The one and only Son (dialog. Tim. et Agq., τὸν τὸν ἰδίον τοῦ ἰδίου) is contrasted sharply with the many servants (πολλοῖς...ἐνα...ἀγαπητοῖς), cf. Heb. i. 1, 2, iii. 5, 6. He had been reserved to the end (ἐσχάτων, cf. εἰτ' ἐσχάτων Heb. i. 2). The mission of the Son marked, from the N. T. standpoint, the fulness of time (Gal. iv. 4), synchronising with the completion of the ages (Heb. ix. 26).

7. λέγων ὅτι ἐντραπήστωνται κτλ.] Lc. qualifies ἐντρ. by prefixed ἴως. But to the owner any other result was inconceivable, and the parable sets forth the improbability, from the human point of view, of such an issue as the Incarnation actually had; cf. Thptt.: ἐντρ., τὸ εἰκὸν λέγων, Bengel: "expiriment quid facere debuerint." Ἐνέρεσθειαν των, recerceri aliquem, is a late construction; classical writers use the gen. of the person who is regarded with awe (Blass, Gr. p. 89). For other exx. of the acc. cf. Sap. ii. 10, Lc. xviii. 2, Heb. xii. 9.

7. ἑκέιων δὲ οἱ γεωργοὶ κτλ.] Ε-κεῖων (which is wanting in Mt., Lc.) points back to the picture already drawn of the men: "those husbandmen, being such as we know they were." Πρὸς ἵνα τοῖς εἰταν, Mt. εἰταν ἐν ἵναις, Lc. διελογιζοντο πρὸς ἀλληλοὺς: with Mc.'s πρὸς ε. cf. xi. 31. Lc. has clearly given the general sense: when the heir was seen making his way to the vineyard at vintage time, a hurried consultation was held, and the resolution taken to destroy him.

Οὐτός ἐστιν ὁ κληρονόμος] So Mt.,
270 THE GOSPEL ACCORDING TO ST MARK. [XII. 7

Δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κλη-8 ῥονομία. 8 καὶ λαβόντες ἀπέκτειναν αὐτὸν, καὶ
9 ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. 9 τι ποίησει
ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

8 ἐξέβαλον (-λαβ[ων] αὐτὸν) om αὐτὸν LXX al min⁴ b k vg arm 9 τι ... λαβ[ων] 12 tuning dominus indignatus veniet k | τι] + οὐν ΝΑCDNXΓΔΙΣΨΨ minomnia o a b eff i q vg synthet hel arm

Mc, Lc. There is perhaps a reference to Gen. xv. 3, 4; the earlier messengers were but δούλοι and had no personal interest in the estate: the νίς άγαπητός is sole heir. Cf. Heb. i. 2 νίς ον ἔθηκεν κληρονόμον πάντων, where see Westcott’s note. Elsewhere in the N. T. the word is used only in reference to the adopted sons of the Divine family; cf. Jas. ii. 5, Rom. iv. 13, viii. 17, Gal. iii. 29, iv. 1, 7, Tit. iii. 7, Heb. vi. 17, xi. 17; cf. the use of κληρονομεῖν σὺνα, x. 17, and of κλη-

ρονομία in Gal. iii. 18, Eph. i. 14 &c. To the only Son belongs, however, an unique heirship based on His unique sonship: He is ὁ κληρονόμος by virtue of the Eternal Generation. Δεῦτε ἀποκτείνωμεν αὐτὸν, Gen. xxxvii. 20, lxx, the words of Joseph’s brethren at Dothan. The Beloved Son was the Joseph of His own generation (cf. Gen. xxxvii. 3, 4).

καὶ ἡμῶν ἔσται ἡ κληρονομία] The inheritance to which the parable refers is the vineyard, i.e. Israel (Ps. xxvii. (xxviii.) 9, xxxii. (xxxiii.) 12, &c.). If even the heathen were to be the inheritance of the Son (Ps. ii. 8), much more was Israel. He had claimed it for Himself (cf. Jo. i. 11), and even the partial response He received had awakened the jealousy of its rulers, and led to His death, which was due to a desperate effort on their part to recover their failing power over the people.

8. ἀπέκτειναν αὐτῶν] The Jewish rulers were in fact His murderers, though they were compelled to leave the execution in the hands of Gentiles (Acts ii. 23, 36, iii. 15, I Thess. ii. 15). Ἀπέκτεινα contemplates the Passion as already accomplished history; it was so in the purpose of the Sanhedrin and in the mind of Christ.

καὶ ἐξέβαλον αὐτῶν ἔξω τ. ἀμπ[.] In Mt. and Lc. the casting out precedes the death (Mt. λαβόντες αὐτὸν ἐξέβαλον ... καὶ ἀπέκτειναν, Lc. ἐκβαλ[ον] πρὸς ἀπέκτειναν): in Mc. it seems to follow; but such details can scarcely be pressed. According to the imagery of the parable, casting forth from the vineyard is excommunication, formal or practical. In Jerusalem a follower of Jesus had been excommunicated some months before this (Jo. ix. 22, 34), and even if the Jerusalem synagogues had not dared to extend the sentence to the Master, He was treated as excommunicate when He was condemned as a blasphemer, and handed over for punishment to the civil power. Orig:

γένος ἕξε ἑαυτοὺς ἀλλότριον αὐτῶν ἐναι ἐκριναν καὶ τοῦ ἀμπελῶνος καὶ τῶν γεωργῶν, ἡνικα κατεψυχισαν ἀυτῶν τὴν πρὸς βάπτασιν ψήφον. His crui-

fixion outside the gate of the Holy city (Jo. xix. 17) symbolised this virtual expulsion from the community of Israel; cf. Heb. xiii. 12, 13.

9. τι ποίησει ὁ κύριος τοῦ ἀμπε-λῶνος;] What is the next step which the owner (for κύριος = Μ∀, cf. Lc. xix. 33) will take? He has no mess-

enger remaining; his only son is dead: his servants are dead or their efforts have failed. Will he abandon his just claims and submit besides to outrage of the grossest kind? The
answer is clear: he will come in person to chastise and eject the men who have done this. In Mt. this answer is put into the mouth of the audience, whether the Sanhedrists or the people; in Lc. the Lord answers His own question, and voices among the audience exclaim Μὴ γένοιτο, betraying their consciousness of the meaning of the parable; Mc. leaves the answer unassigned, but seems to treat it as part of the Lord’s own teaching. The divergence is interesting. In Mc. we probably have the nucleus from which the two later accounts have grown; certainly it is difficult to suppose that Mt. xxii. 41 can have been uttered by the audience (Euth.: ἀκοιτες προφητεύονται καὶ αὐτὸι τὸ μέλλον), though the words of Christ may well have awakened a response in their consciences and thus have become in a sense their own. 

The parable at this point becomes a scarcely veiled prophecy of the Divine visitation of wrath which befell Jerusalem, the call of the Gentiles, and the fruitfulness and permanence of the Catholic Church. Origen, followed by most of the ancient interpreters, explains ἄλλοις as referring to the Apostles (cf. 1 Cor. iii. 6 ff.); but a wider reference seems preferable—the ‘other husbandmen’ are the rulers and guides of the Church throughout her generations. For ἐρέχεσθαι in reference to Divine visitations cf. Ps. xcv. (xcvi.) 13, Amos v. 17, Enoch i. 9 (Jude 14); for another view of the substitution of the Gentile for the Jew, see Mt. viii. 11 f., xxi. 19, and esp. Rom. xi. 17 ff., where addressing Gentiles St Paul points out that their tenure of the privilege which the older Israel had for the time forfeited is conditional upon a continued response to the Divine call (v. 21, 23); cf. Jerome in Mt.: ‘locata est autem nobis vinea, et locata ea conditione ut reddamus Domino fructum temporibus suis.”

For ὀδη δὲ τὴν γραφὴν ταύτην κτλ.] R. V. “Have ye not read even this scripture?” For ὀδη ‘not even’ in a question cf. Lc. vi. 3, xxiii. 40. Mt. has here ὀδηται ἀνέγραψε ἐν ταῖς γραφαῖς; Lc., who takes the question as an answer to a μὴ γένοιτο from the crowd, Τί οὖν ἐστὶ τὸ γεγραμμένον τούτῳ; Γραφὴ is a portion of Scripture, as in xv. 28, Jo. vii. 38, 42, xix. 37 (ἐτέρα γραφή), 2 Tim. iii. 16 (πᾶσα γραφή), and almost always when the sing. is used; see Lightfoot on Gal. iii. 22. The passage was one in common use—hence ὀδη: could it be that these students and teachers of the Scriptures were not acquainted even with the commonplace of Holy Writ? (cf. v. 24).

For ὀδη βὲν ἀπεδοκιμασσατο κτλ.] Ps. exvii. (exviii) 22, 23, an exact quotation from the Lxx., which gives here a word for word rendering of the M. T. The quotation was perhaps suggested by the Hosanna verses (xi. 9, cf. 18, note which it almost immediately precedes. In the Psalmist’s view the
stone is Israel, and the builders are the world-powers engaged in raising the fabric of history—whether Assyria and Babylonia, or, if the Psalm be Maccabaean, Syria represented by Epiphanes (see Cheyne, Origin of the Psalter, p. 16 f.). Israel had been cast aside (cf. Jer. xxviii. (ii.) 26) by men in high places, but had recovered its place among the nations—had again become the κεφαλὴ γωνίας (ἡ ἀκρόγωναι), the bond of unity in the fabric, by reason of its unique office of witnessing to the One Living God. In our Lord's use of the words the conditions are changed; He, as the true representative of Israel's witness to God, is the Stone which is designed to be 'head of the corner'; the builders who cast the Erect Stone aside are the present leaders of Israel (Jerome: "quos supra vinitores appellarat, nunc aedificatores"). This application of the words deeply impressed the Apostles, who reproduce it more than once after the Pentecost (Acts iv. 11, 1 Pet. ii. 4, 7) and connect with it the prophecy of Isa. xxviii. 16 (Rom. ix. 32, Eph. ii. 20, 1 Pet. ii. 6); Christ receives the title of λίθος ἀκρογωνιών, lapis angularis, the bond of unity in the new Israel (Eph. Lc.). The metaphor was perhaps unduly pressed by the Greek and Latin expositors (cf. T. K. Abbott, Ephesians, p. 70), e.g. by Euth., who writes: καθάπερ γὰρ ἐκεῖνος [ὁ λίθος] ἐν ἀντών συνετέ τοῖχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ χριστός ἐν ἀντών συν-δεσμεῖ τοὺς δύο λαοὺς, τὸν τε ἐν ἑνῶν καὶ τὸν ἐν ἑνῶν. But the 'Corner Stone' clearly emphasises the cohesion of believers in the Body of Christ, as the 'Foundation Stone' (1 Cor. iii. 11) implies their dependence on His work and strength. Jerome points out that, while the builders of Israel rejected both these purposes of the Lord's coming, the wise master-builder of the Gentile Church ("iuxta Paulum architectum") overlooked neither. The old hymn of the Sarum Dedication office boldly fuses both together: "angulare fundamentum lapis Christus missus est, quo compagie paretum in utroque nectitur, quem Syon sancta suscepit, in quo credens permanet."

11. παρὰ Κυρίου ἐγένετο αὐτὴ κτλ.] A continuation of the words of Ps. cxviii., omitted by Lc. Αὐτὴ (ἡ ΝΝ), 'this thing,' a Hebraism (W.M., pp. 39, 298, Blass, Gr., p. 82), which is due to the text of the LXX. and not to the Synoptists themselves: for other exx. in the LXX. see Driver on 1 Sam. iv. 7. Attempts to explain αὐτὴ as referring to κεφαλὴν or to γωνίας (ἡ ἀκρόγωναι) are not only unnecessary, but yield an inferior sense; see Field, Notes, p. 15. It is the elevation of the rejected stone into its predestined place at the head of the corner in which the Psalmist sees the hand of God (παρὰ Κυρίου, W.M., p. 457), and which is a standing miracle in the eyes of the true Israel (θαυμαστὴ ἐν ὀφθ. ἡμῶν, W.M., p. 482). The application of this to the Resurrection and Ascension is easy and attractive; cf. Victor: ὅτι δὴ μετὰ θάνατον ζῶν φανεται Χριστός, βασιλεὺς ὄν οὐρανίων τε καὶ ἐπιγείων. Mc. omits a striking saying which follows in Lc. (πᾶς ὁ πέσων ἐπ’ ἐκεῖνον τῶν λίθων κτλ.) and, after a slightly different form, in most texts of Mt.

12. ἐξήτων αὐτὸν κρατήσας κτλ.] Sc. οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, as Lc. reminds us. Κρατήσας, the inf. as object, see Burton § 387. For the second time (cf. xi. 18) the arrest
would have been effected in the Pre
cinct by the straggly tov ierou (cf.
Acts iv. 1), if the people had not still
been with Jesus. On εφοβήθησαν τὸν
ὀχλον see xi. 32, note; on καὶ in this
sentence cf. W.M., p. 545. Mt. adds
that the crowd regarded Jesus as
they had regarded His forerunner (xi. 32),
in the light of a prophet. Mc. and
Lc. explain the cause of the growing
hostility of the Sanhedrists; they knew
that the Parable of the Husbandmen
was spoken in reference to them (πρὸς
αὐτῶν: cf. Lc. xii. 41, Heb. i. 7, 8, xi.
18). For the moment they had no
alternative but to accept defeat and
return to their council-chamber to
mature their plots (ἀφέντες αὐτὸν ἀπήλθαν, Mc. only). Meanwhile the
Lord continued to teach in parables
(Mt. xxii. 1—14), addressing Himself
to His disciples and the crowd.

13—17. The Pharisees' Question
(Mt. xxii. 15—22, Lc. xx. 20—25).
13. ἀποστέλλουσιν πρὸς αὐτὸν κτλ.
The discomfiture which the Sanhedrin
had suffered when acting in concert
broke them up again into parties,
each of which took action for itself.
The Pharisees were the first to move
(Mt. τῶν περιεβίντες οἱ Φ. συμβούλιον
ἐλαβον), and they decided to send
certain of their disciples (Mt. τῶν
μαθητάς αὐτῶν, Mc. τῶν Ἰ. Φ.)
who knew how to combine the vigilance
of practised dissemblers with the ap-
parent innocence of young enquirers
(Lc. ἐγκαθίστως ὑποκριμονεύουσαν ἐναυτὸς
dικαιούς εἶναι). Their business was to
entrapp the Master into some remark
by which He would be fatally com-
promised. Ἀγρεύειν (Mc.), παγιδευεῖν
(Mt.), are both ἀπ. λεγόμενα in the
N.T., but both are used by the LXX.
and in a metaphorical sense (ἅρμ.,
Prov. v. 22, vi. 25 f., Job x. 16; παγ.,
1 Regn. xxviii. 9, Eccl. ix. 12); in ἀγρεύειν
λόγον, the dat. is instrumental or
modal; speech—a question on their
side, an answer on His—was to be
the means employed in the capture
of their prey. Cf. Lc. xi. 54, where
ὁνευέω is similarly used; in the
present context Lc. prefers the simpler
phrase ἐπιλαβίασθα λόγον.

In this attempt the Pharisees asso-
ciated with their own disciples
"certain...of the Herodians" (Mc.,
Mt.). The Greek and Latin ex-
positors generally understand by
Ἡρώδεας here soldiers from Herod's
army, referring to Lc. xxiii. 11; but
both the form of the adj. (cf. Blass on
Acts xi. 26, and Gr. p. 63) and the
circumstances of its occurrence decide
for the meaning 'Herod's partisans'—
scarcely, as some authorities men-
tioned by Victor and Ps.-Tertull. adv.
om., haer., 1, persons who regarded
Herod as the Messiah; see iii. 6, note.
These men were doubtless the Gal-
lean Herodians who had already
proved themselves useful to the Pharisees, and might on the present occasion render service again.

14. διδάσκαλε, οἴδαμεν κτλ. The preamble is skilfully arranged with the view of disarming suspicion, and at the same time preventing escape. So independent and fearless a teacher of truth could not from fear of consequences either refuse an answer to honest and perplexed enquirers, or conceal His real opinion. For οἴδαμεν ὑπὶ κτλ. cf. Jo. iii. 2. Ἀληθῆς. true, the opposite of ἑυθύς (1 Jo. ii. 8), as ἀληθινός of ἑυθυδόμος (cf. Trench, s.v. § viii.); the use of the word by the Pharisees is an unconscious witness to the impression which Christ's life and teaching had left even upon enemies. Ἀληθῆς occurs here only in the Synoptists, but both adj. and noun are common in Jo.; truth is one of the notes of the Lord's Divine Mission as it is presented by St John (e.g. i. 17, iii. 32, v. 31 ff., vii. 18, viii. 13 ff., xiv. 6). Οὐ μέλει σοι περὶ οὐδένος. There is veiled irony in the words. He had shewn little consideration for men of learning and hierarchical rank; doubtless He would be equally indifferent to the views of the Procurator and the Emperor himself; when the truth was concerned, His independence would assert itself with fearless impartiality. For οὐ μέλει σοι cf. iv. 38, Lc. x. 40, Jo. x. 13, v. 7. 

οὐ γὰρ βλέπεις κτλ. Lc. οὐ λαμβάνεις πρόσωπον. Cf. θαυμάζειν πρόσωπον (Jude 16), προσωπολημπτεῖν (Jas. ii. 9) and the nouns προσωπολήμπτης (Acts x. 34), προσωποληψία (Jas. i. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25): the compounds are unknown to the LXX., which employs λ. πρόσωπων (Lev. xix. 15), β. πρόσωπων (Job iii. 10), ἐπιγνώσων (ὑπόστελεσθαι, αἰρετίζων, αἰδεύοντα, ὀρὰμ εἰς) πρόσωπον, according to the sense of the Heb. verb. Βλέπειν (ὁρᾶν) εἰς πρ. (ὤπος ἔσητ) clearly is to pay regard to the outward appearance or the personal character or position; for the more difficult λαμβάνειν πρ. (προσωπολημπτεῖν), which answers to ὄπος ἔσητ, see Lightfoot on Gal. ii. 6, and Mayor on James 1.c.

ἐκαλει ὑπ’ ἀληθείας κτλ. Teaching as well as life was characterised by truth. 'Εκαλει ἀληθείας (cf. Job ix. 2, Isa. xxxvii. 18, Dan. ii. 8 (LXX. and Th.), Lc. iv. 25, xxii. 59, Acts x. 34), "according to truth" (Blass, Gr. p. 133) —rather "with truth." (WM., p. 528). Τὴν ὄδον τοῦ θεοῦ, not as in i. 3 'the way along which He comes,' but 'the way which He appoints for men,' cf. Acts xviii. 25 f., also ἡ ὄδος τῆς ἀληθείας (2 Pet. ii. 2), or ἡ ὄδος simply, as a term for the Christian faith and its followers (Acts ix. 2, xix. 9, 23, xxiv. 14, 22). This use of ὄδος is a Hebraism (cf. B D B. s.v. 177), of which there are frequent instances in the LXX., e.g. in Gen. vi. 12, Ps. i. 1, 6, Jer. xxxi. 8; comp. the opening of the Didache (ὃδοι δύο εἰσι, μιὰ τῆς ζωῆς καὶ μιὰ τοῦ θανάτου: Dr C. Taylor, Teaching, p. 7 ff.), and the Lord's words in Mt. vii. 13, 14.

ἐξεστὼν διόνυσ κῆνσον κτλ.] They
can no longer refrain from putting the question with which they had been charged. Mt. begins έπον οὖν ἡμῖν τί ήσθε δοκεῖ; but the abrupt ἐξεστιν (Mc., Lc.) is perhaps more in keeping with the impatience of these young intriguers. "Εξεστιν, 'does the Torah permit it?' cf. ii. 24, 26, vi. 18, x. 2. Κύριον, Mt., Mc.; Lc. φόρον: the Latin word is transliterated also in Aramaic (Ναβατζ, Dalman, Gr. p. 147). The census is the poll tax (ἐπικεφαλαίων in cod. D, Syrr. sin., pesh. Καςήν, Κανόν) or tributum capitis, as distinguished from the tributum agris, and from the customs on articles of commerce (τέλη, cf. Mt. xviii. 25). The Judean poll tax went into the Emperor's fiscus, not into the aerarium, so that it was actually paid to "Caesar." The payment was objectionable both as a sign of subjection to a foreign power (Mt. l.c.), and because of the Emperor's effigy stamped on the denarius in which the money was paid (Madden, Jewish Coinage, p. 247). The copper coins struck by the Procurators were free from the effigies, usually bearing some device to which no objection could be taken, cornucopiae, or leaves of the olive, vine, or palm (Schäfer l. ii., p. 77; Madden, p. 135); but the silver denarius, which was not a local coin, bore the head of the Emperor, and its compulsory use could not but increase the scruples of patriotic Jews. For Καίσαρ see Jo. xix. 12, 15, Acts xvii. 7, xxv. 8 ff., Phil. iv. 22. A summary of Jewish opinion on the duty of Israel towards its foreign rulers is given by Weber, Jüd. Theologie, p. 78. "Η οὐκέτα μη, cf. W.M., p. 595.

15 ó δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν 15 αὐτοῖς Τί μὲ πειράζετε; φέρετε μοι δηνάριον ἵνα

Deliberative subj., as in iv. 30, vi. 24, 37. They require a direct answer, 'yes' or 'no,' as if the question called for no more. A negative answer was of course desired; they hoped to hear him say Οὐκ ἐξεστιν. Such a reply, in the present temper of the crowd, might have placed Him at once at the head of a popular rebellion (Acts v. 37); at the least it would have involved Him in a charge of treason (Lc. xxiii. 2). And, as they justly said, no fear of consequences would have witheld Him from making it, if it had been true.

15. εἶδος αὐτῶν τὴν ὑπόκρισιν κτλ.] Mt. γνώσθη τὴν ποινήν αὐτῶν, Lc. κατανοήσας αὐτῶν τὴν πανουργίαν. The variations of both verb and noun are instructive. Malice (ποινή) lay at the root of their conduct, unscrupulous cunning (πανουργία) supplied them with the means of seeking their end, whilst they sought to screen themselves under the pretence (ὑπόκρισις) of a desire for guidance and an admiration of fearless truthfulness. The Lord detected their true character intuitively (εἶδος), He knew it by experience (γνώσις), and He perceived it by tokens which did not escape His observation (κατανοήσας). Thus each Evangelist contributes to the completeness of the picture. Ὑπόκρισις occurs here only in Mc.; for ὑποκρίτης see vii. 6, note; other instances of the Lord's power of detecting hypocrisy may be found in ii. 8, iii. 1 ff., vii. 11 ff., x. 2 ff.

Τί μὲ πειράζετε; For this use of πειράζεων see i. 13, viii. 11 (note), x. 2. Τί remonstrates, cf. ii. 7, v. 35, 39, viii. 12, 17, x. 18, xi. 3, xiii. 6. What was their object in provoking Him to
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16 idω. 16 oι δὲ η'νεγκαν. καὶ λέγει αυτοις Τίνος η εἴκων αὐτὴ καὶ η ἐπιγραφὴ; οἱ δὲ εἰπαν αὐτῷ Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι

deliver judgment upon a hotly contested point? The question lays bare their veiled malignity. Mt. adds ὑποκριναί, which is implied in ἔτοιμα της ὑπόκριναν. 

After a digression into the nature of denarius (Συναφή cf. Dalman, Gr. p. 149) was not likely to be ready at hand, since only Jewish coins were current in the Temple; they must fetch one for Him to see (ἐν ἢδω); Bengel's suggestion, "Salvator tum primum videtur tetigisse et spectasse denarium," is improbable; the Lord wishes to see the denarius that He may use it to demonstrate His teaching. It is easy to realise the pause which followed, the fresh interest excited by the production of the coin (οἱ δὲ η'νεγκαν), and the breathless silence while all waited for the momentous reply. Mt. and Lc. have missed this characteristic feature in the story, substituting ἐπιδείξατε (Lc. δείξατε). For δημάρου Μt. has τὸ νόμισμα (2 Esdr. viii. 36, 1 Macc. xv. 6) τού κήπου, the coin in which the tribute was paid (see note on v. 14).

16. τίνος ἢ εἰκὼν αὐτῆς καὶ ἡ ἐπιγραφή;] Vg. euius est imago haec et inscriptio (scriptio, superscriptio)? See the engraving of a denarius of Tiberius in Madden, p. 247, or in Hastings, D. B. iii. pp. 424—5; the ἐπιγραφή is ΤΙ • CAESAR • DIVI • AVG • F • AVG •, and on the reverse, PONTIF • MAXIMI. In the Epp. εἰκὼν passes into a theological term, the meaning of which is exhaustively investigated by Lightfoot on Col. i. 15.

οἱ δὲ εἰπαν κτλ.] There was no escape from this answer, even if they suspected the purpose it would serve. They could not in this case plead οὐκ ὀδιμέν (xi. 33), for both head and legend proclaimed the fact.

17. τὰ Καίσαρος ἀπόδοτε κτλ.] "O plenam miraculī responsonem et perfectam dicti caelestis absolutением" (Hilary). Ἀπόδοτε τὸ ἔχον τὴν εἰκώνα τῷ εἰκονομομεν...οὐδὲν εμποδίζει ὑμῖν πρὸς διανοθεσιν τελειώτυ Καίσαρι (Thlpl.). The thought seems to be: 'The coin is Caesar's; let him have his own. The fact that it circulates in Judaea shews that in the ordering of God's providence Judaea is now under Roman rule; recognise facts, so long as they exist, as interpreting to you the Divine Will, and submit.' Cf. Rom. xiii. 7, 1 Pet. ii. 13 f., and see the note on The Church and the Civil Power in SH., Romans, p. 369. Contrast with the Lord's answer the teaching of another northern leader, Judas the Gaulanite, Jos. ant. xviii. i. 1 τὴν ἀπόστιμαν οὐδὲν ἀλλὰ ἡ ἀντικρυ δουλείαν ἐπιφέρεν (cf. Origen in Mt. t. xvii. 25). Granted that payment was a badge of slavery, there are circumstances, Christ teaches, under which slavery must be borne. Ἀποδόνα, which is substituted in the answer for δοῦνα in the question, implies that the tribute is a debt: cf. Rom. l.c., and see Mt. v. 26, xviii. 28 ff.

καὶ τὰ τοῦ θεοῦ τῷ θεῷ] The question rested on an implied incompatibility of the payment of tribute with the requirements of the Law of God; the Lord replies that there is no such incompatibility: οὐ καλύτερα τις ἀπο-
καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαυμάζον ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαῤῥουκαῖοι πρὸς αὐτὸν, οὕτως ἰθ.

καὶ ἐξεθαυμάζον ΝΒΨ] εθαμαζὼν δ' (εθαμαζωτόν Δ*) ΙΔ 1071 2ον εθαμαζὼν ΑCNXΠΨ minι | επ' αυτῷ | επ' αὐτὸν Δ(Κ) 28 8ον

καὶ ἐξεθαυμάζον επ' αὐτῷ 'They stood amazed (R. V. "wondered greatly") at Him.' ἐκθαμαζέον εἰς ἀρ. λεγ. in the N. T., but occurs in Sir. xxvii. 23, xliii. 18, 4 Macc. xvii. 17; compare Mc.'s use of ἐκφαντεῖσθαι, ἐκπειρασθῶ, ἐκφάζως. The enquirers preserved a discreet silence (Lc. ἐκθάνασαν), and presently took their leave (Μν. ἀφίνες αὐτῶν ἀπῆλθαν), "infidelitatem cum miraculo pariter reportantes" (Jerome). They wondered perhaps not so much at the profound truth of the words, which they could scarcely have realised, as at the absence in them of anything on which they could lay hold (Vic'tor, θαυμάζαντες τὸ ἀληθὸν τοῦ λόγου).

18—27. THE QUESTION OF THE SADDUCEES (Mt. xxii. 23—33; Le. xx. 27—38).

18. καὶ ἔρχονται Σαῤῥουκαῖοι I.e. τωσ τῶν Σαῤῥουκαίων (Lc.). This party has not been mentioned by Mc. or Le. hitherto (see however Mc. viii. 11, note). It was nearly identified with the priestly aristocracy (Acts v. 17 ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα ἀρχής τῶν Σαῤῥουκαίων), and its headquarters were at Jerusalem, whilst the Pharisaic scribes were to be found in Galilee as well as in Judaea (Lc. v. 17); moreover, its adherents were relatively few (Jos. ant. xviii. 1. 4), and were not, like the Pharisees, in possession of the popular esteem (ib. xiii. 10. 6). The present opportunity of approaching Jesus upon the question which divided them from the Pharisees was probably the first which had offered itself; the discomfiture of the disciples of the Pharisees left the field free for their rivals.

οὕτως λέγουσιν ἀνάστασιν μὴ εἶναι] Cf. Acts xxiii. 8 Σαῤῥουκαῖοι...λέγουσιν μὴ εἶναι ἀνάστασιν μὴ ἄγγελον μὴ πνεῦμα. Jos. ant. xviii. 1. 4 Σαῤῥουκαῖοι δὲ τὰς ψυχὰς ὁ λόγος συναφαίεται τοῖς σῶμασι. For further information as to the party and their tenets see Schürer, Π. ii. p. 29 ff., Taylor, Sayings, Exc. iii., and cf. Jos. B. J. ii. 8. 14 ψυχῶς τε τὴν διαμορφήν καὶ τὰς καθ' ἄδου τιμωρίας καὶ τίμας ἀναμορφῶσιν. For οὕτως λ. cf. iv. 20, ix. 1, xv. 7, and see WM., p. 209, note, and Bp. Lightfoot on Gal. iv. 24, v. 19; the relative clause applies to the Sadducees in general, not only to the particular members of the party to whom reference has been made. Ἀνάστασις as a theological term appears first in 2 Macc. (vii. 14, xii. 43), Ps. lxv. (Lxx.) tit. In the N.T., besides the present context and its synoptic parallels, it occurs Le.ετ. 2, act. 11. Jo.ετ. 6, apec. 2. Paul. Heb. 1 Pet. 2, usually with a qualifying gen. (δικαίων, νεκρῶν, κων, κρίσεως, Ἰησοῦ Χριστοῦ)
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λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν ἑν τινος ἀδελφὸς ἀποθάνη καὶ καταλήψει γυναικα καὶ μὴ ἀφῇ τέκνον, ᾧνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν

18 ἀνάστασιν μὴ εἶναι] ἀναστάσις οὐκ εὑρεῖν 1 13 28 69 124 346 | επηρωτησέων ΑΝΚΠΠΣΦ min. | 19 Μωϋσῆς ΑCEFGLHUVXΙΦ min. | om στὶ δὲν 69 108 ὑπὸ 1071 | καταλήψει ΒΓΚΛΥΔΠΙΣΦΨ min. | καταλήψις (vel. -πει) Α(Ε)F(Η)MSX(Γ) min. | ἁμαρτήσει τοῦ ἅμαρτητος 1 118 241 299 a c e f i k arm me] τεκνὸν ἀν ὁ αἰτοῦ ΑΔΧΠΠΣ min. | a c e f i q v syr₆ peshbol. the go aeth | τὴν γυναικα] + αὐτοῦ, ADXΠΠΣ min. | a c e f i q v syr₆ peshbol. arm

or clause (ἡ ἐκ νεκρῶν), but once only (Lc. ii. 34) in a non-technical sense. Μὴ εἶναι; this negation of the resurrection was matter of opinion, not of fact (οὐκ εἶναι); cf. WM., p. 604.

καὶ ἐπηρώτων αὐτὸν[ The question was perhaps partly tentative; they were curious to know the exact position which this teacher, who was known to be adverse to the Pharisees, would take with regard to the main point at issue between the Pharisees and themselves. But their purpose was hostile; the extreme case they offer for His opinion is clearly intended as a reductio ad absurdum of any view but their own.

19. διδάσκαλε] On their lips the title is purely formal; there is here no pretense of a desire to learn such as may have dictated its use by the disciples of the Pharisees (v. 14). The actual question (ἐπηρώτων) does not come before v. 23; but all that precedes is preamble to what they intended to ask.

Μωϋσῆς ἔγραψεν ἡμῖν κτλ] In Deut. xxv. 5 ff. The exact words are not cited by the Synoptists, nor do they agree in the form adopted; Lc. on the whole follows Mc., but Mt. changes the awkward ἐὰν τινος ἀδελφὸς into ἐὰν τις, and for λάβῃ uses the technical ἐπιγαμβρεύετε (LXX.10, Αcision Deut. Lc.; ἀν. Lcyn. in N.T.). Josephus (ant. iv. 8. 23) states the law of levirate marriage thus: τὴν ἀτέκνον

tάνδρος αὐτῆς τετελευτηκότος ὁ ἀδελφὸς ἐκείνου γαμεῖται καὶ τὸν παῖδα τοῦ γενομένου τῷ τοῦ πατέατος καλέει ὄνομα τριτέατο τοῦ κλήρου διάδοχον.

On the institution as it existed in Israel see Driver, Deuteronomy, p. 280 ff., and for an early instance of its use, cf. Gen. xxxviii. 8 (a chapter assigned to J, Driver, Instr., p. 15). For the attribution of Deut. to Moses see x. 3 f. ὁτι...ἡν: a confusion of two constructions, ὁτι ἔδωκα...ἀποθάνῃ...ληφθείση καὶ ὡς ἐαν ἀποθάνῃ...ληφθῇ, which Lc. avoids by omitting ὁτι.

"Ἠγραψεν...ἡν, i.e. γραφή ἐνετειλατό...ἡν, cf. xiii. 34.

ἐὰν τινος ἀδελφὸς ἀποθάνῃ] The Deuteronomic law is limited to a special case: ἐὰν κατοικῶν ἀδελφοῖ τοῦ αὐτοῦ. "When the members of the family were separated, the law did not apply. It was a collateral object of the institution to prevent a family inheritance from being broken up" (Driver).

καὶ μὴ ἀφῇ τέκνον] Heb. by הֵי בִּל. The Sadducees interpret הֵי in the widest sense (cf. LXX. σπέρμα δι μὴ ἐν αὐτῷ), but the purpose of the law seems to shew that its operation is to be limited to cases where no male issue was left. Comp. Wünsche on Mt. xxii. 24. "Kataleitnev and ἀφίκεια are employed indifferently in this passage in reference to the issue of the marriage (19 ἀφῇ τέκνον, 20 ἀφῄκεν σπέρμα, 21 καταλίπων στ., 22 ἀφῄκεν..."
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γνωίκα καὶ ἔκαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ. 2ο ἐπτά ἀδελφοί ἤσαν καὶ ὁ πρῶτος ἠλάβεν γνωίκα, 20 καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα: 21 καὶ ὁ δεύτερος ἠλάβεν αὐτὴν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος: ὦσάντως 22 καὶ οἱ ἐπτά οὐκ ἀφήκαν 22 σπέρμα: ἐσχάτων πάντων καὶ ἡ γυνὴ ἀπέθανεν.

23 ἐν τῇ ἀναστάσει τίνος αὐτῶν ἐστὶν γυνή; οἱ γαρ 23

19 ἐκαναστήσει ΑΧΓΙ minmōn 20 ἐπτά ἀδελφοί ἤσαν ἦσαν οὐν παρ ἦσαν ἐπτά αδ. D. ab. IQ (604) (1071) ἐπτά παν ὁδ. ἦσαν C. MS minmōν εὐγ ἀρμ αἰθ | αποθνῄσκων οὐκ αφ. σπέρμα] ἀπέθανεν καὶ οὐκ αφ. σπ. D. I 28 ὁδ. αἰθ 2ος αἰθ 2ος εἴ ὁ ὁ συμμέτριον παν ἄρμ | arm princequum generatet filium deceisset et non remisit semen k | mortuitus est relictum semine b q ν καὶ ἀπέθανεν καὶ ἀποθνῄσκων οὐκ αφ. σ. π. 1071 21 ἠλάβεν αὐτὴν]+ad succionandum semen fratris eui + resurrectione semen fratri suo k | μὴ καταλιπὼν σπέρμα 3BCDLΔ 33] καὶ οὐδὲ αὐτὸς ἀφήκεν σπέρμα A(D)(X)ΔΙΠΣ minπ latt(eb)[pl] τρέγ γο ὁ συμμέτριον εἴ καὶ τῷ ἀρμ ἀφήκεν αὐτὴν ἦθαν 1 304 (cf. 2ος) arm 22 καὶ ἔλαβον αὐτὴν (vell ἀπέθανος καὶ οἱ ἐπτά καὶ οὐκ ἀφήκαν σπέρμα (Α)](D) minπ (a) (ι) (νι) βετρεμένον (hcl) (go) αἰθ | om εἰσχάτων παντων D. o k | εἰσχάτων] εἰσχάτω AEFSUVXVF minπ ἕν ὁ αἰθ | [ἀπέθανεν]+ αἰσθανόμενος c (τινὲς filiiis) 23 ἐν τῇ ἀναστάσει 3BC*EFHLSUVXΓΣ αἰθ k q go] ἐν τ. οὐν αὐστ. AC2(DG)ΚΩΙΙΙ(Σ) (1 28 ὁδ. 1071 209) συμμέτριον (corr) arm αἰθ + (post ἀναστάσει) ἐτῶν ἀναστάσεων ΑΧΠΙΣΨ (13 69 343) αἰθ t latt(eb)arm go (aith) (om 3BCDLΔΨ) | αὐτῶν] τῶν ἐπτά 1 309 299 om Δ c k | γυνὴ] π ρ ἡ Δ* 13 | οἱ γαρ ἐπτά] παντες γαρ 1 91 299

στ.), but καταλ. only is used of the wife (19 καταλίπῃ γνωίκα; see however Mt. xxii. 25 ἀφῆκεν τὴν γ. αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. On καταλίψῃ (N) see Deissmann, Bibl. Studies, p. 190.

ἔκαναστήση σπέρμα] So Lc.; Mt. αναστήσει σπ. A reminiscence of Gen. xxxviii. 8 ἀνάστασον σπέρμα τῷ ἀδελφῷ σου. Ἐξαναστάσαι σπέρμα occurs in Gen. iv. 25, xix. 34, and the compound verb is common in the lxx.; in the N.T. it occurs again in Acts xv. 5 (cf. ἔκαναστῆσαι, Phil. iii. 11).

20—22. ἐπτά ἀδελφοί ἤσαν κτλ.] Mt. writes as if they professed that the case had actually occurred: ἦσαν δι παρ' ἧμιν ἐ. δ. The position of ἐπτά draws attention to the number. Victor is probably right: ἐπλασαν... ἐπτά... ὡστε ἐκ περιουσίας καμοδήσῃ τὴν ἀνάστασιν. Ἀποθνῄσκων, at his death; for the connexion of this, part. with ἀφῆκεν see Burton, § 122; in the next verse ἀποθνῄσκων... ἀφῆκεν becomes without change of sense ἀπέθανεν... καταλιπὼν (Burton § 138). ὀσάντως καὶ—so the words are best arranged (cf. D, καὶ ὦσάντως ἠλάβον αὐτὴν οἱ ζ καὶ οὐκ ἀφήκαν σπέρμα). For ὦσ. καὶ see xiv. 31, 1 Cor. xi. 25, 1 Tim. v. 25. Οἱ ἐπτά: the ἐπτά ἀδελφοί mentioned above (π. 20). Ἐσχάτων is used adverbially as in Num. xxxi. 2, Deut. xxxi. 27, 29 (Y 8), and with πάντων in 1 Cor. xv. 8; Mt., Lc. substitute the more usual ὄστερον. The wife survived all the seven. She too (καὶ) was now dead (ἀπέθανεν); so that the interest of the case had passed over to the future life, if such there were.

23. ἐν τῇ ἀναστάσει κτλ.] The Drift of their story at length appears; it is supposed to present a difficulty
24 ἐπτα ἐσχόν αὐτήν γυναίκα. 24 ἐφη αὐτοῖς ὁ Ἰησοῦς ὦ διὰ τούτῳ πλανάσθη, μὴ εἰδότες τὰς γραφὰς μηδὲ 25 τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν ἀνα-

to believers in the Resurrection. Τῇ ἀναστάσει: ‘that resurrection for which, on the shewing of the Pharisees, we are to look’; for the art. cf. Lc. xiv. 14, Jo. xii. 24, Acts xvii. 18, 1 Cor. xv. 40. Mt. and Lc. insert οὐ: in Mc. the moral of the story is produced with characteristic bluntness (cf. v. 14 ἐξεστώ δούναι) without conjunction or preface as in Mt. xxii. 17. Crude as the question may seem, it must have offered serious difficulties to the Pharisees, who held materialistic views as to the future state: cf. Enoch x. 17 ἐσονταὶ ζῶντες ἐώς γεννήσωσιν χιλάδας, and Sohar cited by Schöttgen on Mt. xxii. 28, “mulier illa quae duobus nupsit in hoc mundo, priori restitutioni.” For ἅριν τινα γυναίκα cf. Mt. iii. 9, Acts xiii. 5, Phil. iii. 17. On ‘Western’ readings in this verse see W.H., Notes, p. 26.

24. οὐ διὰ τούτῳ πλανάσθη κτλ.] ‘Is not this the reason why ye go wrong, that ye know not &c.?’ The difficulty which seemed to these men insuperable was due to an error on their own part, and the error was the result of ignorance. For οὐ πλανάσθη; (cf. 1 Cor. xv. 33) Mt. has the direct characteristic of our Lord’s manner; cf. οὐδὲ (οὐκ)...ἀνέγραψε (vv. 10, 26). On διὰ τούτων...μὴ εἰδ. see W.M., p. 201; μὴ follows δ. τ., because the ignorance is viewed relatively to the error and not simply as matter of fact (οὐκ εἰδ., cf. 1 Regn. ii. 12, Prov. vii. 23). The ignorance was twofold: (1) ignorance of Scripture, (2) ignorance of God (cf. 1 Cor. xv. 34 ἀγνοοῦν θεοῦ τινες ἔχουσιν); both inexcusable in members of the priesthhood, as most of these men probably were (see v. 18). The Lord deals with the second of these causes of error first, since it is fundamental. For μὴ...μηδὲ cf. vi. 11, xiii. 15 (W.M., p. 612 Ἐ), and for αἱ γραφαί, ‘the contents of the canon,’ see xiv. 49, Lc. xxiv. 27, 32, 44 f.

25. ὅταν γὰρ ἐκ νεκρῶν κτλ.] Mt. ἐν γὰρ τῇ ἀναστάσει. Lc. recasts the sentence: οἱ δὲ καταξιωθέντες τοῦ αἰώνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν. The Sadducees (and the Pharisees also, so far as they connected marriage and the propagation of the race with the future life) shewed themselves incapable of conceiving a power which could produce an order entirely different from any within their experience. They assumed either that God could not raise the dead, or that He could raise them only to a life which would be a counterpart of the present, or even more replete with material pleasures. Thpl.: υμεῖς γὰρ δοκεῖτε ὅτι πάλιν τοιαύτῃ κατάστασις σωματικοῦτερα μέλει εἶναι: οὐκ ἦστι δὲ...ἀλλὰ θειότερα τις...καὶ ἀγγελικῇ. Compare St Paul’s answer to the question πῶς ἐγείρονται οἱ νεκροί, ποῖοι δὲ σώματι ἐγροῦσαι; (1 Cor. xv. 35 Ἐ). Νεκροί is anarthrous in the phrase εκ νεκρῶν, with the single exception of Eph. v. 14; on the other hand we find ἀπὸ τῶν ν., Mt. xiv. 22, xxvii. 64, xxviii. 7 (ἀπὸ ν., Lc. xvi. 30, but in another connexion); μετὰ τῶν ν., Lc. xxiv. 5; ἑπὶ τῶν ν. ἐνίγμα, v. 26; ὑπὲρ τῶν ν., 1 Cor. xv. 29. Ὑπαρέχων, when they shall have risen,’ i.e. in the life which will follow the resurrection. Ραμίζεσθαι, γαμίζοκεσται (Lc. has both forms, cf. Blass, Gr. p. 52), of the woman,
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στῶσιν, οὐτε γαμοῦσιν οὐτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ τῶν νεκρῶν, 26 οὖν ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως

This page discusses the marriage of angels and the resurrection of the dead. It notes that this is not understood in its proper sense, and references the book of Enoch, which contains passages about angels marrying and giving birth to humans, a belief that is not consistent with the Jewish view of freedom from such conditions. The text also mentions the resurrection, which is a theme found in the Gospel of Mark, and it references the resurrection of the dead, as well as the possibility of human life to exist under new conditions which will remove the supposed difficulty. The text reflects a general interest in the resurrection and the conditions under which it might occur.
course dogmatically teach the Mosaic authorship of the Law or of any part of it in its existing form; see note on i. 44. 'Et\emph{i} to\emph{u} βατον, “on the boushe” (Wycliffe), “in the bushe” (Tindale); rather “in the place concerning the bush” (R.V.), or “at the Bush,” i.e. in the section of the Law which relates to the burning bush (Exod. ii. i ff., where an open para\emph{sak}h\emph{i} still begins); a similar indication of a “pre-Talmudic system of sections” (Ryle, p. 236) occurs in Rom. xi. 2 ε\emph{i} θεία\emph{a}, where see SH. Βατος is masc. in the lxx. (Exod. iii. 2 ff., Deut. xxxiii. 16), but fem. in Lc. xx. 37, Acts vii. 35 (cf. Moeris: ο\emph{β. α\emph{πικω\emph{s}.} ή \emph{β. α\emph{ληρικω\emph{s}.}}). The word belongs to the numerous class of Homeric nouns which re-appear in Aristophanes and the comedians (Kennedy, Sources, p. 77 f.).

πο\emph{w} ε\emph{στεν} αυ\emph{τω} ο\emph{θεω} For this use of πο\emph{w} cf. v. 16, Acts ix. 27, xi. 13, xx. 18. Cf. Mt., το\emph{ν} θε\emph{ν} υ\emph{m}\emph{w} υ\emph{πo} του\emph{θεω:} Lc., less exactly, Μω\emph{w}υ\emph{p}η\emph{ς} ε\emph{μι\emph{u}νστεν, attributing the Divine words to the supposed author of the book. The words were addressed to Moses (αυ\emph{τω} Με.), but the revelation they contained was for the latest generation of Israel (υ\emph{m}\emph{ω} Μt.).

ἔ\emph{w} ο\emph{θεω} 'Α. και θε\emph{ω} 'Ισ. και θε\emph{ω} 'Ιακ. Exod. iii. 6, lxx., ἔ\emph{w} ε\emph{ιμ} ο\emph{θεω} του\emph{πα\emph{t}ρω\emph{s} σου, θε\emph{ω} 'Α. κτλ. The article is not repeated, for the Person is One; the repetition of θε\emph{ω}s on the other hand emphasises the distinct relation in which God stands to each individual saint. In quoting this passage the Lord argues thus: ‘In this place God reveals Himself as standing in a real relation to men who were long dead. But the living God cannot be in relation with any who have ceased to exist; therefore the patriarchs were still living in His sight at the time of the Exodus; dead to the visible world, they were alive unto God.’ Origin: άτο\emph{πωn} λεγ\emph{w} τι ο\emph{θεω} ο\emph{ε\emph{στωn} ο\emph{ο}ν, του\emph{τo} μ\emph{o} ε\emph{μι\emph{s} ο\emph{υ\emph{m}ω}, των ο\emph{υ\emph{dα}μο\emph{s} άτο\emph{πωn} ο\emph{θεω} ε\emph{στωn}...ζω\emph{w}ν άρα αι\emph{σθανο\emph{w}νει\emph{n} του\emph{θεω} κα τη\emph{s} χαριτω\emph{s} αυ\emph{τω} ο\emph{A\emph{β\emph{r}α\emph{μ}α} και ο\emph{I\emph{s\emph{a\emph{α}κ} και ο\emph{I\emph{a\emph{k}α\emph{β}. This argument establishes the immortality of the soul, but not, at first sight or directly, the resurrection of the body. But the resurrection of the body follows, when it is understood that the body is a true part of human nature; comp. Westcott, Gospel of the Resurrection, pp. 140 ff., 155 ff. God would not leave men with whom He maintained relations in an imperfect condition; the living soul must in due time recover its partner; the death of the body could only be a suspension of vital activities which in some other form would be resumed. For partial parallels in Rabbinical writings see J. Lightfoot on Mt. xxii. 32.

27. ο\emph{υ}ν ε\emph{στωn} θε\emph{ω}s κτλ.] ‘He is not a God of dead men, but of living.’ Lc. adds πα\emph{τ}τες γ\emph{w} αυ\emph{τω} ςω\emph{ς}. Death is a change of relation to the world and to men; it does not change our
28 § Kai προσελθὼν εἰς τῶν γραμματέων ἀκούσας 28 § svt-blav
αὐτῶν συνήκτουσιν, εἰδὼς ὅτι καλὸς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτὸν Ποίᾳ ἐστὶν ἐντολὴ πρῶτη

28 τῶν γραμματέων] γραμματεὺς F minpau | ἀκούσας] ἀκούων 1 28 299 ἀκούωντων
2ος | om aut. svtz. edos k (syrmin) | edos N*AXIΔΨ minp# aegg] idov N*CDLΔΨ 1 13
28 69 604 1071 al# s b c f i q vg syrpesch hel | pont] pr didaskale D b c f i k |
πρῶτη πασῶν ἐντολὴ M* minmu

relation to God. There are two striking parallels in 4 Maccabees, vii. 19 οἱ πιστεύοντες ὅτι θεὸς οὐκ ἀποθνήσκονται:
ὁσπέρ γὰρ οἱ πατρίαρχαι ἤμων Ἀβραὰμ, Ἰακὼβ, ἀλλὰ ζῶσιν τῷ θεῷ: xvi. 25 οὗτοι οἴο τῶν θεῶν ἀπολαῦντες
ζῶσιν τῷ θεῷ, ὡσπέρ Ἀβραὰμ καὶ Ἰακὼβ καὶ πάντες οἱ πατριάρχαι. Lightfoot on Mt. quotes Rabbinical sayings to the same purpose.
With the anarthonous νεκρῶν, ζῶστων cf. 1 Pet. iv. 3 κρίναι ζωτας καὶ νεκρους.

πολὺ πλανᾶσθε] Mc. only. Not only were they in error, but their error was a great and far-reaching one.
The priestly aristocrats submitted to the reproof in silence (Mt. ἐφίμωσεν τοὺς Σαδδουκαίους); the enthusiasm of the people rose yet higher (Mt. ἐξεπλήγησαντο). Yet it was not a logical victory which the Lord desired, but the recovery of the erring (Mt. xviii. 12 f.). Ἐκανάν, πλανᾶσθαι, are used in a moral sense by the LXX.
from Deut. iv. 19 onwards, esp. in the sapiential books and the Prophets, and by the N.T. writers exclusively.

28—34. The Scribe's Question (Mt. xxii. 34—40).
28. προσελθὼν εἰς τῶν γραμματέων] Acc. to Mt. (xxii. 34) the discomfiture of the Sadducees led to a fresh gathering of their rivals, and the question was proposed by the scribe with a distinctly hostile purpose (ἐπηρώτησεν εἰς... πειράζων: cf. Jerome on Mt.: "non quasi discipulus sed quasi tentator accedit"). In Lc., on the other hand, some of the Scribes openly approve of the Lord's answer to the Sadducees (xx. 39), and Mc. clearly regards the scribe who questioned the Lord as free from malicious intent (v. 34). The Greek commentators endeavour to reconcile the two traditions: cf. Victor: ἡρώτησεν μὲν γὰρ πειράζον παρὰ τὴν ἀρχήν, ἀπὸ δὲ τῆς ἀποκρίσεως ἀφελθειείς ἐπηνέβη. But the attempt cannot be regarded as satisfactory. Doubtless the repulse of the Sadducees was received by the Pharisees with very mixed feelings; the majority, in whom hatred of Jesus was stronger than zeal for a dogma, were irritated by His fresh victory; a few, among whom was this scribe, were constrained to admire, even if they were willing to criticise, the Rabbi who, though not Himself a Pharisee, surpassed the Pharisees as a champion of the truth. Εἰς τῶν γρ., Mt. εἰς εἰς αὐτὸν (sc. τῶν Φαρισαίων) νομικός (see note on ii. 6); for another instance of a solitary scribe approaching our Lord without hostile intentions see Mt. viii. 19, and cf. Jo. iii. 1 f. The Pharisees as a body were not present during the interview with the Sadducees; this man had heard the discussion (ἀκ. αὐτ. συνήκτουσιν, Wycliffe, "sekyngse togidero"), and recognised (εἰδὼς) the excellence of the Lord's answer (καλὸς ἀπεκρίθη). When they were gone he stepped forward (προσελθὼν), and put another question. Ἀκούσας αὐτῶν κ.λ. supplies the motive of προσελθὼν, and through εἰδὼς of ἐπηρώτησεν also (cf. Meyer). For the construction ἀκούσας αὐτῶν συνζ. cf. Acts x. 46, xi. 7 and WM., P. 434.

ποίᾳ ἐστὶν ἐντολὴ πρῶτη πάντων;]
29 πάντων; ἀπεκρίθη ὁ Ἰσραήλ ὑπὶ Πρώτη ἑστὶν Ἀκονε, Ἰσραήλ, Κύριος ὁ θεὸς ἡμῶν Κύριος εἰς τοὺς ἁγιάσεις Κύριον τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἤγιον ἑστὶν.

28 om παντών D 604 2a b cf f k συρτέν arm 29 ἀπεκρίθη ὁ Ἰ. ἔστιν τοις πρώτοις τοις πρώτοις τοις πρώτοις τοις πρώτοις. 30 καὶ ἀγαπήσεις Κύριον τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἤγιον ἑστὶν ἑστὶν.

Mt. ποία ἐντ. μεγάλη ἐν τῷ νόμῳ; The Vg. (interrrogavit eum quod esset primum omnium mandatum) and the R.V. “what commandment is the first of all?” overlook the distinction between ποίος and τίς which, though faint, still exists in the N.T. (see note on xi. 28). The Lord is not asked to select one commandment out of the Ten, but to specify a class of commandments, or a particular commandment as representative of a class, to which the priority belongs; cf. Rom. iii. 27 διὰ ποίου νόμου; τῶν ἐργῶν; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως. Πρώτη πάντων, not παντῶν: as Alford points out, πρῶτος πάντων is treated as a single word—"first-of-all"; cf. WM., p. 222, Blass (Gr. p. 108), who explains the construction by “a stereotyped use of the neuter πάντων to intensify the superlative.” The construction is perhaps without an exact parallel in class. or contemporary Gk.; see Field, Notes, p. 36, who disputes Fritzsche’s reference to Lk. 4. 471, and seeks an example in Chrysostom. 29. πρώτη ἑστὶν “Ἀκονε κτλ.” The Lord replies in the words of Deut. vi. 4 ff., part of the first clause of the Shema, which was recited daily by every Jew and written on the miniature roll which the scribe carried in his phylactery (Schürer, ii. ii. pp. 84, 113). The words had thus already been singled out by tradition as of primary importance; the Shema was regarded as including the Decalogue (Taylor, Sayings, pp. 52, 132); and the passage from Deut. vi. stood in the forefront of this fundamental confession of faith and duty, as if claiming by its very position the title of ἐντολή πρώτη πάντων: cf. Wünsche, neue Beiträge, p. 399. On the various renderings proposed for τῶν πρῶτον ἐντολάς see Driver, Deuteronomy p. 89, who decides in favour of “J. our God is one J.”

30. ἐξ ὅλης τῆς καρδίας κτλ. The present B text of the lxx. gives ἐξ ὅλης τῆς διάνοιας σου κ. ε. δ. τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διάνοιας σου, but διάνοια is a correction by the second hand, probably for καρδίας, which is the reading of cod. A and F. Кардия and διάνοια are often interchanged in the lxx. and its ms. (cf. Hatch, Essays, p. 104), and almost the same may be said of ψυχής and ἤγιον. The three Heb. words בקּוֹנ, שִׁמְךָ, רָאָת together
represent the sum of the powers which belong to the composite life of man; the first two are frequently combined, especially in Deut., where the writer desires to enforce "the devotion of the whole being to God," the 'heart' being in the psychology of the ancient Hebrews the organ of intellect, and the 'soul' of the desires and affections" (Driver, Deuteronomy, pp. 73, 91); the third word (used in this sense only here and in 2 Kings xxiii. 25) adds the thought of the forces which reside in these parts of human nature, and in the body through which they act. See the scholastic treatment of this subject by Thomas Aqu., p. 2, q. 27, art. 5; q. 44, art. 4 f.

Mt. follows the Heb. in substituting ἐν (.FILL) for ἐξ, ter; on the other hand he agrees with Mc. in giving the doublet καρδίας, διανοίας, and altogether omits the important clause ἐν τῷ σώματι. Lc. (in another context, x. 27) combines Mt.'s presentation of the passage with Mc.'s (ἐξ διὰς καρδίας σου καὶ ἐν διὰ τῇ ψυχῇ σου, καὶ ἐν διὰ τῆς ἴδρυμας σου, καὶ ἐν διὰ τῆς διανοίας σου). Regarded from one point of view, love dwells in the heart; from another, it proceeds from it, overflowing into the life of men.

On καρδία see ii. 6, note, iii. 5, vi. 52, vii. 19, 21; διάνοια, so far as it is distinguishable from καρδία (cf. Lc. i. 51 διανοία καρδίας), is "the process of rational thought" (Westcott on 1 Jo. v. 20), or the faculty of thought itself, the mind (cf. Plat. legg. 916 A ἡ κατὰ τὸ σῶμα ἡ κατὰ τὴν διάνοιαν, and see Cremer s.v.); see 1 Pet. i. 13, 2 Pet. iii. 1.

'Αγάπη, διλήγε, prescribes the higher love which is due to God, and under God to man regarded as His creature (v. 31); cf. Trench, syn. xii. It is ἀγάπη, not φιλία, which is the sum of human duty. Neither the LXX. nor the N.T. uses φιλία of the love due to God, in respect of His essential Being; yet cf. Prov. viii. 17, 1 Cor. xvi. 22.

Mt. adds ὁμοια. In the question no reference has been made to a second commandment, but the Lord adds it in order to complete the summary of human duty; cf. Victor: περὶ μᾶς ἐρωτήσεις ούκ ἀπεσωπήσαι τὴν ἀχώριστον αὐτῆς. The citation is from Lev. xix. 18, xx. 4, 22, verba; the passage is quoted again in Jas. ii. 8 (where see Mayor's note), Rom. xiii. 9, Gal. v. 14. As Bp Lightfoot points out (Gal. l.c.), "in the original text the word 'neighbour' is apparently restricted to the Jewish people," for τοὺς νόεις τοῦ λαοῦ σου occurs in the first member of the parallelism; that Jesus used it in the widest sense is clear from Lc. x. 29 ff. So understood the saying was a recapitulation of the second part of the Decalogue: see Rom. l.c. τὸ γὰρ ὁμοιεύονται κτλ. (cf. note on Mc. vii. 21) καὶ εἶ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τοῦτο ἀνακεφαλαίονται: Gal. l.c. ὁ γὰρ τῶν νόμων ἐν ἑνὶ λόγῳ πεπληρωμένη: On the prominence given to it by Jewish teachers see Wünsche on Mt. xxii. 39. Acc. to Mt. the Lord added: ἐν τοῖς ταῖς δύοις ἐντολαῖς δίοις (on δίοις see Hort, Jud. Chr., p. 21) ὁ νόμος κριμαῖος καὶ οἱ προφητεύει. They were the first two commandments because they revealed the ultimate principles of morality which it was the business of the Law as a whole to enforce, and on which the ripest teaching of the
The Gospel According to St Mark. [XII. 32]

32 [kai] εἶπεν αὐτῷ ὁ γραμματεύς Καλώς, διδάσκαλε, επ’ ἀληθείας εἶπας ὅτι εἰς ἔστιν καὶ οὐκ ἔστιν ἄλλος 33 πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἔξ ὀλης [τῆς] καρδίας καὶ ἔξ ὀλης τῆς συνέσεως καὶ ἔξ ὀλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἐαυτον περισσότερον ἐστιν πάντων τῶν ὀλοκαυνομάτων καὶ

Prophets depended. As to the relative importance of the commandments the Lord is content to say that these fundamental laws of human life are second to none—μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν.

32. [kai] εἶπεν αὐτῷ ὁ γραμ. κτλ.] This verse and the next two are peculiar to Me. Καλώς, 'well said,' cf. Jo. iv. 17, xiii. 13, and see note on vii. 5; for επ’ ἀληθείας cf. xii. 14. 'Επ’ ἀλ. confirms καλώς; the saying was truly a fine one; Wycliffe, 'in the truth thou hast well said,' R.V. 'of a truth ...thou hast well said.' Tindale, followed by Cranmer and A.V., connects επ’ ἀλ. with εἶπας ('well, master, thou hast said the truth'), but with less probability. 'Ori introduces the rehearsal of what the Lord had said, 'that' (R.V.), not 'for' (A.V.); ὁτι εἰς ἔστιν, 'that He is one'; the Scribe refrains from unnecessarily repeating the Sacred Name. οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ: an O.T. phrase, cf. Exod. viii. 10 (6), Deut. iv. 35; Isa. xliv. 21.

33. καὶ τὸ ἀγαπᾶν ...καὶ τὸ ἀγαπᾶν] On ἀγαπᾶν see v. 30, note. The repetition is due to a desire to keep the two commandments separate. The Scribe substitutes σύνεσις for διάνοια and omits ψυχή. For σύνεσις see Bp Lightfoot's note on Col. i. 9, and the note on Me. vii. 18 supra; according to Aristotle it represents the critical side of the intellect (Eth. Nic. vi. 7 ή δὲ σ. κριτική) which had special interest for men of this class. From the Scribe's ready answer Bede gathers 'inter scribas et Pharisaes quaestionem esse versatam quod esset mandatum primum ...quibusdam videliciet hostias et sacrificia laudantium, aliis vero maiores auctoritate fidem et ditiones operis praeferentibus.' It is to the credit of this Scribe that he held the latter view. Περισσότερον ἐστὶν κτλ.: the words are based apparently on 1 Regn. xv. 22. Θυσίαι (ἡς θυσία) are sacrifices in general, ὀλοκαυνόματα (ὁλύμμα), eucharistic offerings, 'nobilissima species sacrificiorum' (Bengel): a more complete classification of the various kinds of sacrifice is cited in Heb. x. 5; from Ps. xxxix. (xl) 7 (see Westcott, Hebrews, p. 300). Περισσότερον, 'far more,' cf. vii. 36, xii. 40. For Rabbinical parallels to the Scribe's saying see Wünsche ad l.
THE GOSPEL ACCORDING TO ST. MARK.

ΧΙΙ. 35] THE GOSPEL ACCORDING TO ST. MARK. 287

34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι σουνεχῶσ 34 ἀπεκρίθη εἰπεν αὐτῷ Ὄψε μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτήσαι.

35§ Καὶ ἀποκρίθεις ὁ Ἰησοῦς ἐλεγεν διδάσκας ἐν 35 § 

33 ὑπατων] πρ των ΝΛΔΑ 13 28 33 69 2ος ἀληθινόν | minβαν | om αυτω νοον | syr-arm | om ei Xβ. Λ | ouk 61 1071 cετ

34. ἰδὼν αὐτὸν ὅτι κτλ.] Αὐτὸν forestalls the subject of the dependent clause; cf. WM, p. 781. What the Lord observed in reference to this man was the intelligence displayed by his answer. It was shewn not only in accepting the Lord's judgement as to the two primary commandments, but in detecting and admitting the principle on which the judgement rested, viz. the superiority of moral over ritual obligations. Νουνεχῶσ, αὐτ. λέγ. in Biblical Grk., occurs in Aristotle and later writers, esp. Polybius, as equivalent to νουνεχῶντας (Lob. Phryn., p. 599).

οὐ μακρὰν εἰ ἀπὸ κτλ.] For the phrase οὐ μακρὰν εἶναι (ἀπέχειν, ὑπάρχειν) cf. Lc. vii. 6, Jo. xxvii. 27. Under the old theocracy οὐ μακρὰν are either exiled Jews (Isa. lvii. 19), or the Gentiles (Eph. ii. 13); distance from the new Kingdom is measured neither by miles, nor by ceremonial standards, but by spiritual conditions. The man was to some extent intellectually qualified for admission to the Kingdom; certainly he had grasped one of its fundamental principles. It would be interesting to work out a comparison between this scribe and the αὐταῖς of τινος χριστοῦ; and they answer "He is David's Son." Mc.'s account of the circumstances is different; the question is asked in the course of the Lord's public teaching, which is resumed after He has silenced all His adversaries (ἐλεγεν διδασκαλος ἐν τῷ ιερῷ); and it is addressed, not to the Scribes but to the people, who are invited to consider one of the διάτα of the Scribes (πῶς λέγουσιν οἱ γρ. κτλ.). Lc.'s εἶπεν δὲ πρὸς οὐτούς is perhaps ambiguous, but in the ques-
tò ierò Pòs λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστός
36 νίς Δανείδ ἐστίν; 36 αὐτὸς Δανείδ εἶπεν ἐν τῷ
πνεύματι τῷ ἀγίῳ Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου
ἐκ δεξιῶν μου, ἐώς ἄν θῶ τοὺς ἐχθροὺς σου ὑποκάτω

36 αὐτὸς εἰπεν κτλ.] The difficulty is stated. It has to do with
the interpretation of a Psalm which by common confession was Messianic
(Edersheim, ii. p. 720 f.). Ps. cx. is assigned to David in the title (M.T.,
lxx), and the attribution was probably undisputed in the first century, and
assumed by our Lord and His Apostles (Acts ii. 34) on the authority of the
recognised guardians of the canon. It is possible, however, that He men-
tions David simply as being the re-
published author of the Psalter (cf. Lc.,
Δ. εν βίβλῳ ψαλμῶν: Heb. iv. 7 ἐν Δανείδ λέγων, where see Westcott's
note). It cannot fairly be claimed that our Lord is committed by His
hypothetical use of a current tradi-
tion to the Davidic authorship of the
Psalter or of the particular Psalm: see
Sunday, Inspiration, pp. 414, 420;
Gore, Incarnation, p. 196 f.; Kirk-
patrick, Psalms, pp. 662 ff. His whole
argument rests on the hypothesis that
the prevalent view was correct. ἐν τῷ
πνεύματι τῷ ἁγίῳ, Mt. εν πνεύματι:
see Acts ii. 30 προφήτης ὑπάρχων, Acts
iv. 25 (ΝΑΒΕ, see WH., Notes, p. 92,
Blass ad l.). Ὑπὸ πνεύματος ὁ ἅγιον
spoken of, it is not to be understood,
it gives authority to the words on which the question turns.
Ps. cx. opens with a special claim
to inspiration in a high degree (ἐν
τῷ θεῷ).
monia: see note on i. 2. On the form κάθος=κάθσον see WM., p. 98: it is used freely in the LXX. and in Jas. ii. 3, and occurs in the Gk. of the New Comedy, (Kennedy, Sources, p. 162). For ἕκ δεξιων cf. x. 37, see note. Ὑποκάτω τῶν ποδῶν σου looks back to the scene in Josh. x. 24: as cited by our Lord the words suggest (1) the ignominious defeat of His enemies which had just been witnessed; (2) the final collapse of all opposition to His work (1 Cor. xv. 24 ff.). No other O.T. context is so frequently cited or alluded to by Apostolic and non-professional writers. In the N.T. besides this context and its parallels see the direct quotations in Acts ii. 34, Heb. i. 13, v. 6, vii. 17, 21, and the references in Mc. xiv. 62 and parallels, 'xvi. 19,' Acts vii. 56, Rom. viii. 34, 1 Cor. xv. 24 ff., Eph. i. 20, Col. iii. 1, Heb. i. 3, viii. i. 12, f., 1 Pet. iii. 22, Apoc. iii. 21. Of early patristic writings cf. esp. Barn. 12. 10 αὐτὸς προφητεύει δαυειδ... Eἰπὲν Κύριος κτλ. οἱ πῶς δαυειδ λέγει αὐτὸν κύριον καὶ νῖν οὐ λέγει; Clem. R. 1 Cor. 36; Justin, ap. i. 45, dial. 76, 83. On the question what our Lord, if he quoted the words in Hebrew or Aramaic, would have substituted for the Tetragrammaton, see Dalman, Worte, i., p. 149 f.

37. αὐτὸς δαυειδ λέγει κτλ.] See note on r. 36. Κύριον is here = θεός, sovereign lord; cf. Symm., τῷ δειστήρᾳ μου. The title does not involve Divine sovereignty, yet it was a natural inference that a descendant who was David's lord was also David's God: cf. Did. 10 ὡσαν πάντως δειστήρα δαυειδ, and Dr. C. Taylor's remarks (Teaching, p. 160). The Lord, however, is content to point out the superficial difficulty: καὶ πόθεν (Mt. κ. πῶς) αὐτὸν ἑστίν νῖος; whence (= how, cf. Dem. de cor. (242) οὐκ ἔστιν ταῦτα...πόθεν;) can the Davidic sonship be maintained in the face of this inspired assertion of a lordship to which David himself submits? For λέγειν = κάλειν cf. x. 18, Acts x. 28.

Justin ( dial. 32, 36, 83) says that the Jews of his day sought to escape from the Christian use of Psalm cx. by applying it to Hezekiah. For the predominant Jewish interpretation of the Psalm, see Perowne, ii. p. 256 ff.; and for recent opinion on its date and purpose comp. Cheyne, Origin of the Psalter, p. 20 ff.

37b—40. DENUNCIATION OF THE SCRIBES (Mt. xxiii. 1 ff., Lc. xx. 45—47).
37. καὶ ὁ πολῖς ὅχλος κτλ.] 'Ο π. ὅχλος, the great mass of the people, as distinguished from a relatively small minority led by the priestly and professional classes (Mt. οἱ ὅχλοι, Lc. πᾶς οἱ λαοί;) cf. Jo. xii. 9, 12 ὁ ὅχλος πολίως, where however ὅχλος πολίς is treated as a single word (cf. Westcott ad loc.). For examples of this use of ὁ πολῖς ὅχλας see Field, Notes, p. 37, who cites Plutarch, Pausianias, Dio Chrys., Lucian, and Diod. Sic. At the end of the "day of questions" the Lord's popularity with the non-professional majority of His audience was unabated. Two successive days of teaching had exhausted neither His resources nor their delight. The discomfiture of the Scribes added flavour to the teaching; Euth.: ὡς ἡδεόν διάλεγομένου καὶ
en τῇ διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ
39 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν

38 καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν Χ(Α)ΒΛ(ΣΙ)Δ(Π)Ψ 33 (αἱ) εκ (I q vg) aeggme(ha)
syrr pesh helt go aeth o de didaskow (+ aima) el. autous (D) 20o (a) bdi (arm) | τῶν
θελοντων] καὶ τῶν τελῶν D | στολαὶ | στοιχιοὶ syrin hie | [ασπασμοί] pr [γενοῦντων Ψ pr
φιλουντων II 238 346 736 al | syn pesh | [ἀγοραῖς] + ποιεῖται ΘΦ 20

εὐχέρειας αὐτοῦς ἀνατρέποντος. For ἴ
δεως ἦκουν compare vi. 20—a suggestive parallel.

38. ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν] The
Lord's teaching proceeded without
further interruption; the few sen-
tences which follow are specimens of
its character and manner. Mt. and
Lc. help us to realise the scene; the
Twelve form, as in Galilee, an inner
circle round the Lord, and to them
His teaching is primarily addressed,
though it is not without interest or
profit for the wider audience by which
they are surrounded (Mt. ἐλάλησεν
tοῖς ὀχλοῖς κ. τοῖς μαθηταῖς αὐτοῦ, Lc.
ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἰπὲν τοῖς
µαθ. αὐτοῦ). Mt. has preserved a far
larger part of this teaching than Mc.,
who gives only a fragment; the two
traditions are moreover independent;
Mc. and Lc. have only three clauses
in common with Mt. (καὶ ἀσπασμοὺς...
δεῖπνοι, cf. Mt. xxiii. 6, 7).

βλέπετε ἀπὸ τ. γραμματέων] For
the construction cf. viii. 15. In Mt.
the discourse opens with a recogni-
tion of the official character of the
Scribes, and of the duty of the people
towards them as authorised teachers.
It is their conduct only which is de-
nounced (Mt. xxiii. 2, 3). Τῶν
θελόντων ...περιπατεῖν καὶ ἀσπασμοὺς
is an instance (WM., p. 722) of the
oratio variata, due to the use in the
same sentence of the two construc-
tions, θέλω with inf. and θέλω τι. Lc.
avoids it by changing the verb (θελό-
των περιπατεῖν ...φιλοῦντων ἀπ. ..). For
θέλω τι see Mt. ix. 13 (Hos. vi. 6).

Στολῆ, stola, is 'equipment,' 'apparel,'
and hence esp. 'long, flowing raim-
ent,' a vestis talaris. The word is much
used in the Ixx., chiefly as the equiva-
 lent of τιν or πελετικά, for
priestly or royal robes (e.g. Exod. xxxi.
10 τὰς στολὰς τὰς λειτουργικάς, Esth.
viii. 15 τὴν βασιλικὴν στολὴν, I Macc.
v. 15 ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν
στολὴν), and in the N. T. for dress
worn on festive or solemn occasions
(e.g. Lc. xv. 22, Apoc. vii. 9). On
the singular change of meaning which has
led to the use of the word to describe
a mere ἑπιτραχήλιον see DCA. ii. 1935.
Syr.sin. and two mss. of Syr.hier.
suppress στοιχία, which was also the
reading before Syr.com. in Lc. xx. 46.
The variant is tempting at first sight,
but besides its lack of extant Greek
support, it fails to yield a quite satis-
factory sense. The colonnades of the
Precinct were not the resort of a
privileged class of teachers only;
Christ Himself and the Apostles used
them freely (Jo. x. 23, Acts iii. 11,
v. 12). Mt. adds other tokens of the
love of display: παλατίνους γὰρ τὰ
φυλακτήρια ...μεγαλύνουσι τὰ κράστηδα.
Not the use of dignified costume is
condemned by Christ, but the use of
it for the sake of ostentation (θελόντων
...περιπατεῖν); see note on v. 39.
καὶ ἀσπασμοῦ ἐν ταῖς ἀγοραῖς] Sc.
θελόντων (cf. previous note). For
instances of such salutations cf. ix. 15,
xv. 18. Mt. adds epexegetically and
καλείσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί: other
titles which the Scribes affected
were Ἀβδα (Mt. πατέρα μη καλέστη),
**THE GOSPEL ACCORDING TO ST MARK.**

39 πρωτοκλησιαὶ ΔΡΗΚΛΥΤΑ\* min\*perm\* **40** οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει 40

and Moreh (ib. μηδὲ κληθήτε καθγγαί) ; cf. J. Lightfoot on Mt. ad l., Schürer, ii. i. p. 316 f., Wünsche, p. 400, and on the other hand Dalman, Wörte, i. p. 279. The Lord did not refuse such titles, which were pre-eminently due to Him (Jo. xiii. 13), but He did not demand or desire them (Jn. v. 41). ' Agility in Jewish towns have been mentioned in vi. 56, vii. 4; cf. Mt. xii. 16, xx. 3.

39. καὶ πρωτοκαθεδρίας...κ. πρωτοκλησιας] Sc. θελόντων. The Scribes not only received but claimed the place of honour at all gatherings, social as well as religious. The πρωτοκαθεδρία seems to be the bench in the synagogues in front of the ark and facing the congregation, which was reserved for officials and persons of distinction (Edersheim, Life, i. p. 436); the πρωτοκλησια is the place of the most honoured guest on the couch of the triclinium; cf. Lc. xiv. 8, and Jos. ant. xv. 2. 4 παρὰ τὰς ἐστίασες προκαθακλίων. Acc. to the Talmud the chief guest lay in the middle, if there were three on a couch; if there were two, he lay on the right side of the couch (Edersheim, ii. p. 207). Both πρωτοκαθεδρία and πρωτοκλησια appear to be ἀπ. λεγόμενα: Fritzsche prints τὰ πρωτοκλησια in 2 Macc. iv. 21, but though the passage is obscure, πρωτοκλήσια is probably right in that context. The Vg. here resorts to a paraphrase; in primis cathedris sedere...et primos discubitus: similarly all the English versions.

ἐν τοῖς δείπνοις] Guests were entertained either at breakfast (Mt. xxii. 4, Lc. xi. 38, xiv. 12) or at supper, but chiefly at the evening meal (vi. 21, Lc. xiv. 16, Jo. xii. 2, &c.).

40. οἱ κατέσθοντες κτλ.] For κατέσθ. cf. tv. 4, and for the form in -θεώ, i. 6 (note). Like birds or locusts settling on the ripe crops, these men who claimed the reverence of Israel devoured the property of their brethren, even of those most deserving of consideration. Οἰκία is apparently used here like οἶκος, in the sense of τὰ ὑπάρχοντα: cf. Gen. xlv. 18, Heb. (BDB, p. 110) and lxx., and see the example cited by Wetstein from Aelian, V. II. iv. 2, οἰκίαι αἰδήσαν καὶ πλοῦτον: the phrase ἐσθίειν οἱ κατεσθ. οἶκον is frequent in the Odyssey, and the Latin poets have the corresponding commodere (decorare) patrimonium, bona, &c. As the women who were attracted by our Lord's teaching ministered to Him of their substance (xiv. 3, Lc. viii. 2, 3), so doubtless the Pharisaic Rabbis had their female followers, whose generosity they grossly abused. Widows were specially the object of their attack; Tlph.: ύπειραρχῶτα χάρις εἰς τὰς ἀπροστατεύτους γυναῖκας ὡς δήθεν προστάται αὐτῶν ἑστίμεων: for instances see Schöttgen on Mt. xxiii. 14, who shews that such a course was familiarly known as ἕξις ἑλς, playa Pha-riseaeorum. The practice was expressly forbidden in the Law; Exod. xxii. 22 (21) πᾶσαν χήραν καὶ ὀρφανόν οὖ κακώστε. Οἱ κατέσθοντες is an asyndeton due to the note-like form in which Me. presents the fragments of the longer discourses which he has preserved (cf. e.g. vi. 7 ff. notes). Lc., who gives the paragraph otherwise word for word, sets the construction right (οἱ κατεσθοῦσαν...καὶ προσείχονται); cf. cod. D here.

καὶ προφάσει μακρὰ προς.] Vg. sub obtentu prolixe orationis; Wycliffe, "undir colour of long preier," and

Prophæse is the opposite of ἀλθεία (cf. Phil. i. 18). Men who devoured the property of widows could pray only in pretence. The word carries with it, however, the further sense of ‘pretex’ (Lightfoot on Phil. l.c., 1 Thess. ii. 5); under colour of a reputation for piety due to the length of their prayers (προσχύματι ἐλαβείσα, Thpht.) they insinuated themselves into the good opinion of their victims. On the whole subject see Mt. vi. 5 ff., and cf. J. Lightfoot on Mt. xxiii. 15, who quotes the Rabbinical saying “Long prayers make a long life.” The Lord on certain occasions prayed long (Lc. vi. 12), but not προφαίρει, or with mere πολυλογία (Mt. l.c.).

οὗτοι λήμψονται κτλ.] Religious teachers who use prayer as a means of securing opportunities for committing a crime, shall receive a sentence in excess of that which falls to the lot of the dishonest man who makes no pretension to piety; to the sentence on the robber will be added in their case the sentence on the hypocrite. Κρίμα is the definitive issue of a judicial process (κρίσις); for περισσότερον κρίμα cf. Jas. iii. 1 μείζον κρ. λήμψομεθα, and Lc. xii. 47 f.

41—44. The Widow’s Two Mites (Lc. xxii. 1—4).

41. καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὀχλος βάλλει χαλκὸν εἰς τὸ γαζο-


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οὗτοι λήμψονται κτλ.] Religious teachers who use prayer as a means of securing opportunities for committing a crime, shall receive a sentence in excess of that which falls to the lot of the dishonest man who makes no pretension to piety; to the sentence on the robber will be added in their case the sentence on the hypocrite. Κρίμα is the definitive issue of a judicial process (κρίσις); for περισσότερον κρίμα cf. Jas. iii. 1 μείζον κρ. λήμψομεθα, and Lc. xii. 47 f.

41—44. The Widow’s Two Mites (Lc. xxii. 1—4).

41. καθίσας κατέναντι τ. γ.] The teaching in the Court of the Gentiles has ceased, and the Lord with the Twelve passed within the low marble wall which fenced off the inner precinct from the intrusion of non-Israelites; and entering the Court of the Women (Edersheim, Temple, p. 24 ff., Geikie, Life, p. 408) sat down opposite to (κατέναντι, facing, cf. xi. 2, xiii. 3; for ἀπέναντι see Mt. xxvii. 24, 61) the Treasury: cf. Jos. ant. xix. 6. 1 τῶν ἑρων ἔντος ἀνέκρεμασεν περιβάλων ὑπὲρ τὸ γαζοφυλάκιον. A Temple Treasury (τὸ γαζοφυλάκιον, or τὰ γαζοφυλάκια) is mentioned in 2 Esdr. xx. 37, 38, xxii. 4 f, and 2 Macc. iii. 6 f., iv. 42, v. 18, 4 Macc. iv. 3. In the Herodian temple there were thirteen chests placed at intervals round the walls of the Court of the Women, and known from their trumpet-like form as ἄνέκριτον, each marked with the purpose to which the offerings it received were to be devoted (Edersheim, p. 26); to these, or rather to the colonnade under which they were placed, the name of ‘The Treasury’ seems to have been given; see Hastings, D.B. iv. 809. Comp. Jo. viii. 20 εν τῷ γαζοφυλάκιῳ...ἐν τῷ ἑρῷ. Γάτα and γαζοφυλάκιον belong to the later Gk. 

ἐθεώρει πῶς ὁ ὀχλος βάλλει κτλ.] The Lord’s attention is attracted by the rattling of the coin down the throats of the Shopharoth. He looks up (Lc. ἀναβλέψας, cf. Lc. xix. 5, ‘Jo.’ viii. 7 ἀνέκρινεν) from the floor of the Court on which His eyes had been resting, and fixes them on the spectacle (ἐθεώρει, cf. v. 38, Lc. xxii. 35, Jo. xii. 45): before Him is a study of human
nature which is unique in its own way. 'Ο δρόμος is as usual the masses,' and Χαλκός may therefore retain its proper meaning; though Χαλκός like aes is used for money of all kinds (cf. vi. 8), yet the mention of the rich men's larger gifts, which immediately follows, points here to copper coins such as the as (ασσάριον, Mt. x. 29), and the quadrans (κοδράντης, Mt. v. 26); see note on v. 42. The movement of the tenses in this context is interesting: παλεῖ...βάλλων...βάλεν (v. 42, 43) ...βάλον, βάλεν (v. 44). See Burton, §§ 14, 21, 56.

καὶ πολλοὶ πλούσιοι κτλ.] From time to time, as He watched, rich men (and not a few of them) cast large sums; the Passover was at hand and wealthy worshippers were numerous and liberal. Lc. speaks only of the rich and the widow; Mc. distinguishes three classes.

The wealth of the temple-treasury in the time of Pompey is illustrated by Josephus (ant. xiv. 4. 4; 7. 1).

42. καὶ ἐλθοῦσα μία χήρα πτωχή[ Lc. εἶδεν δὲ τινὰ χήραν πενηγραίν. With Mc.'s μια cf. αὐτὴν μιὰν, Mt. xxi. 19. The widow stands out on the canvas, solitary and alone, in strong contrast to the πολλοὶ πλούσιοι, and is detected by the Lord's eye in the midst of the surrounding δρόμος. It may have been the intention of the two Synoptists to compare her simple piety with the folly of the rich widows who wasted their substance on the Scribes (Victor), or she may once have been one of the latter class, and reduced to destitution by Pharisaic rapacity; at least it is worthy of notice that Mt., who does not mention this feature in the character of the Scribes, omits also the incident of the mites, whilst Mc. and Lc. have both, and in the same order of juxtaposition. The widow was πτωχή (Mc.), πενηχρά (Lc.); the latter word is a poetical form of πένης, which occasionally takes its place in late prose, e.g. Exod. xxii. 25 (מ), Prov. xxviii. 15, xxix. 7 (ם). Hatch (Essays, p. 73 ff.) argues that πτωχός and πένης, which are contrasted in class. Gk. (e.g. Ar. Plut. 552 πτωχοῦ μὲν γὰρ βίος...ζων ἐστών μόνεν ἑξοντα- τοῦ δὲ πένητος (ς ζων Φεδόμινος), are used in Biblical Gk. for "one and the same class... the peasantry or fellahin." But in the N.T. at least the πτωχός is distinctly the indigent and destitute man, the pauper rather than the peasant (x. 21, xiv. 5, 7, Lc. xvi. 20), and the extreme opposite of the πλούσιος (2 Cor. vi. 10, Jas. ii. 2 ff., Apost. xiii. 16; cf. Trench, syn. xxxvi., T. K. Abbott, Essays, p. 78). That such was the condition of this widow is clear from the sequel.

βάλεν λεπτὰ δύο κτλ.] Vg. misit duo minuta quod est quadrans (Wycliffe, "twwe yeunntis"; Tindale, "two mytes"). The λεπτόν (cf. Xen. Cyrop. i. 4. 11 τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος) was half a quadrans (i.e. the eighth part of an as or the ¼ th part of a denarius), as Mc. explains for the benefit of his Roman readers. It was a Greek coin, the seventh of a χαλκοῦ (Suidas), and no smaller copper coin was in circulation; cf. Lc. xii. 59 τὸ ἐσχάτον λεπτο- τοῦ, where D and the O.L. versions substitute the more familiar quadrans. Mc.'s ἐστών κοδράντης is an explanation for Western readers; κοδράντης occurs also in Mt. v. 26, but Mt. was "familiar as a tax-gatherer with the Roman system of accounting by the lowest denomina-
43 ὅ ἐστιν κόπραντις. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ἐπειδὴ αὐτοῖς Ἁμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὐτῇ ἡ πτωχῇ πλείου πάντων ἐβαλεν τῶν 44 βαλλόντων εἰς τὸ γαζοφυλάκιον. 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον, αὕτη δὲ ἐκ τῆς υστερῆσεως αὐτῆς πάντα ὅσα ἐξεχν ἐβαλεν, ὅλον τὸν βίον αὐτῆς. 44 εβαλεν ΝεΑΒΔΔΔΑ 33 ἀνομὴν Οτρ[2] βεβληκεν EFGHKMmasSUVXGIΠΦ min[1] γαζοφυλάκιον (κεῖον EFGMVΨ)] + τα δορα 604 44 περισσεύοντος αὐτοὺς περισσεύο- ματος αὐτῶν U(Γ)Δ min[2] | om όλω... αὐτῆς syr[3]

On the quadrans see Madden, Jewish Coinage, p. 244 f.; Hastings, l.c.; and Exp. T. x. pp. 185, 232, 286, 336. The point of the present story lies in the circumstance that the widow's last quadrans was in two coins, and that she parted with both. A Rabbinic rule seems to have prohibited the offering of a single lepton: "ne ponat homo perutam (Ὑψήλ., the Jewish equivalent) in cistam eilemosynes" (Wetstein). On ὅ ἐστιν see Blass, Gr. p. 77.

43. καὶ προσκαλεσάμενος κτλ.] The Twelve, who were perhaps conversing at a little distance, are beckoned to come near (cf. iii. 13, note); here was a lesson which they had overlooked and which He would teach them. How difficult a lesson it was for them to learn, and how important to their life, appears from the use of the solemn formula ἂμὴν (Lc. ἄληθως) λέγω ὑμῖν, on which see iii. 28, note. The lesson is taught, as usual, by an example—in the concrete, not in the abstract. Ἡ χήρα αὐτῇ ἡ πτωχῇ: the position of the adj. calls attention to her condition (W.M., p. 168); pauper as she was, she had given more than the rich, more than all. Lc. here exchanges πενεχρά for πτωχή: see note on v. 42. Euth. εἶ καὶ πτωχή τοῖς χρήμασιν ἂν, ἀλλὰ πλουσία τῇ γρώμῃ καβισταται (cf. Jas. ii. 5).

44. πάντες γὰρ ἐκ τοῦ περισσεύοντος κτλ.] Justification of the paradox πλείου πάντων ἐβαλεν. Τὸ περισσέων, the active equivalent of τὸ περισσεύμα, (comp. Mt. xiv. 20 with Mc. viii. 8)—'that which aboundeth,' abundance, rather than 'that which is left over.' Superfluity is balanced by υστερήμα (Aq. in Job xxx. 3, Phil. iv. 11), used here instead of the commoner word υστέρημα, which is the opposite of περισσεύμα (2 Cor. viii. 14). The rich cast in (on the aor. see Blass, Gr. p. 193) πολλά, the widow πάντα. Relatively to their respective means the gift of the latter was incomparably the greatest. The principle is stated by St Paul, 2 Cor. viii. 12: εἰ γὰρ ἡ προθυμία πρόκειται, καθ' ὃ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθ' ὃ οὐκ ἔχει. Cf. Arist. eth. Nic. iv. 2 κατὰ τὴν ὑσίαν ἡ ἐλευθερίας λέγεται: οὐ γὰρ ἐν τῷ πλῷθε τῶν διδομένων τὸ ἐλευθερίων, ἀλλ' ἐν τῇ τῶν διδόστος ἔξει: αὕτη δὲ κατὰ τὴν ὑσίαν δίδωσιν. οὐδὲν δὲ καλύπτει ἐλευθερωτέρων εἶναι τῶν τὰ ἐλάττω ἐλδοῦτα, ἐὰν ἀπὸ ἐλαττώνων διδόσι. See other exx. in Wetstein of the recognition of this principle by Greek and Roman pagan writers. Ὅλον τῶν βίων αὐτῆς, all that she had to live upon until more should be earned. For βίος, victus, see Lc. xv. 12, 30, 1 Jo. iii. 17. The Lord not only noticed the widow's action, which needed nothing more than close observation,
1 Kai ἐκτροφευμένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει ἡ XIII. αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἵδε ποταπὸς λίθοι καὶ ποταπὰ οἶκοδομαί. 2 εἴπεν αὐτῷ Βλέπεις ταῦτα τὰς μεγάλας οἰκοδομᾶς;

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N. Phryn., p. 128 f.): the word does not occur in the LXX., but it is found in this form in Mt., Mc., Lc., Jow., 2 Pet., in a sense approaching to ποιῶς (Vg. qualis), but with a distinct note of surprise which is wanting in the latter word. As to the stones of Herod's temple see Jos. ant. xv. 11. 3 (ἀκοδομήθη ὁ ναὸς ἐκ λίθων μὲν λευκῶν τε καὶ καρπερῶν, τὸ μέγεθος ἐκάστως τε πεντε καὶ εἴκοσι πτωχῶν ἐπὶ μήκος, ὅκτω δὲ ὑψός, εὔρος δὲ περὶ δώδεκα), and for the buildings, B. J. v. 5. 1 ff., Eidersheim, Temple, p. 20 ff. Οἰκοδομᾷ (Mt., Mc.) is perhaps preferred to οἰκοδομή, as representing the mass of separate edifices—enclosures, colonnades, halls, sanctuaries,—by which the platform of the ἱερῶν was occupied. The word οἰκοδομή is post-classical (Lob. Phryn., p. 451 f.), answering sometimes to οἰκοδόμησις (e.g. Rom. xiv. 19, and so generally in St Paul's metaphorical use of the term), sometimes to οἰκοδόμωμα (2 Cor. v. 1, Eph. ii. 21, where see Abbott's note). Lc. refers also to the costly offerings which the buildings contained (ἀναθήμασιν κεκόσμηται).

2. Βλέπεις ταῦτα τὰς μ. οἰκοδ.]

'Art thou looking at these great edifices?' i.e. do they fill and satisfy the eye, shutting out other objects of vision? Cf. Lc. ταύτα ἀθερετῆ. Mt. misses the point by a change of phrase (οὐ βλέπετε...). The disciples are

but knew the precise circumstances under which she gave the two λεπτά.

XIII. 1—2. DESTRUCTION OF THE TEMPLE FORETOLD (Mt. xxiv. 1—2, Lc. xxi. 5—6).

1. ἐκτροφευμένου αὐτοῦ ἐκ τ. ἱεροῦ] As He left the Precinct. Mt. somewhat otherwise, έξελθὼν ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, i.e. He had left, and was on His way (to Bethany). According to Mt. His last remark before leaving had been Ἀφίσται υμῖν ὁ ισιος υμῶν. The disciples inwardly deprecated such a sentence upon so majestic a pile; they began talking (Lc. τινῶν λεγοντων) of its magnificence, and one of them, the spokesman of the rest (Mt. οἱ μαθηταί, Mc. εἰς τῶν μαθητῶν), bade Him turn and look at the glory of the buildings (Mt. προσήλθον ἐπιδείξα, Mc. θε); "ut flecerenter eum ad misericordiam loci illius, ne faeceret quod facere fuerat comminatus" (Origen). The conjecture may be hazarded that the speaker was Peter, as on some other notable occasions (viii. 29, 32, x. 28, xi. 21, xiii. 3, xiv. 29), But his name is not mentioned, since in this instance nothing turned upon his personality.

2. Ποταπὸς λίθω κτλ.] On λίθω as distinguished from ἱεροῦ see ii. 24, iii. 34, notes. Ποταπὸς is late Gk. for ποδα-πός (Lob. Phryn., p. 56, Rutherford,
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οὐ μὴ ἀφεθῇ ὁὐδὲ λίθος ἐπὶ λίθον ὡς οὐ μὴ καταλυθῇ.

§ 3 3α Καὶ καθημένου αὐτοῦ εἰς τὸ ὅρος τῶν ἑλαίων κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ’ ἵδιαν Πέτρος

2 ου μὴν πρ αὐθν λεγω υμᾶν στὶ D(G)Σ (i) (13) 28 (69) 604 (2ᵃο) alÆson a b (e) eff i k l q arm [οὐ] om AEFFHKΜ*SXVTΠ minι [ου μὴν καταλυθῃ (ου καταλυθησαται Νι moo sec [* Kal] d<pe6ri wSe Xi6os 7rl XiOov os ου ΛΥ\nXv6rj.
n 3 *Kal ... (WM., p.
507 f.) is faintly present in ov p.r]
See on the other hand Blass,
.
p. 132. *Os ou f7po, Mt.
Cypr (Mt.,[cf. xiv. 58, xv. 29, Acts vi. 14), that
Jesus had undertaken Himself to
destroy the Temple, may have arisen
partly from the saying of Jo. ii. 19,
but perhaps also from a miscon-
ception of the present saying, which
may have been reported to them by
Judas. On the remarkable addition
in D and the O.L. authorities, see
WH., Notes, p. 26; it is apparently
suggested by xiv. 58 (cf. Jo. ii. 19).


3. καὶ καθημένου αὐτοῦ κτλ.] The very posture in which the Lord de-
livered His great prophecy was re-
membered and found a place in the
earliest tradition (Mt., Mc.). He had
crossed the Kidron, ascended the
steep road over the Mt of Olives
which led to Bethany, and was al-
ready resting and seated, when He
was approached, not now by a solitary
disciple (v. 1), but by four—the first
two pairs among the Twelve, as Mc.
alone appears to know (Mt. οί μαθη-
ταί)—the other eight, who had pos-
sibly deputed the Four to act for
them, remaining at a distance (κατ’ ἵδιαν). On the order of the Four see
iii. 17, note, and cf. ix. 2; as on other
occasions Peter is foremost—probably
the spokesman (ἐπηρώτα αὐτὸν...Πέ-
τρος). Καθημένου reminds us of the
Sermon on the Mount (Mt. v. 1); both the opening instruction and the concluding Prophecy were delivered ex cathedra; a hill-side in each case supplied the Teacher’s chair. The first discourse had set forth the principles of the new Kingdom; the last deals with its ultimate issues. Only Mc. adds that the prophecy was delivered in full view of the Precinct (κατέναντι τοῦ λεωφ., cf. xii. 41). On καθ. eis see WM., p. 516).

4. εἰπὼν ἡμῖν κτλ.] The question is twofold, (a) as to the time when (πότε) the Temple is to perish, (b) as to the signal (τὸ σημεῖον) for its approach. Mt. expands ὅταν μέλληται ταῦτα συνν. πάντα (ο. μ. τ. γίνεσθαι, Le.) into τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος, a phrase of much interest, since it reveals the principle on which the Apostolic Church after the fall of Jerusalem interpreted the following prophecy. Later opinion was much divided, cf. Victor: οἱ μὲν γὰρ περὶ τῆς συντελείας τοῦ αἰῶνος εἰρήσθαι ταῦτα ὑπολαμβάνουσιν, οἱ δὲ περὶ τῆς ἐρμήσεως τῆς ἱερουσαλήμ· καὶ τῆς μὲν προτέρας δύνης Ἀπολλώνιος καὶ Θείδωρος ὁ Μονοφαστίας, τῆς δὲ δευτέρας Τίτος καὶ ὁ ἐν ἄγων Ἰωάννης ὁ τῆς βασιλίδος ἐπίσκοπος. The term συντελεία (cf. Dalman, Worte, i. p. 126 f.) is apparently suggested by συντελεῖσθαι (Mt.), but both συντελεία and παρουσία are words peculiar to Mt. among the Synoptists (παρ., Mt. xxiv. 3, 27, 37, 39; συντ., Mt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20). Συντελεία and συντελεία, -λείσθαι, used in classical Greek chiefly in reference to contributions to the public service (so even in the late Fayûm papyrus, Grenfell-Hunt-Hogarth, p. 120), and in later Greek also of finishing off a piece of work, are of frequent occurrence in all parts of the LXX., where they generally answer to πᾶν and its derivatives; for συντελείαν, συντελεῖσθαι in the N. T. cf. Le. iv. 2, 13, Jo. ii. 3, Acts xxii. 27. Τὸ σημεῖον is common to the three accounts; a single sign seems to have been expected, probably one of portentous character.

5. ὃ δὲ Ἰησοῦς ἤρξατο λέγειν] The great Prophecy begins (Bengel: “ἡρξατο: antea non erat multum locutus his de rebus”). The Lord deals first with the second part of the question (τί τὸ σημεῖον). But the answer (ἀποκριθείς εἰπεν, Mt.) is not such as they expect; no one sign is mentioned, and the tone of the prediction is wholly practical. Many recent critics hold that portions of the discourse which follows (vv. 7—8, 14—20, 24—27, possibly also 30—31) belong to a Jewish-Christian apocalypse whose diisecta membra were incorporated by the Synoptists or their source. This opinion is based on the belief that the excision of the verses in question restores unity to the context and removes ideas alien from the teaching of Christ. But in the entire absence of documentary evidence it scarcely calls for serious consideration here. The arguments urged in support of it may be seen in Charles, Eschatology, p. 325 ff.; Moffatt, Historical N. T., p. 637 ff.; Schmiedel, art. Gospels in Encycl. Bibl. ii. (col. 1857).
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λέγειν αὐτοῖς Βλέπετε μή τις υμᾶς πλανήσῃ. 6 ἀποκολλθεῖν ἐλεύθονται ἐπὶ τῷ ὀνόματι μου λέγοντες ὃτι 7 ἐγώ εἰμι, καὶ πολλοὶ πλανήσουσιν. ἤταν δὲ ἀκούσητε πολέμους καὶ ἀκόας πολέμων, μή θροεισθε·

5 μὴ τις] μηδεὶς Σ | πλανήσει DH TW a1nonn 6 πολλοὶ] + γαρ ADXΓΔΠΣΦ minmnm-vi Lös latt syrr arm aegg | et τῷ ὀνόματι μου + pseudopoeita (sic) k | om στι D 33 604 alpwue beff k q | εἰμι k o 13 28 69 124 346 604 1071 alpwue befl arm aeth 7 ακούσητε B | μὴ] pr orate K* o.b(vi) 604 bepe | μὴ θροεισθε) μη θροεισθε D minpwaa nolite turbari a n nolite timere vel ne timuisitis be dff gik lg vg

Βλέπετε μή τις υμᾶς πλανήσῃ Mt., Mc.; βλ. μὴ πλανήσητε, Lc. Cf. Βλέπετε αὐτοῖς, viii. 15, xii. 38; βλ. μὴ occurs again in 1 Cor. viii. 9, Gal. v. 15, Col. ii. 8, Heb. iii. 12 (with fut.), xii. 25. For πλανάται, πλανάονθαι, in reference to religious error, see xii. 24, 27, Jo. vii. 12, 47, 1 Jo. ii. 26, 2 Tim. iii. 13, Ἀρσ. ii. 20, xii. 9; cf. the use of πλάνη, Eph. iv. 14, 2 Thess. ii. 11, 1 Jo. iv. 6, and of πλάνω in 2 Jo. 7. This warning against impostors is not inconsistent with the promise of the Spirit of truth (Jo. xvi. 13), for the Divine Spirit is not irresistible, and the spirit of error (1 Jo. iv. 6) may be the stronger in individual cases.

6. πολλοὶ ἐλεύθονται κτλ.] See v. 21 ff., notes. One such impostor is described in Acts viii. 9 Σίφων...Λέγων εἰναι τινα έαυτον μέγαν, φ προσείχουν πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες Οὐδός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. Josephus speaks of another, ant. xx. 5. 1: γός τις τις ἁμή θειόδος οὐμα σείει τὸν πλείστον άφλον...προφήτης γάρ λέγειν εἰναι. Cf. Β.Ι. ii. 13, 4 πλάνοι γάρ ἄνθρωποι καὶ ἀπατήτες προσχάματι θειαμοῦ νεωτερισμοῦ καὶ μεταβολάς πραγματευόμενοι δαμομαν τὸ πλῆθος ἐπειδὴ καὶ προήγοι εἰς τὴν ἐρήμων ὡς ἐκεῖ τοῦ θεοῦ διείσδυτος αὐτοῖς σημεῖα ἐλευθερίας. Such impostors came ἐπὶ τῷ ὀνόματι [τοῦ χριστοῦ], holding out a false Messianic hope, claiming powers which belonged to the true Christ, even if they did not assume the title.

The vague boast ἐγώ εἰμι (Soph. ii. 15) becomes in Mt. ἐγώ εἰμι ὁ χριστός, but of an actual usurpation of the name we hear nothing before Bar-cochba. For the phrase ὑπὸ τὸ ὄνομα, μοῦ see ix. 39 note; for ἐγώ εἰμι in a Messianic sense, comp. note on vi. 50. 7. ἤταν δὲ ἀκούσητε κτλ.] A second warning. The Apostles are not to permit the political troubles which would surely precede the end to distract them from their proper work. Πολέμους καὶ ἀκόας πολέμων, wars in actual progress, or commonly expected and on all men's tongues; unless ἀκόας πολέμων is simply a doublet, added to explain the difficult ἀκόων πολέμους. For ἀκοή see i. 28 note; and for the pl. in this sense cf. Dan. xi. 44 Th. ἀκοα...παράσφησιν αὐτῶν: ἀκόων ἀκοή or ἀκόα is a LXX. phrase, occurring e.g. I Regn. ii. 24. Lc., who omits κ. ἀκόας πολ., adds καὶ ἀκαταστάσις, interpreting the words in the light of events. The reference is primarily, no doubt, to the disturbed state of Palestine during the interval between the Ascension and the fall of the City; we may think e.g. of the expedition of Cuspius Fadus against Theudas and of Felix against the Egyptian Jew; the riots at Jerusalem under Agrippa II.; the early movements of the last struggle which began in A.D. 66. To the early Jewish Church, which is immediately in view, the suspense which these and other outbreaks occasioned must have been unsettling and disquieting. St Paul
uses the same word in deprecating the restlessness which was occasioned in a Gentile Church by the expectation of a speedy parousia (2 Thess. ii. 2 eis το μή ταξέως σαλευθήκαι ώσι...μιθὲ θροεισθαι), and the warning is doubtless necessary at all seasons of feverish unrest. ὶροεῖν, in class. Gk. 'to raise an outcry,' is used in Biblical Gk. in the pass. only, of the alarm occasioned by a sudden cry, or of mental uneasiness in general; cf. Cant. v. 4 η κολλα μου ἑφροθῆ ἐπ' αὐτών, 2 Thess. ii. 2 eis το μή ταξέως...θροεισθαι...όσ ὦν ενέστηκεν ή ἡμέρα τοῦ κυρίου: and see Kennedy, Sources, p. 126. θρομβεῖσθε is substituted here by the 'Western' text, and Lc. has πτορύθησεν.

δεὶ γενέσθαι, ἄλλ' οὐτῷ τὸ τέλος]
Mt. δεὶ γὰρ γενέσθαι ἄλλ' οὐτῷ ἐστὶν τὸ τ., Lc. δεὶ γὰρ ταῦτα γ. πρῶτον ἄλλ' οὐκ εὐθέως τὸ τ. The epigrammatic brevity of Mc. (Tisch. on τ. 6, "abiecit conunctionibus scribere adamat") is specially striking in this context; cf. τ. 6 πολλοὶ ἔλευ- σοντα ( Mt., Lc. π. γὰρ ἀλ.; τ. 8 ἔστονται σεμιοῦ...έσ. λιμοῦ...ἀρχή κτλ. ( Mt. καὶ ἐσ. λ. κ. σ., πάντα δὲ ταῦτα ἀρχή, Lc. σεμιοῦ τε...καὶ...λιμοῦ ἔστον- ται). For δεὶ, 'such is the Divine purpose,' cf. xiii. 31, ix. 11, xiii. 10, xiv. 31; the phrase δεὶ γενέσθαι is from the O. T. (Dan. ii. 28). Τὸ τέλος looks back to συντελείσθαι, and may therefore be presumed to refer pri- marily to Jerusalem. But a more distant end may also be in view; cf. 1 Cor. xv. 24 ἐν τῇ παροσίᾳ αὐτοῦ...ἐιτα τὸ τέλος, 1 Pet. iv. 7 πάντων δὲ τὸ τέλος ἦγγυκεν.

8. ἐγερθῆσεται γὰρ ἔθνος κτλ.] Nations will rush into warfare from causes partly racial, partly political.

 Cf. Isa. xix. 2 ἐπεγερθήσονται Αἰγύπτιοι ἐπ' Ἀἰγυπτίων...πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομῶν: supra, iii. 14 ἐὰν βασιλεία ἐφ' ἐαυτὴν μερισθῇ. Other disquieting events will mark the times—σειμαί, λυμοί, and λυμοί (Lc.), unless λυμοί is a primitive error due to the confusion of λυμός and λυμός in the source (cf. 3 Regn. viii. 37, Ezhech. xxxvi. 29, vv. I II); Field's remark (Notes, p. 37) that λυμοί and λυμοί have been connected ever since Hesiod, op. 242, loses its force if we assume an Ara- maic original. On the addition καὶ ταραχαῖ see WH., Notes, p. 26. The commentators point out that such troubles were frequent during the period A.D. 30—70 (cf. e.g. Alford on Mt. xxiv. 7); the famine of A.D. 44 (45—46, Ramsay) is familiar to us from Acts xi. 28, and earthquakes are reported to have taken place κατά τόπους—in Crete and Asia Minor, and at Rome and in Italy: in Lc. κατά τόπους is connected with λυμοί, but see above. Such disasters are frequently foretold by the O.T. prophets as marks of Divine visitation (e.g. Isa. viii. 21, xiii. 13, xiv. 30, xxiv. 18—20, Jer. xxiii. 19, Ezek. v. 12; cf. Apoc. vi. 8, xi. 13, xvi. 18, xviii. 8, Enoch i. 6, 4 Esdr. xvi. 36—40); they belong to the imagery of an apocalyptic passage, and while it is interesting to notice particular fulfill- ments in the Apostolic age, the wider reference is not to be left out of sight. Each age brings public troubles which excite disquietude, and may at times suggest the near approach of the end. Yet the end is not reached by such vicissitudes; they are but the beginning—the ἀρχή, and not the τέλος, as men may be led to suppose. "Talis et tanta creatura
ἐσονταί σευσμοὶ κατὰ τόπους, ἐσονταί λυμοὶ: ἀρχῇ τῇ 9 ὀδύνων ταῦτα. 9 βλέπετε δὲ ὡμέας ἐαυτοὺς: παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρῆ-

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mundi...necessa est ante corruptionem ut langueatūr" (Origen).

ἀρχῇ ὀδύνων ταῦτα] Ὥδιν is used of the sharp pangs of childbirth (Ps. xlviii. (xlviii.)); 7 ἐκεῖ ὀδύνει ὡς τικτούσης, 1 Thess. v. 3 δώστε ἡ ὀδύν τῇ ἐν γαστρὶ ἔχουσί), or of death (Ps. xviii. (xviii.)); 5, 6 ὀδύνεις δαμνών, ὄδου, Acts ii. 24.

Either may be thought of here: these things are the first death-throes of the old order, or the first birth-pangs of the new; but the hopefulness of Christian eschatology is in favour of the second thought being at least the more prominent; cf. Jo. xvi. 21, Rom. viii. 22, and the doctrine of the palinogeneia (Mt. xix. 28), and the ἁπακατάστασις πάντων (Acts iii. 21, 2 Pet. iii. 12 ff.). Moreover there may possibly be a reference to the Rabbinic expectation of the אבּרֵכָה (J. Lightfoot ad l.; and see esp. Schürer, ii. p. 154 f., Weber, p. 350 f.), or rather perhaps to the O.T. language which suggested it.

9. Βλέπετε δὲ ὡμέας ἐαυτούς] "Look ye to yourselves," think not only of what is coming on the nation and on the world (Bengel: "cetera nolite curare, tantum vos ipsos spectate"). The late and rare ἐβλέπετον ἐαυτόν occurs again in 2 Jo. 8, where it is followed by ἡνα μῆ—here it is used absolutely, with the added force which is brevity gives; Mt., who places the rest of this verse in the original charge to the Twelve (x. 17), paraphrases προσέ-

χετε δὲ ἀπὸ τῶν ἀνδρόπον. Lc. adds that the troubles will overtake the Christian community first (πρὸ τοῦτων πάντων); cf. 1 Pet. iv. 17 ὁ καιρὸς τοῦ ἀρέσκατο τῷ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ.

παραδώσουσιν ὑμᾶς κτλ. They are suffering ahead of their representatives of religion; 'men will hand you over to the Sanhedrins, and flag you in the synagogues.'

Who the παραδοται will be appears below v. 12. Συνέδρια...συναγωγὰς: the former term includes both the Great Sanhedrin of Jerusalem (cf. Acts iv. 15, v. 21 ff., vi. 12 ff., xxii. 30, xxiii. 1 ff.), and the local courts of discipline described by Josephus (ant. iv. 8. 14), i.e. the elders of the synagogues assembled for the purpose of exercising disciplinary powers; see Hatch, Organization, p. 58. Lc.'s briefer παραδίδοτες εἰς τὰς συναγωγὰς is correct, for the local court was attached to the synagogue, and its sentences were carried out in it (Acts ix. 2); the Lord foresees that His Apostles and disciples will be taken from the courts into the synagogues and there openly scourged—εἰς συναγωγὰς δαρήσεσθε, a pregnant construction, cf. Mt. (x. 17) ἐν ταῖς συναγωγαῖς αὐτῶν μαστίγωσον ὑμᾶς. On δαρήσεσθε see xii. 3, 5 (to which passage the Lord possibly refers), and cf. Acts v. 40. St Paul, who
before his conversion had inflicted this punishment on Christians, underwent it himself five times (2 Cor. xi. 24, where see Schöttgen).

The secular power would follow the example set by the Synagogue. 'Ye shall be placed before high officials and kings.' In the N.T. the égymónων is especially the Procurator of Judeaea (Mt. xxvii. 2 paréedoxan Peilátw tò égymóv, Acts xxiii. 24 próς Ψήλικα τóν égymóvà). But the word, as contrasted with Basiλέων, may be used of any subordinate governors; cf. 1 Pet. ii. 14 εἶτε Basiλείς ὦν ὑπερέχουνται, εἶτε ἐγγέμων ὡς δι' αὐτοῦ πεμπομένοι, where the Emperor and the provincial representatives of Rome, whether proconsuls, propraetors, legates, or procurators, are clearly intended; cf. Acts xvi. 20 ff., xviii. 12 ff. 'Επὶ...Basiλέων σταθ. becomes in Mt. επὶ...Basiλεῖς ἀχθήσεσθε, cf. Lc. ἀπαγορεύων εἰς Basiλεῖς, i.e. Mt. and Lc. represent the persecuted disciples as on their way to the court, whereas in Mc. they are already there, standing before the judge. For this use of ἱστασθαι comp. Mt. xxvii. 11, Acts xxiv. 20, xxv. 10. *Ενεκεν ἐμοῦ, Lc. ἐνεκεν τοῦ ὄνομάτος μου: cf. viii. 35, x. 29 ἐνεκεν ἐμοῦ καὶ [ἐνεκεν] τοῦ εὐαγγελίου, 1 Pet. iv. 16 ὡς Χριστιανός. εἰς μαρτύριον αὐτοῖς] See notes on i. 44, vi. 11; the phrase occurs only in the Synoptics and in Jas. v. 3. Lc. gives here quite another turn to the clause—ἀποθέτεται υἱῶν εἰς μαρτύριον, i.e. he seems to have had before him εἰς μαρτ. υἱῶν. As it is presented by Mc. and Mt., the sense is that the appearance of Christians before the magistrates on a charge of loyalty to the Name of Christ would be in itself a proclamation of the Name to those who from their social position might otherwise have failed to hear it. Mt. adds καὶ τοῖς ἔθνεων: the Gospel would in this way make its way into Gentile society, cf. 2 Tim. iv. 16 f. 10. καὶ εἰς πάντα τὰ ἔθνη κλ. The Lord foresees the extension of the Gospel to the whole Gentile world by the direct preaching of the word; there was a Divine necessity (δεῖ, cf. v. 7) that this should take place before the end came (πρῶτον, Mt. καὶ τότε ἦσεϊ τὸ τέλος). Cf. xi. 17, xvii. 15. Mt. xxv. 32, xxviii. 19, Lc. xxiv. 47. The work which began in Galilee with the personal Ministry of the Lord (i. 14 Ἰδέεν...κηρύσσω τὸ εὐαγγέλιον, cf. Heb. ii. 3 ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου) was to be carried forward by the Apostolic ministry to the ever-expanding confines of the habitable world (Mt. ἐν ὅλη τῇ οἰκουμένῃ); and the execution of this purpose was perhaps the chief condition of the final issue being reached. The disclosure of this fact could not but be stimulating to the early preachers of the Gospel; they felt that it was in some sense within their power to hasten the end by extending the kingdom (2 Pet. iii. 12 σπεύδοντας τὴν παρουσίαν). Origen's remark here is interesting: "nondum est praeclarum evangelium regni in toto orbe; non enim furtur praecadatum esse evangelium apud omnes Aethiopas...sed nec apud Seras nec apud Orientem audierunt Christianitatis sermonem, quid autem dicamus de Britannis aut Germanis?...quorum plurimi nondum audierunt evangeli verbum, audituri sunt autem in ipsa
II ἐθνη πρώτων δεὶ κηρύχθηναι τὸ εὐαγγέλιον. ἦκαὶ ὅταν ἀγωσιν ύμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τι λαλῆστε, ἀλλ' ὅ εἰναι δοθῇ ύμῖν" εἰν ἑκεῖνῃ τῇ ῥᾳ, τότε λαλεῖτε: οὐ γὰρ ἐστε ύμεῖς οἱ λαλοῦντες

10 πρῶτων] + de min αδικ. (k) arm the + γαρ συγκ | το εὐαγγέλιον] + en πασιν τούς εὐθείαν D ff 11 καὶ οταν] σταν de ΔΑΓΙΦ min. ff qu syrr arm | προμεριμνατε] μεριμνατε ΜΓ 33 al[nonn] προμεριμνησθαι τις λαλησθε (-βετε Α al[nonn]) πρ πως η 13 69 124 346 pr μηδε προμελετητε 604 (Or) pr μελετητε (vel προμελ.) (28) 299 433 604 (2α) arm (Or) + μηδε μελετητε ΔΑΓΙΦ min. syrr[brach] hel (om ΝΒΔΛΨ 1 33 69 al[nonn] cf i k q vg syrmin aegg aeth)
saeeci consummatone." For another condition cf. 2 Thess. ii. 3 εἰν μη ἔλθη ἢ ἀποστασία πρῶτων. 

11. καὶ ὅταν ἀγωσιν ύμᾶς κτλ.] Verses 11—13 are placed by Mt. in the original charge to the Twelve (Mt. x. 19—22, cf. v. 9), but traces of them occur also in Mt. xxiv. (9, 13); Lc. also has reminiscences of this teaching in an earlier chapter (Lc. xii. 11 f.) as well as in the present context. Such counsels may well have been repeated.

The Lord returns to the personal trials awaiting the disciples. First of these was the fear with which inexperienced provincials would anticipate an appearance before a Roman judge, whether Proconsul or Emperor; on their way to the court (ὅταν ἀγωσιν), besides the bitter sense of being betrayed by friends and relations (παραδιδόντες, cf. v. 12), they would be distracted by anxiety as to their defence. The Lord provides against this: 'the Holy Spirit will be your παράκλητος, and speak by your mouths.' Μὴ προμεριμνᾶτε 'be not anxious beforehand'; προμεριμνᾶν is ἀπ. λέγ. in the N.T. and perhaps in writers earlier than the close of the canon; Mt. has μεριμνᾶν, Lc. the classical προμελετάν, 'to prepare a speech.' Τί λαλῆστε: Mt. πῶς ἢ τί λ.—neither the matter nor the words need be considered; for the construction cf. vi. 36, ix. 6 (WM., p. 373). 'Ο εἰτν δοθῇ...λαλεῖτε, Burton

§ 303. The whole passage resembles the promise to Moses, Exod. iv. 11 ff. τίς ἔθωκεν στόμα αὐθρώπω: συμβιβάσω σε δὲ μέλλεις λαλῆσαι κτλ.; in Lc. this allusion to Exod. is yet more apparent (εἴγο γὰρ δὸσοι ύμῖν στόμα κτλ.). It must be borne in mind that both the command to speak εἴ τοῦ αὐτοσχέδιον and the promise of Divine assistance in doing so are limited to an occasion when effective premeditation would be impossible.

οὐ γὰρ ἐστε ύμ. οἱ λαλοῦντες κτλ.] Wycliffe: "for ye ben not spekinge (or, the speakeris) but the Hooly Gost." The Holy Spirit would speak for them and by their lips. For τὸ πν. τὸ ἀγ. see iii. 29, note. Mt. has τὸ πν. τοῦ πατρὸς ύμῶν, in Lc. (see last note) the Lord represents Himself as the source of the inspiration—a noteworthy variation, with which compare Jo. xiv. 26, xv. 26. The whole passage anticipates the promise of the "other Paraclete" (Jo. xiv. 16). Mt. completes the sentence άλλὰ τὸ πνεύμα...τὸ λαλοῦν ἐν ύμῖν: compare St Paul’s doctrine of the Spirit’s agency in prayer (Rom. viii. 15, 26, Gal. iv. 6). The present passage cannot properly be used to support a theory of verbal inspiration either in the speeches or the writings of the apostolic age; the Holy Spirit does not, like the evil spirits (cf. v. 6 ff.), so identify Himself with the inspired as to destroy or even to suspend their responsibility or individuality.
13. καὶ παραδώσει ἄδελφῳ 12 ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνων, καὶ ἐπανα-
στήσοντα τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτοὺς.


12 καὶ παραδ. κτλ. The note already struck in σε. 9, 11 is taken up again. The thought of treachery on the part of friends must have been uppermost in the Lord’s mind; He was speaking in the presence of a traitor who had been a friend. What had befallen Himself must befall His followers. The sentence is moulded on Mic. vii. 6 νῦν ἄτιμαζε πατέρα, διατηρή ἐπαναστήσεται εἰς τὴν μητέρα αὐτῆς. Εἰς θάνατον, θανάτωσουσιν—the penalty of confessing Christ would be more than stripes (v. 9); the Sanhedrins might be content with these, but the civil rulers would inflict death. Ἐπαναστήσονται, used properly of insurgers (e.g. Dan. xi. 2, 14), but in the LXX. of revolt against any constituted authority. Θανάτωσον (so all the Synoptists here), ‘shall be the cause of death’ (Rheims, “shall worke their death”), rather than ἀποτελοῦν, ‘shall put them to death.’ Le. guards the sentence further by substituting εἷς υἱόν γιὰτι for αὐτοῦν: not all would win the crown of martyrdom. One had been already marked out for it in the Lord’s foreknowledge (x. 39, cf. Acts xii. 1); another was about to be forewarned of his end yet more distinctly (Jo. xxi. 18, cf. 2 Pet. i. 14).

13. καὶ ἐσέσθε μισούμενοι κτλ. This clause is given in identical words by the three Synoptists; it must have early passed into a commonplace among Greek-speaking Christians. No fact in the early history of the Church is more certain or more surprising than that which the Lord here foretells. It is explained by Tacitus as due to a suspicion of criminality (ann. xv. 44, “per flagitia inivos... Christians”), but the mere name was enough to provoke it (Justin, apol. i. 4 εἷς ἡμῶν τὸ ὄνομα ὃς ἔλεγχον λαμβάνετε: Tert. apol. 2 “id solum expectatur quod odio publico necessaria arist, confessio nominis”). It was in fact the name of Christ Himself (diā τὸ ὄνομα μον) which repelled the unbelieving majority (cf. Jo. iii. 20, vii. 7, xv. 23 ff.), and in this thought there was infinite comfort for the persecuted; cf. i Pet. iv. 14, Polyc. Phil. 8 εἀν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτοῦ, and Thphit. ad l. τὸ γὰρ ἐνεκέν αὐτοῦ μυείσαθαι ἰκανῶν ἐστὶν πᾶσα ἐπικούσια ὑμᾶς συμφράζω. On the causes of the unpopularity of the early Church see Ramsay, Ch. in the Empire, p. 346 ff., and cf. Origen in Mt.: “cum haec ergo contingiter munde [the disorders foretold in σε. 7, 8] consequens est quasi derelinquentibus hominibus deorum culturam ut propter multitudinem Christianorum dicant fieri bella et fames et pestilentias.” Εἰς ἐσέσθε μισούμενοι is not an exact equivalent of μισηθήσομεθε, but carries “the thought of continuance” (Burton § 71, cf. WM., p. 438).

ὁ δὲ ὑπομείνας εἰς τέλος κτλ. So Mt. exactly, but in a somewhat different connexion; Le. paraphrases εἵν τῇ ὑπο-
μονῇ υἱόν κτήσεθε τὰς ψυχάς υἱῶν—a valuable clue to the interpretation. Εἰς τέλος does not look back to τὸ
THE GOSPEL ACCORDING TO ST MARK. [XIII. 14

14' ὁταν δὲ ἱδητε τὸ βδελυγμα τῆς ἐρμηνείας

14 τὸ βδὲλ. τῆς ἐρμ.+] τὸ ῥηθεν ὑπὸ Δαυὶδ τοῦ προφητοῦ ΑΧΓΔΠΣΦ minfereonν c (k) syrppephel aeth

tελος (στ. 4, 7), but as in Lc. xviii. 5, Jo. xiii. 1 and in numerous passages of the LXX., it is an adverbial phrase, ‘finally,’ ‘at last,’ ‘to’ or ‘in the end’; cf. 1 Chron. xxviii. 9 (τελεύτας), 2 Chron. xxxi. 1 (τελευτας), Ps. lxxxviii. (xlix.) 9, Job xx. 7 (τελευτας). He who is finally victorious, who perseveres in his confession till death puts an end to the conflict, shall save his soul’s life. The teaching is similar to that of vii. 35, but it strikes the note of ὑπομονή of which from this time forth all Christian teaching is full; cf. e.g. James i. 3 f., Rom. v. 3 f., viii., 25, 1 Thess. i. 3, 2 Thess. i. 4, iii. 5, Heb. xii. 1, Ἀρης. i. 9, Tertullian de patientia, Cyprian de bono patientiae; on the last two see Archbp Benson’s remarks, Cyprian, p. 439 ff; and on the characteristics of Christian ὑπομονή comp. Trench, syn. iii. For the higher sense of σωτερία cf. viii. 35, x. 26; preservation from the destruction which overtook the Jews can hardly be in question here, or again deliverance from the sword of the persecutor; the thought is rather of a salvation which is not fully realised till death or the παρουσία.

14—23. Troubles connected chiefly with the Fall of Jerusalem (Mt. xxiv. 15—25, Lc. xxi. 20—24).

14. ὅταν δὲ ἱδητε κτλ.] The Lord answers the question τι τὸ σημεῖον in reference to the end of the City and Temple, so far as an answer was needed for practical guidance. The sign is the βδελυγμα τῆς ἐρμηνείας: Mt. adds, τὸ ῥηθὲν διὰ Δαυὶδ τοῦ προφητοῦ, a later note which is wanting in the true text of Mc. The phrase occurs in the Greek Daniel thrice: ix. 27 ἐπὶ τὸ λεγον βδελυγμα τῶν ἐρμηνείων LXX., Th. (ἐβδομάδος τυχοντας λέγειν); xi. 31 βδ. ἐρμηνείων, LXX., βδ. ἡ βασιλείαν θεοῦ. (βδομάδος ἐπικράτειν); xii. 11 (τὸ) βδ. (τῆς) ἐρμηνείας LXX., Th. (ὅτι ἑτεροπληρωματικός); cf. viii. 13 ἡ ἄμαρτια ἐρμηνείας LXX., Th. (ὁμοιότατα ἐρμηνείας). Difficulties connected with the Heb. text (see Bevan, Daniel, ad ill., esp. p. 192 f.; Driver, Daniel, pp. 151, 188, and in Hastings, D. B. i. p. 11) do not directly concern us here; if the Lord cited it, He did so doubtless in the sense which the Greek translations had long impressed upon the passage. The Greek phrase βδ. ἐρμηνείων occurs also in 1 Maccabees, where it is applied to the altar of Zeus erected in the Temple by Antiochus, b.c. 168 (1 Macc. i. 54, cf. v. 59, vi. 7). Βδελυγμα is a frequent LXX. rendering of καθος or καθιστος in the sense of an idol, cf. Deut. xxix. 17 (16), or a false god (Ezech. vii. 20), but as the passages just cited from 1 Macc. show, it is not limited to an object of idolatrous worship; any symbol of heathenism which outraged the religious feelings of the Jewish people might be so described. The defining genitive ἐρμηνείων limits us to an outrage which was the prelude of national ruin, a crisis corresponding in effect if not in circumstances with the invasion of Antiochus. What this new βδ. ἐρμηνείας was St Luke, taught by the event, plainly tells us, for instead of ὅταν ἱδητε τὸ βδ. κτλ. (Mt., Mc.) he writes ὅταν τῷ κυκλοφορήσῃ ὑπὸ στρατισμὸν ἰερουσαλὴμ. The presence of the Roman army round the Holy City was itself a βδελυγμα of the worst kind, and one which foreboded coming ruin. The words of Daniel seemed to find a second fulfilment; Rome had taken the place of Syria. Cf. Jos. ant. x.
The patristic interpreters thought of Pilate's attempt to introduce the effigy of the emperor into the city (B.J. ii. 9, 2), or of similar insults offered to the Jewish faith by Hadrian (Jerome: "potest...accipit...aut de imagine Caesarius quam Pilatus posuit in templo aut de Hadriani equestri statua quae in ipso sancto sanctorurn usque in prae sentam diem stetit") or of acts committed at the time of the capture of the city (Victor: 38. tuvis fasit tōus στρατιώτατον tōv εἰσελθόντος τῷ Ἰερώ, tuviōs ὑπὸ τῶν ἀνδρῶν τοῦ τόπου τῷ πόλιν ἔλυσαν), or of the Roman standards, which bore the figure of the eagle (Ephephm).

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οἱ ἀναγινώσκων νοεῖτο; Not the Apostles themselves, but other Jewish Christians who remained in the country, Cf. Thpt.: καλὸς εἶπεν ὁι ἐν τῇ Ἰουδαίᾳ: οἱ γὰρ ἀπόστολοι οὐκ ἦσαν ἐν τῇ Ἱουδαίᾳ, ἀλλὰ...πρὸ τοῦ πολέμου ἐδιωκθησαν ἀπὸ τῆς ἱερουσαλήμ, μᾶλλον δὲ ἐξῆκθον αὐτοῖς. So Mt., Mc., Lc.; Lc. adds a special warning to those who should be in Jerusalem itself or its neighbourhood (καὶ οἱ εἰν μέσῳ αὐτῆς κτλ.). Acc. to Eus. H.E. iii. 3. 3 the Christians of Jerusalem were warned before the war broke out by a prophetic revelation (κατὰ τινὰ χρησμὸν τοῦ αὐτῶν δόκιμας δι' ἀποκλαύσεως ἐκδοθέντα πρὸ τοῦ πολέμου) to leave the city and retire to Pella in Perea; Epiphanius (de pond. et mens. 15) has nearly the same story, but attributes the revelation to an angel. Pella (Jos. B. J. iii. 3. 3, G. A. Smith, p. 593 ff., Merrill, East of the Jordan, p. 20.

S. M.²
15 oí en tê 'Ioudaia phugêtwsan eis tâ òrh. 15' ó épi
tou dòmatos mi' katabatâw mi'de ieselhâtâw tî ârâi
16 ëk tês oikias autoû, 16 kai ó eis tôn âgron mi' épi-
stropefâtow eis tâ âpìsw ãrâi § 7d imátion autoû.
17 ÷ ouâi de tais en gapestri êxousiais kai tais ðhla-

p. 184 ff.) lay between Gerasa and
Hippos on the edge of the table-land,
scarcely among the mountains; but
the way to it from Judaea led across
both the Judaean and the Moabite
hills, so that eis tâ drhj is a sufficient
index of the direction which the flight
was to take. Details as to the precise
locality would be more appropriately
given through one of the 'prophets'
of the Church of Jerusalem (cf. Acts
xi. 27 f., xxi. 10) when the time drew
near.

15, 16. ó épi tou dòmatos ktl.] When
the signal is given, not a moment
may be lost; the citizen
who is resting or praying on his roof
must not stop to collect his property,
or the countryman who is at work
to go after the clothing he has left
in another part of the field. Men
went up to the flat roofs of their
houses to sleep (ı Sam. ix. 25), to
worship (Jer. xix. 13, Zeph. i. 5, Acts
x. 9), to watch (Isa. xxii. 1), to pro-
claim tidings good or bad (Isa. xv. 3,
Mt. x. 27), to spend the Feast of
Tabernacles (Neh. viii. 16), and doubt-
less for many other purposes; so
usual a place of resort was the roof
that the law required it to be
fenced with a parapet (Deut. xxii. 8)
as a protection against accidental
falls. The roof was accessible from
without (ii. 4, note, cf. Lc. v. 19) by
a staircase, or ladder, so that the
man on the roof might escape with-

out entering his house. 'O eis tôn
âgron, he who is at work on the
farm; eis calls attention to the
movement which attends labour—
the man has gone out to his plot
of ground (for âgron see v. 14, vi. 36,
56, xi. 8, xv. 21, Lc. xv. 15),
while there, is moving from place
to place; for this use of eis cf. ii. 1 (v.l.),
Acts viii. 40, Blass, Gr., p. 122 f.
Meanwhile his outer garment (tê imâ-
ton) is left behind (eis tâ ópìswa) at
home, or at the entrance of the field;
he is working gynôs (Jo. xxi. 7) or
monoctôn, and he must be content
to make his escape as he is. Eis tâ
ópìswa is a frequent phrase in the LXX.
(usually = ùns) ; for the N. T. cf. Lc.
ix. 62, Jo. vi. 66, xviii. 6, xx. 14.
The passage as a whole recalls Lot's escape
from Sodom (Gen. xix. 17 'mê peirôslê-
ýpsi eis tâ ópìswa...eis tî dôros sâzov).
Lc. has these verses in another con-
nection, where the allusion to Sodom
is clear (Lc. xvii. 28 ff.).

17. ouâi de tais ktl.] Alas for
mothers with children at the breast,
and those who are soon to become
mothers, for whom a hasty flight is
impossible, who cannot leave their
burden. The horrors of the siege
would convert the joy of maternity
into a woe: cf. Lc. xxiii. 28 f. Oual
has the true ring of apocalyptic pro-
phesy; both the O. T. prophets and
the Apocalypse use it abundantly;
Mc. has it only here and in xiv. 21,
18 om de Ψ καὶ προσ. D a i n | γένεται: Ν*ε a B (D) (L) (13) (28) αλμα c (d) ff1 vg arm] + η φυγή μιαν Ν.ο,ΑΧΛΑΙΣΗςΨ min[ k syrr-peshol aegg go aeth | χειμώνως + η σαββατον (¬-twν, -tων, en σαββατον) L min[omm k (out sabbato + μηδε σαββατον Σ + μη 

but it is frequent in Mt., Lc. θηλαζειν is used of the mother (Gen. xxii. 7, Exod. ii. 9, 1 Regn. i. 23, 2 Macc. vii. 27), as well as of the child (3 Regn. iii. 25, Ps. viii. 2, Joel ii. 16, Jer. ii. (xlix.) 7, Lc. xi. 27)—a fact which appears to have been overlooked by the ‘Western’ corrector who wrote θηλαζομεναι for θηλαζοναις (cf. vv.11). ‘Εν γαστρί εχειν is a Herodotean phrase revived in late Greek; in the Lxx. it is the usual equivalent of γηνη.

18. προσευχασθε δε ηνα μη γηνεται Mt. supplies η φυγη from καταγενεσθαι v. 16, but the reference may well be wider—‘pray that this sign and all that must follow its appearance come not to pass during the winter, when the hardships of flight and privation will be greater.’ For the gen. of time see WM., p. 258, and cf. νυκτος, 1 Thess. v. 7. Mt. has the interesting addition μηδε σαββατορ ‘nor yet (at whatever season) on a sabbath,’ when many Jews, even Christian Jews (cf. Acts xxii. 20, ης), would be hindered by their scruples from escaping beyond the immediate vicinity of Jerusalem (Acts i. 12); in the Maccabean wars such scruples had borne deadly fruit (1 Macc. ii. 32 ff.), and their influence was now perhaps stronger than ever through the teaching of the Scribes. Mc’s omission of this point has been commonly explained by the fact that he wrote for Gentile readers, to whom the strength of Jewish feeling on the subject would be unintelligible. But it is quite possible that μηδε σαββατορ had no place in the common tradition, though it had clung to the memory or had been added by the zeal of the Palestinian Church. For προσευχασθαι ηνα (ηπως) cf. xiv. 35, 38; Phil. i. 9, Jas. v. 16; for other constructions see Lc. xxii. 40, Jas. v. 17.

19. εστωντα γαρ αι ημεραι κτλ.] ‘Those days shall be straitness the like of which hath not come to pass’ &c. Mt. softens the harshness of Mc’s sentence, but at the same time lessens its force (ἔσται γαρ τοτε θλυσις μεγαλη οια ου γεγονεν). The Book of Daniel is again in view: cf. Dan. xii. 1 lxx, ἐκείνη η ημέρα θλιβομαι οια ουκ ἐγενήθη αὕρι ου ἐγενήθησαν οιας της ημέρας ἐκείνης=Θ. ἔσται καιρός θλιβομαι, θλυσις οια ου γεγονεν αὕρι ης γεγονεται έθνος κτλ. Θλυσις is here (see iv. 17, note, and cf. Lc’s ἀνάγκη) used almost in its literal sense for the daily tightening of the meshes of the siege; cf. Deut. xxviii. 53 (which is also perhaps in the Lord’s thoughts),
 With the thought of a Divine curtailment of time comp. Barnabas 4. 3 εἰς τοῦτο γὰρ οἱ δεσπόταις συντετήμεν ὑμῖν καί τὰς ἡμέρας, ἵνα ταχύνῃ ὁ ἡγαπημένος αὐτοῦ καί ἐπὶ τὴν κληρονομίαν αὐτοῦ ἔχῃ: but the purpose in Barn. is different, and the reference is to Dan. ix. 24 συνετήθησαν, and not to the Gospels. On the construction εἰ μὴ ἐκκοιλώσωσον...οὐκ ἐν σωτηρίᾳ see Wm., p. 382.

οὐκ ἐν ἑσώθῃ πᾶσα σάρξ] ἱσόνιον λέγεται (Delitzsch). Two Heb. idioms are combined here—the use of יִשְׂרֵאלִי for 'all men' (Gen. vi. 12), and the use of נָגַע for 'none' (Gen. ix. 11); cf. Blass, Gr. pp. 162, 178, WM., p. 214 f. For the construction see WM., p. 382. Not a soul could have escaped from Jerusalem, had not the hand of God brought the siege to a speedy end. It lasted five months, from the Passover (Jos. B. J. v. 3. 1) to September (ib. vi. 8. 4), when Titus entered the city; but the investment was not complete before May. Notwithstanding the horrors of the time the survivors were incredibly numerous, 97,000 acc. to Josephus (B. J. vi. 9. 3). For the causes which 'combined to shorten the siege' see Alford on Mt. xxiv. 22. διὰ τῶν ἐκλεκτῶν κτλ.] In the O.T. the ἐκλεκτοὶ (дельфини) are the covenant people (Ps. civ. (cv.) 6, Isa. xliii. 20), but more especially Israel idealised and responding to God's choice (Isa. xliii. 1, lxv. 9 ff.). In Enoch the term is used for the righteous in Israel (En. i. εἶλόγησεν ἐκλεκτοὺς δικαίους) for whom the Messianic Kingdom is reserved. The Gospels retain this general sense, transferring
the word to those of the κλητοί who answer to the call and prove themselves worthy of it (Mt. xxii. 14, cf. Lightfoot on Col. iii. 12). Here the elect, for whose sake the siege was shortened, are probably the faithful members of the Church of Jerusalem, the ἄλας τῆς γῆς, whose intercession or whose presence secured this privilege, though it did not avail to save the city (Gen. xviii. 32); Thph. would include those of the Jews who should afterwards be brought to the faith, τοὺς Ἐβραίους... ἦστερον μελλόντας πιστεύειν. Οὗ ἐξελέξατο is omitted by Mt.; cf. v. 19 τῆς κτίσεως ἦν ἐκτισεν ὁ θεὸς, where Mt. has merely τοῦ κόσμου.

21. καὶ τότε ἐὰν τις ὑμῖν εἶπῃ κτλ.] The warning of v. 6 is resumed, with special reference to the circumstances of the last days of Jerusalem. Such a crisis would be sure to call up a host of pretenders to Messiahship, whether the title were used or not (see note to v. 6). "Ἰδε ὅδε... ἵδε ἐκεῖ: Mt. expands this: ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἔξελθητε. Ἰδοὺ ἐν τοῖς ταρακίοις, μὴ πιστεύετε. Too little is known of the life of the Church at Pella to enable us to say whether it was disturbed by such reports. But the tidings of the siege which reached the refugees from time to time would have predisposed them to accept any stories which chimed in with their growing belief that the παρανομία was at hand. Μὴ πιστεύετε: incredulity is sometimes a Christian duty. On the pres. imperative see Burton § 1656.

22. Ψευδόχριστοι καὶ Ψευδοπροφητείᾳ] The ψευδοπροφητεία is known to the lxx. (Zach. xiii. 2, Jer.⁹=Ν2)², for there were such under the old covenant (2 Pet. ii. 1, cf. Deut. xiii. 1 ff.); and the Lord had at the outset of the Ministry warned His disciples against this class of men (Mt. vii. 15), for the return of a true prophecy would bring back the spurious imitations. One such appears in Acts xiii. 6; many such were abroad before the end of the Apostolic age (1 Jo. iv. 1, see Westcott's note; cf. Apoc. xix. 20, xx. 10); they were familiar to the writer of the Didache (11 πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἴ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστίν). The ψευδοχριστος is necessarily a far less common character, and the word is probably a creation of the Evangelists or their Greek source. St John's ἀντίχριστος (1 Jo. ii. 22, iv. 3, 2 Jo. 7) presents a different conception; the Antichrist opposes Christ, the Pseudochrist is merely a "pretender to the Messianic office" (Westcott on 1 Jo. ii. 22, cf. Trench, syn. xxx.). The pretended Messiahs were scarcely a source of serious danger to the Church, after the end of the Jewish polity, and it is to these only that the Lord's words directly refer. Even the earlier Church writers however do not always observe this distinction; cf. Hegesippus ap. Eus. H. E. iv. 22 ἀπὸ τοῦτον (he has named various early heretical sects) ψευδοχριστοι... οὕτως ἐμέρισαν τὴν ἐνσωσιν τῆς ἐκκλησίας φθοραίοις λόγοις κατὰ τοῦ θεοῦ καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. Similarly Justin (dia1. 52)
quotes the present context with the remark ὃπερ καὶ ἐστιν: πολλοὶ γὰρ ἀδελφαὶ καὶ συμμαχοῦσι καὶ ἀδικεῖν εἰς ὑμῶν αὐτοῦ παραχαράσσωσον εἰς δίκαιαν. But these are the antithrussi of 1, 2 Jo. rather than the ἀδικήσω of the Gospels.

διασουσι σημείο καὶ τέρατα] The words look back to Exod. vii. 11, 22, and are based on Deut. xiii. II (2) ἐὰν...προφήτης...δώσῃ σου σημεῖον ἢ τέρας ( Pisti N ἡ ἀγία ἡ πρόβατος) κτλ. The combination σημείο καὶ τέρατα is common in the O.T. (e.g. Deut. xxviii. 46, xxix. 3 (4), xxxiv. 11, 2 Esdr. xix. 10, Ps. cxxxiv. (cxxxv.) 9, Isa. viii. 18; what Dr Driver (Deut. p. 75) says of the corresponding Heb. words is true of the Greek—σημεῖον is "a sign, i.e. something, ordinary or extraordinary, as the case may be, regarded as significant of a truth beyond itself," whilst τέρας is "a portent, an occurrence regarded merely as something extraordinary"; cf. Trench, syn. xli. The Gospels prefer σημείον and δύναμις in reference to the miracles of Jesus; the Jews sought for startling τέρατα (Jo. iv. 48), but the Lord's work did not usually assume this form; the latter word, however, is used freely in the Acts (ii. 22, 43, iv. 30, v. 12, vi. 8, xiv. 3, xv. 12), and occasionally by St Paul (Rom. xv. 19, 2 Cor. xii. 12), to describe the effect which the Christian miracles produced, rather than their actual character or their purpose. To exhibit portents belongs especially to the false prophet or false Christ, whose ambition it is to startle and

excite admiration. But his τέρατα are as false as his pretensions (2 Thess. ii. 9 τ. ψεύδους).

πρὸς τὸ ἀποστολᾶν κτλ.] W. with the view of misleading; cf. WM., p. 505. Ἀποστολᾶν, 'to lead astray by diverting from the right path,' used absolutely (2 Chron. xxi. 11, Prov. vii. 21, Sir 3, 2 Macc. ii. 2), or followed by ἀπὸ and a gen. (1 Tim. vi. 10 ἀπεπλανήθησαν ἀπὸ τῆς πίστεως). Τοὺς ἑκλεκτούς, cf. v. 20, note; Mt. emphases the boldness of the aim by prefixing καί. Εἰ δυνατὸν, sc. εἰτίν, si ploset fieri, R. V. "if possible"; the phrase leaves the possibility undetermined, cf. xiv. 35, Rom. xii. 18.

22 ὑμεῖς δὲ βλέπετε] 'But ye, for your part, be on your guard'; cf. cp. 5, 9 Ἑλ. is used absolutely again in cp. 33. Προειρήκα ὑμῖν πάντα: all that is necessary to direct your conduct; if the prediction was not full or exact enough to gratify curiosity, it was sufficient to create responsibility and supply practical guidance. Προειρήκειν is used of prophetic announcements; cf. Acts i. 16 προειρήστε τὸ πνεύμα τὸ ἁγιόν, Rom. ix. 29 προειρήκειν Ἑραίας.

24—27. The End of the Dispensation Foretold (Mt. xxv. 29—31, Lc. xxi. 25—28).

24. ἀλλὰ ἐν ἑκείναις ταῖς ἡμέραις μετὰ κτλ.] 'But (ἀλλὰ) there is more to follow; in those days, &c.' The prophecy now carries us beyond the full of the city (μετὰ τὴν Βλάσφειν ἑκείνην, cf. v. 19). 'Εν ἑκείναις ταῖς ἡμέραις is indefinitely (1, 9, note), merely connecting
the sequel with what has gone before, so that the destruction of the Jewish polity is regarded as the starting point of the era which will be ended by the parousia. Mt., interpreting the Lord's words by the conviction which possessed the first generation, prefixes εἰδεῖς, with which compare the ταῦτα of LXX. xi. 20; the original form of the sentence, as we see it in Mc., leaves the interval uncertain. The Lord merely foretells that His personal coming will follow the capture of Jerusalem, and not precede and prevent it, as many might be tempted to expect (v. 21 f.). Lc. has lost the note of time altogether.

οὐ ἁλὸς σκοτίσθησεται κτλ.] The symbolic description which follows is gathered from O.T. predictions of the ruin of nations hostile to Israel; cf. Isa. xiii. 10 (of Babylon) οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ...τὸ φῶς οὗ δύσωσιν, and σκοτίσθησεται τοῦ ἁλὸς ανατέλλοντος, καὶ ἡ σελήνη οὗ δώσει τὸ φῶς αὐτῆς: ib. xxxiv. 4. (of Edom) τακίσθησαί πάναι αἱ δύναμες τῶν οὐρανῶν...καὶ πάνα τὰ ἄστρα πεσεῖται: Ezek. xxxii. 7 (of Egypt) ἡλιον εὗ νεφελη καλύπτωσιν, καὶ σελήνη οὐ μὴ φάνη τῷ φῶς αὐτῆς. Joel (ii. 30—iii. 3) connects similar portents with the dispensation of the Spirit (cf. Acts ii. 17 ff.). In all these cases physical phenomena are used to describe the upheaval of dynasties, or great moral and spiritual changes; and it is unnecessary to exact any other meaning from the words when they are adopted by Christ. The centuries which followed the fall of Jerusalem were destined to witness
dynastic and social revolutions greater and wider than any which swept over Babylon and Egypt, and to these portents of Christian history the Lord's words may reasonably be referred. On the other hand they do not exclude, perhaps they even suggest, a collapse of the present order of Nature immediately before the parousia (2 Pet. iii. 12). One of the phenomena described accompanied the Crucifixion (Lc. xxiii. 45); the Return may well be signalled by greater disturbances of the visible order. Φέγγος is used specially, though not invariably, of the 'lights that govern the night'; see Trench, syn. cxxxvii., and cf. Joel ii. 10, iii. (iv.) 15; this word is stronger than φῶς, the brightness or lustre of light; cf. Hab. iii. 4 φέγγος αὐτοῦ οὐ ψάλει ἐσται.

25. οἱ ἀστέρες ἐσονται...πῖπτωτες] The conception is that of individual stars (not τὰ ἄστρα as in Lc. xxii. 25) falling at various times; cf. Apoc. vi. 13, viii. 10, ix. 1. For the periphrasis ἐσονται...π. cf. v. 13 ἐσοθε μισούμενοι. Mt. has πεσοῦνται, but it is unsafe to infer (WM., p. 437) that Mc.'s expression is a simple substitute for the future; as usual, Mc. is more precise in his descriptive language than Mt. Σαλείθησονται on the other hand is equally accurate, for the disturbance is in this case regarded as final (Heb. xii. 26). The "powers in heaven" (Mt. 'of heaven') are the πλευρὰ ἑως of Isa. xxxiv. 4; the heavenly bodies in general. Σαλείθθαι (used here by the three Synoptists) is frequently employed by the LXX. for earthquake
THE GOSPEL ACCORDING TO ST MARK. [XIII. 25

26 οὐρανοῖς σαλευθῆσονται. 26 καὶ τότε ὄψονται τὸν οὐν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δύνα-
27 μεως πολλῆς καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς

26 ἐν νεφέλαις] ἐπὶ τῶν νεφελῶν D syrminvid metat. τ. νεφελῶν [ut vid] addi q om X
e g | δυν. καὶ δόξης πολλῆς AMADII minatimu syrhcl arm aeth 27 om τὸ τέ Σ |
ἀποστελεῖ H dwind ΔΣ minproae | τῶν σαγελλῶν] + auton ΝΑCWβXΠΙΣΨ minomniaid vg
syr arm aegg go aeth Oint (om autov BDI a eff ik q)

(Ps. xvii. (xviii.) 8, xlvi. (xlvi.) 7, lxvi. (lxxvi.) 19, lxxxi. (lxxxi.) 5 &c.), with special reference to the scene of the
Law-giving; here the movement is extended to heaven and the heavenly
hosts, as in Hagg. ii. 6 (Heb. l.c.).
Lc. adds a striking description of the distress which these extraordinary
phenomena will produce on earth (καὶ ἐπὶ γῆς συνοχῇ ἑθνῶν κτλ.).

26. καὶ τότε ὄψονται κτλ.] This
time of unrest and fear will culminate in the Vision of the Son of Man
foreshadowed by Daniel (vii. 13 LXX.
ἐθαύρων ἐν ὑράματι τῆς νυκτὸς, καὶ
ἰδοὺ ἐπὶ (μετὰ, Th.) τῶν νεφελῶν τοῦ
οὐρανοῦ ὡς ὠν ἀνθρώπων ἤχετο (ἐρχό-
μενος, Th.). In Daniel the Man
(Ὤγις-Σ) who comes in the clouds
represents the kingdom of saints which is to supersede the heathen empires
indicated by the Four Beasts (cf. 
Stanton, J. and Chr. Messiah, p. 109;
Bevan, Daniel, p. 118; Driver, Daniel,
p. 102 ff.). The Lord had from the
beginning of His Ministry assumed the
title of the Son of Man (ii. 10,
where see note), and now at length
He identifies Himself with the object
of Daniel’s vision; in Him the king-
dom of regenerate humanity will
find its Head, and His manifestation in
that capacity is to be the crowning
revelation of the future (cf. xiv. 62,
Apos. i. 7, xiv. 14). "Ὡψονται, 'men
shall see,' cf. v. 9; the Apocalypse
(i. 7) paraphrases ὄσεθαι αὐτῶν πᾶς
ὀφθαλμός. On ἐν νεφέλαις see Dalman,
Worte, i. p. 198.

Mt. prefixes καὶ τότε ἐφανείται τὸ
σημεῖον τοῦ οὐν τοῦ ἀνθρώπου ἐν ὑφα-

ψ. Cf. Didache 16: τότε φανείται
τὰ σημεῖα τῆς ἀληθείας: πρῶτον, σημεῖον
v. 22: σημεῖον ἐν ἀθλῆσιν ἑαυτοῦ τοῦ
χριστοῦ ἐπὶ τὸ σταρός· φωτεῖδες
σταροῦ σημείον προδέχεται τοῦ βασιλέα:
P.W., Sarum Brevisary, Sanct., p. 278
"hoc signum crucis erit in caelo eum
Dominus ad indicandum venerate."
But the meaning may be simply “the
sign which is the Son of Man." (Bruce);
the Vision of the Christ will itself be
the signal for the συντελεία (v. 4).
Μετὰ δύναμεως πολλῆς καὶ δόξης, cf.
viii. 38, Mt. xxv. 31; the conception is
based on Dan. vii. 14 (ἐδάφη αὐτῷ...
timē βασιλικῆ κτλ.).

27. καὶ τότε ἀποστελεῖ κτλ.]
Another link in the chain of events
(cf. καὶ τότε, v. 26). "The Son of
Man shall send the Angels”—"His
Angels," Mt. (cf. Mt. xiii. 41, Heb. i.
6, and see Me. i. 13, viii. 38); Mt. adds
μετὰ ἀστάγγους μεγάλης, with a refer-
cence to the scene of the Law-giving
(Exod. xix. 16; cf. i Cor. xv. 52,
1 Thess. iv. 16)—"and shall assemble
(Mt. ἐπισυνάσκονται, 8c. οἱ ἄγγελοι, cf.
xiii. 41 συλλέξουσιν) His elect." Such
a gathering of men into a true and
lasting brotherhood had proved to be
impossible under the conditions of
Judaism (Mt. xxiii. 37 ποσάκις ἴδθησα
ἐπισυναγαγεῖν τὰ τέκνα σου), but
would be realised in the Israel of
God, at the parousia; cf. 2 Thess. ii. 1
ὑμῶν ἐπισυναγαγεῖς ἐπ' αὐτῶν. Ἐπι-
συναγαγεῖ is suggestively used for the
ordinary gatherings of the Church,
which are anticipations of the great
assembling at the Lord’s Return
XIII. 28] THE GOSPEL ACCORDING TO ST MARK.

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ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ.

28. Ἀπὸ δὲ τῆς συκῆς μᾶθετε τὴν παραβολὴν. Ὄταν 28

27 τοὺς ἐκλεκτοὺς αὐτοῦ ὁμ αὐτοῦ ΔΛΨ 1 28 91 299 2αν αὐτοί τοῖς ἐκλεκτοῖς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ.

(Heb. x. 25). Both noun and verb are employed by the LXX. in passages where the reassembly of the scattered tribes of Israel into the Messianic kingdom is in view: see Deut. xxx. 4 (συνάξει), Tob. xiii. 13, xiv. 7 (ς), Ps. ev. (cvi.) 47, cxlvi. (cxlvii.) 2, Zach. ii. 6 (συνάξει), 2 Macc. ii. 7. Τοὺς ἐκλεκτοὺς αὐτοῦ. The Father elects (ς, 20), but in the Son (Eph. i. 4); and the elect belong to the Son by the Father's gift (Jo. x. 27, xvii. 6, 10).

ἐκ τῶν τεσσάρων ἀνέμων κτλ.] From Zach. ii. 6 (ς) ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξας χῦν, and Deut. xxx. 4 ἐὰν ἣν ἡ διασπορά σου ἀπ᾽ ἀκροῦ τοῦ οὐρανοῦ ἔως ἀκροῦ τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε Κύριος: cf. also Deut. iv. 32; Deissmann (B. St. p. 248) quotes ἐκ τεσσάρων ἀνέμων from a Fayûm papyrus. ‘The four winds’ (cf. Apoc. vii. 1) stand for the four points of the compass. The Lord's thought is still dwelling on the new Israel, in which are to be fulfilled the O. T. anticipations of the reassembly of the tribes. Mc.’s phrase ἀπ᾽ ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ is unusual and difficult; the LXX. has ἀπ᾽ ἀκροῦ τῆς γῆς ἕως α. τ. γ. (Deut. xiii. 7 (ς), Jer. xii. 12), as well as ἀπ᾽ α. τ. οὐρ. ἕως α. τ. οὐρ. (Deut. xxx. 4, Ps. xviii. (xix.) 7), and even speaks of τέσσαρα ἄκρα τοῦ οὐρανοῦ (Jer. xxxv. 16 (xlix. 30)), but the contrast of the ἄκρον γῆς and the ἄκρον οὐρανοῦ appears only here; the sense seems to be, ‘from one any to any other opposite meeting-point of earth and sky’ (Bengel: ‘ab extremo caeli et terrae in oriente usque ad extremum caeli et terrae in occidente”), i.e. round the whole horizon of the world. But the phrase is perhaps colloquial rather than exact, and intended only to convey the impression that no spot on the surface of the earth where any of the elect may be will be overlooked.


28. Ἀπὸ δὲ τῆς συκῆς κτλ.] ‘From the fig-tree learn the parable (it offers),’ i.e., the analogy which will serve to illustrate this particular point. The first article is generic (WM., p. 132), the second possessive (WM., p. 135). On παραβολή see iii. 23. The illustration is not worked out in the customary form ὅμως εἶτιν ἡ βασιλεία τοῦ θεοῦ συκῆ κτλ., or the like, but is merely suggested in passing; nevertheless the essence of the ‘parable’ is here. With μᾶθετε (the Master’s call to the μαθηταί) cf. Mt. ix. 13, xi. 29. Under Christ’s guidance teaching may be extracted from (ἀπὸ) the most familiar of natural objects. The fig-tree was among the commonest products of the neighbourhood of Jerusalem; yet twice within two days it furnished Him with materials of instruction (cf. xi. 13 ff.). Lc. lessens the interest of the passage by adding καὶ πάντα τὰ δέντρα. Ὅταν ἤδη ὁ κλάδος κτλ.] The tree is not yet in full leaf like the precocious specimen of xi. 13 (ἐξουσαὶ φύλλα); at the Passover the leaves would be just escaping from their sheaths. Ἀπαλός is used of young vegetation in Lev. ii.
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ηδη ο κλαδος αυτης απαλος γενηται και εκφυνη

tα φυλλα, γινωσκετε οτι εγγυς το θερος εστιν;

29 ουτως και υμεις, όταν ιδητε ταυτα γινομενα,

γινωσκετε οτι εγγυς εστιν επει θυραις.

28 εκφυν FSUGΨ id mina a (proceareverit) k (germinaverit) sif mel aeth] εκφυν EGKMYW Π

minpma d i q vg (nata fuerint) f (nascuntur) sifminpsh arm the [φυλλα]+ en auy D 28 91 124 604 2ra α/αμα q arm | γινωσκετε NB*CEFGHMSUV

WηXIGΣΦ minp a f i k q vg (cognoscitis) sfr arm the go] γινωσκεται AB*DLA

minmu aeth | θερος τελος K 29 ταυτα] π ταυτα D 36v (cf i (q) arm (aeth) |

θυραις] το τελος k (finis)+ η βασιλεα του θεου 1 (regnum dei)

14, Lq. απαλα λαξανα, cf. Ezech. xvii. 4 τα άκρα της απαλοτητος [sc. της κεδρον]; here it denotes the result of the softening of the external coverings of the stem, as it grows succulent under the moisture and sunshine of spring. This stage has been already (ιδη) reached; and it is succeeded by another, ώταν εκφυν τα φυλλα: the branch puts forth its leaves. The Latin versions and the Sinaic and Peshitta Syriac support εκφυν (see vv. II), which might certainly stand (WSchm., p. 110); but φυειν trans.

occurs in Cant. v. 13, Sir. xiv. 19, and εκφυειν trans. in Ps. ciii. (civ.) 14 Symm., and there is no sufficient reason for changing the subject here. Field’s argument that if the transitive were used “we should have expected the aor. εκφυιν” overlooks the fact that the parable represents vegetation as still in its first stage. The bursting of the fig-tree into leaf is the earliest sign of the approach of summer; cf. Cant. ii. 11 ff. For θερος, the season of summer, cf. Gen. viii. 22, Ps. lxiii., (lxiv.) 17, Jer. viii. 20; the noun is elsewhere anarthrous, and the article, which occurs here in all the accounts, is perhaps emphatic—“the summer,” as contrasted with the leafless winter. Meyer’s identification of θερος in this place with δεσμοις is out of keeping with the context; though the παρουσια is elsewhere regarded as the harvest time of the world (Mt. xiii. 30, 39; Apcos. xiv. 15), another train of ideas prevails here: cf. Origen: “unusquisque eorum qui salvantur...in se abunditam habet vitalem virtutem; Christo autem insipiente...quaerunt abscondita in iis progredientur in folia aestate instante.” Thphl. [: η] του χριστου παρουσια...θερος το διτι τοις δικαιοις απο χειμωνος. Γινωσκετε, indic, not imper., Vg. cognoscitis; ‘experience tells you.’ On the reading γινωσκεται—a common itacism—see Field, Notes, p. 37 f.

29. ουτως και υμεις κτλ.] The lesson of the parable enforced. ου
tως και, ‘so in like manner’ (WM., p. 548); υμεις, ‘ye disciples,’ as distinguished from the rest of men. As all men (and you among them) recognise the signs of approaching summer, so ye, with your special opportunities, ought to recognise (γινωσκετε, imper.; Vg. scitote) the premonitions of the parousia. ‘Εγγυς εστιν επι θυραις: Lc. εγγυς ε. η βασιλεια του θεου. If we are to supply a subject in Mt. and Mc., η συντελεια or το τελος will naturally suggest itself; but the impersonal εγγυς ε. is in better accord with the mysterious vagueness of an apocalypse; on the phrase see Dalman, Worite, i. p. 87. ‘Επει θυραις: with foot already firmly set upon the doorstep; cf. Prov. ix. 14 ξεκαθορισε επι θυραις του εαυτου ουκ επι δύορον, Sap. xix. 17 επι τας του δικαιου θ. (cf. Gen. xix. 11 τους ουτε επι της
30. 'Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἥ γενέα, 31 αὕτη μέχρι οὗ ταῦτα πάντα γένηται. Ἡ γενέα ὑμῶν καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ [μὴ]

30 μεχρίς οὗ μ. στοι B μεχρίς κ. εἰς, οὐ δ. μηδὲν εἰς αὐτήν τοῦ, τοῦτον τοῦτον ἂν 113 28 69 124 οἱ μ. εἰς οὐδὲν. 2ο. | om ταῦτα ἀπό 31 παρελεύσονται, ἤ ΚΕΔΥΧΙΣΠΙ ι ἄλλο εἰς εἰς τούτον τούτον τοῦ οὐδὲν εἰς τοῦ παρελεύσονται ACμεδιΕΦΓΗΛΜΣΟΤΧΣΥΔΤΣΟΜινείσμων οἱ κ. οἱ μ. BD (lab ΝΑΚΙ. ρηλ)

θύρας τοῦ οἴκου [Λότος]; James v. 9 ὁ κρίτης πρὸ τῶν δυνῶν ἐστηκεν ὃ πρὸς τῆς ομολογίας τῆς Κυρίου ἀποκαλεῖται ἒτη τοῦ οἴκου τοῦ χρίστου εἰς τὸν οἴκον τοῦ Κυρίου. In the midst of the saying; cf. also Phil. iv. 5, Ἀρρ. ι. 3, xxii. 10, and the Aramaic watchword μαρὰν ἄδα in 1 Cor. xvi. 22, Didache 10.

30—32. THE EVENT CERTAIN; THE EXACT TIME KNOWN TO NONE BUT THE FATHER (Mt. xxiv. 34—36, Lc. xxxii. 32—33). 30. Ἀμὴν λέγω ὑμῖν ὅτι οὐκ εἰσέλθης. Having answered the question τί τό σημαίνειν the Lord addresses Himself to the other point raised in v. 4, πότε ταῦτα ἐστι. An introductory Ἀμὴν λέγω ὑμῖν demands serious attention (cf. xii. 43). The difficult saying which follows is given in nearly identical words by the three Synoptists. 'Ἡ γενέα αὕτη is frequent in the Gospels (cf. e.g. viii. 12 (note), 38, Mt. xi. 16, xii. 41 ff., xxiii. 36, Lc. xvii. 25), referring apparently in every instance to the generation to which the Lord Himself belonged. In the lxx. γενέα (= ήν) occasionally means a 'class of men,' with an ethical significance (Victor: οὐκ ἐπὶ χρύσῳ...μαθεῖν, ἀλλὰ καὶ ἀπὸ τρόπου); cf. Ps. xi. (xiii.) 8 (where see Dr Kirkpatrick's note), xiii. (xiv.) 5, xxiii. (xxiv.) 6; and there are passages in the N. T. where this use of the word comes into sight (e.g. Mt. xvii. 17, Mc. ix. 19, Acts ii. 40, Phil. ii. 15). In the present context it is certainly more natural to take γενέα in its normal signification; the passage is similar to Mt. xxiii. 36, where there can be no doubt as to the meaning. Men who were then alive would see the fulfilment of the sentence pronounced upon Jerusalem (v. 2). If ταῦτα πάντα be held to include, as the words are probably meant to include, the συντελεία and παροιμία, γενέα must be widened accordingly; cf. e.g. Theod. Mops. ap. Victor: γενεά λέγει πονηράν τῷ τρόπῳ καὶ οὐ τοῖς προσώποις: Jerome: "aut genus hominum significat, aut specialiter Judaeorum;" Thph.Ch.: ἡ γενέα αὕτη, τουτέστι τῶν πιστῶν. It is possible that a word was purposely employed which was capable of being understood in a narrower or a wider sense, according to the interpretation assigned to the passage by the hearer or reader. On ὁ μ. παρελθῇ see Burton, § 172: in v. 31 the future is used without change of meaning.

31. ὁ οὐφάνος καὶ ἡ γῆ κτῆλ. The disturbances of Nature and Society foretold in v. 24 ff. would leave the great revelation of the Father's Love and Will unshaken (cf. Isa. ii. 6, Heb. xii. 25 ff.). The Lord claims for the Gospel a permanence even more absolute than that which at the outset of His Ministry He had claimed for the Law (Mt. v. 18, Lc. xvi. 17, cf. Hort, Jud. Chr. p. 16). Οἱ λόγοι μου, not this particular apocalypse only (οἱ λόγοι αὐτῶν, Mt. vii. 24, Lc. ix. 28), but Christ's teaching as a whole (οὶ ἐμοὶ λόγοι, viii. 38 = ὁ ἐμὸς λόγος, Jo. viii. 31 ff.). 'Ο οὐφάνος καὶ ἡ γῆ παρελεύσονται: cf. 2 Pet. iii. 10 οἱ οὐφάνοι μου ῥουζέρθων παρελεύσοντα: Ἀρρ. xxii. 1 ὁ γὰρ πρῶτος οὐφάνος καὶ ἡ πρῶτη γῆ ἀπέθανεν, καὶ ἡ βάλασα οὐκ ἐστιν ἔτη.
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§ 32 παρελευσονται. 32§περὶ δὲ τῆς ἡμέρας ἐκείνης ἤ τῆς ἡμέρας οὐδεὶς οἶδεν, οὖν οἱ ἄγγελοι εἰς οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

§ 33 33§Βλέπετε, ἀγνυπνείτε· οὐκ οἴδατε γὰρ πότε

31 παρελευσονται 2ος ΝΒΛ μιναυ παρελθονται εἰς ΑΔΚΒΔΘΓΙΠΜΩΝ μινιν
32 οι ΑΒΓΕΘΚΛΜΝΡΣΤΥΧΩΓΙΠΜΩΝ εἰς ΝΒΛ ΜΙΩΝ 1071 αλμου[κ] καὶ ΝΔΦΣΙΠΩΝ 1 ις 13 28 69 124 αλμου[κ] α γ ι ι κ[λ] συγρήξην ἀρμ ιν οικ ά ηνν αθην τὶς ωρας[κ]
ομ της ωρας[κ] ὀμ της ΑΕΦΓΗΙΚΛΜΝΡΣΤΥΧΩΓΙΠΜΩΝ μινιν[κ] ομ δι τοις ωρας[κ]
της άρμαι[κ] 33 βλεπετε[κ] ὀμ συγρήξην αν νοι D (κ) ι ι ι ι δε και[κ]
τις 12 29 299 346 της έκ[κ] αθην | αγνυπνείτε[κ] ια τρεπονεχυε ια ΝΑΚΛΡΩΠΓΙΠΜΩΝ μινιν[κ]
τεραι[κ] ομ υπαιρ πατρι[κ] ομ BD 122 a οκ[κ]

32. περὶ δὲ τῆς ἡμέρας ἐκείνης κτλ.] Ἡ ἡμέρα ἐκείνη is here apparently (cf. xiv. 25, Lc. xxii. 34, 2 Thess. i. 10, 2 Tim. i. 18) the day of the final Return in which "those days" (vv. 17, 19, 24) will find their issue; elsewhere described as ἡ ἐσχάτη ἡμ. (Jo. passim), ἡ ἡμ. τοῦ κυρίου [I. X.] (Paul), or simply ἡ ἡμέρα (Mt. xxv. 13, 1 Thess. v. 4). The end is assured, it belongs to Revelation; but the time has not been revealed, and shall not be. οὐδεὶς...οὐδὲ...οὐδὲ, 'no one...not even (ne quidem)...nor yet': for the sequence cf. Mt. vi. 26, Apoc. v. 3, and for οὐδὲ...ne quidem, vi. 31. Oὐδὲ οἱ ἄγγελοι, who are to be employed in the work of 'that day,' cf. v. 27. Comp. the Rabbinical parallels cited by Wünsche, p. 404; and for other references to the limitations of angelic knowledge see Eph. iii. 10, 1 Pet. i. 12. οὐδὲ ὁ υἱός. Not ὁ υἱὸς τοῦ ἀνθρώπου, but ὁ υἱὸς absolutely, as contrasted with ὁ πατήρ: cf. Mt. xi. 27, Lc. x. 22, Jo. v. 19 ff., vi. 40, xvii. 1, 1 Jo. ii. 22 &c. By the Father's gift all things that the Father hath are the Son's (Jo. v. 20, xvi. 15), and as the Eternal Word it would seem that He cannot be ignorant of this or any other mystery of the Divine Will (Mt. xi. 27, Jo. i. 18). But the time of the predestined end is one of those things which the Father has "set within His own authority" (Acts i. 7), and the Son had no knowledge of it in His human consciousness, and no power to reveal it (Jo. viii. 26, 40, xiv. 24, xv. 15). See upon the whole context Mason, Conditions, p. 120 ff.

The patristic treatment of the passage is fully examined by Bp Gore, Dissertations, p. 111 ff. Irenaeus (ii. 28, 6) is content to call attention to the practical reproof which the Lord's words administer to idle curiosity. In Origen (in Mt. ad l.) the exegetical difficulty comes into view, and he offers alternative explanations; the ignorance of which the Lord speaks belongs either to His human nature, or to the Church, as whose Head He speaks. Later expositors, influenced by a just indignation at the Arian argument ἤ ἐν αἰῶνι υπάρχων οὐ τοὺς προς τοῦ θεοῦ, ὃν ἐκ ἡγούμεν ἐν τῇ μέρα, regarded the ignorance as 'economic' only; whilst others understood εἰ μὴ ὁ πατήρ as nearly equivalent to χωρὶς τοῦ πατρὸς: cf. Basil, ep. 236. 2 τοῦτον, ἣ αἰτία τοῦ εἰδέκα τοῦ υἱοῦ παρὰ τοῦ πατρὸς...οὐδ' ἐν τῷ τούτῳ ἔγορα, εἰ μὴ ὁ πατήρ.

That the day is known to God was taught in Zech. xiv. 7; cf. Pss. Sol. xvii. 23 εἰς τοῦ κυρίου ὧν αἰῶνα σὺ, ὁ θεός (Dalman, Worte, i. p. 235).
33—37. The final Warning, based on the Uncertainty of the Time (Mt. xxiv. 42 ff., Lc. xxxi. 36).

33. ἑλπέτες, ἀγρυπνείτε κτλ.] Wycliffe: “se 3e wake 3e and preie 3e.” For ἑλπέτες cf. vV. 5, 9, 23; it is the keynote of the discourse. ἀγρυπνείτε, “do not permit yourselves to sleep”; cf. i Esdr. viii. 58 ἀγρυπνείτε καὶ φυλάσσετε, Ps. cxviii. (cxviiii.) ἰ ἑγρυπνησίου ὁ φυλάσσων, Cant. v. 2 ἐγὼ καθεύδω καὶ ἡ καρδία μου ἀγρυπνεῖ. In the Epistles the verb is used in reference to prayer (Eph. vi. 18) and spiritual work (Heb. xiii. 17): cf. Lc. ἀγρυπνεῖτε δε ἐν παντὶ καιρῷ δεόμενοι. Bede mentions other forms of spiritual ἀγρυπνία: “vigilat autem qui ad adspectum veri luminis mentis oculos apertos tenet, vigilat qui servat operando quod credit, vigilat qui se torporis et neglegentia tenebras repellit.” Οὐκ ὁδατε γὰρ πότε κτλ. If the Master Himself does not know, the disciples must not only acquiesce in their ignorance, but regard it as a wholesome stimulus to exertion (γάρ). On ὁ καιρὸς see i. 15; each appointed time of Divine visitation is a καιρός, occurring at the moment predesigned for it in the ordering of events.

34. ὡς ἀνθρωπος ἀπόδημος κτλ.] Another paraβολή (v. 28), and as appears from Mt. xxiv. 43 ff., xxv., one of a series delivered at this time. With ἀνθρωπος ἀπόδημος ‘a man on his travels’ (Wycliffe, “a man the which gon far in pilgrimage”), comp. xii. 1 ἀνθρωπόμορφος, and Mt. xxv. 14 ἀνθρωπομοιόν (cf. xiii. 45 ἀνθρώπομοι). The traveller is here and in Mt. l.c. the Son of Man, and the journey is His return to the Father (Jo. xiv. 3). Οὐς, “it is as if,” cf. ὀπτερέρ, Mt. xxy. 14 (Blass, Gr., p. 270, cf. WM., p. 578 n.). The construction of the sentence which follows is broken by the intrusion of καὶ before ἐνετείλατο; the reader desiderates either ἀφεῖς...καὶ δοῦς...ἐνετείλατο οὐ...ἄφεις...ἐδοκε...καὶ ἑντ., οὐ...ἄφεις...καὶ δοῦς...καὶ ἐνετελάμενος (Vg. qui peregre profectus...reliquit...et dedit...et praecipit, v.l. praecessit; see Wordsworth-White ad l.); Fritzsche’s and Meyer’s expedient of taking the last καϊ as = etiam (WM., p. 578) is adopted by R.V., but seems to be unnecessary in view of other indications of grammatical laxity in MC’s style.

τοῖς δούλοις...τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον] The authority is committed to the servants collectively (Bengel: “hane dedit servis coniunctim”), the task is assigned individually. On ἐξουσία see i. 22, vi. 7, notes; for δούλος in this reference cf. xii. 2, Jo. xiii. 16, xv. 15, 20; the Apostolic writers glory in the title ἰσχον Χριστοῦ δούλος (James i. i. Judo i. Apec. i. 1, Rom. i. i, Phil. i. r; cf. δοῦλος δεοῦ Tit. i. 1, I Pet. ii. 16). Here apparently the δούλοι are the disciples in general, the θυρωφός is the Apostolate and the ministry (cf. Jo. x. 3 τοῦτο ὁ θυρωφός ἀνοίγετι), to whom especially belongs the responsibility of guarding the house and of being ready to open the door to the Master at His return (Lc. xii. 36, cf. Ezek. xxxiii. 2 ft.). Bede: “ordini pastorum ac rectorum ecclesiae curam
35 ἑνετείλατο ἵνα γρηγορηθῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε οὗ κύριος τῆς οἰκίας ἐρχεται, ἢ ὥσπερ 36 ἡ μεσονύκτιον ἢ ἀλεκτοροφωνία ἢ πρωί. 36 μὴ ἔλθων τε 37 ἐξαίφης εὐρή ὑμᾶς καθευδόντας. 37 ὅ δὲ υἱὸν λέγω πάσιν λέγω Γρηγορεῖτε.

34 γρηγορηθῇ ἑγερμωνία 35 ομ. η 1ο ADWΞΠΠΣΦ minomendid late τρίγυς συρτίστον πεσθ. (κατά) άρμ μεσονύκτιον ADWΞΠΠΣΦ μεσονύκτιον Τ ηυ. 64, ἀλεκτοροφωνία Δ μεσονύκτιον Δ ἀλεκτοροφωνία Δ 36 εἴλθων ἐξελθὼν δΙ minpauc | εξαίφης ΑΒΕΦΓ MSUWΞΠΠΣΦ εξαίφης NCDKLΔΙΔ al | ευφεσσεῖς 238 300 1071 εὐθ 37 ο] a ADWΞΠΠΣΦ minid q syrthel | 0 ὅ δε υἱὸν λέγω πάσιν λέγω (om γρηγ.) k

sorleti observantia iubet impendere,” adding, however, “vulgare praecipimus universi inanass cordium.” ἵνα γρηγορηθῇ: γρηγορεῖαι, a late formation from εὔγρηγορα, condemned by the Atticists (Lob. Phryn. p. 118, cf. Rutherford, p. 200 f., WSchm., p. 104 n.), is found in the later books of the LXX. (2 Esdr.1 Ιερ.2 Bar.1 Thren.1 Dan. (Th.)1) I Macc.1), and in the N. T. (Syn.14 Acts 1 Paul 4 I Pet.1 Apoc.3). The passage in I Macc. (xi. 27) is an interesting illustration of its use here: ἐπέταξεν ἵνα σωθῆναι τοῖς παρ᾽ αὐτοῦ γρηγορεῖν... ἵνα τῆς νυκτὸς. For early Christian use cf. Ig. Polyc. 1 γρηγορεῖ, ἀκολούθων πνεύμα κεκτημένων.

35. γρηγορεῖτε οὖν κτλ.] ὁ κύριος τῆς οἰκίας ἐρχεται answers here to ὁ κύριος ἐστιν in v. 33 and explains its ultimate meaning (cf. Mt. xxv. 7 τῆς σῆς παροικίας). With the phrase ὁ κ. τῆς οἰκίας = ὁ οἰκοδεσπότης cf. Mt. x. 25, xx. 1ff., Lc. xiii. 25, and esp. Heb. iii. 5 Χριστὸς δε ὅς θεός ἐπὶ τον οἴκον αὐτοῦ. Mt. (xxv. 42) substitutes ὁ κύριος ὑμῶν, cf. Heb. iii. 6 οὗ οἴκος ἐσμέν ἡμεῖς.

ἡ ὥσπερ ἡ μεσονύκτιον κτλ.] In any one of the four watches of the night; cf. Lc. xii. 38 καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἐκλή. A three-fold division of the night is mentioned in the O. T., cf. Jud. vii. 19 τῆς φυλακῆς μέσης (τῆς μεσούσης, Λ): the first two Gospels speak of a fourth watch (Mt. xiv. 25, Mc. vi. 48, where see note; cf. Jos. ant. v. 6. 5 κατὰ τετάρτην μᾶλιστα φυλακὴν προσῆγεν τὴν ἐστῶτα στρατιάν). Barchoth, cited by Wetstein, “quatuor vigiliae fuerunt noctis”—a Roman arrangement (Blass on Acts xii. 4), but not unknown in classical Greece (Eur. Rheus. 5, cited by Kypke: τετράμοιρον νυκτὸς φρονύμαν). The watches were distinguished as vigilia prima, secunda, &c.; ὥσπερ, μεσονύκτιον, κτλ. are popular equivalents, not to be too strictly interpreted. For ὥσπερ see xi. 11, 19; for μεσονύκτιον, Jud. xvi. 3, Ps. cxviii. (cxvii.) 62. Is. xix. 10 (where it is the opposite of μεσημβρία), Lc. xi. 5, Acts xvi. 25, xx. 7; ἀλεκτοροφωνία, ἀπ᾽ ἐγὼ. in biblical Gk. (but cf. 3 Macc. v. 23, 24), is used in Aeop., fid. 44: ἐπὶ ὧν corre- sponds to the φυλακὴ ἐωθίνη of Exod. xiv. 24, i Regn. xi. 11 (A, ἐπὶ) ὧν, or φ. μπδία of Ps. cxxix. (cxxx.) 6. On the acc. μεσονύκτιον see WM., p. 288.

36. μὴ ἔλθων ἐξαίφης κτλ.] See Mt. xxv. 5, Rom. xiii. 11, i Thess. v. 6; the need of the caution was soon to be forcibly illustrated (xiv. 37 ff.). For the orthography of ἐξαίφης see WH., Notes, p. 151, and cf. ix. 8, note; for the ethical import cf. Lc. xii. 40 ἢ ὥσπερ οὗ δοκεῖτε: the suddenness is not due to caprice on the part of the Master, but to
neglect of duty on that of the servant.

37.  ὁ δὲ τῶν λέγων λέγων] Comp. Peter’s question in Lc. xii.

41, which here receives a direct answer. Watching was not to be limited to the ἑυρωπός, all must keep vigil till He returned; priest and people, the man of the world as well as the reclus; cf. Thphtr.: πᾶσι δὲ ταύτα παραγγέλλει ὁ κύριος, καὶ τοῖς συμμετέχουσι καὶ τοῖς ἀναχωρηταῖς. The early Church expressed her sense of the importance of this charge by the institution of the παννυγίδες or vigiliae; see Batiffol, hist. du brevinaire Romain, p. 2 ff.

XIV. 1—2. THE DAY BEFORE THE PASCHAL MEAL. DESIGNS OF THE PRIESTS AND Scribes (Mt. xxvi. 1—5, Lc. xxix. 1—2).

1. Ἦν δὲ τὸ πάσχα κτλ.] Πάσχα (Ἀραμ. Ναῥά, ἱσρά, cf. Dalman, Gr. pp. 107, 126) is the prevalent transliteration of πάσχα in the lxx. (Pent. 60 Jos. 4 Regn. 3 1 Esdr. 2 Esdr. 3 Ezech.), the alternative form φάσεκ or φάσεξ occurring only in 2 Chron. (xxxv. 6 xxxv. 12), Jer. xxxviii. (xxxii.) 8; in the N. T. πάσχα is used uniformly (Mt. 4 Mc. 5 Le. 7 Jo. 9 Acts 1 Paul 1 Heb. 1). Philo also has πάσχα (e.g. de decal. ἦν ἑβραῖοι πατρίῳ γιόλιτς πάσχα προσαρ-γορεύουσιν); in Josephus the mss. vary between πάσχα and φάσκα (see Niese’s text and app. crit. ant. v. 1. 4, xiv. 2. 1. xvii. 9. 3. B. J. ii. 1. 3). To πάσχα is either (a) the lamb (Exod. xii. 11, 21, &c.), or (b) the feast at which it was eaten, or (c) the Paschal festival as a whole (Jos. ant. xvi. 9. 3 φάσκα δ’ ἡ ἑορτή καλεῖται, Lc. ἡ ἑορτή τῶν ἀγώνων ἡ λεγομένη πάσχα; for (a) see v. 12; in the present passage (b) seems to be intended, since τό π. is distinguished from τὰ ἀγώνα, the opening meal from the period of abstinence from leave. Ἱ. ἀγών, “the azymes” (ὑπομονῆς), are properly the ἄρτοι ἀγώνων or λάγανα ἀγώνων (Lev. ii. 4) which were eaten throughout the Paschall week, but here τὰ ἑορτά τῶν ἀγώνων (Exod. xxxiv. 18) or τῶ ἑορτά τῶν ἀγώνων (Acts xii. 3, xx. 6). The word lends itself easily to this sense, the neut. pl. being commonly employed for the names of festivals, cf. τὰ ἑγκαίνια, Jo. x. 22 and the class. τὰ Διονυσία, τὰ Παναθήναια (Blass, Gr. p. 84 f.).

Ἦν...καὶ δύο ἑορτά] Lc. less precisely, ἥγγιεν: Mt. represents the Lord as calling attention to the approach of the Feast (εἶπεν...Οἴδατε ὅτι μετὰ δύο ἑορτά σαλᾶγα γίνεται). Mc.'s Ἦν = ἡμελκέν εἶναι is noticeable; the Evangelist looks back on the event as past. Μετὰ δύο ἑορτάς = τῇ ἐκομενῇ ἑορτα, if we are to follow the analogy of μετὰ τρεῖς ἡμ. (viii. 31, note); cf. Hos. vi. 2 where μετὰ δύο ἑορτάς is distinguished from ἐν τῇ ἑορτᾷ τῇ τρίτῃ and, as Field points out (on Mt. xvi. 21), is equivalent to ἐν τῇ ἑορτῇ τῇ διετέρᾳ... The day will thus, on the Synopticereckoning, be Wednesday, Nisan 13; cf. Exod. xii. 6. Thphtr.: τῇ τετράδι τοῦ συμβολίουν (v. ἰνθύσῃ συνίστη, καὶ διὰ τούτοι φηστεύομεν καὶ ἡμεῖς τὰς τετράδας (see Did. 8, Ap. Const. v. 15). καὶ ἔξησον οἱ ἀρχιερεῖς κτλ.] Cf. xi. 18, xii. 12. The plot was now under discussion at a meeting consisting of representatives of each order in the Sanhedrin: Mc., Lc. the ἀρχ., and the ἕρω., Mt. ἰσχύσθησαν οἱ ἀρχ. καὶ οἱ πρεσβεύτεροι τοῦ λαοῦ (cf. Mc. xi. 27). Mt. adds that the meeting was held in the
house of Caiphas, who for some time had advocated the policy of sacrificing Jesus to the Roman power (Jo. xi. 49 f.). There was no division of opinion now as to the principle, or as to the character of the means to be employed for the arrest (ἐν δόλῳ, Mc., δόλῳ, Mt.; cf. Mc. vii. 22); only the opportunity (πῶς) was still wanting. On the subject after πῶς see WM., p. 373 f.; in direct discourse the question would run Πῶς αὐτῶν...ἀποκτείνωμεν; and the mood is retained notwithstanding the tense of ἐχθροῦν (WM., p. 374).

2. Ἐλεγον γὰρ Μὴ κτλ.] An echo from the council chamber which reached the Apostles and found its place in the traditions of the Church. Voices were heard deprecating an arrest after the Paschal week had well begun (ἐν τῇ ἐορτῇ); it must be made during the next few hours, or postponed till after the Feast. Μὴ, used elliptically, cf. Blass, Gr. p. 293 f., and Lightfoot on Gal. v. 13; if we are to supply a verb, the previous words suggest κρατήσωμεν αὐτῶ. Μὴ ποτὲ ἐσται, more vivid than Mt.’s ἵνα μὴ γένηται; the use of εἶναι and the ind. fut. represents the danger as real and imminent, and adds force to the deprecation: cf. Lightfoot on Col. ii. 8, Westcott on Heb. iii. 12, and Field, Notes, p. 38. The Sanhedrists lived in fear of their own people (Lc. ἐφοβοῦντο γὰρ τῶν λαῶν: cf. xi. 18, note, xii. 12). Θόρυβος τῶν λαῶν, not merely “clamour,” “uproar,” or its precursor, an outburst of disorder (Acts xx. 1, xxiv. 18).

3—9. THE EPISODE OF THE ANOINTING AT BETHANY (Mt. xxvi. 6—13, Jo. xii. 2—8).

καὶ ὁντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος

There is nothing either in Mc. or Mt. to raise a doubt as to the historical sequence; indeed Mt.’s γενομένων following upon ὅτε ἔτελεσεν κτλ. (v. 1) may seem to suggest that the supper occurred immediately after the Lord’s arrival at Bethany on the evening of the “Day of questions.” St John, however, places it before the Triumphal Entry (Jo. xii. 1 ff., 12; see Mc. xi. 1, note); and his order has been generally accepted from the time of Tatian (cf. Hill, p. 196 f.). Augustine (De cons. ev. ii. 78) rightly points out that the two Synoptists do not definitely contradict the Fourth Gospel: at the same time it may be questioned whether either of them consciously connected the event with the first day at Bethany (“recapitulating ergo ad illum diem redeunt in Bethaniam qui erat ante sex dies paschae”). For some reason which does not lie upon the surface (cf. ev. 4, 10, notes) this episode had been dislodged from its historical order in the tradition to which Mc. and Mt. were indebted for their account. On the whole question and the history of opinion upon it see Hastings, D.B. iii. p. 279 ff.

Οὗτος αὐτὸν...ἀνακημένου αὐτῶν: the double gen. absolute accords with Mc.’s often disjointed style.

ἐν τῇ οἰκίᾳ Σίμωνος κτλ.] Tatian rightly limits himself here to Mt. Mc. Jo., placing Lc. vii. 36 ff. in another and much earlier connexion (Hill, p. 100 ff.), and this view was held at a later time by Apollinaris and Theo-
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κατακεμένου αὐτοῦ ἢλθεν γυνὴ ἑξουσία ἀλάβαστρον μύρου νάρδου πιστικής πολυτέλους:

τοῦ λεπτοῦ κατακεμένου αὐτοῦ ἢλθεν γυνὴ ἑξουσία ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτέλους:

3 ἡλθεν] προσῆλθεν αὐτῷ 13 69 124 346 ὁμ. νάρδου πιστ. πολυτ. D | πιστικής] spicati eff q vīd vg optimi a | πολυτέλους] πολυτιμου AGM 13 28 69 1071 2nd a

dore of Mopsuestia (Victor). Origen, however, speaks of the two narratives as commonly confused in his time (in Mt. ad l., “multi quidem existimant de una eademque muliere quatuor evangelistis expouisse”). There are points of resemblance—the name of the host, and the use of an ἀλάβαστρον, to which Jo. adds the anointing of the Feet, and the wiping them with the hair—but, as Origen points out, there is an essential difference in the persons whose act is described (“non enim credible est ut Maria quam diligebat Jesus...peccatrix in civitate dicatur”). That the circumstances were intentionally modified by Lc. (Holtzmann, see Plummer ad l.) is scarcely less incredible in view of Lc.’s own statement of his historical principles (i. 3).

According to Jo. the supper at Bethany was given in the house of Martha (ἡ Μάρφα διηκόνει, cf. Lc. x. 38 ff. and Mc. i. 31). It is not necessary to regard the reference to Simon in Mt. and Mc. as due to the influence of Lc.’s story. Simon the leper (on the commonness of the name see i. 16, note) may have been Martha’s husband, now dead or parted from her by his disease, or the father of the family (Thph.: θαφί τινες καὶ πατέρα εἶναι τοῦ Δαόμου, ὅπερ τῆς λιτρας καθαρίσας εἰσίτω παρ’ αὐτῷ). The epithet ὁ λεπτός may have clung to the leper after his recovery; Jerome, who compares Μαθαῖος ὁ τελώνης (Mt. x. 3), remarks: “sic et leprosus Simon iste vocatur antiquo nomine, ut ostendatur a Domino fuisse curatus.” The suggestion of Ephrem (ev. conc. exp. p. 205) is improbable: “quomodo lepra in corpore Simonis permanere poterat, qui purificatorum leprae in domo sua recumbentem vidit ı forsitan...pro sua hospitalitate mercedem acceptit purificacionem.” That Simon was the actual host and present at the feast cannot be inferred from ἐν οἰκίᾳ Σίμωνος.

ἡλθεν γυνὴ κτλ. Ιo. ἰ ὀν Ἰωρία (cf. Jo. x. 2): her anonymity in the Synoptists is perhaps due to the Galilean origin of the synoptic tradition. In the cycle of events hitherto described by Mc. Mary of Bethany had no place; Lc.’s reference to her (x. 38 ff.) comes from another source.

Εξουσία ἀλάβαστρον μύρου: so Mt.; Jo., λαβοῦσα λίτραν μύρου. On the gen. see W.M., p. 235. ἀλάβαστρος (so Mc., cf. τὴν αὐλ., ἡσσάρα; also ὁ ἀλ. (B) and το ἀλάβαστρον (L) 4 Regn. xxi. 4) is an alabaster flask such as was commonly used for preserving precious ungents; cf. Herod. ii. 20 δῶρα φέρωσα...μύρον ἀλάβαστρον; Plin. H. N. xiii. 2 “unguenta optumae servantur in alabastris.” This ‘alabaster’ held a λίτρα (i.e. a Roman libra) of fragrant oil of the most costly kind (Mt. βαρντιμοῦ, Jo. πολυτιμοῦ)—for πολυτελῆς cf. Prov. i. 13 (κτίσις), xxi. 10 (λίθος), Sap. ii. 7 (αῖνος), τιμίου. On the genitives μύρον νάρδου see W.M., pp. 235, 238; the first expresses the local relation of the μύρον to the ἀλάβαστρον, the second defines the former as of the particular kind known as νάρδου πιστικής. Νάρδος (Heb. πάρδ), from a Sanscrit root, a product of the Nardostachys nardus jatamansi, a native of the Himalayas (Tristram, N. H. of the Bible, p. 485), was used by luxuriant Israelites (Cant. i. 12, iv. 13 f., cf. Driver Intr., p. 422, note 2; Enoch xxxii. 1), and at a later time by the Greeks (Athen. xv. 691 B ναρδίνου δὲ μύρου μέμηται

S. M.²
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συντρίφασα τήν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς § 4 κεφαλῆς. 

3 συντρίψασα ΚΒΣΨ me] pr καὶ ACDWbΧΓΔΠΣΦ min omnis vid. latt syryg arm θρανασσα D 2° | τὴν ἀλάβ. Ν*ΒΣΛΔ] τὸν ἀλάβ. Ν*ΑΔΕΦHKUVWXΓΠ 1071 a lpl το ἀλάβ. ΓΜΠ I 13 69 | τῆς κεφαλῆς) pr κατὰ ΔΨΨΨΦ min pl pr επὶ D 20°* (et ut vid a ff q vg) τῇ κεφαλῇ Ψ 4 ήσαν de τίνες...εαυτού] οἱ de μάθηται αὐτοῦ δει-

πονουτὸ D 2° αὐτὶ (arm) om ἐπὶ εαυτοῦ οκ

Ménavdr6s) and Romans (Plin. H. N. xiii. 5, Hor. Od. ii. 11, iv. 12, Ov. de arte am. iii. 443, Tib. ii. 2, 7, iii. 6, 9). The epithet πιστικός (Mc., Jo.) is not without difficulty. Πιστικός occurs in the sense of ‘trustworthy,’ ‘genuine,’ in late writers, e.g. Artemid. Onir. 2. 32 γνωάκα πιστικοὶ καὶ οἰκοῦροι, and πιστικός is found nearly in the sense of πιστῶς. The epithet has therefore been taken to mean that the nard was genuine, not a cheap imitation; cf. Thphl.: τὴν ἄδολον νάρδον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Plin. H. N. xii. 12 “adulteretur et pseudonardi herbam...sincerrum quidem levitatem deprehenditur et colore rufo odorisque suavitate.” Jerome (tr. in Mc.) plays lightly on this meaning of the word: “ideo vos vocati estia ‘pistici,’ fideles: ecclesia... dona sua offert...fidelis credentium.” Something however may be said for the alternative offered by Thphl., εἴ-

δος νάρδον οὗτο λεγόμενον. The word is transiterated in the Sinaïtic Syriac (σαλάσας καὶ), and in some O.L. texts (e.g. nardi pisciae (sic), k; n. pistici, d), whilst the Vg. nardi spicati suggests that πιστικός may be an attempt to represent spicatus; cf. Galen cited in Wetstein; εἴπε de τῶν πλουσίων γυναικῶν καὶ τὸ καλοῦμενον ὑπ’ αὐτῶν...σπικατόν προσφέρουσα. For πιστικός potabilis, i.e. liquid, there is no good authority. Πολυτελώς: cf. v. 5, note. Clem. Al. paed. ii. 8 § 61 ὅτερ ἤγειτο τὸ κάλλιστον εἶναι παρ’ αὐτῷ, τὸ μύρο, τούτο τετήμπη τῶν δειπνηῆς.

συντρίψασα τὴν ἐλ. A detail peculiar to Mc. Vg.fracto alabastro ; she crushed or knocked off the head of the thin alabaster flask; it had served its purpose and would not be used again. Renan (Vie, p. 385) gives another reason: “selon un violent usage qui consistait a briser la vaisselle dont on s’était servi pour traiter un étran-

ger de distinction,” adding “j’ai vu cet usage se pratiquer encore à Sour.” For this use of συντρίψεων cf. Ps. ii. 9 (οὐ σκέεσι κεραμεύς συντρίψεις, cf. Apoc. ii. 27), Sir. xxi. 14 (οὐ ντίγγες συντριτμένου).

κατέχεεν αὐτοῦ τῆς κεφαλῆς] Mt. ἐπὶ τῆς κεφ. αὐτοῦ ἀνακειμένον. Mc. has already represented the Lord as lying on the triclinium (κατασκευασμένον αὐτοῦ); the woman is standing behind and over Him. The gen. κεφάλης answers to the downward direction of the fluid, expressed in κατέχεεν, cf. WM., pp. 477, 537 n.; Blass, Gr. p. 106; and see Gen. xxxix. 21, Ps. lxxviii. (lxxxix.) 46. Such an act was not an unusual attention to a guest; cf. Ps. xxi. (xxiii.) 5, Cant. i. 12, and the passages from Roman poets cited above; and add Plat. resp. iii. 398 A μύρων κατὰ τῆς κεφαλῆς καταχάνεις. Acc. to Jo, the Feet were anointed—

a reminiscence, possibly, of the earlier anointing described by Lc. The woman may, however, as Aug. supposes, have performed both acts, though we cannot unreservedly admit his canon, “ubi singuli evangelistae singula commemorant, utrumque factum intellege-

gere [opertet].” To anoint the feet of a recumbent guest would have been possible (see note on v. 18), but less easy and usual, and on this occasion perhaps less appropriate.

4. ήσαν de tīnes κτλ.] Mt. ἰδώτες
The unguent might well be said to have been wasted, in view of (γάρ) the good which the owner might have done with it. Δηναρίων πλακοσίων is not governed by εἶπα (W.M., p. 313), but is the gen. of price (W.M., p. 258, cf. Jo. xii. 5); as to the amount see Pliny H.N. xiii. 4, who speaks of certain unguents which "excedunt quadragesimlibrae." Mt.'s πολλοί seems to indicate a fading interest in such details. On τοῖς πτωχοῖς see x. 21 note, and cf. Gal. ii. 10. The Passover was perhaps a time when alms of this kind were specially demanded; cf. Jo. xiii. 29. How many of the poor of Jerusalem might have been relieved and gladdened by the money wasted on an extravagance! The force of the remark becomes apparent when it is remembered that the labourer's daily wage was a denarius (Mt. xx. 2) and that two denarii sufficed for the inn-keeper's payment in Lc. x. 35, whilst two hundred (Mc. vi. 37) would have gone some way to feed a multitude.

On ἠδύνατο without ἄν see W.M., p. 352, and on the augment, WSchm., p. 99. Εὐεβριμόωντο αὐτῇ, Mc. only. The remarks were directed against the woman, for no one ventured to complain of the Lord's acceptance of the offering. For ἐμβριμάζει see note on i. 43; the word takes its note whether of strictness or harshness from the occasion. Here the Vg. rendering is doubtless right: fremebant in eam. Cf. Thphlt. ἐνεβριμώντο αὐτῇ· τούτεστι, ἥγανάκτουν, ὧμικον, ἐπεπλήκτουν αὐτῇ.
6 αὐτῆ. ὁ δὲ Ἰσσωῦς εἶπεν "Ἀφετε αὐτὴν. τί αὕτη κόπους παρέχετε; καλὸν ἔργον ἤργασατο ἐν ἐμοί ἀλπίσαν τούτους πτωχοὺς ἐξέτευ μεθ᾽ εαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς τὰ πάντατε εὐ ποιήσατε εἰμὲ ἕμε ἄντι ἀντὶ τοι ἐκείνος εὐποίησα.[XIV. 5


6. ὁ δὲ Ἰσσωῦς εἶπεν "Ἀφετε αὐτήν κτλ." "Ἀφετε αὐτὴν is "let her alone" (R.V.) rather than "suffer ye her" (Vg., Wycliffe), as the next words shew. Κόπους (κόπον) παρέχειν occurs again in Lc. xi. 7, xviii. 5, Gal. vi. 17, and is found in Aristotle; but as Wetstein points out, class. writers prefer παρέχειν πάγαμάτα [or πώτων, ὁχλον]. The interference was unreasonable (τί;), and the woman should rather have been commended; her act was a καλὸν ἔργον, one which possessed true moral beauty; cf. Jo. x. 32 (Westcott), 1 Tim. v. 10b, 25, vi. 18, Tit. iii. 8, 14, Heb. x. 24; the more usual phrase is ἔργον ἀγάθον (Acts ix. 36, Rom. xiii. 3, Eph. ii. 10, 1 Tim. v. 10b, 2 Tim. iii. 17). Mc.'s εἵ ἐμοὶ becomes εἰς ἐμὲ in Mt. —both perhaps answering to ἡ. The goodness of the act lay in the grateful love which it displayed (cf. Lc. vii. 47 ἦγαπησεν πολύ); no sacrifice was too costly to offer to One who had restored her brother to life. The Lord's tacit acceptance of supreme devotion as His due is not less remarkable than Mary's readiness to render it; cf. viii. 35, Mt. xxv. 40 (ἔμοι ἐποίησατε), Jo. xxi. 15 ff. (ἀγαπᾶς... ἀγαπᾶς... φιλεῖς με); The beauty of a good act varies according to the relation in which it stands to Christ.

7. πάντοτε γαρ τοὺς πτωχοὺς κτλ.] Cf. Deut. xv. 11 ὅλo γαρ μὴ ἐκλητίπῃ ἐνδεχὴς απὸ τῆς γῆς. The first and third clauses of this saying of Christ are preserved in almost identical words by Mt., Mc., Jo., but Mc. alone has καὶ ὅταν θέλητε... εὐ ποιήσατ. There was no intention on the Lord's part to contrast services rendered to Himself in person with services rendered to the poor for His sake—the two are in His sight equivalents (Mt. xxv. 40, 45); His purpose is to point out that the former would very soon be impossible, whilst opportunities for the latter would abound to the end of time. "Ὅταν θέλητε: the will was not wanting to the Apostolic Church (Rom. xv. 26, Gal. ii. 10, 2 Cor. viii. 1 ff.); the faith of Christ yielded a new ground of sympathy with the needy (δὲ υἱάς ἐποίησαν) which in all ages has made the Church a refuge of the destitute. As to the power to execute this goodwill see 2 Cor. vii. 3, and for the juxtaposition of will and power cf. i. 40. 'Εἰμὲ οὖν πάντοτε ἐξετε is true in the sense in which it was said (cf. Jo. xvii. 11 οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, although in another sense the Lord could teach 'Εγὼ μεθ' ὕμων εἰμὶ πάσας τὰς ἡμέρας. Jerome: "videtur in hoc loco de praesentia dicere corporali." Εὔ ποιεῖν (not εὐποίην) occurs here only in the N.T., though fairly frequent in the LXX.; where it usually stands for ἦπη; the acc. commonly follows (e.g. Gen. xxxii. 9 (10) εὐ σε ποιῆσο, but the dat. is also found, cf. Sir. xii. 1 f. εἰν εὐ ποίησ, γνώθει τίνι ποιεῖς... εὐ ποίησον εὐςβεία, καὶ εὐρίσεις ἀνταπόδομα, where the whole context is instructive as to the Jewish conception of εὐποίησι.
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8 ἐσχεν ἐποίησεν Προέλαβεν μυρίαν τὸ σῶμα μου εἰς τὸν ἐνταφίασμὸν. ἀμὴν ἄλλου λέγω ὑμῖν Ὑπὸ οὗ εἰς κηρύξῃ τὸ ἐναγγέλιον εἰς

9 ἐσχεν ἐποίησεν Ἡ βασιλεία τῶν αἰωνίων ἐπηρέασεν τὰ ὁριστά ἐν τῷ τῆς ἡμέρας παραδόσει. ἐσχετικὸν ἐν τῷ πρὸ τῆς λαβανοῆς τῆς, and for the phrase, Mt. viii. 36. The thought of the κόσμος as the field of

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9 ἐσχετικὸν ἐν τῷ πρὸ τῆς λαβανοῆς τῆς, and for the phrase, Mt. viii. 36. The thought of the κόσμος as the field of
the activities of Christ and the Church, though much more abundant and more fully developed in the Fourth Gospel, is present in the oldest Synoptic sources. For κηρύσσεις cf. i. 39, i Thess. ii. 9, and see Blass, Gr. p. 124.

καὶ ὁ ἐποίησεν αὐτὴν κτλ. This second prediction (Thpht.: δὸς προ-
φητείας, ὅτι τε τὸ εὐαγγέλιον κηρυχθή-
σεται...καὶ ὃτι τὸ ἔργον τῆς γυναῖκος συγκηρυχθήσεται) secured its own
fulfilment; an incident marked by so
striking a comment was naturally en-
shrined in the earliest tradition, and
became the property of the Catholic
Church in the Gospels of Mt. and Mc.
That the saying has not been reported
by Lc. and Jo, is an interesting indi-
cation of the independence of those
Evangelists. Καὶ ὃ ἐπ., together with
the preaching of the Gospel this story
shall also be told, and become a com-
monplace of Christian tradition.
Eis μνημόσυνον αὐτῆς, cf. Acts x. 4 eis
μνημόσυνον ἐνώπιον τοῦ θεοῦ. The word
μνημ., which is of frequent occurrence
in the lxx. as the equivalent of ᾧς, ἠς,
ἡς, or ἡς, is also found in early
and late class. Gk., especially in the pl.
(cf. τὰ εὐαγγέλια, i. 1, note). The Lord
erects a memorial for all time to her
who had done her best to honour
Him (i Regn. ii. 30 τῶν δοξάζωντάς
με δοξάσω). He who received not
glory from men (Jo. v. 41) knew how
to appreciate to the full the homage
of a sincere love. Victor: ἐγὼ γὰρ
(φησὶ) τοσοῦτον ἀπέχο τοῦ καταδίκασαι
αὐτήν ὧς κακῶς πεποιηκύναν...ὅτι οὐδὲ
ἀφῆσον λαθεῖν τὸ γεγενημένον, ἀλλ' ο'
kόσμος εἰσεται τὸ ἐν οἰκίᾳ εἰργασμένον
καὶ ἐν κρυπτῷ καὶ γὰρ μεγάλης διανοίας
ὑπὸ τὸ γεγενημένον καὶ πολλῆς τεκμήριων
πιέσεως.

10—11. INTRODUCTION OF JUDAS WITH
THE PRIESTS (Mt. xxvi. 14—16, Lc.
xxii. 3—6).

10. καὶ Ἰουδᾶς Ἰερισοῦν ιερισοῦν κτλ.]
Judas Iscariot is mentioned by Mc.
only in this chapter (vs. 10, 43), and in
the Apostolic list (iii. 19); for Ἰερισοῦν
—the only form of that name used by
Mc.—see the note on the latter pas-
sage. As to the sequence, Mc. as
usual connects by a simple καὶ, while
Mt. uses τότε, and thus appears to
place the application of Judas to the
Priests immediately after the supper
at Bethany. Some reason there must
have been for this early grouping;
if Jo. is right as to the date of the
supper (see note on v. 3), the sequence
in Mt. Mc. is probably ethical; its
purpose may be either (a) to place in sharp
contrast the piety of Mary and the
baseness of Judas (Thpht.: ἵνα δεῖξη
τὴν ἀναίδειαν τοῦ Ἰουδᾶ), or (b) to
indicate that the latter incident arose
in some way out of the former;
whether it was that the Lord’s per-
sistent reference to His death drove
Judas to despair, or that he resented
the expenditure of money which might
have found its way into his own hands
(Jo. xii. 4), or that the Lord’s look or
manner convinced him that his habit
of pilfering and his treacherous inten-
tions were known. Or (c) the arrange-
ment of the narrative may be chiefly
due to a desire to bring together the
Lord’s words about His approaching
The Gospels According to St. Mark.

πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν παραδοῦσιν αὐτῶι. 11 οἱ 11 δὲ ἀκούσαντες ἐχάρησαν, καὶ ἔπηγγείλαντο αὐτῷ.

τὸ παραδόν B (-δω ἘΑΛΨ) rect exc C de quo non Iiq] προδὸς D (proderet i k v) om autou D 28 go 299 2αει κ αεικ συς ον Or Eus 11 om akousantes D αεικ Eus | ἔπηγγείλαν Ψ

burial, and the story of the treachery which precipitated the end. The last solution is perhaps the best, as being the simplest; but it does not necessarily exclude the first two; the first at least may have been also present to the thoughts of those who originally drew up the common tradition.

Ὁ εἰς τῶν δώδεκα : Mt. εἰς τ. δ., Lc. ἀντα ἐκ τοῦ ἀριθμοῦ τῶν δ. This reference to the position held by Judas in the Apostolate is not without meaning: cf. Thphst.: οὐ γὰρ ὑπάλληλος κείμαι τὸ 'εἰς τῶν δώδεκα,' ἀλλ' ὅνα διέξεσθε ὅτι εἰς τῶν προκριτῶν, ἐκλεκτὸς καὶ αὐτῶι ὄν. The art. is difficult to explain, especially as there is no trace of it in ev. 20, 43. 'Ο εἰς naturally implies a contrast to ὁ ἔτερος (cf. e.g. Lc. vii. 41, xvii. 34 f.); here, if it is to stand, the contrast is apparently with οἱ λοιποὶ, 'that one, the only one, of the Twelve who proved a traitor or was capable of the act,' or 'the notorious member of the body,' as opposed to εἰς τις, an unknown individual; unless ὁ εἰς = εἰς ὀν, cf. ὁ εἰς τῶν ἄγων ἄγγελον in Enoch xx. ff. Another explanation, however, has been suggested which deserves consideration. Since Judas is frequently described in the Gospels as εἰς τῶν δώδεκα (Mt. xxvi. 47, Mc. xiv. 10, 20, 43, Lc. xxii. 47 (cf. 3), Jo. vi. 71), the article may be intended to mark the words as a familiar designation of the traitor—'that One of the Twelve' who is notorious. 'Ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς. He realised that in Jerusalem it was with this class rather than with the Scribes that the issue lay. Probably they were still sitting in the palace of Caiaphas (v. 1); with them were the heads of the Levitical Temple police (Lc. συνελάθησαν τοῖς ἀρχ. καὶ στρατηγοῖς, sc. τοῦ εἱροῦ, cf. Acts iv. 1, v. 24). His business with them was to arrange the terms of the Betrayal (ἀπῆλθεν...Hora παραδοῦι); cf. Bede: "οστεντίη οὐν non a principibus invitatum, non uella necessitate constrictum, sed sponte propria sceleratae mentis inesse consilium." On the form παραδοῦι see iv. 29, note. Even at this climax παραδοῦναι is preferred by the Evangelists to προδοῦναι: cf. i. 14, iii. 19, ix. 31, notes.

11. ὁ δὲ ἀκούσαντες ἐχάρησαν κτλ.] The proposal came from Judas, not from the Priests, but it was received by them with more delight than they would care to shew—ἐχάρησαν, not ἑγαλλίσασιν: cf. Mt. v. 12, Αρισ. xix. 7; both words may be used of interior joy (Lc. i. 47, Jo. xvi. 22), but the former is the more suggestive of the inward feeling, the latter of its audible or visible expression. 'Ἐπηγγείλαντο αὐτῷ: the promise was a response to a direct question from Judas (Μτ. εἰτεν Υἱ θελετο μοι δούναι). Mt. alone mentions the amount promised, which was therefore not a matter of common tradition; probably he was struck by its agreement with the sum named in Zach. xi. 12 ff. The ἄργυρων (τριάκοστα ἄργυρα Μτ., τρ. ἄργυρου sc. σίκλους, Zach.) was doubtless paid in shekels or the equivalent tetradrachms which were current (Mt. xvii. 24, cf. Madden, p. 240, Hastings, D. B., iii. 428). For the loss of the 300 denarii Judas Console himself by a compact which yielded 30 staters (perhaps two-fifths of what Mary had spent on the spikenard; see Jos. ant. iii. 8. 2, Madden, p. 246). Jerome: "infelix
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ἀργύριον δοῦναι. καὶ ἐξῆτει πῶς αὐτὸν εὐκαίρως
παραδοί.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀκύμων, ὅτε τὸ πάσχα
ἐθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις

11 ἀργυρίας ΑΚΥΡΙΩΣ min atnu syrhold Eus | παραδοῦ ΒΔ (-Δ αμαλψ rell ut vid)
+ αυτως Δ mintheue the 12 εθνον syrelin vid om αυτον Δ affrid vg arm

Judas damnum quod ex effusiones unguentii se fecisse credebat vult Magistri pretio compensare." Small as this sum was, Judas seems to have been satisfied, the more so perhaps because it was paid on the spot (Mt. ἔστησαν αὐτῷ). He went back to the Master and the Eleven with the price of blood in his girdle.

καὶ ἐξῆτει πῶς κτλ.] The Priests had transferred their anxieties to the traitor (cf. xii. 12, xiv. 1); it was for him now to contrive and plot. They had sought an opportunity of arresting an enemy; it was the business of Judas to seek an opportunity of betraying a friend. Πῶς αὐτὸν εὐκαίρως παραδοί Μκ.; Mt. ἐξῆτει εὐκαίριον (so also Lc.) ὅλα αὐτὸν παραδο. For εὐκαίρως cf. 2 Tim. iv. 2 ἐπιστρήθη εὐκαίριος ἀκάρως, and see Mc. vi. 21, note. The problem which presented itself to Judas was the same which had perplexed the Priests—how to elude the crowd of Galileans and other visitors at the Feast who were still with Jesus (Lc. τοῦ παρα-

dούνας αὐτοῦ ἀτερ ὀξυλού). But his position in the inner circle of disciples clearly gave him an advantage in dealing with it, which the Priests did not possess.

12—16. PREPARATIONS FOR THE PASCAL MEAL (Mt. xxvi. 17—19, Lc. xxii. 7—13).

12. τῇ πρώτῃ ἡμ. τῶν ἀκύμων] See v. 1, note. Lc. calls it ἡ ἡμέρα τῶν ἀκύμων, and in both Mc. and Lc. it is further defined as the day on which the Paschal lamb was killed (Mc. ὅτε τὸ πάσχα ἐθνον = Lc. ἡ ἐδει θεύσθαι τὸ π.). Euth.: πρότητε ἐν τῶν ἀ. τὴν πρὸ τοῦ πάσχα φασίν ἡμέραν, τὴν τρισκα-

dekáτην μὲν τοῦ μηροῦ, πέμπτην δὲ τῆς ἐξοδομάδος. The lamb was killed and eaten on Nisan 14 (Exod. xii. 6, Lev. xxiii. 5, Num. ix. 3, 5, 11, xxviii. 16, 2 Chron. xxx. 2, 15, 1 Esdr. i. 1, vii. 10, 2 Esdr. vi. 19 f., Ezech. xlv. 21), and though the ἐορτή τῶν ἀκύμων began on Nisan 15 (Lev. xxiii. 6, Num. xxviii. 17), yet unleavened bread was eaten from the evening of Nisan 14 (Exod. xii. 18), and by custom from noon on that day (J. Lightfoot ad l., Edersheim, Temple, p. 189). Later Jewish usage identified the first day of unleavened bread (ἡμήν τῶν ἀποτάσσων) with Nisan 15, but it is precarious on this ground to charge the Synoptists with inconsistency (J. Th. Sl. iii., p. 359). The phrase θεύσεως τοῦ π. is from the LXX. (Exod. xii. 21 (ἡμήν), Deut. xvi. 2 (ἡμήν) &c.); cf. 1 Cor. v. 7 τὸ π. ἐμῶν ἐτύχει Χριστός. Θεύσεως does not necessarily convey the idea of sacrifice (cf. Lc. xv. 23, Jo. x. 10), yet the slaying of the πάσχα was a sacrificial act performed in the Court of the Priests, normally by the head of the household (Exod. xii. 6), but on occasions by Levites (2 Chron. xxx. 15 ff., xxxv. 3 ff., Ezr. vi. 19); see the ceremonial described in Edersheim, Temple, p. 190 ff. "Ethnou 'it was customary to kill"; imperfect of repeated action (Burton, § 24).

λέγουσιν αὐτῷ οἱ μαθ. αὐτοῦ] They approached Jesus (Mt. προσήκον), perhaps under the impression that He had overlooked the necessity for immediate preparation; Lc. seems to represent the Lord as taking the initiative. Ποῦ θέλεις...τημασάσωμεν;
XIV. 14] THE GOSPEL ACCORDING TO ST MARK. 329

*12 etoimaeomen]+ socius Da 2ed aminos cfgiklqvg syrposh Orinf 13 tων μαθητῶν

13. ἀποστέλλει δὴ τὸν ἰδίῳ μαθητῇ τούτῳ καὶ ἀνταντήσει ύμίν ἄνθρωπος κεραίων ὑδατος βαστάζων ἀκολουθήσατε αὐτῷ. 14 καὶ ὅπου ἐὰν εἰσέλθη ἐίπατε τῷ ὀικοδεσπότῃ ὅτι ἑτέρος μαθηταῖς. Me. and Le. add the remarkable direction ἀπαντήσει (Lc. συν.) ύμίν ἄνθρωπος κτλ. The man was probably a servant (Deut. xxix. 11 (10), Jos. ix. 27, 29, 33 (21, 23, 27)) : he had been sent to fetch a supply of water, probably from Siloam or Μερ Εύηθ (Recovery, p. 10 ff., D.B.2 p. 1550 ff.) and for use at the Feast (cf. Jo. ii. 6, xiii. 4 ff.), and entering the city on his return by a gate at the S.E. corner (cf. Neh. ii. 14 ἱερή βασιλεία), he crossed the path of the two, who were coming in from Bethany. Κεραίων ὑδατος, an earthen pitcher filled with water; see W.M., p. 235, and cf. κ. αἱνον Jer. xliii. (xxxv.) 5 ; for βαστάζειν see Jo. xix. 17 β. τὸν σταυρὸν, Gal. vi. 2, 5 β. βάρη, φορτίον. The man would act as an unconscious guide through the network of narrow and unfamiliar streets to the appointed place; the two were to follow in silence, and enter the house into which they saw him pass (Lc. ἀκ. αὐτῷ εἰς τὴν οἰκίαν).

Tertullian sees in the pitcher of water a prophecy of the great baptismal rite which signalled the approach of Easter in the ancient Church (de bapt. 19: "diem solemniorum pascha praestat... nec incongruenter ad figuram interpretabitur quod... Dominus... paschae celebrandae locum de signo aquae ostendit").

14. εἶπατε τῷ ὀικοδεσπότῃ κτλ.] The message is not for the servant whose part is fulfilled when he had led them
to the house, but for the head of the house. Its terms are remarkable: ὁ διδάσκαλος λέγει (cf. λέγει Ἰησοῦς in the Oxyrhynchus fragment, Lc. λέγει σοι ὁ δ.); and seem to imply that Jesus was known, and His character as a Rabbi acknowledged by the oikodespotēs. The conjecture which makes him the father of Mark (cf. Acts xii. 12; Edersheim, Life, ii. p. 485) is interesting, but unsupported by any evidence beyond the faint clue offered by Acts xii. 13. On ὁ διδ. see iv. 38, note.

ποῦ ἐστὶν τὸ καταλυμά μου κτλ.] Καταλύμα, Vg. receptio, better, as some O. L. authorities, referentiorum or diversorium: the word belongs to the κοίνη (Moeris: καταγώγων καὶ κατάγεσθαι ἀπτικός, καταλύμα καὶ καταλύουσα Ἑλληνικός), but the verb at least is used by good authors in a kindred sense (e.g. Plat. Gorg. 447 b παρ' ἐμοὶ γάρ Γοργίας καταλύει). For κατάλυμα, 'guest-room,' in Biblical Gk., cf. 1 Regn. i. 18 (where see Driver's note), ix. 22 (Ῥήπ), Sir. xiv. 25; in Exod. iv. 24 (יוֹס), Lc. ii. 7, it is used in the wider sense (=πανδοχεῖον Lc. x. 34). Here the meaning is defined by ν. 15. Mou (Mc. only) claims perhaps right of use rather than ownership, 'the room for Me,' which for the time is to be Mine. Even so, the language is remarkable, though not unique (cf. xi. 3); and Mt. softens it into πρὸς σὲ ποιώ τὸ πάσχα. The Lord's manner is changed in this last week; He is now the Revealed King of Israel (see xi. 7 ff., notes). For ὁ ποῦ...πάσχα see Burton, § 318 f., Blass, Gr. p. 217.

15. καὶ αὐτὸς ὑμῖν δείξει αὐτάγαϊον μέγα ἐστρωμένον ἰδὲ ἐτοιμόν, καὶ ἐκεῖ ἐτοιμάσατε ἥμιν. 16 καὶ ἐξηλθὼν

14 o did.]+ημῶν σύρττ min pl arm go aeth Orint (hab NECDL弥ψ 1 13 28 69 1071 a[l]q vg the syrhmlng Orint) ἐναγάγων Dε[ν] 12 (28) 69 124 209 346 15 ἐναγάγων BΣΜUX (ΓΣΨ) min pl οὐκον απρον | μεγα εστρωμ.] ουκον εστρωμ. μεγαν | om και APWWΧΓΑΠΣΨ min A cifi k q syrt arm the 16 ἐξηλθὼν] + ετοιμάσα

124 2ον arm + et. aut 1071
XIV. 18] THE GOSPEL ACCORDING TO ST MARK.

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οἱ μαθηταί καὶ ἡλθον εἰς τήν πόλιν, καὶ ἐφυν καθὼς εἶπεν αὐτοῖς. καὶ ἦτοίμασαν τὸ πάσχα.

17 Καὶ ὁφίας γενομένης ἐρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὄ ἱησούς.

but cf. ix. 39. The keeping of the Paschal festival was absolutely common to Master and disciples.

16. ἔξηλθον... ἠλθον... ἐφυν... τῷ Πάσχῳ. The minute explicitness of one who had part in the transaction shews itself here: contrast Lc. ἀπέλθοντες... ἐφυν... Μτ. ἐστίνουν. Καθὼς εἶπεν αὐτοῖς: all the particulars were as the Master foretold—the servant with the pitcher, the ὀικοδομήντες ready to oblige, the large divan-spaned upper room: cf. xi. 1 ff. For the second time in that week the Lord had shewn a superhuman knowledge of circumstances as yet unrealised; see Mason, Conditions, p. 159.

ὑποίμασαν τὸ πάσχα] Supposing the lamb to have been already slain and returned to the house, there still remained much to be done: the roasting of the lamb, the provision of the unleavened cakes, the bitter herbs, the Χαροσθήν (see below), and the four cups of wine, the preparation of the room and the lamps; and in the preparation of the food there were many ritual niceties to be observed (cf. e.g. Eidersheim, Temple, pp. 199, 204). To πάσχα is here apparently the paschal meal (cf. v. 1, note), but it implies the provision of the paschal lamb.


17. ὁφίας γενομένης] So Mt.; Lc. more vaguely ὅτε ἐγένετο ἡ ἀφο. On ὁφίας see i. 32, vi. 47, xiii. 35, notes. The lambs were not slain in the Precinct till after the offering of the Evening Sacrifice (Temple, p. 190 f.; cf. Exod. xii. 6 πρὸς ἐσπέραυν, θν.), and though the latter was on this occasion offered an hour earlier than usual, the subsequent ceremonial must have lasted till late in the afternoon. The meal was in its original associations nocturnal (Exod. xii. 8 φάγωνται τὰ κρέατα τῇ νυκτὶ ταύτῃ), and motives of prudence would probably have prevented the Master from making His way through the city before sunset. Ἐρχεται μετὰ τῶν δώδεκα: unless οἱ δώδεκα is here used loosely for οἱ μαθηταί, the two had returned to report that all was ready, and to guide the party to the place.

18. ἀνακειμένων αὐτῶν καὶ ἐσθιόντων] The meal has now begun (Jo. ἐδίπτυν γνομένου). We see the Twelve and the Lord reclining on the divans which were ready for their use (v. 15). For ἀνακεισθαι see ii. 15, note, vi. 26; Lc. uses here the correlative ἀνακειμένων. It seems to have been part of the original ritual of the Passover to eat standing (cf. Exod. xii. 11), but the recumbent posture had become customary, and was interpreted as a sign of the freedom from slavery which had been inaugurated by the Exodus (Temple, p. 201). The guests lay on their left side with their feet resting on the ground, and the couches seem to have been grouped in sets of two or three; when these were placed together, the central position was that of greatest dignity; see J. Lightfoot on Mt. xxvi., and cf. Jo. xiii. 23 ff., from which it appears that the Lord reclined between St Peter and St John. On this occasion the arrangement was
possibly 3+3+3+2+2, or it may have been that there was but one set of three, that in which the Lord was. 'Εσθιόντων: the meal had proceeded some way and the pedilium had already taken place (see Jo. xii. 2 ff.); in Lc. the institution of the Eucharist also precedes the revelation of the traitor, but the order of the older Gospels is here almost certainly to be preferred, as Tatian already saw (Hill, p. 221).

ἀμὴν λέγω ὑμῖν ὅτι εἰς κτλ.] Hither-to they had known only that He should be delivered into the hands of His enemies (ix. 31, x. 33), and probably no suspicion had been entertained of Judas; even Jo. vi. 70 is indefinite, and the event alone shewed its signif-icance. It is difficult to remember this in view of the repeated reference to the treachery of Judas wherever his name is mentioned in the Gospel history (cf. iii. 19, note). Εἰς ἐξ ὑμῶν revealed a new feature in the history of the Passion which was more in-tolerable than any, involving the Twelve in a horrible charge from which they could only escape when the traitor was made known. Jerome: "mittit crimen in numero ut conscientia agat paenitentiam." 'Ο εσθιόν μετ' ἐμοῦ is peculiar to Mc.: the words probably refer to Ps. xl. (xlii.) 10, which the Lord quoted (Jo. xiii. 18); cf. Lc. ἧ χείρ τοῦ παραδίδοντος μετ' ἐμοῦ ἐπὶ τῇ τραπέζῃ.

19. ἡρῴαντο λυπείσθαι] The omis-sion of the copula adds to the dramatic power of the narrative. Gloom fell at once on the company (cf. x. 22, Mt. xviii. 23). Mt. adds σφόδρα, but the simple λυπείσθαι tells us enough; cf. St. Paul's account of a λύπη κατὰ θεόν, 2 Cor. vii. 11. The ἀπολογία came at once in the question which went round, Μήτι ἐγώ; is it—yet surely it cannot be—I (?) (cf. iv. 21, note). On εἰς κατὰ εἰς (Mt. εἰς ἐκαστος) see WM., p. 512, Blass,Gr. pp. 145, 179; cf. Apoc. xxii. 21 αὖ εἰς ἐκαστος. Καθ' εἰς appears in the LXX. (Lev. xxv. 10 (A), 1 Esdr. i. 31, Isa. xxvii. 12 (κατὰ ἑνα), 3 Macc. v. 34, 4 Macc. xv. 12, 14); in such phrases the prep. appears to be used adverbi-ally. See the discussion in Deissmann, B. St. p. 138 ff.

20. ὁ δὲ εἰπὼν αὐτοῖς κτλ.] The Fourth Gospel fills in the picture. The question addressed to the Lord (ἀντὶ v. 19, Mt. κύριε) was followed by a perplexed and perhaps suspicious look at one another (Jo. xiii. 22). When the Lord's answer came, it was given to John, and perhaps not aud-ible beyond the neighbourhood of the divan on which He reclined between Peter and John. The form of the reply in Jo. is so distinct from that in Mt. Mc., that Tatian gives them separately, placing the Synoptic tra-dition first; but it seems clear that an answer to the whole party would have rendered Peter's enquiry (Jo., v. 23 f.) superfluous. John's account is probably the more precise, since it
XIV. 21] THE GOSPEL ACCORDING TO ST MARK.

τῶν δώδεκα, ὁ ἐμβαστόμενος μετ' ἐμοῦ εἰς τὸ [ἐν] τρυπῆλον. 21 ὅτι ὁ μὲν νῦς τοῦ ἀνθρώπου υπάγει 21 καθὼς γεγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ

20 ἐμβαστόμενος[ν] εἰς ἐμβαστόμενος D ἐμβαφας Σ | μετ' εμοῦ]+[τὴν χειρά A a c e f q vğ\textsuperscript{oddally} ed aegg | om εν ΝΑC\textsuperscript{G}\textsuperscript{D}∞\textsuperscript{LPV} rell (hab BC\textsuperscript{vid}) 21 om οτι ACDPW\textsuperscript{X} ἘΠΙΣ\textsuperscript{minom vid} a arm (hab ΝBLΨ aegg) | υπάγει] παραδιδοται D a c i 21 γε-

graphαται] εστιν γεγραμμενον D

was he who received the answer directly from the Lord.

ὁ ἐμβαστόμενος κτλ.] The reference is probably to the sauce Ψηλη, "a compound of dates, raisins, &c., and vinegar" (Temple, pp. 204, 208), into which at a certain moment the master of the house dipped pieces of the unleavened cake with bitter herbs between them, which were then distributed to the company (J. Lightfoot on Mt.). The sign consisted in the singing out of Judas to receive the 'soup,' from the Master's hands (Jo. ἐφ' Βίαφω τὸ ψωμίον καὶ ὄψιν αὐτοῦ). Commentators who deny that the meal described in Jo. xiii. is the paschal supper regard the ψωμῖον as the "'tid-bit' which an Oriental host is accustomed to offer to any favourite guest" (Dr M. Dods on Jo. xiii. 25; cf. Bp Westcott ad l.). In Mt. Mc., where the paschal meal is clearly in view, it is natural to connect the sign with the Charoseth. ὁ ἐμβαστόμενον, present "used to describe vividly a future event," Burton §§ 15, 130; the Synoptic-Gospel expresses the act as that of Judas himself (Mt. ἐμβάφασας...τὴν χειρά). Τρυψίλον is perhaps a bowl (cf. Αρ. Αγαθ. 278 εἶπης θρῆσει τρ., Plut. 1108 ἐσ ταύτων ὑμᾶς συγκυρίας τρ.) rather than a dish (Vg. catinus; Wycliffe, Tindale, "plerer," "platter"); A.V., R.V., "dish"; Euth.: εστιν εἰδος πίνακος); on the accent see Chandler § 350. Μερ' ἐμοῦ εἰς τὸ ἐν τρ. The act is difficult to realise under the circumstances of the paschal feast, and in connexion with the Charoseth; but the words, esp. in Mc., who alone has ἐν, point to the baseness of the treachery which sacrificed an intimate friend. To dip into the same dish was a token of intimacy, cf. Ruth ii. 14 βάψεις τῶν ψωμίων σου [ἐν] τῷ δίκει. 21. ὅτι ὁ μὲν νῦς τοῦ ἀνθρώπου κτλ.] This weighty saying is given in identical words by Mt. Mc., and in a shorter form by Le. γάν, 'goeth His way,' used frequently in Jo. of the Lord's Death (viii. 14, 21 f., xiii. 3, 33 ff., xiv. 4 ff.) as beginning His return to the Father (vii. 33, xiv. 6, xvi. 10, 17); cf. Thpt.: ἡσανει γὰρ ἀποθεία ἤν ὃ βάνατος τοῦ χριστοῦ, οὐχὶ βάνατος. Le.'s πορεύεται (ς ἦς) in reference to the last journey of death, e.g. 2 Regn. xii. 23, cf. BDB., p. 234) partly misses this point. Καθὼς γεγραπται περὶ αὐτοῦ: Le. κατὰ τὸ ἀφραμένον, acc. to the Divine purpose expressed in the symbolism and predictions of the O.T.; cf. Mc. ix. 13. The saying has no flavour of Pharisaic fatalism; it is not a blind ἀνάγκη, but a Personal Will, long revealed and accepted, which the Son of Man consciously obeys (Phil. ii. 8). Περὶ αὐτοῦ: cf. ix. 12 γεγρ. ἐπὶ τῶν νῦν τοῦ ἀνθρώπου, and see the note there.

οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ κτλ.] The Divine purpose does not palliate the traitor's sin or relieve him of responsibility in any degree. οὐαὶ is not vindictive, or of the nature of a curse; it reveals a misery which Love itself could not prevent (cf. xiii. 17); cf. Ephrem, sv. conc. exp.: "quibus verbis iniquum hunc proditorem in caritate deplorabat." Δε' οὐ...παραδί-

σοται: the traitor was the last link in the chain which connected purpose and result, so that οὐαὶ in this context
21 om o wos tou anib. (2) D d<e a | kalon] + pr NACDPW;=XITIAPΣΨ minommm vid (om BL) 22 labw[v] +0 Ιησους Ν;=ACLPW;=XITIAPΣΨ minommm f q vg syr&pes hel arm me aeth (om o I. NBD 2be aff i k syr&sin the) | aprot] pr ton MS minommm | eulogias (eulogias kai D) ] eixarchiasas U pr kai Π 1071 alommm | edoker] edo6u 1 13 69 124 209 346 | autou] + kai ephavyn e; autou pantes kvid | labete] om k + fave EFMESVW;=XIT2 minff

(Mt. Mc. Lc.) is more exact than ὑπό or αὐτὸ would have been; besides the good Will of God which decreed the Passion and of which he had no knowledge, there was behind his act the instigation of Satan (Lc. xxii. 3, Jo. xiii. 2) working on his passions. Origen in Mt.: “non dixit...a quo tradituir, sed per quem traditur, ostendens...Ludam ministrum esse traditionis.” Yet his intervention was deliberate, and his responsibility therefore complete. The Divine necessity for the Passion was no excuse for the free agent who brought it about: “non et malum oportuerit esse. nam et Dominum tradi oportebat, sed vae traditori” (Tert. praescr. 30).

καλῶν αὐτῶ εἰ οὐκ κτλ.] Mt. supplies ἡ with καλῶν: in the apodosis of a conditional clause where the supposition is contrary to fact, ἡ is sometimes omitted; cf. WM., p. 383, Burton, § 249, and on εἰ οὐκ for εἰ μὕ in the protasis, cf. Burton § 469 r., Blass, Gr. p. 254; for καλῶν...εἰ cf. ix. 42 ff., notes. The blessing of birth is turned into a curse by a sin which leaves no hope of a true repentance. Jerome: “simpliciter dictum est multo melius esse non subsistere quam male subsistere.” The form of the saying is Rabbinical, cf. Chagigah ed. Streane, p. 55 “it were better for him that he had not come into the world.” A somewhat similar saying, but less severe, is attributed to the Lord in ix. 42; the two are brought together by Clem. R., i Cor. 46.

22—25. Institution of the Eucharist (Mt. xxvi. 26—29, Lc. xxii. 17—20; cf. i Cor. xi. 23—25).

22. ἑσθιόντων αὐτῶν] Cf. v. 18. Another stage in the Paschal meal has been reached. The eating of the lamb seems to have been by custom reserved to the end (Edersheim, Temple, p. 208—9); the food up to this point consisted only of the unleavened cakes and bitter herbs, and possibly the Chagigah (see Edersheim, op. cit., p. 186, Streane, Chag., p. 35 f., notes).

λαβὼν ἀρτον κτλ.] Jerome: “ad verum paschae transgreditur sacramentum.” The Lord took one of the cakes (for ἀρτος a bread-cake, cf. viii. 14) which were placed before Him as president, and gave thanks (εὐλογήσας Mt. Mc.=εἰχαριστήσας, Lc. Paul, cf. vi. 41, note, and see J. Th. St. iii. p. 163), probably in the customary form; fraction (cf. Acts ii. 46, xx. 7, 11, i Cor. x. 16, xi. 24, Ign. Ephl. 20) accompanied or immediately followed (vi. 41) the benediction (cf. Burton § 141—3), and then distribution. Cf. 1 Regn. ix. 13 ειλογεί τὴν θυσίαν καὶ μετὰ τάτα ἑσθιόντων οἱ διένοι. The procedure as a whole corresponded to the preliminaries of the two miracles of the loaves, but on this occasion the broken bread was given to the disciples primarily for their own use; they
must first ‘take and eat’ before they gave to the multitude (contrast vi. Lc., viii. 6). Λάβετε Mt. Mc.; Mt. adds φάγετε, Lc. and Paul omit both directions. Comp. Cant. v. 1 φάγετε, πιλήσιον, καὶ πιεῖτε...ἀδελφοί.

τοῦτο ἐστίν τὸ σῶμα μου] So Mt. Mc. Lc.; Paul (cf. Lc.), τοῦτο μοῦ ἐστίν τὸ σῶμα τὸ ὑπὲρ ψώμων. The words would have recalled those spoken at the supper at Bethany six days before (xiv. 8), and perhaps also the teaching at Capernaum just before the previous Passover (Jo. vi. 48 ff.). The bread which is now given (τοῦτο) is identified with (ἔστιν) the Body of His Flesh (Col. i. 22); to eat it is to partake in the great Sacrifice (τὸ ὑπὲρ ψώμων, cf. x. 45). St Paul adds (and the words have found their way into all but the ‘Western’ texts of Lc., see WH., Notes, p. 63): τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. But, for whatever reason, this clause had no place in the primitive tradition.

καὶ λαβὼν ποτῆριον] R. V. rightly, “He took a cup.” So Mt. Mc.; Paul (cf. Lc.) identifies the cup with that which followed the meal (τὸ ποτήριον μετὰ τὸ δειπνῆσαι). The Talmud prescribes four cups at the Paschal feast (J. Lightfoot on Mt. xxvi. 27); the third was known as the ἑλεία or “cup of blessing” (cf. i Cor. x. 16), and it has been usual to regard this as the Cup of the Eucharist. If with WH. (Notes, p. 64) we hold that Lc. xxii. 10b; 20 was “absent from the original text of Lc.,” it seems to follow that acc. to Lc.’s tradition the blessing of the Cup preceded that of the Bread (cf. Didache 9 πρῶτον περὶ τοῦ ποτηρίου, and see J. Th. St. iii. p. 362), and on this hypothesis the Eucharistic Cup must probably be placed at an earlier stage. But Lc.’s order in this narrative is somewhat discredited by the fact that he places the institution of the Eucharist before the detection of the traitor (see note on v. 18); and St Paul’s μετὰ τὸ δειπνῆσαι, written in A. D. 57, or acc. to Harnack in A. D. 53, must be held to be decisive. On εὐχαριστήσας see last note. The gift of the Cup had been foreshadowed in the discourse at Capernaum (Jo. vi. 55 τὸ αἷμα μου ἀληθῆς ἐστὶν πάντες).

καὶ ἐπί τοι ἐξ αὐτοῦ πάντες] Mt., whose account adheres generally to Mc.’s, shapes these words into the command πιεῖτε ἐξ αὐτοῦ πάντες, corresponding to λάβετε, φάγετε. Πάντες: no such inclusive direction is given in the case of the Bread, which represents a gift equally necessary to the life of the soul (Jo. vi. 53). The R. C. commentator Knabenbauer suggests that πάντες was added “quoniam quidem alias non unum puculum omnibus destinabatur,” but the ritual of the Paschal meal (cf. Edersheim, Temple, p. 204) renders this explanation improbable. Perhaps the solution is to be sought in the words which accompanied the gift of the Cup (see v. 24, note).

καὶ εἴπεν αὐτοῖς] There is no reason to regard Mc.’s εἶπον as differing in substance from Mt.’s λέγων. Mc. does not say that the words followed the delivery or the drinking of the cup, although the insertion of καὶ ἐπὶ τοῖς κτλ. compels him to detach the words from the gift.

tοῦτο ἐστίν τὸ αἷμα μου τῆς διαθήκης] So Mt., Mc.; Paul (cf. Lc.): τοῦτο τὸ ποτήριον ἡ καὶ ἡ διαθήκη ἐστίν ἐν τῷ
THE GOSPEL ACCORDING TO ST MARK. [XIV. 24

1P 25 τῆς διάθήκης το ἑκχυννόμενον ὑπὲρ πολλῶν. 25 ἀμήν

24 τῆς διάθήκης] τῆς καυνῆς διαθ. APWGγΧΠΔΠΣΦ minfereom a q vg syrr arm aeth pr τὸ AD*ΦΗΚΜΡΣΥΙΔΠΣΙΕἰκχυννόμενον ΕΦΗΚΜΣΥΒΩΧΠΠΨΦ min† + εἰς αφεῖν αμαρτίων 9 13 18 69 1071 13* oec a me [ὑπὲρ] περὶ APWGγΧΠΔΠΣΦ min†

ἐμῷ αἰμάτι. The original words are clearly based on Exod. xxiv. 8 ἰδοὺ τὸ αἷμα τῆς διαθήκης ἦν διελετὸ Κύριος πρὸς ὑμᾶς περὶ τούτων τῶν λόγων, i.e. the blood which ratified the 'Book of the Covenant' (see Westcott on Heb. ix. 20). A new covenant (Jer. xxxviii. (xxxi. 31 ff.) was on the point of being ratified by the Blood of a better Sacrifice with a greater Israel, whose representatives all drank of it, as the whole congregation (Heb. ix. 19) had been sprinkled with the blood shed under the mountain of the Lawgiving. On the Biblical sense of διαθήκη see Westcott, Hebrews, p. 298 ff.; the present context excepted, it is used in the N.T. with a distinct reference to the Christian dispensation only in 2 Cor. iii. 6, 14 (δ. καυν'), and Hebrews vii. 22, viii. 6 (δ. κρείττων), ix. 15 (δ. καυν'), xii. 24 (δ. νεά), xiii. 20 (δ. αἰώνος). The two genitives (μοι, τῆς διαθήκης), both dependent on αἷμα, indicate different relations (WM, p. 239); the Blood is Christ's, and in another sense it is that of the Covenant which it seals and executes. For the comparison of wine to blood cf. Gen. xlix. 11, Isa. lxiii. 1 ff.; the Blood of the Covenant was the fruit of "the holy Vine of David" (Did. 9, ed. Taylor, p. 69).

τὸ ἑκχυννόμενον ὑπὲρ πολλῶν] "Which is being shed on behalf of many"; the shedding is imminent and regarded as already present (Burton, § 131). The O. L. and many MSS. of the Vulgate render effundetur, and the future still stands in the canon of the Roman mass. On the form χύννειν see Blass, Gr. p. 41, WSchm., p. 132; for ύπὲρ πολλῶν, cf. x. 45, note: Mt. adds here εἰς ἀφεῖν αμαρτίων, a result which is elsewhere connected with repentance and baptism (Mc. i. 4, Lc. xxiv. 47, Acts ii. 38, v. 31), but ultimately rests on the Covenant ratified by the Sacrifice of Christ (Eph. i. 7, Col. i. 14, Heb. ix. 22).

The Gospels (if we except the doubtfully genuine words in Lc.) show no trace of the direction τοῦτο ποιεῖται εἰς τὴν ἐμὴν ἀνάμμην (1 Cor. xi. 24, 25). While the theory of a Pauline origin of the Eucharist (Hastings, D. B. ii. p. 638) is excluded by the position assigned to the institution in the early Jewish-Christian sources on which Mc. and Mt. drew, it is possible that the command which secures the permanence of the Eucharist may belong to the special revelation bestowed on St Paul (consult, but with caution, M'Cgriff, Apostolic Age, p. 68, note).

For an Apostolic interpretation of the words τοῦτο ἐστίν τὸ σῶμα, τὸ αἷμα μου, see 1 Cor. x. 15, 16, xi. 27, 29; the belief of the second century is perhaps most characteristically expressed in Did. 9 ff.; Ignatius, Smyrn. 6, Philad. 4, Trall. 8, Rom. 7; Justin, apol. i. 66, dial. 70, 117; Iren. iv. 18. 4 f., 33. 2, v. 2. 2 f. A true note is struck by Euth.: χρῆ μή πρὸς τὴν φύσιν τῶν προκειμένων όραμ, άλλα πρὸς τὴν δυνάμειν αὐτῶν: and by Hooker, E.P., v. 67. 13 "this Bread hath in it more than the substance which our eyes behold, this Cup...availeth to the endless life and welfare both of soul and body...to me which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish." For a catena of patristic teaching on the subject see Pusey, Doctrine of the Real Presence, p. 315 ff.; the ante-Nicene teaching is collected in J. Th. St. iii, p. 161 ff.
§26. The dancing of the earth; see T. 11., Notes, p. 148, W. Schul., p. 55 f., Deissmann, B. St., p. 184; this use of the word is non-Attic, but not limited to Biblical Greek (cf. Rutherford, p. 348, Deissmann (B. St., p. 109, who cites τὰ γενέματα τῶν ἐπαρχόντων μου παραδείσων from a papyrus of B.C. 230). To γενέματα τῆς ἁμρελοῦ is an O.T. phrase for wine (cf. Num. vi. 4, Hab. iii. 17, Isa. xxxii. 12), and as such it is suitable to a rite which was based on the law of the O.T.; moreover it occurred in the ordinary form for the benediction of the cup, “blessed be He that created the fruit of the vine” (J. Lightfoot on M. xxvi.).


26. καὶ ὑμήσαντες] The singing of Psalms followed the meal; Wycliffe: “the hymnus said,” Tindale: “when they had said grace”; cf. Victor: ἡκαριστήσαν μετὰ τὸ λαβέων καὶ ὑμήσαν, ἵνα καὶ ἡμεῖς αὐτὸ τὸ τοῦτο πούμεν. For this use of ὑμήσαν, ὑμοι cf. Ps. lxvi. (lxix.) 20 ἐκείσον ὦ ὑμεῖς Δαυ-είδ, 2 Chron. vii. 6 ἐν ὑμοῖς Δ, 2 Macc. i. 30 ὦ δὲ ίερεῖς ἐπέφαλλον τούτο ὑμοῖς, Jos. ant. vii. 12. 3 ὦ Δαυιδ...ὑμοίς συνετάχατο. The Psalms which were sung at the end of the Paschal supper, after the filling of the fourth cup, were probably those which formed the second part of the ‘Hallel,’ viz.: Pss. cxv.—cxviii.; see Eidersheim, Temple, p. 210, J. Lightfoot ad l., Schöttgen, p. 231, Schürer, p. 291,
THE GOSPEL ACCORDING TO ST. MARK. [XIV. 27

27 kal λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλι-
σθήσεσθε, ὅτι γέγραπται Πατάξω τὸν ποιμένα, καὶ

27 καὶ ι°] τοτε Δεσφ om syr(min | παντες)+ μειες D 1369 124 al[pe[ the | σκανδαλισθήσεσθε NBC*DHLSV77*XΓΔΠΨ min[ma[min[ ai]q]+ev emoi ΓΨ cor


AC*EFKMNUII*3 min[pl vgg] aegg syr[pe]hcl arm aeth | στι γεγρ. γεγρ. γαρ ΝΣ

note. Others suppose that Ps. exxxvi. is intended. Bede thinks of the intercessory prayer of Jo. xvii. For an interesting but grotesque attempt to place an original hymn in the lips of Christ and the Eleven, see Acta Joh. (Αποκr. aneccl., ed. James, ii. p. 10). That the Gospels contained a reference to this Paschal hymn is mentioned by Justin (dial. 106 μετ’ αὐτῶν διάγων ὄνομα τοῦ θεοῦ, ὥς καὶ ἐν τοῖς ἀπομονωμέναις τῶν ἀποστόλων δηλώται γεγραμμένον, who finds in it a fulfillment of Ps. xxi. (xxii. 23).

ἐξηλθον εἰς τὸ ὄρος τῶν ἐλαιών] This movement seems to correspond to that of Jo. xiv. 31 ἐγείρεσθε, ἀγωμὲν ἐνεῦθεν (so Tatian, Hill, p. 226); the discourses of Jo. xv. xvi., and the prayer of Jo. xvii. were uttered either on the way to the Kidron or possibly in the Precinct (cf. Westcott on Jo. xv. 1, 2). On τὸ ὄρος τ. ἐλ. see xi. 1, note; on ἐξηλθον, see xi. 11. Lc. adds κατὰ τὸ ἐθάνατον. The nightly departure for the Mount had become habitual, and the Eleven felt no surprise when they were summoned to leave the κατάλυμα: no provision had been made for spending the night in Jerusalem.

27. καὶ λέγει αὐτοῖς ὁ Ἰ. κτλ.] Mt. τότε λέγει (see note on x. 13); Lc. and Jo. appear to place the conversation in the supper-room, but the three traditions (Mt.-Mc. Lc. Jo.) are distinct and independent. The Fayûm fragment (acc. to Zahn’s reconstruction, Ἰκόνων, ii. p. 785) leaves the point open: [ὑμνοσάνων δὲ αὐτῶν μετὰ τὸ φάγειν ὥς εἴ ἐθοὺς πᾶ[λιν εἰς Ταύτῃ] κτλ. Πάντες σκανδαλισθήσεσθε, Mt. π. μειες σχ. ἐν ἐμοὶ ἐν τῇ νυκτὶ ταυτῇ. The frequent warnings against

σκανδάλα (iv. 17, ix. 42 ff., cf. Mt. xxix. 10, Lc. vii. 23, Jo. xvi. 1) gave to this prophecy a terrible significance. Moreover, hitherto this fate had been taken only the enemies of Jesus (vi. 3, Mt. xv. 12), or disloyal followers (Jo. vi. 61); but now the Apostles themselves are warned that they will fall without exception, and that very night.

ὁτι γέγραπται κτλ.] The Lord confirms His prophecy by a quotation from the O.T.: cf. ix. 12 f., xiv. 21. The words which are cited differ materially from the B text of Zeph. xiii. 7 πατάξατε τοὺς ποιμένας καὶ ἐκπαύσατε τὰ πρόβατα (cf. Tert. de fudg. 11 "evel-
lite oves"); the A text comes nearer with πατάξαν τοὺς ποιμένας καὶ διασκορ-
πισθήσοντα τὰ πρὸ τῆς ποιμῆς (cf. Mt.), and it has on the whole the support of Justin (dial. 53 παταξαν τῶν ποιμαν τε ἀπολείται τὰ πρόβατα τῆς ποιμής), while the loose reference in Barn. 5. 13 (ὅταν πατάξων τῶν ποιμαν ἀυτῶν τὸτε ἀπολείται τὰ πρόβατα τῆς ποιμῆς) seems to blend B’s πατάξατε with A’s conclusion. But all known forms of the Greek text agree with the M.T. in beginning the clause with an imperative, whilst Mt. and Mc. concur in πατάξω. The latter reading is possibly due to a collection of testi-
monia from which the common tradition drew (cf. i. 2, note); it is note-
worthy that it is found not only in Mt. Mc., but in the Fayûm fragment, which gives [κατὰ τὸ γραφεῖν Πατάξω τῶν [ποιμένα καὶ τὰ] προβατα διασκορ-
πισθησονται]. On the import of the prophecy see Kirkpatrick, Doctrine of the Prophets, p. 465. The general law was to find its most terrible ful-
filiment in the dispersion of the flock (Lc. xii. 32) of the Good Shepherd.

28. ἀλλὰ μετὰ τὸ ἐγερθῆναι κτλ. Ἀλλὰ contrasts the hope of the Resurrection with the deepening gloom of the Passion; the Lord rarely mentions the one without the other (cf. viii. 31, ix. 31, x. 34). Euth.: προείναι τὰ λατυπρά, προλεγεί καὶ τὰ παραμυθώμενα. On μετὰ with the inf., see Burton § 406—7. With the promise προάξω ὑμᾶς εἰς τὴν Γ. cf. xvi. 7, Mt. xxviii. 10, 16, Ev. Petr. 12; it was natural that the Eleven should return to Galilee after the Passover, and the Lord reassures them by promising to be there before them. Of this return to the North Lc. says nothing, whilst Mc. (so far as we can judge from his unfinished work) and Mt. are equally silent as to appearances in Jerusalem subsequent to the day of the Resurrection. But their silence is not unnatural in view of the Galilean character of their record, which is abandoned only in the case of the narrative of the Passion and Resurrection. On προάγειν τινὰ see x. 32, note.

29. ὁ δὲ Πέτρος ἐφη αὐτῷ κτλ. Peter is stung to the quick by the suggestion of disloyalty, and repudiates it for himself. His speech is well characterised by Euth.: ὁ δὲ τρία ὁμοῦ πταίει πρῶτον ὅτι ἀντίτιμος— he ought rather to have prayed 'Lord help me'—δεύτερον, ὅτι τῶν ἀλλων ἑαυτὸν προβηκῆς...τρίτον, ὅτι ἐαυτῷ μόνῳ καὶ οὐ τῇ βοηθείᾳ τοῦ θεοῦ τεθάρρηκε. Ei καί, "even admitting that it is true"; the Fayûm fragment has καὶ εἰ, which emphasises the improbability (Burton § 280). At all events there will be one exception to the rule—ἀλλ' οὐκ ἐγώ. For ἀλλὰ beginning the apodosis see WM., p. 552; on the ellipsis cf. Blass, Gr. p. 291. The expansion of this characteristic saying in Mt. is instructive. In Lc., whose report however may relate to another occasion, Peter says Κύριε, μετὰ σοῦ ἑτοιμὸς εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι, cf. Jo. τὴν φυλακὴν μου ὑπὲρ σοῦ θησα. Tatian brings the three sayings into one (Hill, p. 223 f.).

30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς κτλ.] Peter's boast is turned into the prophecy of a greater downfall: "promissio eius audax...facta est ei causa ut non solum scandalizaretur, verum etiam ter denegaret" (Origen). "Thou (emphatic σὺ, answering to Peter's ἐγώ) to-day, in this night, before the morning watch, shalt deny me not once but thrice." According to the Jewish reckoning of the day of the
Passion has already begun (σήμερον); it commenced with the night of the Paschal Supper. Δις (cf. v. 72) is peculiar to Mt. among the canonical Gospels, but it is supported by the Fayûm papyrus. The word is suggestive, cf. Bengel: "valde notabilis circumstantia primo cantu Petrum se non collecturum esse." The papyrus substitutes ἀλέκτρων for the old poetical form ἀλέκτωρ (cf. Rutherford, N. Phryn., p. 307 f.; ἀλέκτωρ occur in another papyrus of c. A.D. 100 (Fayûm Tons., p. 275.), and κοκκύζεω (Theocr. vii. 48) for φωνεῖν: [ἐφη Πρίν] ὁ ἄλεκτρων δις κοκκύζεις σήμερον, σὺ τρίς με ἀπαρνηθ.γή] (Zahn, l.c.). Comp. 3 Macc. v. 23 ἁρτὶ δὲ ἀλέκτρων ἐκέραγεν ὀρθῶς, and see the references to the second cockcrow in Ar. Eccl. 390, Juv. ix. 106: for the time intended, see the note on ἀλέκτροφοινα (supra, xiii. 35). On ἀπαρνηθ. γή cf. viii. 34 note; on πρίν ἡ with the inf. see Burton § 380 f.

31. ὃ δὲ ἐκπειρήσοντο ἐλάλει] Peter's profession of confidence is intensified by his mortification: he continued to talk (ἐλάλει, cf. vv. 11.) with excessive vehemence (cf. ὑπεπειρήσον, vii. 37); Εὐθ.: ὅσον διαβεβαιωταί ὁ Χριστὸς, τοσοῦτον ὁ Πέτρος ἀντισχυρίζεται. Unconsciously, no doubt, yet in point of fact, as Origen says, he gave the lie to the Master: "dominus nostrum prophetae facere mendacem per caqua sibi confidenses diecibat." The protest was probably uttered more than once (ἐλάλει), as passionate remarks are apt to be. ἐν δὲ κατ., "though it be necessary"; Mt.'s καὶ suggests the improbability of this contingency (Burton § 281). The idea of sharing the Lord's Death had originated, as it seems, with the less demonstrative Thomas (Jo. xi. 16); it was afterwards to pass in St Paul's writings into the language of theology (Rom. vi. 2 ff., Col. ii. 12, iii. 1 ff.; the word συναποθ. occurs in the λόγος cited in 2 Tim. ii. 11). Both συναποθ. and συναποθ. are classical forms; for the latter cf. Plat. Phaed. 88 τοῦ αποθανόντος οὐ συναποθ. η ψυχ. Sir. xix. 10 ἀκήκων λόγον; συναποθ. ὑπάρχειν οὐ. Οὐ μή σε ἀπαρν. on this future see Blass, Gr., p. 204 f. ὁμοίως δὲ καὶ πάντες ἔλεγον. All had been included in the first prophecy of impending failure, and Peter's passionate protest stirred the rest to similar (Mt. ὁμοίοις) professions of loyalty. In Lc. and Jo. Peter only is warned and the other ten do not appear.

32—42. THE AGONY IN GETHSEMANE (Mt. xxvi. 36—46, Lc. xii. 40—46: cf. Jo. xviii. 1 ff.).
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὅδε ἑως προσεύχωμαι. 33 καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰακώβον καὶ Ἰοακίμην

32 τοῖς μαθ. αὐτοῦ ὁμ Α δ ἀρμ αὐτοῦ Δ β | καθὼς Δ | ὁδὲ ὁμ Β* αὐτοῦ ι 209 | προσεύχωμαι (κτλ. DHXIV 1071 aλυννη) πρ απελθὼν ΜΝΥΣ μίννην αἴθη
33 τοῦ Πέτρου ὁμ τὸν Ν* αλπάσι

32. ἔρχονται εἰς χωρίον...Γεβουματείναι. The name is not given by Lc. (γενόμενος δὲ ἐπὶ τοῦ τόπου) or Jo., but the latter mentions that the place was a garden which lay on the further side of the Kidron (πέραν τοῦ χειμάρρου τοῦ Κέδρου...κῆπος). Γεβουματείναι (R.T. -νη), Syr.fin. Ἰομενως, Syr.pest. περγεύων, “nichts Anderes sein kann als ἡπεύχη ηλί = ἡμέρα ηλί” (Dalman, Gr., p. 152; see his note on the lengthening of the second vowel); cf. Γεθερμμου (Jos. xxi. 24), Γεθυκαζόρ (4 Regn. xiv. 25). On the other hand the forms Γραμματείναι, Γεστηματείναι, suggest πομεραιναί (Encycl. Bibl. s.v.). As the name in its more usual spelling denotes, the estate (χωρίον, praedium, villa, cf. 2 Chron. xxvii. 27 ἐν τοῖς χωρίοις τοῦ οἴουν, Acts iv. 34 κτήτορες χωρίων οἰκίων) may at one time have had an oil press upon it, but it was now apparently one of the private gardens which were to be found in the outskirts of Jerusalem (cf. Jo. xix. 41), and (doubtless by the favour of its owner) it had been a favourite resort of Jesus (Jo. ἐπλάκας συνήχθη ἤ. ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ). There is no reason to doubt that the enclosure still known as the Latin Gethsemane occupies the site of that which was already identified with the Garden of the Agony in the fourth century; cf. Eus. opom. s. ν. εφ᾽ ὦ καὶ νῦν τὰς εὐχὰς οἱ πιστοὶ ποιεῖσθαι συνοδάζουσιν: Jerome, lib. interpr. “est autem ad radices montis Oliveti nunc ecclesia desuper aedificata”; Silvia, peregr. p. 62, describes in detail the Holy-Week procession to Gethsemane, the reading of the Gospel on the spot, the wailing and weeping of the excited crowd of pilgrims. The church has disappeared, but the traditional spot is marked by olive trees of venerable age, whether planted by Christian hands, or sprung from the roots of those which Titus cut down (Jos. B. Τ. vi. i. 1).

καὶ λέγει...Καθίσατε ὅδε κτλ.] All appear to have entered the garden (Jo. εἰσῆλθέν αὐτός καὶ οἱ μαθηταί αὐτοῦ), but eight of the Eleven were bidden to rest near the entrance, that the Master might retire for prayer. In this there was probably nothing unusual; cf. i. 35, vi. 46. On ἐος (Mt. ἦν) προσεύχωμαι see Burton, § 321 ff., who translates, “while I pray”; so Α. V., R. V., though both render the parallel ἐος φάγω καὶ πιῶν in Lc. xvii. 8 “till I have eaten and drunken.” The Vg. has donec orem, on which see Madvig, §§ 339. 2 b, 360. 1. In Mt. we see the Lord pointing to the spot which He will make His oratory (ἀπελθὼν ἐκεῖ). It is such a detail as might have been expected in Mc., who however omits it.

33. καὶ παραλαμβάνει κτλ.] This again was not an entirely new step: the eight would remember the Transfiguration, when, as now, the purpose of the retirement was to pray (Lc. ix. 28); Τῇ π. παραλ. δὲ τοὺς τρεῖς μοῦνον...οὓς οἱ ἱδοντες τὰ ἐνδεχόμενα ἱδοντι καὶ τὰ σχεδόντα. On παραλαμβάνει see iv. 36, ν. 40, ix. 2, x. 32, notes; on the order of the names (Πέτρος, Ἰάκωβος, Ἰωάνης) cf. iii. 17, ν. 37, ix. 2, notes, and, on the repetition of the article, the notes on
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τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἦρξατο § the 34 ἐκθαμβείσθαι καὶ ἀδημονεῖν 34 § καὶ λέγει αὐτῶι Περί-

33 τοῦ Ιακώβου] om τὸν NCDEFGHMNSUVWΓΔ Σ ριµι| τὸν Ιωάννη] om τὸν NCDEFGHMNSUVWΓΔ Σ ριµι oρι µet αὐτοῦ | µεθ εις ΑΛΝWΓΧΙΛΠΨ minpl om συτ| ἦρξατο LS ἐκθαµβείσθαι] λυπείσθαι i 118 συτpe••••• arm | ἀδηµονεῖν| ἀκθήµονειν D* (ἀκθήµα. Dcorr) ἀκθίαν σετ ταειαri cσf 리q ταειεd ταειεd t ταειεν pati k aceiari et deficer e а 34 καί 1°) τοτε D 13 69 124 346 604 21° a arm | λέγειν Ψ

34. καὶ λέγει αὐτῶι Περίκυντοι κτλ.] The Lord reveals to His three witn esses a part of His distress. His words recall Ps. xii. (xiii.) 6, 12, xiii. (xliii.) 5 ἵνα τι περιλυντος εἰ, ἵνα νυκτι—

v. 37, ix. 2. Mc. sets each individuality before the mind separately, while Mt. (τον Πέτρον καὶ τους δύο νιους Ζεβεδαίους) brings Peter prominently into the foreground.

καὶ ἦρξατο ἐκθαμβείσθαι καὶ ἀδήµονεῖν] Wycliffe: "began for to drede and to henge." The shadow of death begins to fall upon Him as He passes with the Three into the depths of the olive-grove. Mt. writes ἦρξεν; the word is peculiarly Marcan, see note on ix. 15—strikes another note, that of amazed awe. It is unnecessary either to abandon in this place the proper sense of θάµος, or to find with Meyer a truer psychology in Mt.'s λυπείσθαι. The Lord was overwhelmed with sorrow (see next verse), but His first feeling was one of terrified surprise. Long as He had foreseen the Passion, when it came clearly into view his terrors exceeded His anticipations. His human soul received a new experience—ἔµαθεν ἄφ' ἀν ἔπαθεν, and the last lesson of obedience began with a sensation of inconceivable awe. With this there came another, that of overpowering mental distress —ἡξυστο...ἀδηµονεῖν (Mt., Mc.). The verb occurs only once again in the N. T. (Phil. ii. 26 ἐπιτοῦθων καὶ ἀδήµοων, where see Lightfoot's full note), and does not appear in the LXX., but it is used by Aquila (Job xviii. 20, LXX. στεναξεων) and Symmachus (Ps. lx. = lxi. 3, lxx. ἀκριδών, cxv. 2 = cxvi. 11, lxx. εν τη ἕκκατατε, Eccl. vii. 17 (16), lxx. εκθαμβισια, Ezzech. iii. 15, LXX. ἀναστρεφόμενον, Th. θαυμάζων). Plato couples ἀδηµονεῖν with ἀπορεῖν more than once; see esp. Phaedr. 251 d: ἀδηµονεῖν τι ἅτοµια τοῦ πάθους καὶ ἀπαθοῦσα λυτα. These references show that ἀδηµονεῖν forms a natural sequel to ἐκθαμβείσθαι, representing the distress which follows a great shock, "the confused, restless, half-distracted state" (Lightfoot) which may be worse than the sharp pain of a fully realised sorrow. Bede: "timet Christus, cum Petrus non timeat." The reading of D seems to have arisen from a confusion of ἀδηµονεῖν with ἀκθίαν, unless ἀκθήµονειν is a true form meaning 'to be listless, the reverse of a κηδεµον."
soul shrank from the Cross, and the fact adds to our sense of the greatness of His sacrifice.

Though the Gospels yield abundant evidence of the presence of human emotions in our Lord (e.g. iii. 5, vi. 6, x. 14, Jo. xi. 33), this direct mention of His 'soul' has no parallel in them if we except Jo. xii. 27; for in such passages as x. 45, Jo. x. 11 ψυχή is the individual life (see Cremer s.v.) rather than the seat of the emotions. The present passage was from the first eagerly used for polemical purposes both by Christians (Iren. i. 3, ii. 22. 2) and unbelievers (Orig. c. Cels. ii. 24).

μείνατε ὁδὲ καὶ γρηγορεῖτε] The Three are placed where they can see and hear (cf. v. 35), for they are to be witnesses of the Agony. For the same reason they are to keep themselves awake (cf. Lc. ix. 32); but γρηγορεῖτε (Mt. γρ. μετ' ἐμοῦ) has besides an ethical meaning, as in xiii. 35 ff.; a great crisis was near, which demanded a wakeful spirit (c. 38). Origen: "maneacimus ubi præcepit Jesus (1 Cor. vii. 20) . . . ut cum eo pariter vigilæmus qui non dormit neque dormitatus custodius Israel." On the tenses see Blass, Gr. p. 196.

35. καὶ προελθὼν μικρὸν κτλ.] The Lord went forward (for προελθ., cf. vi. 33, Acts xii. 10) into the olive-grove, as if to isolate Himself from the Three, who could not share His present sorrow; comp. the noteworthy parallel in Gen. xxii. 5. Μικρὸν (Lc., ὀσεὶ λίθου βολής) is more frequently used than once of space (cf. Cant. iii. 4 ὅς μικρὸν ὅτε παρῆλθον, Hos. i. 4 ἢ μικρῶν, Jo. vii. 33, xii. 35 ἢτι χρόνον μ., ἢτι μ. χρ.), but Meyer cites from Xenophon μικρὸν προεδρεύατε, προτέμευες. There He fell upon His face (Mt. ἐπὶ πρῶσων αὐτοῦ, cf. Gen. xvii. 3, 17, Lc. v. 12, xvii. 16) on the earth (Mc. only; cf. Jud. xiii. 20 ἐπέσεν. . . . ἢτι τῷ γῆν, and for the gen. see WM., p. 470); the imperf. ἐπιστευν (Mt. ἐπέσευ) describes the prostration as taking place under the eyes of the narrator (cf. WM., p. 226). Lc. speaks only of kneeling (θεῖς τὰ γόνατα), an infrequent attitude in prayer (cf. Acts vii. 60, ix. 40, xx. 36, xxi. 5; see note on xi. 25).

προσηύχετο ὅν κτλ.] The Lord's habit of prayer has already been noticed in i. 35, vi. 46 (see notes): on the prayers of the Agony comp. Heb. v. 7 with Westcott's notes. ἢν ῥόρα is a note peculiar to Mc., summarising and interpreting the prayers which follow. For προσεύχεται ὅν, cf. xiii. 18, note; ἢ ῥόρα, the appointed time (v. 41, Jo. xvii. 1), cf. ἢ ῥόρα αὐτοῦ Jo. vii. 39, viii. 20, ἢ ῥόν ἵνα δοξασθῇ Jo. xii. 23, ἢ ῥόν αὕτη ἰβ. 27 ἐν, ἢ ἰβ. ἤ ῥόν μεταβῇ Jo. xiii. 1; comp. the phrase ῥόρα (τῆς) συντελείας in Dan. xi. 40, 45 (LXX.), and Jo. xvi. 4 ἢ ῥόρα αὐτῶν sc. ἢν λελάληκα, 21 ἢ ῥόρα αὕτης sc. τικτούσης. Παρέλθη, 'may pass by without bringing its allotted suffering.' Εἰ δωδεκάν ἐστιν, cf. xiii. 22, note, and see note on next verse.
36 ἀπ’ αὐτοῦ ἡ ὀρα. Ἐρε  ἔλεγεν Ἀββᾶ ὁ πατήρ, 
πάντα δύνατά σοι. το παρέγεικε τὸ ποτήριον τοῦτο
37 ἀπ’ ἐμοῦ· ἀλλ’ οὐ τί ἐγὼ θέλω ἄλλα τί σὺ. Ἐρε

36. καί ἔλεγεν Ἀββᾶ ὁ πατήρ] The words of the prayer are given with minor variations by the three Synop-
tists. Mt. begins πάτερ μου, Lc. πάτερ, Mc., as in v. 41, vii. 34, preserves the Aramaic word uttered by Jesus (Nijss, Dalman, Gr. p. 157; Worte, i. p. 257). 'Ο πατήρ is either (1) an interpretative note due to the Evan-
gelist or his source, and nearly equiva-
ent to ὁ ἐστιν πατήρ, or (2) a part of
the original prayer, cf. SH. on Rom. viii. 15 (“it seems better to suppose that our Lord Himself, using familiarly both languages ... found Himself impelled spontaneously to repeat the word ”), and Schöttgen ad loc., who quotes instances of a similar duplication, e.g. יִרְאֶה יִרְאֶה (where the second word represents the Galilean pronunciation of κύριε), and ναὶ, ἀμήν, Apoc. i. 7, cf. xxii. 20. Or, accepting Schöttgen’s explanation, we may re-
ard Ἀββᾶ ὁ πατήρ as (3) a formula familiar to the bilingual Palestinian Church, which naturally found its way in place of the simple Ἀββᾶ or ὁ πατήρ into the earliest cycle of oral teaching, and thence into this Gospel. Dr Chase (Lord’s Prayer in the Early Church, p. 24) suggests that the words were the current equiva-
 lent of the initial Πάτερ of the Lord’s Prayer in its shorter form (Lc. xi. 2), and that they are used with a reference to that Prayer both by Mc. and in Rom. Lc., Gal. iv. 6.

πάντα δύνατά σοι] Mt. εἶ δύνατόν ἐστιν (cf. v. 35), Lc. εἶ θυλεῖ. Comp. x. 27. The Lord realises in His own case the truth He had impressed on the Twelve. Seeing that nothing is per se impossible to the Father, He can pray, even on the eve of the Passion, that it may be averted. In perfect faith He believes that even now it is possible to defeat Judas and the Sanhedrin (Mt. xxvi. 53), to resist Pilate and the power of Rome (Jo. xix. 11), even to defy death (Jo. x. 17, 18); and He asks (but with a reservation which will immediately appear) for deliverance in whatever way. Παρέγεικε, ‘carry past,’ i.e. cause it to pass by; so Lc., Mt., παρελθάτω: cf. Jud. vi. 5, Α ἃς σκηνὰς αὐτῶν παρέ-
θερον, where Б has αὶ σκηνὰς αὐτῶν παρεγίνετο, and see the illustrations from Plutarch in Field, Notes, p. 39. Τὸ ποτήριον τοῦτο: cf. x. 38, note; in Jo. the reference to the Cup of the Passion comes further on, in the incident of Simon and Malchus (Jo. xviii. 11). The Cup corresponds to ‘the hour’ in v. 35.

ἀλλ’ οὐ τί ἐγὼ θέλω κτλ.] For ἀλλά Mt. has πᾶλιν here, see Blass, Gr. p. 268. On this use of τί where a classical writer would have written ὁ τί see WM., p. 210, and Blass, Gr. p. 175, who cites a saying of Euergetes in Ath. x. 438 Ε τίνι ἡ τύχῃ διδώσαι, λαβέτω (cf. his comm. on Acts xiii. 25). The interrogative sense of τίς in such cases does not perhaps wholly disappear; we may paraphrase: ‘however, the question is not (οὐ, not μή) what is My will,’ &c. Mt. (πάλιν οὐχ ὁς ... ἀλλ’ ὁς...) and Lc. (πάλιν μὴ τὸ θελημά 
μου ἀλλὰ τὸ σῶν γινέσθω) avoid the
colloquial τί, regarding it perhaps as unsuitable in a solemn prayer. The words, as a whole, seem to look back to the Lord’s Prayer as given by Mt. (γενηθήτω τὸ βέλημα σου), and in Lc. and Mt.’s second version of them (v. 42) the resemblance is closer. The Divine Will, which is the expression of the Divine righteousness and love, limits the exercise of the Divine power, and therefore supplies a necessary check to the expectations which might otherwise arise from belief in the omnipotence of God; cf. i Jo. v. 14. The practical teaching of this passage is well stated by Origen: “quare proprium est omnis hominis fidélis primum quidem patte aliiquid doloris, maxime quod ductus usque ad mortem; si autem sic voluerit Deus, acquiescere etiam contra voluntatem suam.” The words occupy an important place in the history of the doctrine of the Person of Christ. The Church found in Christ’s οὐ τί ἐγὼ θέλω ἄλλα τί σοῦ conclusive evidence of the existence in our Lord of a true human will, distinct from the Divine Will, although even in this supreme crisis absolutely submissive to it; for a catena of the patristic passages see Petav. de Incarn. ix. 6. 4 sqq., and comp. esp. John of Damascus, de fide orth. iii. 18 εἰχε μὲν οὖν φυσικὸς καὶ όσος θεός καὶ όσος ἄνθρωπος τὸ βέλειν ἐπετείς δὲ καὶ συνετάσσετο τῷ ἄντων ἑλθαί τῷ ἄνθρωποιν... ταῦτα ἀδιόν τὸ τῆς ἀντόν ἑσθελέ βελημα... αὐτεξουσίως δὲ ἑσθελέ τῷ ἐδραῖ καὶ ἄνθρωποιν ἑλθαί... ὕστε ἑσθελέ μὲν αὐτεχουσίαν κυνοιμέθη τῷ κυρίῳ ψυχή, ἀλλ’ εκείνα αὐτεχουσίως ἑσθελέν ἀ ἡ ἑκεῖν αὐτῶν ἐβέλην ἵνα ἑσθελέ βελεῖν αὐτὴν. On the difficult questions connected with the personality of the Lord’s human nature the student may consult Dorner (E. T. ii. i., p. 201 ff.), and Westcott on Jo. i. 14. ὃ ἐγὼ βέλου identifies the Person of Christ with the action of His human will, but does not necessarily affirm that the personality resides in His humanity.

37. καὶ ἔρχεται καὶ εὐρίσκει κατόν τοῦ καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ ἵσχυσας μίαν ὥραν γρηγορήσαι; 38 γρηγορεῖτε, καὶ προσεύχεσθε ὑνα μη

37 ερχεται[+] προς τοὺς μάθητας 1071 | ἵσχυσατε D i 69 124 209 346 al|mou.f | γρηγοροσατ[+] μετ' εμοῦ F min|num - ou[ν] 1071 38 υνα...πειρασμον] ut transeat a

The Lord rises again (Lc. ἀναστάς ἀπὸ τῆς προσευχῆς), and returning to the Three finds that His warning (v. 34) has been in vain; all are asleep (cf. xiii. 36). Lc. explains their sleep as resulting ἀπὸ τῆς λύπῆς, i.e. from the exhaustion produced by their deepening realisation of the Passion (cf. ν. 19, Jo. xvi. 20). Peter is addressed as the first of the Three; but the rebuke is partly personal, as Mc. at least is aware (Σίμων, καθεύδεις; οὐκ ἵσχυσα...; cf. Mt., οὐκ ἴσχύσατε...). Mc. has not used the personal name Σίμων since Peter’s call to the Apostolate (iii. 16), and its appearance here is certainly suggestive; cf. Jo. xxi. 15 ff. Σίμων Ἰακώβου, where the reference to natural, perhaps hereditary, character is still more plainly emphasised. For the time he is ‘Peter’ no more; the new character which he owes to association with Jesus is in abeyance. He who was ready to die with the Master (v. 31) has been proved not to possess the strength of will (οὐκ ἵσχυσας) requisite for resisting sleep during the third part of a single watch (μίαν ὥραν); cf. Euth. σὺν ἐμοὶ ἀποδεικνύει ἐπηγγελθας, καὶ οὐκ ἴσχύσατε μίαν ὥραν γρηγορήσας μετ’ ἐμοῦ. 38. γρηγορεῖτε, καὶ προσεύχεσθε
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εἴδητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἦ δὲ

κτλ.] "Watch ye, and pray that..." (R.V. mg.). The Lord now addresses the Three and not Simon only. He reveals the deeper purpose of His injunction; wakefulness of spirit was chiefly important as necessary to prayer; cf. 1 Pet. iv. 7 τής τρέχετε εἰς προσευχάς, ν. 8 ν., γρηγορόσατε. Already, as they took their places in Gethsemane, He had said γρηγορεῖτε (v. 34), and προσέχεσθε μὴ εἰσελθεῖν εἰς πειρασμούν (Lc. xxii. 40); He repeats this now, for there was still time. "Iω μὴ ἠλθήτε κτλ.: another reference to the Lord's Prayer. Dr Chase (Lord's Prayer, p. 61 ff) points out that the Syriac versions use the same verb in different conjugations for εἰσφέρεται in Mt. vi. 13, Lc. xi. 4, and ἐρχεσθαι here. Similarly, no doubt, one root would have been used in the Hebrew or Aramaic originals of both passages (cf. Delitzsch, ἐκήρυκαν = μὴ εἰσενέχεσθαι, ἐκήρυκα = μὴ ἠλθῆτε). Πειρασμός is used in the O.T. "of the trying or proving of God by man, but more commonly of the trying or proving of man by God" (Hatch, Essays, p. 71); and since God tries men by affliction, the word acquires the latter meaning (e.g. Sir. ii. 1 ἐτοι- μασον τὴν ψυχήν σου εἰς πειρασμούν). The N.T. writers also employ it with this connotation (cf. Lc. xxii. 28, Acts xx. 19, Gal. iv. 14, 1 Pet. i. 6, and see Mayor's note on Jas. i. 2), but not exclusively, for the Gospel reveals another form of temptation which does not come from God (James i. 13), and is not limited to the infliction of suffering. Πειράζεσθαι ὑπὸ τοῦ σατανᾶ (i. 13, note) is 'to be solicited to commit sin' (cf. Jas. i. 13 f.), and the context shews that this sense predominates here and in the Lord's Prayer. With ἠλθεῖν εἰς..." (Jas. i. 2), ἐμπιπτεῖν (1 Tim. vi. 9); the present phrase implies that the temptation may be escaped by an act of the will (cf. i Cor. x. 13, Jas. v. 7). Jerome, Bede: "’non ait...ne tentemini sed ne intretis in tentationem, hoc est, ne tentatio vos superet et intra nos suos casetes tenseat.’

τὸ μὲν πνεῦμα πρόθυμον κτλ.] So Mt. A saying of peculiar interest, especially as finding a place in the older Synoptists, since it anticipates the teaching of St Paul and St John. It is quoted already by Polycarp (Phil. 7), whether from the Gospels or from current tradition. On the contrast πνεῦμα, σῶρα, see Westcott on Jo. iii. 6, and SH. on Rom. viii. 9. It begins in the O.T. (see e.g. Num. xvi. 22, xxvii. 16, Isa. xxxi. 3), where 'the flesh' is man 'as belonging to the sphere of material life,' under the limitations of a corporeal nature, frail, mortal, and in fact impure (Gen. vi. 12); and 'the spirit' is the vital force (Gen. vi. 17) which in man is directly dependent on the Spirit of God (Gen. ii. 7) and the organ of communication with God and the spiritual world; cf. Schultz, O. T. Theology, E. T., ii. p. 242 ff. In the Eleven the human spirit was already under the influence of the Spirit of God through their intercourse with Christ (Jo. xiv. 17, see Westcott's note). It was therefore πρόθυμον (cf. 2 Chron. xxix. 31 πρόθυμος τῆς καρδίας, 2 Cor. viii. 11, ἡ προδομία τοῦ θελεῖν), willing and eager (cf. Lc. xxii. 33 ἐτοιμός εἰμι), through the energy of the θέλειν τῷ Θεῷ (Ps. li. 14). But its προθυμία was not a match for the vis inertiæ of its colleague, the frail flesh (cf. Rom. vi. 19 διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν, viii. 3 τὸ ἀδύνατον τοῦ νόμου ἐν ἀσθενεία διὰ τῆς σαρκὸς). In the Epp. the 'flesh' is regarded as not merely weak and impotent, but actively op-
posed to the 'spirit,' Gal. v. 17 ff., the seat of the lower ἐπιθυμίας which wage war upon the true life of men (1 Pet. ii. 11); the contrast between the two has become sharper and deeper through the mission of the Holy Spirit, Who gives new force and a new direction to the spiritual side of human nature (Rom. viii. 9 ff.).

39. καὶ πάλιν ἀπελθὼν προσηνύξατο κτλ. The injunction to pray is again confirmed by example. The Lord's second prayer was substantially a repetition of the first (τοῦ αὐτῶν λόγου εἰσών), yet not identical with it, ‘the same petition’ rather than ‘the same words’; the answer to the first prayer seems to have been vouchsafed in a growing consciousness of the Father's Will, and the second prayer assumes the form ἐὰν μὴ αὐτὸ πώς, γεννήθητο τὸ θέλημά σου (Mt.). The last clause is taken verbally from Mt. vi. 10; cf. Acts xxi. 14. ὅποιον τοῦ θεοῦ see iii. 35, note: Lightfoot, Revision, p. 106. Προσηνύξατο...εἰσών: part: of identical action, Burton, § 139.

40. καὶ πάλιν ἐλθὼν κτλ. Returning to the Third He again finds them asleep, their eyes weighed down with slumber (καταβαρυνόμενοι, Mt. βεβαρημένοι, sc. ὑπνόω (Lc. ix. 32); cf. Joel ii. 8 καταβαρυνόμενον ἐν τοῖς ὄπλοις αὐτῶν πορεύοντο, Gen. xlivii. 10 τὸ δὲ ὀφθαλμοὶ ἱσαρηλ έβαρυνότατον). During the Transfiguration (Lc. l.c.) the Three had experienced the same overpowering drowsiness and the same inability to give expression to their thoughts; with οὐκ ἰδόσαν τί ἀποκριθή (note). They were as men in a dream who could not say what they would. On the earlier occasion these were the effects of fear (Mt. l.c. ἕκφοβοι γὰρ ἑγένοντο); in Gethsemane the cause was grief (see note on v. 37).

41. καὶ ἐρχεται τὸ τρίτον κτλ. A third interval of prayer had intervened (Mt. προσηνύξατο ἐκ τρίτου τῶν αὐτῶν λόγου εἰσών). Tatian connects with this third prayer the narrative of the Bloody Sweat, guided perhaps by its position in the third Gospel. But the inference from position is precarious, for (1) St Luke recognises only one prayer in Gethsemane, and (2) the narrative in question, though a precious and probably genuine relic of primitive tradition, seems to have had no place in the original Lc. (cf. WH., Notes, p. 66 f.).

καὶ λέγει...Καθεύδετε κτλ. The time for watchfulness and prayer has gone by, and the injunction is not repeated: in place of it comes a permission to sleep. The permission is surely ironical: 'sleep then, since it is your will to do so; rest, if you can'; cf. Thphlt.: εἰρωνεύμονος δὲ τούτο λέγει πρὸς αὐτοὺς...ἐπιγελῶν τὸ ὑπνόῳ αὐτῶν. Euth.: ἑντρέσαν αὐτοὺς...καὶ καδαπτόμενος...ἐπελ μέχρι τοῦ νῦν οὐκ ἐγρηγο-
THE GOSPEL ACCORDING TO ST MARK.  [XIV. 41

Καθευδετε το λοιπον και αναπαυεσθε. απεχει ηθεν \\
η ωρα, ιδον παραδιδοται ο υιος του ανθρωπου εις \\
τας χειρας των αμαρτωλων. 42 εγειρεσθε, αγωμεν \\
ιδου ο παραδιδους με ηγικεν.

41 to λοιπον] om to ACDEFLSV\Psi minmul om to λοιπον sytrthn 41—42 και \\
anαπαυεσθε...ηγικεν] ecce adpropinquavit qui me tradit. et post passum exspectavit illos et dixit iam ora est ecce traditur filius hominis in manu pecatorum surgit
emanus k
41 om apechei Ψ | apechei...ωρα] apechei to telos και η ωρα D 1071 \\
(ε) q ap. to telos (και) ηθεν η ωρα. Ψ α.τ.β.θ. εγρηκται arm | ωρα]+ηγικεν το τελος \\
sytrthn vid | tas χειρας] om tas ΔFKNUWΠΣ 1 11 69 604 2ο αναλησ | των μυ.] om των \\
13 69 435 604 42 παραδιδους D | με] μου 1071 | ηγικεν ABDLNSΦ rell] \\
ηγισεν Κο

ρησατε, το λοιπον καθ. και αναπ., ει δυνασθε. \\
The Lord did not hesitate \\
to use irony (cf. vii. 9) when there \\
was occasion for it; exhortation and \\
reproof had in this instance failed, \\
and no other means of rousing the \\
Three to a sense of duty remained. As \\
Augustine (de cons. ev. iii. 11) admits, \\
"recte fieret, si esset necessa"; but \\
who can say that the necessity \\
did not exist? Το λοιπον, 'in future,' \\
henceforth,' cf. 1 Cor. vii. 29, Heb. \\
x. 13 = εις το λ., εις τα λοιπα, 2 Macc. \\
xi. 19, xii. 31. 'Ye shall not be \\
interrupted by any further call to prayer,' \\
απεχει ηθεν η ωρα κτλ.] His \\
irony has produced the desired effect, \\
the Apostles are roused, and the \\
Lord at once reverts to His customary \\
tone of serious direction. 'Απεχει \\
(Mc. only) marks the transition. 'Απε- \\
χεων is frequently used in the papyri \\
in forms of receipt (see Deissmann, \\
B. St. p. 229; Fayyum Towns, general \\
index s.v.); Herwerden, lex. suppl. \\
et dial. s.v.; cf. Mt. vi. 2 ff., Lc. vi. 24, \\
Phil. iv. 18. The impersonal απεχεσ \\
is peculiar to Mc., and only one other \\
ex. has been discovered (Ps.-Anacr. \\
xv. 33 απεχει βλητω γαρ αυτην), cf. \\
Num. xvi. 3 εχετο υμιν = Εςκε
\\nBut the sense is doubtful. correctly \\
given by the Vg. sufficet, 'enough.' see \\
Field, Notes, p. 39. The question \\
remains whether απεχει refers to the \\
sleep of the Apostles, or to the ironical \\
reproof. The latter seems the better \\
interpretation; the Lord breaks off \\
the momentary play of irony—it is as \\
if He would say, 'this is no time for a 
lengthened exposure of the faults of 
friends; the enemy is at the gate.' The 
'Western' text seeks to interpret 
απεχει by adding το τελος from Lc. 
xxii. 37; see WH., Notes, p. 26 f., and 
cf. Euth. απεχει τα και εμε ις \\
ηγικεν pερας εχει. 'Η ωρα, cf. v. 35, note; on 
ηθεν, 'is come,' see Burton § 52 
(p. 26 f.). Παραδιδοται ο υιος του 
ανθρωπου: the present is used even in 
x. 31 (note) as the equivalent of παρα-
δοθησεται (x. 33), so vivid was the 
Lord's anticipation of the event; here 
it points to the event as now imminent, 
as in xiv. 21. Εις το χ. των αμαρτω-
λων, cf. εις χ. ανθρωπων (ix. 31), τοις 
θνησιν (x. 33); on αμαρτολοι see ii. 
15, viii. 38; the word may be used 
technically, or in its deeper sense. In 
this context it would mean to the 
disciples 'the Gentiles,' i.e. the Roman 
officials; but in the Lord's own thought 
the Scribes and Priests were doubtless 
included. He had sought the company 
of sinners who were willing to receive 
Him, for He came to call them (ii. 16, 
17); but to be delivered to the will of 
sinners who refused His call was one 
of the bitterest ingredients of His Cup. 
42. εγειρεσθε, αγωμεν κτλ.] 'Rise
43 Kai evóus éti autóu lalóuvtos paragíntetai [o] 43
Ioudas eis tón dówdeka kai met' autóu ochlos meta máxairov kai xúlwn para tón árchiereóvn kai tón

43 om evóus DΣ i 13 69 346 604 2ν latt†² plv syrr plv arm | o Ioudas AB] Ioudas NCDLNWξΔPΨ min fore om + o Isarkarwths A(D) KMWUΦ 457 min 457 latt syrr plv arm aeth Or (om BECGEHNSVXIΔΨ min pl syrr aegg go) | eis + ov EFGHM XGV i al†² plv + ek Δ min pæae | ochlos + plulos ACDNWξΔ Ψ min pl kv syrr plv Or | para] apo B pr apestalmeoi 1 al² nom off the | twon grapum.] om twon ACKMND min² pr apo D

ye, let us go.' They were still lying on the ground; He was standing by. At this moment the traitor and his party are seen to be approaching (on ἡγγυκεν see i. 14, note). *Ο παρα-

δονος points back to the revelation of the supper-chamber (xiii. 18 ff.), which Peter and John at least had under-

stood. The call to 'go' ends the scene in Getsemane, but cannot be intended to suggest flight, for the Lord had always reserved Himself for this hour, and had now finally embraced the Divine Will concerning it; cf. Euth.: οὐ μόνον οὐκ ἔφυγεν, ἀλλὰ καὶ εἰς ἀπάντησιν αὐτῶν εἶναι παρασκευά-

ζετα. On the arrival of Judas the Lord went forth to meet him (Jo. xviii. 4), and called the Three to accompany Him.

43—50. ARRIVAL OF THE TRAITOR.

ARREST OF JESUS (Mt. xxvi. 47—56, Le. xxii. 47—53, Jo. xviii. 2—12).

43 καὶ εὐθὺς ἐτί αὐτοῦ λαλοῦντο εἰς τὸν δῶδεκα. The words ὅδου...ἤγγυκεν had hardly left the Lord's lips (cf. v. 35, note), when Judas arrived (παραγίνεται, venit, cf. Mt. iii. 1, Jo. iii. 23; in the LXX. the verb is with rare exceptions an equivalent of ξῆνα). Le. adopts the original phrase ἐτι αὐτ. λαλ. (Mt. Mc.), but seems to connect it with another saying (cf. Le. xxii. 46 with Mt. xxvi. 41, Mc. xiv. 38). Jo. explains how it came to pass that Judas sought the Master in Getsemane (ζηδε...τον τό-

τον, ὅτι πολλάκις συνιχθη ἦσοις ἐκεί μετὰ τῶν μαθητῶν αὐτοῦ). Possibly it was matter of notoriety among the Twelve that the garden would be visited after the Paschal meal. Εἰς τῶν δῶδεκα, cf. ec. 10, 20; Jo. vi. 71; the phrase appears to belong in this place to the original tradition, for it is common to the three Synoptists; "the literary reflection of the chronic horror of the Apostolic Church that such a thing should be possible" (Bruce). There is force in the remark of Euth.: οὐκ ἐπασχύνωσα 

toióto γράφοντες οἱ εὐαγγελισταὶ, παυ

καὶ μετ' αὐτοῦ ὁχλος κτλ.] Judas came first, as guide to the party (προήρχετο αὐτοῖς, Le. Acts i. 16), but was closely followed (μετ' αὐτοῦ) by an armed crowd. Their arms (ὀπλα, Jo.) consisted only of μάχαιρα (used here probably in the stricter sense), short swords or knives, such as even private persons carried (infra, c. 47, Le. xxii. 36, 38; cf. Gen. xxii. 6, 10, Jud. iii. 16 ff., where see Moore's note), and ἤλα, stout sticks (cf. Jos. B. J. ii. 9, 4), or perhaps clubs, such as the fullers of Jerusalem used in their work (cf. Hegesippus ap. Eus. H. E. ii. 23)—such weapons in fact as could be hastily collected by an irregular body of men called out to deal e.g. with a brigade (ν. 48, ὥς ἐπὶ ἡρσην). But the men who followed Judas did not belong to the ὁχλος who thronged Jesus in the temple courts; they came from (WM., p. 457) the Sanhedrists (παρὰ τῶν ἀρχ. κ. τ. γραμμ. κ. τ. πρεσβ.) =Mt. ἀπὸ τῶν ἀρχ. καὶ πρεσβ.=Jo.
44 γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδιδοὺς αὐτοῦν σύμβουλον αὐτοῖς λέγων Ἐκ τῶν διδώσει εἰς τοῦτον καὶ ἀπαγορεύσει δεδώκει δὲ ὁ παραδιδοὺς κτλ.]

Such details might have been arranged after the departure of Judas from the supper. Ἐκστησμὸν is a word condemned by Phrynichus, who classes it with κινδύνα ἄμαθη (Rutherford, p. 493); but in the later prose style it is used freely (e.g. Diod. Sic. xx. 52 τὸ συγκείμενον πρὸς μάχην σύμβουλον), and it occurs in the LXX. (Jud. xx. 40, B, Isa. v. 26, xlix. 22, lxii. 10, cf. Ign. Smyrn. 1); more precisely than συμβολῶν, which Mt. has here, it denotes a signal or token agreed upon between two parties, a tesseran. It was Judas again (cf. v. 10, note) who took the initiative; the token was of his proposing. On the omission of the augment in the plup. δεδώκει see WM., p. 85, Blass, Gr. p. 37.

The συμβολῶν was a kiss, the customary mode of saluting a Rabbi; see Wünsche, p. 339. Ὁδεῖν omiscari is frequent in the LXX. (e.g. Gen. xxvii. 10, Prov. vii. 13, Cant. i. 2, viii. 1), as in class. Gk., but the N. T. uses it only in this context; ὕλημα, however, occurs in the Epistles (Paul, 1 Pet.), where the kiss consecrated by the Gospel becomes the σύντητον of brotherly love (φ. ἄγιον, ἀγάπης).

Αὐτὸς ἐστιν, 'he is the man'; cf. Blass, Gr. p. 264.

κρατήσατε αὐτῶν κτλ.] The undertaking of Judas was fulfilled by the kiss, which betrayed the Lord to His enemies; the rest belonged to the agents of the Sanhedrists. Yet he volunteers advice: 'seize and carry Him off securely.' The words reveal the interest which Judas, when committed to the scheme, had learnt to take in its success. It might even now be frustrated by the escape of Jesus before there was time to arrest Him, or by a rescue on the way to the city or
in the streets; hence the double direction. For κρατεῖν "to arrest," cf. vi. 17; for ἀπαίτεῖν "to carry off in custody," see xiv. 53, xv. 16, Mt. xxvii. 31, Acts xii. 19. Ἀσφαλῶς caute, Tindale “warily” (Acts xvi. 23), cf. ἀσφαλίζειν, Acts xvi. 24, Jos. B. J. iii. 8. 8 φρουρεῖν μετὰ πάσης ἀσφαλείας. There must be no risk of miscarrying, and Jesus had often shewn a supernatural power of eluding His enemies; ‘tamquam si dicat, ‘nisi diligentem eum tentem abduxeritis, cum voluntari effugiet vos.’ (Origen.)

45. καὶ ἐλθὼν εὐθὺς προσελθὼν κτλ.] No sooner had Judas reached the spot than he approached Jesus; not a moment was lost. Mt. εὐθὺς προσελθὼν is comparatively tame. He uttered the name of attachment by which he had so long been used to accost Jesus (ix. 5, note), and sealed it by a fervent kiss (καταφιλήσειν, Mt. Mc.). Καταφιλέσιν is frequent in the LXX, where, like φιλεῖν osculari, it usually represents πσύ, and perhaps implies no particular vehemence or fervour. But the proper force of the compound verb (cf. Xen. mem. ii. 6. 33 τοῦ δ' ἀγαθοῦ καταφιλήσαντος) is apparent in N. T. usage, cf. Le. vii. 38, 45, xv. 20, Acts xx. 37; comp. v. 40 note. The kiss was not repeated; contrast Le. vii. 38, 45 καταφιλεῖ, οὖ διελιπεν καταφιλοῦντα, Acts Lc. κατεφιλοῦν. Lc., as if he shrank from realising the scene, contents himself by saying ἤγγισεν τῷ ἰησοῦ φιλήσαι αὐτὸν. There is much difficulty in harmonising the accounts of our Lord’s answer. Acc. to Mt. He replied έτηαίρε, ἐφ’ ὅ πάρει (’do the work for which thou art here,’ cf. Jo. xiii. 27); acc. to Lc., Ἰουδα, φιλήματι τῶν νῦν τοῦ ἀνθρώπου παραδίδωσι; acc. to Jo., who omits the incident of the kiss, the Lord comes forward and asks the party τίνα ζητεῖτε; Both Tatian and Augustine (de cons. ev. iii. 15) place these evidently distinct sayings in the order Lc., Mt., Jo, but a satisfactory adjustment is hardly possible without fuller knowledge. Such a moment of surprise and terror would naturally leave different impressions on the minds of the witnesses. If Mc. represents Peter’s testimony, his silence at this point is suggestive. That Apostle, we may imagine, was torn by a conflict of feelings which left his memory a blank in reference to the Master’s words; the treachery of Judas, the arrest of Jesus, filled his thoughts.

46. οἱ δὲ ἐπεβαλαν κτλ.] The arrest was effected without resistance on the Master’s part. For ἐπιβαλλειν τὰς χείρας (τὴν χείρα) in a hostile sense see Jo. vii. 30, 44, Acts iv. 3, v. 18, xii. 1, xxi. 27; in the LXX the phrase is used for θέλειν (Gen. xxii. 12, 2 Regn. xviii. 12) with ἐπί (ἐπί) followed by the acc., which is also the usual construction in the N. T.;
47. *ēis de [τίς] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἐπαύσεν τὸν δούλον τοῦ ἀρχιερέως καὶ 48 ἀφείλεν αὐτοῦ τὸ ὕστάριον. 49 καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἐδεῖ τοὺς ὑπηκότας μετὰ μαχαίριν

47 eis de tis BCEFGHKNSVXΔΠΣΙΦ minl a vg syrbel go] eis de ΝΑΛΜΨ 604 alpse c f fl k q aegg aeth kai τις D | om των παρεστ. D a | τ. αρχιερεών | Καίαφα Ψ | ὦταιρον ΒΒΔΦΠΙ syrbelmg] οτιον ΔCLNWbΧΓΑΙΔ ΠΣΙΦ minfsermnn + το δεῖναι go 48 και ἀποκρ. ο Ι.] o de I. D aff q o de I. ἀποκρ. 604 (2ve) k | om ως D | ἐξῆθεται ΦΚΜΣ Δείγματα ΨΒΓΠΙ alpl

see however Esth. vi. 2 ἐπιβαλέων χείρας Ἀρταξέρξης, and the frequent ἐπιβαλέιν τινι (e.g. Esth. i. 1). On the form ἐπέβαλαν cf. WH., Notes, p. 165.

47. *ēis de tis τῶν παρεστ. κτλ.] Mc.'s vague phrase (cf. xiv. 69 f., xv. 35, Jo. xviii. 22) becomes in Mt. *ēis τῶν μετὰ Ἱσσοῦ, and in Lc. *ēis τῶν ἐς αὐτῶν, Jo. only supplying the name (Σίμων Πέτρος). On *ēis τις see Blass, Gr. pp. 144, 178. During the early days of the Church of Jerusalem when the evangelical tradition was being formed, prudential reasons (cf. Jo. xviii. 26) may have suggested reticence as to the name of the offender and even the fact of his connexion with the Christian body. In the Gospels we see the reserve gradually breaking down, and finally abandoned when the danger had ceased. Σπασάμενος τὴν μάχαιραν (cf. Acts xvi. 27), 'having drawn his knife' (see v. 43, note; the art. connects the weapon with the subject of the verb, cf. Mt. τὴν μ. αὐτοῦ) 'out of its sheath' (ἡκη, Jo. xviii. 11). The verb is used both in act. and mid., and with reference to μάχαιρα or βούμβα, cf. Jud. ix. 54 (B, A), Ps. xxxvi. (xxxvii.) 14, cli. 7; Mt. has here ἀπέσπασεν. The Apostles, who had a couple of knives at hand (Lc. xxii. 38), when they saw violence offered to the Master eagerly asked, Κύριε, εἶ πατάξουεν ἐν μαγαίρῃ (Lc.); Peter, true to his impetuous nature, did not wait for the answer; to draw his knife and strike at the nearest of the party was the work of a moment.

ἐπαύσεν τὸν δούλον κτλ.] The blow fell on the High Priest's slave (δούλον, Mt. Me. Lc. Jo.); to own no slaves was a peculiarity of the Essenes, Jos. ant. xviii. 1. 5. The sufferer was a Malchus (Jo.), Μάλχος, or Μάλιχος i.e. Πάλαρ (Dalman, p. 104)—a common name, for Josephus mentions five persons who bore it (see Niese's index). He was doubtless foremost in the business of the arrest, and thus provoked his punishment. Lc. and Jo. mention that the ear which was 'taken off' (ἀφείλεν Mt. Mc. Lc., ἀπέκανεν Jo.) was the right one. Ὑπαίτιον Me. Jo. (ἀτίον Mt. Lc.) is a dim. of the New Comedy, which had perhaps become colloquial; cf. γυνακάρων (2 Tim. iii. 6), κυνάριον (Mc. vii. 27), παιδάριον (Jo. vi. 9); Blass, Gr. p. 63 f. For the Lord's remonstrance with Peter, which Mc. omits, see Mt. xxvi. 52—54, Lc. xxii. 51, Jo. xviii. 11; the substance is well given by Ephrem: 'cuius verbum gladius est gladium non indiget.' Lc. alone adds ἀφαίμενος τοῦ ἀτίου ἱδαστον αὐτοῦ.

48. ὡς ἐπὶ λῃστὴν κτλ.] The Lord remonstrates not against the arrest, but against the manner in which it was effected. Why this armed multitude? He was not a λῃστῇς (cf. Jo. xviii. 14), but a religious teacher. Why this nocturnal sally (ἐξῆθεται)? If His teaching or conduct merited punishment, He had given them
abundant opportunities of arresting Him publicly in the Precinct. For other exx. in Biblical Greek of the class. συλλαβεῖν, 'to arrest,' cf. Jer. xliii. (xxxvi. 26, xlv. (xxxvii.) 13, Jo. xviii. 12, Acts i. 16, xii. 3.

It is possible that the σῶπερα (see note on v. 43) had been obtained from the Procurator on the plea that Jesus was a dangerous insurgent (cf. Lc. xxiii. 2), and robbery and other outrages would readily be associated with the career of such a leader (Lc. xxiii. 19, Jo. xviii. 40; cf. Polyc. mart. 7 ἔξηλθον διωγματάι καὶ ἵππεις μετὰ τῶν συνηθῶν αὐτοῖς ὅπλων ὃς ἑπὶ ληστῶν τρέχοντες).

49. καθ' ἠμέραν κτλ.] Cf. Acts ii. 46 f., iii. 2; the Lord had visited the Precinct on three consecutive days in that week alone. "Ὑπὲρ πρὸς ὑμᾶς, erat arm ad vos; Lc. ὅτις μου μεθ' ὑμῶν: on πρὸς with acc., armad, see WM., p. 504, and cf. ix. 19, note. This familiar intercourse, this daily presence in the Precinct, was now a thing of the past (ἡμν.: on the form see WM., p. 95 f.). Καὶ οὐκ ἐκρατήσατε με, Vg. et non me tenevistis; the καί is not really adversative, see note on vii. 24. The Lord does not upbraid them with the cowardice which had been at the root of their inaction during the earlier days of the Holy Week; their own consciences would supply the reproof; cf. xii. 12. 'Ἀλλὰ ὡς κτλ.' The treachery of Judas, the secret of the arrest, belonged to the order of events foreshadowed by the Spirit of prophecy. Mt. supplies the ellipse: τούτῳ δὲ ὅλον γέγονεν ἑνα κτλ.; in Mc. the context suggests ἀλλ' ἐξῆλθατε, or ἀλλ' οὐκ ἐκρατήσατε με. For similar exx. of the elliptic ἀλλ' ὡς see Jo. i. 8, ix. 3, xiii. 18; it is akin to the use of ὡς in v. 23, but there the word mentally supplied gives the dependent clause the force of an imperative, which is not to be thought of here. Αἱ γραφαὶ. cf. xii. 24, Lc. xxiv. 27 ff., Jo. v. 39, Acts xvii. 2 ff., 2 Pet. iii. 16. Mt. adds τῶν προφητῶν, but perhaps without intending to limit the reference to the prophetic books of the Canon.

50. καὶ ἀφέντες αὐτῶν ἐφύγων πάντες] Sc. οἱ μαθηταὶ (Mт.), both the three in Gethsemane and the eight without. The sheep were scattered (v. 27), the Shepherd was left alone (Jo. xvi. 32); cf. Bede: "impletur sermo Domini quem dixerat quod omnes discipuli scandalizarentur in illo in ipsa nocte." "Εφύγων πάντες: the position of πάντες calls attention to the fulfilment of Christ's warning (v. 27): not even Peter formed an exception to the general desertion. All fled. Yet two at least recovered themselves so far as to follow afterwards, if at a safe distance (v. 54, Jo. xviii. 15).
51. καὶ νεανίσκος τὸς σωματολούθην αὐτῷ περιβεβλημένος συνδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτὸν ἥν ὁ δὲ καταλιπὼν τὴν συνδόνα γυμνὸς ἐφυγεν. 52. Καὶ ἀπῆγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονταί [αὐτῷ] πάντες οἱ ἀρχιερεῖς καὶ οἱ νομισταὶ τοῖς Δικαστήριοι τὸν Ἰησοῦν ἐφυγεν ὁ δὲ καταλιπὼν τὴν συνδόνα γυμνὸς ἐφυγεν.

53. καὶ ἐπηγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται [αὐτῷ] πάντες οἱ ἀρχιερεῖς καὶ οἱ νομισταὶ τοῖς Δικαστήριοι τὸν Ἰησοῦν ἐφυγεν ὁ δὲ καταλιπὼν τὴν συνδόνα γυμνὸς ἐφυγεν.
Gethsemane direct to the house of the High Priest (πρὸς τὸν ἅρξην, Lc. εἰς τὴν οἴκιαν (Me. ἵνα, Jo. εἰς τὴν αὐλήν τοῦ ἄρχιερῶς), who that year was Caiaphas (Mt. Jo.); acc. to Jo., they led Him first to Annas, who as an ex-High Priest and father-in-law of Caiaphas (Jo.) was possibly still an inmate of the official residence (see Westcott on Jo. xviii. 15). Annas (Ἄννας, Jos. Ἀνανίας) had been High Priest A.D. 7—14; Joseph Caiaphas (Νεώποδος, Dalman, p. 127, Ἰωσήφος ὁ καὶ Καίαφας, Jos. ant. xviii. 2. 2) held the office A.D. 18—36. At the house of the latter, notwithstanding the early hour, the whole hierarchy (Μ. πάντες οἱ ἄρχιερεῖς, cf. Acts iv. 6) were assembled, and with them were members of the other orders which composed the Sanhedrin. Mc. pictures the assembly as flocking together (συνερχόνται) to the palace (cf. Field, Notes, p. 40), Mt. represents them as already in session when Jesus arrived (συνήχθησαν); all were probably on or near the spot, awaiting the result of Judas's mission. With συνέρχε. αὐτῷ cf. Jo. xi. 33, and see WM., p. 269, and Field, lc.

54. καὶ ὁ Πέτρος ἀπὸ μακρόθεν κτλ.] Peter's flight (v. 50) was checked perhaps by the recollection of his boast, and he followed the party, but at a safe distance (ἀπὸ μακρ., v. 6, note, viii. 3, xi. 13, xv. 40). On arriving at the High Priest's house Peter passed into the αὐλή (Vg. atrium), i.e. the open court round which the chambers were built, and which was entered through a προαύλιον (infra v. 68) opening into the street; αὐλή is con-
55 υπηρετῶν καὶ θερμαίνόμενος πρὸς τὸ φῶς. 55· ὁ δὲ ἀρχιερεῖς καὶ ὁ λόγον τὸ συνεδρίων ἐξήτων κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ ἥψασκον. 56· πολλοὶ γὰρ ἐνευδομαρτύρουν κατ’ αὐτοῦ, 57 καὶ ἵσαι αἱ μαρτυρίαι οὐκ ἤσαν. 57· καὶ τινες ἀναστάντες ἐν 58· ἐνευδομαρτύρουν κατ’ αὐτοῦ λέγοντες ὁτι 58· Ημεῖς

54 Kai the. meta t. v. Σι om pros to phos I alia sic
55 μαρτυριαν
psiendomarturian AS min k the | eis to thanaatosei] νια θανατωσουσι Θ (26e)
et ut vid syrr arm in auton thanaatosousin 1071 | eunaphos NACNWXYII min 56 epsiendomarturons] + kai elagov D | autov] του Ιησου Ψ 57 και τινες] και αλλοι D a II kq Or int allou de 13 69 124 346 604 ε αλι arm | ephiud. κατ αυτον λεγοντε Eepyud. και ελεγον κατ αυτον D (k)

55· οὶ δὲ ἀρχιερεῖς κτλ.] While Peter sits in the αὐλή, the Lord is standing in one of the chambers above (v. 66) before His judges. It was a full (ὁ λόγον) if informal meeting of the Sanhedrin (Edersheim, Life, ii. p. 553). For the word συνεδρίων see xiii. 9; here and in xv. 1 it is used in an exclusive sense of the national council (cf. Acts iv. 15, v. 21 ff., vi. 12 ff., xxii. 30, xxiii. 1 ff.), the ἡ λόγον of the Talmud, on the history and character of which see Schürer, p. i. 163 ff. As a first step Caiphas appears to have examined Jesus as to His disciples and teaching (Jo. xviii. 19 ff.). The day had begun to dawn (Le. xxii. 66), when the actual trial took place. Witnesses had meanwhile been brought together, but when they came to give their evidence, the result was disappointing, indeed practically nothing (ἐξήτων... μαρτυρίαν... καὶ οὐχ ἥψασκον); it failed to establish a capital offence, which was the purpose in view (εἰς τὸ θανατῶσαι αὐτὸν, Mt. διας αὐτ. θανατῶσων-σω = ἠνευδομαρτύρου), or indeed any offence at all; "sic omnia irreprehensibiler et dixit et fecit ut nullam verisimilitudinem reprehensionis invenire in eo" (Origen). On θανατοῦ see xiii. 12, note. Οὐχ ἥψασκον: such was the situation at the moment to which the narrative refers.

56. πολλοὶ γὰρ ἐνευδομαρτύρουν κτλ.] Of witnesses there was no lack, but their evidence was palpably false; they contradicted one another. Ἰσαί αἱ μαρτυρίαι οὐκ ἤσαν, Vg. conveniencia non erant, they did not correspond; see J. Lightfoot ad l. No two witnesses could be found to bear the joint testimony which was legally requisite to justify a capital sentence (Deut. xix. 15). The proposal to render ἰσος ‘adequate’ (Erasmus, Grotius) is unnecessary, and without support. On καὶ in this sequence see on v. 49.

57—58. καὶ τινες ἀναστάντες κτλ.] Mt. ὑστερον δὲ προσελθόντες δύο. The conditions seemed to be satisfied at last; the scene recalls 3 Regn. xx. 13 καὶ ἤθαν δύο ἀνδρες οἱ νεκροὶ παρανίμων καὶ... κατεμαρτύρησαν αὐτοῦ. The Lord had been heard to say that He would overthrow the Temple. Similarly Stephen was charged with having affirmed that He would do so (Acts vi. 14 ακριβῶς μὲν γὰρ αὐτοῦ λέγοντος ὁτι Ἰησοῦς ὁ Ναζωραῖος οὕτος καταλύσει τὸν τόπον τοῦτον). The question arises how this idea impressed itself on the Jews. Did the words
spoken at the first Passover of the Ministry (Jo. ii. 19) rankle in the minds of the hearers till they were used as evidence against Him three years afterwards? Or were they repeated in a fuller form during the teaching of the Holy Week? or did the witnesses base their testimony on a distorted report by Judas of words spoken to the Twelve on the Mount of Olives (xiii. 2, note)? Mt. gives the testimony in the simpler form ὕστερον ἔβη δύναμαί καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. It has been suggested (Bruce) that this "comes nearest to what the witnesses actually said," and that Mc. "puts into their mouths, to a certain extent, the sense" afterwards attached to the saying of Christ. But this is not after Mc.'s manner; when he repeats a saying in a longer form, there is reason to regard the longer form as original. Some such saying as this is possibly behind the words of Stephen (Acts vii. 48 ὅ ὧν ἐν Χριστῷ ἔχει χαρακτηριζόντως κατοικεῖ) and St Paul (Acts xvii. 24; cf. 2 Cor. v. 1, Heb. ix. 11, 24). On the history and meaning of χαρακτηριζόντως, ἀξιορευόμενος, see Lightfoot's note on Col. ii. 11.

If the Lord said the words as they stand in Mc., He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new. In this case the ψευδομαρτυρία consisted in wresting the λογία from its context and giving it a meaning which His character and manner of life proved to be impossible; cf. Jerome in Mt.: "falsus testis est, qui non in eodem sensu dicta intellegit quo decurrur." On διὰ τρ. ἡμερῶν see ii. 1 and viii. 31, note; and with οἰκοδομήσῃ cf. Mt. xvi. 18; the Western ἀναστήσω recalls the ἐγέρω of Jo. ii. 19.

59. καὶ οὐδὲ οὕτως κτλ.] Mt. omits this verse; in Mc. it looks back to v. 56, and expresses the disappointment felt by the Sanhedrists when even this last resource failed them. For οὐδὲ οὕτως cf. Isa. lviii. 5, I Cor. xiv. 21: 'not even under these circumstances' (οὐδὲ as in v. 3, vi. 31, xii. 10, xiii. 32, xvi. 13). Mc. does not explain the nature of the ἀναστήσεως; possibly the witnesses broke down under examination or contradicted one another as to matters of detail.

60. καὶ ἀναστάς ὁ ἀρχιερεὺς κτλ.] Caiaphas rose, for greater solemnity, in the assembly (cf. iii. 3 εἰς τὸ μέσον), and endeavoured to extort a statement from Jesus, urging that His silence suggested that He had no answer to make and that the witness was true. The rendering of the Vg. and several of the O.I. authorities (f, q; cf. a, c, b), which brings the two questions into one ("non respondes quicquam ad ea quae tibi obiciuntur ab his?") is, as Blass points out (Gr. p. 176 n.), impossible, since it would require ἀποκρ. πρὸς αὐτόν (cf. Mt. xxvii. 14). ὢν...οὐδὲν, a combination which intensifies the negation; cf. iii. 27 and see Blass, Gr. p. 256. τί = τί ἐστιν δ (Blass, p. 177 n.), what is
the value of this testimony? what construction is to be put upon it? 
Katamarturion: frequent in the Ora-
tors and used by the Lxx. (3 Regn. 
xx. (xxi.) 10, Job xv. 6, Prov. xcv. 18, 
Dan. vi. 24 (25)) ; in the N. T. only in 
the Synoptic accounts of the Passion 
(Mt. xxvi. 62 = Mc. xiv. 60 ; Mt. xxvii. 
13).
61. ὁ δὲ εἰσώπτα κτλ. The Lord 
refused the opportunity of either 
denying the charge, or justifying the 
words if they were His. This was 
not the time for serious instruction, 
nor were these the men to whom it 
could be profitably addressed; nor 
could He admit the authority of an 
assembly which was following up an 
unjust arrest by the employment of 
perjured witnesses. It was a καφός 
tοῦ σιγώμ. and He kept silence (εἰσώπτα, 
imperf.) accordingly. Cf. Origen 
in Mt.: "discimus ex hoc loco con-
tennere calumniatium et falsorum 
testium voce. ut nec responsione 
nostra dignos eos habeamus, nec 
defendere nosmetipsos ubi non sunt 
convenientia quae dicuntur adversus 
nos." The Lord's silence before His 
judges afterwards recalled to the 
minds of the disciples Isa. liii. 7 ; 
The classical ἀπεκρίθην occurs in the 
Lxx. and N. T. but rarely (Lxx.6, Mt.4, 
Mc.1, Lc. vii. 5, act. 1, Jo. 2), ἀπεκρίθην 
either where taking its place; ἀπεκρίθην 
itself was a substitute for the earlier 
ἡμειώθην, ἀπημειώθην (Rutherford, 
p. 186 f.).

τάλων ὁ ἀρχιερεὺς κτλ.] A second 
and successful attempt to obtain an 
answer; to the direct question "Art 
Thou the Christ?" solemnly put to 
Him on oath (Mt. ἔστηκεν τοῦ κατὰ 
tοῦ θεοῦ τοῦ θεου τοῦ θεοῦ τοῦ 
Christos Γ k | τοῦ εὐλογητοῦ τοῦ θεοῦ 
(tou euł. Ν) tou θ. tou euł. ΑΚΠ 346 alnom 
ν grarm.δον τοῦ εὐλογημένου Ψ 

358 THE GOSPEL ACCORDING TO ST MARK. [XIV. 60
This old sign of mourning or horror
is mentioned first in Gen. xxxvi. 29;
the phrase is usually διαρηγνύναι τὰ ἱμάτια (cf. Mt., and so more than forty times in the LXX), but τοὺς χιτώνας occurs in Judith xiv. 19, Ep. Jer. 31, 2 Macc. iv. 38, and is strictly accurate in the present case; cf. Maimonides ap. Buxtorf: "lacertatio non fit in interula seu indusio linteo nec in pallio exteriori; in reliquis vestibus... omnibus fit." What was originally a natural act of passionate grief is reduced in the Talmud to minute and stringent rules: "lacertatio fit stando (v. 60), a collo anterius non posterius, non ad latus neque ad fimbrias...longitudo rupturae palmus est." The law forbade the High Priest to rend his garment in private troubles (Lev. x. 6, xxi. 10), but when acting as a judge, he was required by custom to express in this way his horror of any blasphemy uttered in his presence (cf. J. Lightfoot on Mt.). On the form διαρηγήσας see WH., Notes, p. 163, WSchm., p. 56; on χιτώνας pl., see vi. 9, note.

τὴν ἑρωίναν ἐχομεν μαρτυρῶν;] The relief of the embarrased judge is manifest. If trustworthy evidence was not forthcoming, the necessity for it had now been superseded; the Prisoner had incriminated Himself. On χρείαν ἔχειν τινος see ii. 17, xi. 3, notes.

64. Ἰκοῦσατε τῆς βλασφημίας] WH. places a mark of interrogation after βλασφ., but perhaps unnecessarily; cf. Mt. ἰδε νῦν ἦκ. τὴν βλασφημίαν. The gen. τεί after ἀκούειν is on the whole less usual than the acc., but cf. Lc. xv. 25, Acts vii. 34; in Acts xxii. 1 both person and thing are in the gen. (ἀκούσατε μον τις...ἀπολογίας): the gen. is perhaps more realistic than the acc. (cf. Battmann, Gr. p. 144 f.). On βλασφημία see iii. 28, vii. 22, notes. The blasphemy in this case is the claim to Messianic honours and powers, which is assumed to be groundless.

τὴν ὑμῖν φαίνεται:] 'What is your view?' (Mt. τῇ ὑ. δοκεί, cf. Ar. Eccl. 875 ὥρθης ἔμοιε φαίνεται (τὸ εὐδίκε). The formula as prescribed in Sanhedrin iii. 7 (see Edersheim, Life ii. p. 561 note) is ἀναθεῖται, to which the answer is either διὰ ζηλοῦ (for life) or ἀναθεῖται (for death) as the case may be. On this occasion the conclusion was foregone; no one proposed to test the claim of Jesus before condemning it as blasphemous; all condemned Him to be worthy of death. Κατέκρισεν αὐτὸν ἐνθύμονα εἶναι βαγάντα is under the circumstances more exact than κατεκρίμαν βανάτο (x. 33); the court could not pass a capital sentence (see on xv. 1). On ἐνθύμονα cf. i. 29, note. Death was the legal penalty of blasphemy (Lev. xxiv. 16, 1 Kings xxii. 10 ff.), and stoning the manner of execution in such cases (1 K. lc., Jo. x. 30 ff., Acts vii. 55 ff.). Πάντως, i.e. all who were present (πάντας γὰρ ἐπιθυμοῦσαν διὰ τὸ ἤματα τῶν χιτωνίσκων, Victor); those who, like Joseph (Lc. xxiii. 51) and Nicodemus (Jo. vii. 50 ff.), were opposed to the whole plot against Jesus would not have been summoned to this meeting.

65. καὶ ἐξεράντο τινες ἐμπτύνεις αὐτῷ κτλ.] Mt. abridges: τότε ἔνεπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, omitting the covering of the Lord's Face; Lc., who retains the latter particular, substitutes ἐνέπταυζον for ἐνέπτυσαν. The prophecy
of x. 34 includes both indignities (ἐμπαίδουσιν καὶ ἐμπτύουσιν) among those which Jesus would receive at the hands of the Gentiles, and it was fulfilled by the Procurator’s soldiers (xv. 19, 20); but certain of the Sanhedrists anticipated this pagan outrage. In Ev. Petr. 4 the Jews are unjustly charged with the subsequent mockery: [ὁ Πελάταος παρέδωκεν αὐτὸν τῷ λαῷ... καὶ τὰς αὐτῶν ἑγκένες στέφανοι αὐτὸν... καὶ ἐτέρῳ ἑσύντες ἑνέπτυσαν αὐτὸν τις ὄψετο. See the remarkable parallel cited by Wetstein from Seneca de consol. 13: “ducebatur Athenis ad supplicium Aristides, cui quisquis ocurrerat deiecit oculos et ingemiscebat... tanquam in ipsam iustitiam animadvertentes; inventus est tamen qui in faciem eius inspiceret.” Ἐμπτυόνες conspere is a late equivalent in the LXX. (Num. xii. 14, Deut. xxv. 9) and N. T. of the Attic καταστέων; cf. Rutherford, N. Phryn., p. 66. Περικαλύπτων (Exod. xxviii. 20, 3 Regn. vii. 17): with reference, perhaps, to the Roman practice of covering the heads of the condemned (Cic. pro Rabir. (ed. Heitland) iv. 13 “i lictor, ...caput obnubito, arbore inflici suspendito”); ib. v. 16 “obductio capitis et nomen ipsum crucis absit”), as well as for the purpose of concealing from Him the persons of His tormentors, καὶ κολαφίζειν αὐτῶν κτλ.] So Mt.; Lc. δέσποτες (cf. Mc. xii. 3, xiii. 9).

Kολαφίζειν is specific: the blows were inflicted with the fist (κέλαφος, Att. κόνδυλος; cf. Ter. Adelph. ii. 2. 36 “colaphis tuber est totum caput”). Προφήτευσον as it stands alone in Mc. is scarcely intelligible; Mt. gives a clue to its meaning (προφ. ἤμν, χριστε, τίς ἐστιν ὁ παῖς σε); ‘use Thy supernatural powers, Messiah, to detect the offender.’ Our Lord was not the first prophet in Israel who had been smitten on the face; cf. i Kings xxii. 24, Mic. v. 1. On the Jewish conception of Messiah as a Prophet see Stanton, J. and Chr. Messiah, p. 126 ff., and cf. vi. 4, note. καὶ οἱ ὑπηρεταὶ κτλ.] Mk. also distinguishes this class of offenders (οἱ δὲ ἐράπισαν), but without identifying them. They were the members of the Temple guard who had effected the arrest (v. 43, note), and were still in charge of their Prisoner (cf. Lc. οἱ ἀνδρεῖς οἱ συνέχοντες αὐτῶν). Emboldened by the conduct of their superiors, they added their own form of insult. For ἐπαλίζειν, ἐπάσισμα see Lobbeck, Phryn., p. 175, and Rutherford’s important discussion (N. Phryn., p. 257 ff.); the words are used in reference to blows delivered by a stick (πάντες), or by the palm of the open hand; in the latter case the Attic form was ἔπει τό κόρης πατάζεα, but later writers, beginning with Plutarch, use ἔπει κ. ἐπαλίζειν. In two at least of the three LXX.
instances of ἐπιτίθεν, it refers to a blow on the face by the hand of another person (1 Esdr. iv. 30, Hos. xi. 4), and ἐπίσιμα is used in the same sense in Isa. l. 6 τὰς δὲ σαλιγγὰς μου [ἐδοκα] εἰς ἐπίσιμα. The Vg. adopts this meaning here (alapis eum caedebant); the English versions vary (Wycliffe, "beetem him with strokis or boffatis"); Tindale, Cranmer, "boffeted him on the face"; Geneva, "smote him with their rods of office"; R.V. offers the alternative "blows of their hands" (text), "strokes of rods" (marg.). Cf. Field, Notes, p. 105 (on Jo. xviii. 22). The difficult phrase ἔλαβον ὑπίσιμαν has been changed in many secondary uncials and cursives into ἐξαλλον or ἐξαλον (see app. crit.); the confusion of βαλέιν and λαβεῖν is one of the commonest in mss. Field (Notes, p. 40) supports the latter reading by arguments which deserve consideration, but the harder ἔλαβον (or ἔλαμβανον, cf. Nestle, T. C. p. 266), supported as it is by the great majority of the older and better authorities, claims preference; and it finds a parallel in a papyrus of the first century which has the phrase κονδύλοις λαβεῖν τινα (Blass, Gr. p. 118). Moreover, ‘they caught Him with blows’ is more realistic than ‘they struck Him,’ and therefore more true to Mc.’s usual manner. Cf. Origen in Mt.: “et nunc qui iniuriant unum alium quem de ecclesia et faciant ei haec, in faciem exspuunt Christi, et Christum colaphis caedentes castigant et pagnis.”

66—72. Peter denies the Master thrice (Mt. xxvi. 69—75, Lc. xxii. 56—62, Jo. xviii. 17, 25—27).

66, 67. οὖντος τοῦ Πέτρου κατώ ἐν τῇ αὐλῇ ἔρχεται μιᾷ τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρου θερμαίνομενον ἐμβλέψασα αὐτῷ λέγει Καὶ

The story of Peter’s adventure in the court of the High Priest’s official residence (cf. v. 54, note), which had been interrupted by the account of the trial, is now resumed. He is κατω (Mc.), ἐξο (Mt.), outside the council chamber, and below it, in the open area beneath the room where the Sanhedrin had met, and he sat there (v. 54) by the charcoal fire. While he is there a servant maid (μιᾷ παιδισκῇ, Mt. π. τις, Lc.), one of the High Priest’s domestics (Mc.), comes to the fire (ἔρχεται); she notices Peter sitting in the firelight (ἰδοῦσα τὸν Π. θερμαίνομενον, Lc. καθήμενον πρὸς τὸ φῶς: cf. v. 54), and after gazing at him intently for a moment (ἐμβλέψασα αὐτῷ), she crosses to the place where he is sitting (πρὸς ἑλθεν αὐτῷ, Mt.) and charges him with belonging to the party of Jesus. Παιδισκή is a slave-girl employed in domestic service (Gen. xii. 16, xvi. 1 ff., Lc. xii. 45, Acts xii. 13, xvi. 16), the female equivalent of παῖς in the sense of δοῦλος (Ps. cxv. 7 (cxvi. 16), Eccl. ii. 7, Sap. ix. 5, Esth. vii. 4 = παῖς); the wider meaning (=κόρη, νεῖν) disappears in Biblical Gk., see Lightfoot on Gal. iv. 22. For ἐμβλέπειν cf. viii. 25, x. 21, 27, notes. The first glance revealed the presence of a stranger; closer attention enabled her to recognise Peter. St John tells us why—she was the portress who at his desire had let Peter in (ἡ παιδισκὴ ἡ συναρπάστης, cf. Acts xii. 13). For Ναζαρηνός, the less common form which Mc. uniformly adopts, see i. 24, note. The order τοῦ Ναζαρηνοῦ...τοῦ Ἰησοῦ suits an excited,
hurried, utterance; 'that Nazarene... Jesus.' Ἡθσα μετὰ τοῦ Ἰησοῦ gives an exact description of Peter's relation to the Lord (iii. 14, cf. Acts iv. 13); on ἦθσα see WM., p. 96. All the Evangelists give the words of the παῦλος, but with much variation (Mt. καὶ σὺ ἦθσα μετὰ Ἰ. τοῦ Γαλιεαίου, Ἰ. καὶ αὕτος σὺν αὐτῷ ἦγ, Ἰο. μη καὶ σὺ ἐκ τῶν μαθητῶν εἰ τον ἀνθρώπου τοῦτο). 68. ὁ δὲ ἠρνήσατο κτλ.] Cf. v. 30 f. Had Peter been called to go with the Master to judgement and death, probably he would gladly have done so. The trial came in an unexpected form, and discovered a weak point—his lack of moral courage (cf. Gal. ii. 11 ff.). Οὔτε οἶδα οὔσε εἰπίσταμαι σὺ τί λέγεις. Again the Gospels vary, Mt. being nearest to Mc., and Jo. most remote (Mt. οὐκ οἶδα τί λέγεις, Ἰ. οὐκ οἶδα αὐτόν, γνώσι, Ἰο. οὐκ εἰμί, sc. ἐκ τῶν μαθητῶν αὐτοῦ), and again the words as given by Mc. seem specially appropriate; the eager repetition οὔτε οἶδα οὔτε εἰπ. betrays the effort to hide embarrassment, and the order of the words σὺ τί λ. suggests unusual emotion (unless we punctuate with WH. marg., οὔτε εἰπίσταμαι σὺ τί λέγεις). Οἶδα and εἰπίσταμαι differ as νοῦ and σέιο, though the Vg. reverses the distinction here: 'I neither know nor understand what you are saying,' i.e.

I am neither conscious of the fact, nor is the statement intelligible to me. Or οἶδα may refer to the Master as in Lc. οὐκ οἶδα αὐτόν. 'Επίσταμαι occurs here only in the Gospels, and rarely in the Epistles (Paul1, Heb.1, Jas.1, Jude1), but is frequent in the Acts, where it appears in connexion and partial contrast with γινώσκω (Acts xix. 15); οἶδα and εἰπίσταμαι appear together again in Jude 10. Blass (Gr. p. 265) rejects οὔτε...οὔτε as inadmissible in the case of 'two perfectly synonymous' verbs, but the objection disappears when their meanings are seen to be distinct. καὶ ἠγαλαμεν ἐξω εἰς το προαύλιον] Mt. ἠξελθοῦτε δέ εἰς τῶν πυλῶν. The πυλῆς is properly the gateway of a mansion (Gen. xlilii. 19, Lc. xvi. 20, Acts xii. 13 f.), a temple (3 Regn. vi. 8), or a city (3 Regn. xvii. 10, Apos. xxi. 12 ff., xxii. 14); the προαύλιον (ἀπ. λέγ.) is doubtless the vestibule by which access was gained to the αὐλή, and which was contiguous to the πυλῶν.

Peter left the fire, and retreated into the comparative darkness of the vestibule, but only to fall again into the hands of his persecutor. Jo. who apparently connects the first denial with the moment of Peter's admission to the αὐλή, places the second at the fire (v. 25).
69 καὶ ἡ παιδίσκη ἱδοῦσα αὐτὸν ἤρεσα τὸ πάλιν λέγειν ἃ τοῖς παρεστῶσιν ὅτι ὦτος έξ αὐτῶν ἐστιν. 7ο ὦ δὲ τὸ πάλιν ἤρειτο. καὶ μετὰ μικρὸν τὸ πάλιν οἱ παρεστῶτες

1 ἔλεγον τῷ Πέτρῳ Ἀληθῶς έξ αὐτῶν εἰ, καὶ γὰρ


69. καὶ ἡ παιδίσκη ἱδοῦσα αὐτῶν κτλ.] The fortress (cf. v. 66, note), who has returned to her post, recognises and points Peter out to the idlers in the vestibule. Mt. ἀληθ., another maid, not the fortress; cf Thpt.: Μαρταλίον μὲν ἀληθ. ταύτην λέγει, Μάρκος δὲ τὴν αὐτήν, οὐδὲν ἦν τούτο πρὸς τὴν ἀλήθεια τοῦ εὐαγγελίου μὴ γὰρ ἐν μέγαλῳ τυλι καὶ συνεκτικῇ τῆς συνθησά ἦμῶν διαφωνοῦσι; Augustine, in order to harmonise Mc. with Jo., suggests that the maid was at the fire, and that Peter, overhearing her remark, turned to defend himself: "reddiens et rursus ad ignem stans resistebat negando verbis eorum." Aug. adds: "liguido...colligitur col-latis de hac re omnibus evangelis-tarum testimonioriis non ante ianuam secundo Petrum negasse sed intra in atrio ad ignem; Matthaenum autem et Marcus ... regressem eius brevi-tatis causa tacuisse." He does not feel the difficulty of reconciling Mt.'s ἀληθ. with Mc.'s ἡ παιδίσκη, which in his Latin codex is simply anecilla; and Le.'s ἐτέρων is taken to be one of the bystanders who joins in the attack on Peter. The last supposition, which is supported by Jo.'s εἶπον, is not improbabe; the loquacity of the maid would naturally communicate itself to some of the company. Mc.'s account places Peter's conduct in the least favourable light; if the remark came only from the maid to whom he had already replied, and was addressed to those about her and not to the Apostle, his second denial was without excuse.

7ο. ὦ δὲ τὸ πάλιν ἤρειτο] Mt. adds μετὰ ὄρκου (cf. xxvi. 63), and gives the words of the denial: οὐκ οἶδα τὸν ἄνθρωπον (Le. Jo. οὐκ εἴπι). Thpt.: ἐπιλαβόμενος τοῦ λόγου οὐ εἴπεν οἱ κύριοι ὅτι τὸν ἀνησαμένον με...ἀνρήσομαι καγώ. καὶ μετὰ μικρὸν πάλιν κτλ.] So Mt.; Le. διαστάσες ὥσει ὀρας μίας, and for οἱ παρεστῶτες, ἅλλος τις. During the interval Peter's Galilean accent had attracted attention and confirmed the suspicions of the bystanders. At length they accosted Peter (προσελθότες, Mt.), or, according to Le., one of them affirmed (διασχυρίστη) in his presence that he was assuredly what he had denied himself to be. Καὶ γὰρ (Vg. nam et, cf. Ellicott on 2 Thess. iii. 10) Γαλελαίοι εἶ, Mc. (Le.), 'for, besides other considerations, thou art from Galilee'; Mt. καὶ γὰρ ἡ λαλά σου ἕλθών σε ποιεῖ: for the form which these words assume in some mss. of Mc. see the app. crit. On the dialectic peculiarities of Galilean Aramaic comp. Neubauer, geographical. du Talmud, p. 184 f. Dialects of Palestine in Stud. Bibb. i. p. 49 ff.; Dalman, Gr. p. 4 f., 31 ff., 42 ff., Worte, i. p. 64, and the older literature mentioned by Schürer ii. i. p. 10, note; and for an earlier reference to local differences of pronunciation in Palestine see Jud. xii. 8. Jo., whose acquaintance with
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70. Oileaios ei; "δε ηρεματο αναθεματιζειν και ομυναι 71 οτι Ουκ οιδα τον ανθρωπον τουτον ον λεγετε. 72 και ηρεματο ανθρωπον τον τουτον ον λεγετε. 73 και ηρεματο ανθρωπον τον τουτον ον λεγετε."

WSchm. p. 123, Blass, Gr. p. 47 f. Oυκ οιδα τον ανθρωπον τουτον ον λεγετε: the indirect denial of the Lord has grown into the direct: 'I am not one of His' into 'I know Him not'; the former, indeed, involved the latter: "negavit ipsum cum se negavit eius esse discipulum" (Bede). ουκ λεγετε, nearly =περι αυτον; cf. Jo. vii. 71 ελεγεν δε τον ιουδαν, I Cor. x. 29 συνεδήσατο δε λέγον.

72. και ευθυς εκ δευτερου αλεκτωρ εφωνησαν] 'That moment, as he spake (Lc. παραχρημα, ετι λαλούντος αυτού), for the second time a cock crew.' Ex δευτερου (Jos. v. 2, Mt. xxvi. 42, Jo. ix. 24, Acts x. 15, Heb. ix. 28, a non-classical phrase = (του δευτερον, cf. Blass on Acts, l.c.) is here peculiar to Mc., corresponding to δις in v. 30 and below in this verse (72b). On the textual history of the passage see WH., Intr. 2 pp. 243, 330, Notes, p. 27; on αλεκτωρ, φωνειν, cf. v. 30, note.

και ανεμισθη ο Πετρος κτλ.] Mt. εμνησθη του ρηματος, Lc. ιπταισθη του του αυτου του. The second cockcrowing recalled to Peter's mind the forgotten saying. Mc., according to the best text (see v. 68, app. crit.), has not referred to an earlier cockcrow; Peter may not have noticed the first, but from the lapse of time he would recognise that this was the second—the αλεκτοροφωνία of the third watch
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XV. 1

'Kai eu

72 dis founai B 26 k aegg f. dis ACLEHXIΔΨ alδ om dis NC* vidA 151 eff 1q aeth [kai eπιβαλων (επιλαβων Δ 247) eκλαιειν (eκλαιειν NC)] kai ηρατο κλαιειν D latt syrrεν pesh.harm the go kai eκλαιειν (?) eκλαιειν aeth vid XV 1 prox pr epį to (vel to) A(E)N(S)ΧΑΠΕΣ min*om [ποιήσατες (ABD)ΧΙΔΙΠΣ] min* (a. f. k q) VG syrr arm go (aeth) Or ετοιμασάστες NCL

(xiii. 35). For ῥήμα of a particular saying of Jesus cf. ix. 32, Lc. ii. 50, Jo. v. 47. It is instructive to note in quoting the saying Mc. does not quite verbally reproduce his own report of it (e. 30). On ἀναμνησκεσθαι τι see WM., p. 256, Blass, Gr. p. 102.

καὶ επιβαλῶν ἔκλαιειν] Mt., Lc. καὶ ἐξελὼν ἐξω ἔκλαυσεν πικρῶς. From the second century onwards Mc.'s επιβαλῶν has been felt to be a difficulty. (a) The 'Western' text substitutes καὶ ηράτω κλαίειν (Vg. et coepit flere), cf. Thpt., Euth., ἐπιβάλεται τοῦ ἀρξάμενος (for the part. cf. Acts xi. 4 ἀρξάμενος ἐξετίθετο). (b) Thpt.'s alternative ἐπικαλυπάμενος τὴν κεφαλὴν is supported with great learning by Dr Field (Notes, p. 41 ff.), but he fails to produce any instance in which επιβάλλειν is used in this sense without ἰμάτιον (cf. e.g. Lev. xix. 19 ἰμάτιον...κύθηλον οὐκ επιβαλεῖς σεαυτῷ) or some explanatory word. (c) There is more to be said for the interpretation adopted by the A.V. and R.V. (text): "when he thought thereon." Wetstein cites from Galen the phrase ἐπιβάλλειν τιλ τὴν διάνοιαν, and the analogy of προσέχειν, ἐπέχειν, ἐνέχειν (vi. 19) affords some justification for understanding ἐπιβαλῶν in this sense. (d) The word is used by late writers intransitively in such phrases as ἐπιβαλῶν φθορα, ἐπιβαλμένος, εὐφωνι, with the meaning sermonem excipiens, and Mc. may have employed it here in some such sense; Peter's weeping was his answer to the Lord's words recalled to his memory by the second cockcrow. On the whole it must be confessed that the word remains one of the unsolved enigmas of Mc.'s vocabulary; but of current interpretations the choice seems to lie between (c) and (d). Ἐκλαιειν, the weeping continued some while; Mt.'s and Lc.'s ἔκλαιεν, even with the added πικρῶς, is less suggestive.

XV. 1—15. THE TRIAL BEFORE THE PROCURATOR (Mt. xxvii. 1—26, Lc. xxiii. 1—3, 18—25, Jo. xviii. 28—40, xix. 4—16).

1. eu

72 [πρωι] At daybreak, as soon as it was morning; Mt. πρωια γενομένης (cf. ἀμα πρωι, Mt. xx. 1). For eu in this sense cf. i. 10, 21, 23. The precise meaning of πρωι must be determined by the context; in this case, since the second cockcrow was past and the Crucifixion followed at the third hour (v. 25), it is natural to understand the hour of daybreak—from 5 to 6 a.m.

συμβουλιον ποίησατε κτλ.] Vg. consilium facientes, R.V. "held a consultation." Mommsen (cited by Deissmann, B. St. p. 238) shews that the late and rare word συμβουλιον was used as a technical term to represent the Latin consilium; cf. Plut. Rom. 14 κοσμίου γὰρ ἐτί νῦν τὸ συμβούλιον καλοῦσι. Deissmann quotes from an Egyptian inscription of the time of Antoninus Pius καθημένων ἐν συμβουλίῳ ἐν τῷ πραταιρίῳ. In Biblical Greek the word occurs only in 4 Mace. xvii. 17 σύνον τὸ συμβουλιον (κύριον τοῦ συνεδρίου), Mt. xii. 14, xxii. 15,
XXVII. 1, 7, xxvii. 12, Mc. iii. 6, xv. 1, Acts xxv. 12; in the first and last of these passages (see Blass on Acts l.c.) it answers to concilium, but in the rest the abstract sense is to be preferred. Mc.'s ποιεῖν συμβ. is equivalent to Mt.'s λαβεῖν συμβ. This seems not to have been realised by the (Alexanderand) correctors, who have changed ποιήσαντες into ἐτοιμάσαντες (cf. app. crit.).

The consultation was held between the hierarchy on the one hand, and the rest of the Sanhedrin on the other (μετὰ τῶν πρ. καὶ γρ.; contrast xiv. 53); the priesthood led by Caiaphas now openly take the lead, as they have done in fact since the affair of the Temple market. The purpose of their deliberations would be to resolve on a way of giving effect to the judgement of the Sanhedrin (xiv. 64); cf. Mt. κατὰ τοῦ Ἰησοῦ ὄφελε βαπτισᾶν αὐτόν. Καὶ ὅλον τὸ συνέδριον. Mt. πάντες: the three orders were agreed, the result was practically the act of the whole Sanhedrin, though there were individuals who held aloof from the proceedings (Lc. xxiii. 51, Jo. xix. 39, cf. vii. 50 f.). On the irregular and informal character of the whole trial see Edersheim, Life, ii. p. 553 ff.

δήσαντες...παρέδωκαν Πειλάτῳ. The Sanhedrists' resolve was immediately followed by action. There was no time to be lost; the Feast had begun (cf. xiv. 2), and the multitudes would presently assemble; they must place the Lord in the hands of the Procurator before a rescue could be attempted. Δήσαντες Mt., Mc. He had been bound on His arrest (Jo. xviii. 12), but the manacles or cords had probably been removed while He was in the High Priest's house; now that the streets had to be traversed again, they were replaced. Origen: "Christus...volens tradidit se ad vincula, seponens in se divinitatis virtutem." Παρέδωκαν. The nemesis which overtook these betrayers was swift and precise: παρέδωκαν οἱ ἱουδαῖοι τοῦ Ῥωμαίου τῶν κυρίων παρεδόθησαν δὲ αὐτοῖς ὑπὸ Κυρίου τῶν Ῥωμαίων χερσί. (Thphl.). Πειλάτῳ: Mt. adds τῷ ἱγμών (cf. Tac. ann. xv. 44), Jo. substitutes εἰς τὸ πραταγόν (cf. v. 16 infra).

Since the fall of Archelaus in A.D. 6 Judaea had been under a procurator (ἐπίτροπος) who governed it subject to the supervision of the legatus of Syria; cf. Jos. ant. xvii. 13, 5, xviii. i. 1, B. J. ii. 8. 1, and compare Marquardt, Staatsverwaltung, i. p. 250 ff., Schürer i. ii. p. 44 ff. Pontius Pilatus—Mc. uses only the cognomen—(Lc. iii. 1, Acts iv. 27, i Tim. vi. 13; cf. Tac. ann. xv. 44 "Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat"), the fifth Procurator, entered upon his office in A.D. 25—6, and held it for ten years. A fortunate accident enables us to compare with the portrait which the Gospels draw of this man the estimates formed by Josephus and Philo; cf. Jos. ant. xvii. passim, B. J. ii. 9. 2 ff.; Phil. de leg. 38. The latter cites a letter of Agrippa I. in which Pilate is described as τὴν φύσιν ἀκαμπτῆς καὶ μετὰ τοῦ αὐθάδους ἀμεληκτος, and a terrible picture is drawn of the blots upon his official life, τὰς ἄρωδοδικίας, τὰς ὑβρίσεις, τὰς ἀρταγών, τὰς αἰκίας, τὰς ἐπηρείας, τῶν ἀκρίτων καὶ ἐπαλληλοῦς φώνας, τὴν ἀνήλικον καὶ
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2 καὶ παρέδωκαν Πειλάτῳ Πειλάτος Σὺ εἶ ὁ βασιλεὺς τῶν ὸυδαίων; ὁ δὲ ἀπὸ-κριθεὶς αὐτῷ λέγει Σὺ λέγεις. 3 καὶ κατηγοροῦν αὐτὸν 4 οἱ ἀρχιερεῖς πολλά. 4 ὁ δὲ Πειλάτος πάλιν ἐπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδὲν; ὦδε πόσα σου

1 Πλατ. CLNTΔΠΣΣ minamm vid (Πειλ. ΒΑΒΔ) 2 ο Πειλ.] λέγων 13 69 124 346 556 c k arm the | αυτῷ λέγει] εἶπεν αὐτῷ ΑΝΧΔΠΣΣ minpl 3 κατηγοροῦσων D | πολλά] + αὐτος οὐδὲν απεκρινατο NUΔΠΣ 13 33 69 124 1071 alst mu a c syrminhol arm seth Or 4 επηρώτα ΒΥ 13 33 69 124 2θe alsonna a k syrhol(mg) arm επηρώτησεν ΝΑΣΔΝΧΔΠΣ minpl ff q vg syrposhol(txt) | om λεγων Ν* 1 209 2θe a arm the | om οὐδὲν B*

ἀργαλεωτάτην ὁμόγνητα. This last feature of his administration is well illustrated by Lc. xiii. 1. But the picture is perhaps overdrawn; see Renan, Vie, p. 413 ff. The Pilate of the Gospels is not altogether wanting in the sense of justice which characterised the better class of Roman officials; and if he is compared with the Jewish leaders, the result is distinctly in his favour.

The Procurator resided at Caesarea by the sea (Acts xxiii. 23 ff., Jos. B. J. ii. 9. 2), but he spent the Paschal week in Jerusalem, where his presence might be needed in case of an outbreak of fanaticism; cf. Jos. B. J. ii. 14. 8, 15. 5. As to the quarters he occupied at Jerusalem see xv. 16, note.

2. καὶ ἐπηρώτησεν αὐτὸν ὁ Π. κτλ.] The preliminaries are related by Jo. The Sanhedrists are too punctilious to enter the pagan Procurator’s house during the Paschal season, and the interview takes place outside. He asks the nature of the charge, and gathers from their answer that the Prisoner is accused of a capital offence. Then he calls Jesus into the praetorium; the Lord stands before him (Mt.), and the Procurator enquires, Σὺ εἶ κτλ. (Mt. Mc. Lc. Jo.). Many causes may have cooperated to suggest this question—the tradition of the coming of the Magi (Mt. ii. 1 ff.), the report of the Lord’s preaching concerning the Kingdom of God, the cries raised at the Triumphal Entry; or it may refer simply to His claim of Messiahship, for ὁ βασιλεὺς τῶν ὸυδαίων is merely ὁ χριστός interpreted from the standpoint of a Roman official. According to Lc. the Priests had already accused Jesus of sedition (ὥρησαν κατηγορεῖν αὐτῶν λέγουσε Τοῦτον εἰρήμεν δια-στρέφουσα τὸ ἔθνος ἡμῶν...λέγοντα ἑαυ-τὸν χριστόν βασιλεά εἶμαι), but the words are possibly intended to express at the outset the substance of the charge upon which He was tried before the Procurator. On οἱ ὸυ-δαῖοι see vii. 3, note; the term is appropriate on the lips of an alien; to the Priests and Scribes the Christ is ὁ βασιλεὺς Ἰσραήλ (infra, v. 32).

“The form of the sentence (σὺ εἰς...) suggests a feeling of surprise in the questioner.” (Westcott); see however xiv. 61, Lc. vii. 19 f., where the pronoun appears merely to emphasise the identity: ‘art thou the person...?’ ὁ δὲ ἀποκριθεὶς αὐτῷ κτλ.] The answer is given more fully by Jo. (σὺ λέγεις ὁτι βασιλεία εἰμι), who narrates the whole conversation between Jesus and Pilate. Σὺ λέγεις neither affirms nor denies (cf. xiv. 62, note; Th.: ἀμφίβολον ἀπόκρισιν δίδωσι, but leaves the matter to Pilate’s judgement (see, however, Blass, Gr. p. 260). But according to Jo., the Lord pro-
ceeded to reveal the sense in which He claimed kingship (ὁ βασιλεία ἡ ἐμφ οὐκ ἔστω ἐκ τοῦ κόσμου τούτου...πᾶς ὁ ἄν ἐκ τῆς ἀληθείας ἀκούει μον τῆς φωνῆς). The contrast between His reply to Pilate and that to Caiaphas (xiv. 62) is of great interest; in dealing with Pilate He appeals to conscience only, and makes no reference to the Messianic hopes raised by the O.T.

3—5. καὶ κατηγοροῦντο αὐτὸν κτλ. Pilate and Jesus are now again standing outside the Praetorium (cf. Jo. xviii. 38); the Priests and other members of the Sanhedrin (Mt. καὶ πρεσβύτεροι) are still there, and the crowd has begun to assemble (Lc. καὶ τῶν ὀχλοῦ). Pilate, satisfied of the innocence of Jesus, announces, Οὐδὲν ἐφύσκα αἰτίων ἐν τῷ ἀνθρώπῳ τούτῳ (Lc., cf. Jo.). He is answered by a storm of fresh accusations (πολλά), which are audaciously contrary to fact (cf. Lc. xxiii. 2, 5). The Lord preserves a strict silence, as He had done when false witnesses gave contradictory evidence before Caiaphas (xiv. 60, 61, notes). To Pilate this self-restraint was incomprehensible; he invited answers from the Prisoner, and, when He remained silent, expressed great astonishment (θαυμᾶ ξε...λιαν, Mt.); cf. Victor: εἶδον ὑμᾶς ὁ Πειλίτος πῶς ὁ λογιστᾶς διδάσκαλος...οὐκ ἀπολογεῖται. Οὐδὲν...πόσα: the charges were many—πόσα answers to πολλά, v. 3—and to not one of them did the Lord vouchsafe a reply. His reserve was the more remarkable, because He had answered Pilate before; but now His lips were sealed (οὐκετί οὐδὲν ἀπεκρίθη, Vg. amplius nihil respondit). Cf. Origen: "nec enim erat dignum respondere ut dubitanti utrum debat adversus accuses eorum falsas respondere"; see also his remarks in c. Cels. praef. (ad init.). Ambrose: "bene tacet qui defendione non indiget."

6. κατὰ δὲ εὐρτήν κτλ. 'At (the) feast' = at the Passover, Vg. per diem festum, Wycliffe, "by a solemn day"; cf. Ps. xcv. (xcv.). 8 κατὰ τὴν ἡμέραν τοῦ πιεσμοῦ, and Westcott's note on Heb. iii. 8: κατὰ τὴν εὐρτήν occurs in Jos. ant. xx. 9, 3. The alternative rendering (Fritzsche) 'feast by feast' (cf. καθ' ἡμέραν, καθ' ἐνιαυτὸν) is perhaps less probable, notwithstanding the absence of the article; the Passover was so clearly in view that εὐρτή required no definition.

Of the custom (Mt. εἰσέδει οἱ ἡγεμών, Jo. ἐστίν δὲ συνήδεια ἤμι) there seems to be no other evidence than that which the Gospels furnish. Mc.'s ἀλελευν (cf. ἑτοίει, v. 8) does not compel us to look further back than Pilate's own term of office for the origin of the custom; a precedent of the kind would ripen into a claim almost at once. The commentators find a partial parallel in Livy's account of the lectisternium (v. 13 "vincit quaque demta in co dies vincula")—a passage which shews at least that the practice was not foreign to Roman feeling. 'Or παρηγοροῦντο, 'for whose life (or liberty) they begged.' Παρατείνεισθαί is usually to deprecate censure or punishment, cf. 4 Macc. xi. 2 οὐ μελετ., τύραννε, πρὸς τὸν...βασανισμὸν παρατείνεισθαί, Acts xxv. ii οὐ παρατείνομαι τὸ ἀποδείκνυται, or with an acc. of the person addressed, Esth. vii. 7 παρατείνει τὴν βασιλείαν. Here it is followed by an acc. of the object desired (WM.,
7 ἀπέλυεν αὐτοῖς ἑνὰ δέσμιον ὑπὸ παρητοῦντο. ἦν δὲ ὁ λεγόμενος Βαραβᾶς μετὰ τῶν στασιαστῶν δεδε-

p. 284), like the uncompounded verb; cf. Lc. xxiii. 25 ὅπῃ τοῦτο, Acts iii. 14 ἤγγισανθε ἄνδρα φωνᾶ χαρισθήναι ὕπω. Mt.'s ἐβιλοῦν colours the fact by suggesting that the request implied a choice. The alternative reading ὅπερ ἤτοι τοῦτο (see app. crit.) is defended by Field, Notes, p. 43, cf. Burgon-Miller, Causes, p. 32. Ὅπερ occurs nowhere else in the N.T. (Blass, Gr. p. 36, who on grammatical grounds prefers (p. 207) the reading of D).

7. ὃν δὲ ὁ λεγόμενος Βαραβᾶς κηλ.] The form of the sentence is remarkable, when it is compared with the notices of Barabbas in the other Gospels: "there was the man known as B," &c., not ὃν δὲ δέσμιον τὸς λεγ. B. as one might have here expected. When the Marcan tradition was being formed the name of Barabbas was still perhaps remembered at Jerusalem as that of a once formidable person (Mt. 8. ἐπίτηδον). The name was probably secondary, a surname, or, as the form suggests, a patronymic (for δὲ λεγόμενος in this connexion see Mt. i. 16, ix. 9; on the other hand cf. Lc. xxii. 47, Jo. ix. 11, where the personal name follows); the man was commonly called Βαπα/βας (Dalman, p. 142), "a very usual name in the Talmudists" (J. Lightfoot on Mt. xxvii. 16) and borne by two Rabbis, R. Samuel Bar Abba, and R. Nathan Bar Abba. According to Jerome in Mt., "in evangelio quod scribitur iuxta Hebraeos flius magistri eorum interpretatur"; cf. the schol. in cod. S (cited by Tischendorf on Mt. xxvii. 17) ὁ Βαραβᾶς, ὅπερ ἔργηνεται διδασκάλου

viōs. The conclusion has been drawn that another tradition gave the name as Bar-Rabba (Renan, Vie, p. 419, cf. Hilgenfeld, ex. sec. Hebr. etc., p. 28, WH., Notes, p. 20, Resch, p. 339, Nestle, T. C. p. 259). According to some, apparently most, of the copies of Mt. known to Origen (in Mt. Lc.), the personal name of Bar-Abba was the same as our Lord's, and the reading ἵστοι τῶν Βαραβασ survives in four cursive mss. of Mt., and in the Sinaitic Syriac and the Armenian versions of Mt.; but it probably originated in an early error (see WH. Lc. and the supplementary note in WH.8 p. 144). Nothing is actually known of this Bar-Abba beyond the facts mentioned in the Gospels. He was a ἡρστής (Jo.) who had been engaged with others in a notable disturbance of the peace within the city (Lc. γενομένην ἐν τῇ πόλει) in which blood had been shed, and who was now in custody with his comrades on the double charge of faction and murder (διὰ στασίν καὶ φόνων, Lc.). Στάσις is either 'standing,' 'posture' (1xxx., Heb. ix. 8), or 'faction,' 'disturbance' (Acts xv. 2, xix. 40, xxiii. 7, 10, xxiv. 5); the latter meaning exclusively appears in στασιάζειν (Judith vii. 15, 2 Macc. iv. 30, xiv. 6) and its derivative στασιάστης. Στασιάστης (ὑπ. λεγ. in Biblical Gk.) occurs also in Josephus, but is non-classical; cf. Moeris: στασιάτης Ἀττικῶς, στασιάστης Ἑλλήνικῶς. Οἰνωνε (cf. Lc. δοσίς) characterises the men: they were such desperate characters that they had gone to the length of

8. καὶ ἀναβὰς ὁ ὄχλος κτλ.] The crowd, which had begun to assemble before the visit to Antipas (v. 3, note), now forced its way up to the headquarters of the Procurator (cf. Acts xxii. 35 ὅτε δὲ ἔγενεν ἐπὶ τοὺς ἀναβαθμούς... ἥκολούθει τὸ πλῆθος τοῦ λαοῦ), and demanded the release of a prisoner according to Pilate's usual practice at the Passover (ἐποίειν εἰσάει ποιεῖν, cf. ἀπέλυσον, v. 6, note). Another tradition represents the Procurator as taking the initiative by reminding the crowd of the custom (Jo, xviii. 39 ἐστιν δὲ συνήθεια ὑμᾶς ἵνα ἔνα ἀπολύσω κτλ.); Mc. alone suggests that he was influenced by their attitude and cries. Ἀναβοῦσας (see app. crit.) is a scriptio proclivia which falls in readily with the context (cf. vv. 13, 14), but misses a feature in the story which is of some importance; the advance of the crowd was no less menacing than their shouts. Ἀναβαȳ, ἀναβῆμαι are liable to be confused in mss., see Fritzsche ad l., who refers to 2 Regn. xxiii. 9, 4 Regn. iii. 21, Hos. viii. 9.

9. δὲ Πιλάτος ἀπεκρίθη κτλ.] Pilate's proposal was an answer to the demands of the populace, who seem to have been animated by the desire of claiming a right, rather than by any special goodwill towards Jesus. Possibly the majority consisted of citizens, and not of the Galileans who had welcomed their Prophet in the Temple courts. Θέλετε ἀπολύσω: for the construction see vi. 25, x. 36, notes. The full form of the question is given by Mt. (τίνα θ. ἄ. ὑμῖν, τὸν Βαραββάν Ἡ Ἰσσων), but τῶν βασιλεία τῶν ἱουδαίων (Mc., Jo.) is doubtless original; the cynicism of the Roman finds pleasure in connecting that title with this harmless dreamer, as he considers Jesus to be.

10. ἐγινωσκεν γὰρ ὑπὲρ τι διὰ φθίων κτλ.] A note belonging to the earliest tradition (Mc., Mt.), added to explain Pilate's motive. From the first he was aware of the feeling which lay at the root of the Sanhedrists' animosity to Jesus, and this knowledge was partly intuitive, partly due to impressions left on Pilate by their conduct (ἐγινωσκεν, Mt. ἱδετι). The pretence of loyalty to the Emperor was too flimsy to deceive a man of the world, and he detected under it the conscience of the nation which the priestly rulers at Jerusalem failed to secure, and his success explained their resentment. But the people were free from the
prejudices of the hierarchy, and might be trusted to demand the release of Jesus, especially when the alternative was such as Pilate proposed. * Dia φθανόν: cf. Sap. ii. 24, 3 Macc. vi. 7, Phil. i. 15. On the pluperfect after *γίνοντες* see Blass, *Gr.* p. 200.

11. oί δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ῥήχον κτλ.] An interval followed during which the hierarchy brought their influence to bear upon a crowd already perhaps divided upon the personal question submitted to them. What arguments were used to lead them to prefer Barabbas (μᾶλλον τῶν B.) is matter for conjecture; if Barabbas was a Jerusalemite, and the crowd consisted largely of his follow-townsmen, an appeal may have been made to local prejudice; but there may have been also a lurking sympathy with the σταυριαστά, which the Sanhedrists knew how to evoke. They would pose as advocates of Barabbas rather than as enemies of Jesus; to obtain the release of the one was to condemn the other (Mt. τὸν δὲ Ἰησοῦν ἀπολέσωσιν). With them were the elders (Mt.), who represented the people, and whose influence perhaps secured the triumph of the less popular Sadducean aristocracy. 'Ἀνασείειν in the metaphorical sense (= ἀναπείδευ, Hesych.), a word of the later Gk. which occurs again Lc. xxiii. 5 and is occasionally used by Aq. and Symm., though not by the Lxx.'

12. ὁ δὲ Πιλάτος πάλιν ἀποκριθεῖς κτλ.] After a space Pilate put the question again and received the answer "Barabbas" (Mt.). His next move was to test the popular feeling with regard to Jesus: τί οὖν ποιήσας; (deliberative subjunctive, cf. Burton, § 168), 'what in that case would you have me do with Him,' &c. For the construction *ποιεῖν τινά τι* see Blass, *Gr.* p. 90; the more usual phrase is *ποιεῖν τινὶ (ἐν τινὶ, μετὰ τίνος) τί.* *On λέγετε τὸν βασιλέα τῶν Ἰουδαίων: see note on v. 9. Mt. has in both instances τὸν λεγόμενον Χριστὸν.*

13. oί δὲ πάλιν ἐκραξαν Σταυρωσον αὐτῶν] There was now no hesitation; again the Procurator was answered by a shout in which all joined (Mt.). Perhaps the crowd were nettled by Pilate's imputation (*ὅν λέγετε κτλ.*), perhaps they resented his desire to dictate their answer, and with the fickle cruelty of an irresponsible multitude they clamoured for the death of one whose release they had a few minutes before been disposed to demand (v. 8). Lc. represents the cry as repeated again and again (ἐπεφώνων ἠλέγοντες Σταῦρον σταῦρον; cf. Jo. xix. 6, 15). Σταυροῦν in class. Gk. is 'to fence with a palisade,' ἀνασταυροῦν being reserved from Herodotus downwards for the
punishment of impaling; but staupa are used in Esth. vii. 9, viii. 13 for ἐπέκρινεν; cf. Deut. xxxi. 12, Gal. iii. 13), and in the later sense by Polbybus.

14. ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς κτλ.] Pilate, still reluctant, condescends to expostulate. Ti γὰρ ἐποίησαν κακὸν; Vg. quid enim malo fecit? where γὰρ (WM., p. 559) looks back to staupaw, and invites an explanation: ‘what evil has he done?—for that there has been wrongdoing is implied in your demand for punishment.’ But a mob has no reasons to give beyond its own will, and the only answer is a louder and wilder clamour (περισσός, cf. x. 26, xiv. 31; Lc. ἐπέκειντο φωνὰς μεγάλλας).

15. ὁ δὲ Πιλάτος βουλόμενος κτλ.] Pilate’s choice is made at last; his scruples, though quickened by his wife’s message (Mt. xxvii. 19), are overruled by the immediate necessity of pacifying the mob. Βασιλεύσα, a rare word in the Gospels (Mt.2, Mc.1, Lc.3, Jo.1), implies more strongly than θέλων the deliberate exercise of volition; see Lightfoot on Philem. 13. Τὸ ἰκανὸν ποιήσα, satisfacere; a Latinism which occurs in Polybius, Appian, and Diogenes Laertius, and once in the lxx. (Jer. xxxi. (xlviii). 30 οὐκ ἦν τὸ ἰκανὸν αὐτῷ οὐχ οὕτως ἐποίησαν; unless the passage should be punctuated οὐκ ἦν τὸ ἰκανὸν αὐτῷ οὐχ κτλ.; cf. Acts xvii. 9 λαβόντες τὸ ἰκανὸν, with Blass’s note. Either at this juncture or just before the final surrender (see next note) Pilate went through the ceremony of washing his hands (Mt. xxvii. 24, Ev. Petr. 1, where see note).

ἀπέλυσεν...παρεδόκεν κτλ.] In St John’s circumstantial account (xix. 1—16) we can see the order of the events which followed. Pilate seems to have pronounced no formal sentence (see Westcott on Jo. xix. 16; Lc’s ἐπέκρινεν should probably be taken as expressing the substantial result of his decision), and even made a last effort to save Jesus by an appeal ad miserericordiam. The scourging was perhaps intended to be a compromise; comp. Lc. παιδεύως...αὐτὸν ἀπολύσα. But the Procurator’s esse homo had no further effect than to elicit from the Priests the real charge: νῦν θεοῦ ἐαυτῶν ἐποίησαν. A second private interview between Pilate and Jesus followed, and then another attempt on Pilate’s part to escape from his false position. It was frustrated by the menace Ἐὰν τοῦτον ἀπολύσῃς οὐκ εἶ φίλος τοῦ Καίσαρος, upon which Pilate finally gave way.

φραγελλώσας] ‘When he had scourged Him’; aor. of antecedent action, Burton § 134; cf. Vg. tradidit Iesum flagellis caesam. Φραγελλῶν, flagellare, a Latinism which has found its way also into Mt.; Jo. uses μαστεγγών, Ev. Petr. μαστίζειν. Φραγέλλη, φραγέλλων (Jo. ii. 15), φλαγέλλουν are cited in the lexicons from late Greek writers; of φραγελλῶν no example seems to have been found excepting in this context and in Christian writings (e.g.
Ev. Nic. 9, 16, Test. xii, patr., Ben. 2). The punishment of scourging usually preceded crucifixon; cf. Jos. B. J. ii. 14. 9 μάστιγιν προακισμένοι ἀνεσταυρωσεν: ἵδε ἵνα, μαστιγώτατο τε πρὸ τοῦ βῆματος καὶ σταυροῦ προσηλώσατα: ἵδε ν. 11. 1; Lucian, reviv. ad init. ἐμοὶ μὲν ἀνεκκολοπίσανα δοκεῖ αὐτὸν νῦν Δία μαστιγωθέντα γε πρότερον, and for an earlier instance of this Roman barbarity see Livy, xxxiii. 36, "alios verberatos crucibus adfixit." It was inflicted with the horribile flagellum, reserved for slaves and condemned provincials (Cic. pro Radir. 4 "Porcia lex virgas ab omnium civorum corpore amovit; hic misericors flagella retulit"), a lash usually composed of leather thongs (contrast Jo. ii. 15) loaded at intervals with bone or metal (see the Class. Dictionaries s. v. flagrum, and cf. Lipsius de cruce c. 3). The sufferer was sometimes lashed to a column; see Lipsius, c. 4, and Westcott on Jo. xix. 1.

παρέδωκεν...οὐα σταυρωθῆ] The last stage in the παράδοσις, cf. xiv. 10, 44, xv. 1, 10. The Lord is now delivered to the soldiers, whose business it is to execute the sentence (cf. οἶδα στρατιῶτα...παραλαβόντες, Mt.), or from another point of view to the Priests and people (Jo. xix. 16, 17, Ev. Petr. 3), to whose will the soldiers readily gave effect. Cf. Thphit.: τὸ στρατηγικὸν φίλον ἀδιάφορον καὶ ἱστρει τὰ οἰκεῖα ἑπεδείκτω. 16—20. The Lord is Mocked by the Procurator's soldiers (Mt. xxvii. 27—31, Jo. xix. 2—3).

16. οἶ δὲ στρατιῶτα κτλ.] Mt. οἶ δὲ στρ. τοῦ Ἱγμενός, a distinct body from the στρατιῶματα Ἰρραδόν (Lc. xxiii. 11). They were members of the στείρα which was quartered in the Antonia (Acts xxii. 31; cf. supra xiv. 43, note), and belonged to the auxilia (Marquardt, v. p. 388), who were of provincial birth—not Jews, since the Jews were exempt from the conscription, but other Palestinians and foreigners, serving under Roman orders and at the disposal of the Procurator (Schürer i. i. p. 49 ff.). The soldiers in question were probably the centurion (infra v. 39 ff.) and the handful of men sent with him to carry out the sentence. After the scourging, which had been inflicted outside, they brought the Lord 'within the court which is (known as) Praetorium' (ἵνα τῷ ἀφιέρωσεν δ' ἐστεν πρ.), on the ground of the relative see WM., p. 206—Mt. εἰς τὸ πρ.). A difficulty has been found in Mc's identification of the αἴλη with the praetorium, and Blass (Exp. T. x. 186) proposes τῆς αἴλης τοῦ πραυτοφίλου, relying on Jerome's atrium praetorii; whilst others regard δ' ἐστεν πα. as a gloss from Mt. But the explanatory clause is quite in Mc's manner (iii. 17, xvi. 11, 34, xii. 42, xv. 42), and the most public part of the praetorium may well have been known by the Latin name of the whole. The word praetorium (as Lightfoot has shewn, Philippians, p. 97) may mean (1) headquarters in a camp, or (2) the residence of a governor, or other mansion. In the Gospels and Acts it bears the second sense, cf. Acts xxiii. 35 ἐν τῷ πραυτοφίλῳ τοῦ Ἰρραδόν, i.e. the palace built by Herod the Great at Caesarea, which was used by the Procurators as their official residence. It has been inferred (Schürer i. i. p. 48) that Herod's palace at Jerusalem, a fortified building on the Western hill, served as the praetorium when the Procurator visited the Holy City; certainly it was sometimes so used (cf. e.g. Jos. B. J. i. 14. 8 Φλώρος.
ΔΕ ΤΟΤΕ ΜΕΝ ἐν τοῖς βασιλείσσιοι αὐλίζεται, ἢβ. 15. 5 Φλώρος...ἐξήγε τῆς βασιλικῆς αὐλῆς τοὺς σὺν αὐτῷ, and apparently by Pilate himself (Philo, leg. ad Cai. 38 ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρῴδου βασιλείσσιοι). But Westcott (on Jo. xviii. 28, xix. 13) regards the Antonia as the scene of the trial, and there is much to be said in favour of his view; the proximity of this great fortress to the Temple and its means of communication with the Precinct (Acts xxi. 35, cf. supra, v. 8, note) accord with the picture presented by the Gospels, while on the other hand it is difficult to reconcile their account with the other hypothesis; a procession of the Sanhedrists across the city would have been at once indecorous and dangerous. Moreover, the citadel was the natural headquarters of the στρατάρχης, and on the occasion of the Passover would have served the purpose of the Procurator's visit better than Herod's palace. For an account of the Antonia see Jos. ant. xv. 11. 4, B. J. i. 5. 4, v. 5. 8; and for a summary of the traditional evidence which connects it with the Praetorium, see Sir C. Wilson's art. Jerusalem in Smith's B. D. 2, p. 1655.

συκαλούσιν ἄλγη τῆς στρατάρχης] The cohort had been concerned in the arrest (Jo. xviii. 3, 12), and were therefore interested in the trial and its issue. Στρατάρχης (1) a cohort, (2) a band of men, is used in inscriptions for ἱππαρχος (Deissmann, B. St., p. 186), and by Polybius and later writers for the Roman cohort (Polyb. xi. 21 τρεῖς στρατάρχαι, τούτῳ δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κύρισται), or perhaps (see Westcott on Jo. l.c.) for the maniple in the N.T.; however, the στρατάρχης seems to be the cohors, for it is commanded by a χωλαίρχος i.e. a tribunus cohortis (Jo. xviii. 12, Acts xxii. 31); cf. Vg. convocant totam cohortem. The strength of the cohort varied with that of the legion, but it would in any case reach several hundreds; ἄλγη τ. στρ. must of course be taken loosely for all who were at hand or not on duty at the time. On the whole subject see Marquardt v. p. 453 ff.

17. ἐνδιδύσκουσιν αὐτῶν πορφύραν κτλ.] They had first stripped off His own clothing (Mt., cf. v. 10), except perhaps the χωλάρχος (cf. Jo. xix. 23). Πορφύραν, Jo. ἤματον πορφύρων, Μτ., more precisely, χωλαίρχος κοκκίνην (cf. Hor. sat. ii. 6. 102, 106); i.e. the garment was a scarlet (Apoc. xvii. 4, xviii. 16) paludamentum or sagum (see Trench, syn. 4)—the cloak of one of the soldiers, possibly a cast-off and faded rag, but with colour enough left in it to suggest the royal purple (cf. Dan. v. 7 ff., 29, i Mac. x. 20, xi. 58, xiv. 43 f.). The Romans of an earlier time oυ περιεβάλοντο πορφύραν (1 Mac. vii. 14), but the Augustan age was not indifferent to such Eastern luxuries; the Lord, moreover, is regarded by His mockers as a pretender to an Oriental throne. Ἐνδιδύσκειν is a late form of ἐνδύειν which occurs in the lxx. (e.g. 2 Regn. i. 24 τῶν ἐνδύουσκοτα ύμάς κόκκινα); in the N.T. it appears again in Lc. xvi. 19 ἐνδειδύσκετο πορφύραν.

περιτιθέασιν αὐτῷ πλέξαντες κτλ.]
18 ἂντο ἀστάξεσθαι αὐτῶν Χαίρε, βασιλεύ τῶν
19 ἱουδαίων. ὅπως ἐντυπτον αὐτῶν τὴν κεφαλήν καλάμῳ
καὶ ἐνέπτυσον διὰ τά γόνατα προσ-


Cf. 1 Macc. x. 20 ἀπεστειλαν αὐτῷ (i.e., to Jonathan)...στέφανον χρυσοῦν: 2 Macc. xiv. 4 ἠλθεν πρὸς τῶν βασιλεά Δημητρίου...προσάγων αὐτῷ στέφανον χρυσοῦν. The proper badge of Oriental royalty was the διάδημα: see Isa. lxii. 3, Esth. vi. 8 (Ncs) 1 Macc. i. 9, xi. 13, and cf. Apoc. xix. 12; the στέ-

18 ἂσταξεθαί αὐτῶν κτλ.] According to Ev. Petr. the Lord was seated on an extemporised βῆμα, as a King sitting in judgment (ἐκάθισαν αὐτῶν ἐπὶ καθήμεθα κρίνον λέγοντες Δικαίους κρίνε βασιλεύ του Ισραήλ, cf. Justin, ἀριθ. 1. 35 ἐκάθισαν ἐπὶ βῆματι και εἰπὼν Κρίνων ἡμῖν); that He was placed on a seat to receive the mock-

19 ἐντυππον ...προσεκύνεν αὐτώ] Mc. represents the mimic homage as mangled with brutal insult; in Mt. the brutality follows the mimicry. Pseudo-Peter adds some further de-

cs: ἐπείγοντο πρὸς αὐτῶν καὶ ἔλεγον, cf. Westcott ad l) recalls the scene yet more vividly.

19 ἐντυπτον ...προσεκύνην αὐτῶ] Mc. represents the mimic homage as mangled with brutal insult; in Mt. the brutality follows the mimicry. Pseudo-Peter adds some further de-

20 om ἐνεπαίξαν αὐτῷ D [την πορφ. [την χαλαμ. αἰτήσαι τ. χαλ. καὶ τ. πορφ. 12 13 69 124 346 604 (1071) syr interp arm (the) | τα μιατα αυτου ΒΣΔΨ] τα μιατα D τα μια τα ιδια ΑΝΡΧΠΣ min Sup τα ιδια μι. αυτου & ετερ | ἔξαγον] αγοσων A | αυτων] +εξω Ψ | κα τα σταυρωσων ΑΓΔΛΝΠΔΣ 33 69 alvws ωςτε σταυρώσει 1 νια σταυρωθη
28 131 21 εγεργασσεν ΝΒ ανγ. D | παραγοντα τινα Συμ. Κυρ.] τον Συμ.
παραγοντα τον Κυρ. D Συμ. τον Κυρ. παραγοντα 2η arm om παραγοντα Ν

20. και ὃτε ἐνεπαίξαν αὐτῷ κτλ.]
Their humour spent itself, or the time allowed for their savage sport came to an end, or there was no in-
list left to add (Victor: ἐγχαστος ὅρος ἥβρως τὸ γενάμενον ἡ); accordingly, the
sagum was taken off and the Lord’s own outer clothing restored. Of the crown and the wreath there is
no mention, but they were doubtless cast aside when they had served their purpose. The prophecy of x. 34 had
now been fulfilled. For ἐκκόψαντες τινα τι see Blass, Gr. p. 92.

20b—22. The Way to the Cross (Mt. xxvii. 31—33, Lc. xxiii. 26—33a, Jo. xix. 16, 17).
20. και ἔξαγοσιν αὐτῶν κτλ.] ‘They
lead Him forth’; cf. Jo., ἔξηθεν: Mt., ἀπήγαγον αὐτὸν, but Mt.
continues ἐξερχόμενοι δὲ. ‘Ἐξάγειν (Ν’νιτ)’ is usually followed by a reference
to the place which is left (cf. e.g. Gen. xi. 31 ἐκ τῆς χώρας τῶν Χαλδαίων,
xx. 13 ἐκ τοῦ οἴκου, Num. xiii. 3 ἐξω τῆς παρεμβολῆς, 3 Regn. xx. (xxi.) 13 ἐξω τῆς πόλεως, Acts xii. 17 ἐκ τῆς φυλακῆς). Here we may supply either
ἐξω τοῦ πραυτωρίου or ἐξω τῆς πόλεως; the latter is supported by Heb. xiii.
12 ἐξω τῆς πύλης ἐπάθεν. No distinct tradition indicates the route: the
name of Via Dolorosa, given to the lane which crosses the city and leads
to the Church of the Holy Sepulchre, appears to be later than the 12th
century (Robinson, Later Researches, p. 170).

The condemned carried their own crosses to the place of execution; cf.
Plutarch, de ser. Dei vind.: τῶν κολαζομένων ἐκατος τῶν κακούργων
ἐκφέρει τῶν αὐτῶν σταυρόν. The Lord
accordingly started with this burden
upon Him (Jo. βασιτάσω αὐτῷ τῶν σταυ-
ρῶν ἐξάθεν); cf. viii. 34, note. As
the ancient commentators point out,
there is no inconsistency here between
the Fourth Gospel and the Synoptists
(Jerome: "intellegendum est quod
egrediens de praetorio Iesus ipse
portaverit, postea obvium habuerint
Simonem cui portandum crucem
imposuerint").

21. και ἀγγαρεύσωσιν παραγοντά τινα
κτλ.] Mt. ἐξερχόμενοι δὲ εἴρον ἀνθρω-
πόν τινα. The words suggest that the
man came into sight as they issued
from the gate. He was on his way
from the country (ἀπ’ ἀγροῦ, Mc., Lc.,
ei. ἀγρὸν ‘Μc.’ xvi. 12; the Vg. de
evila would better represent ἀπὸ τοῦ
ἀγροῦ, cf. v. 14, vi. 36, xiii. 16), and
was passing by (παραγοντα, cf. i. 16, ii. 14) when the soldiers seized (Lc.,
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ναίον ἔρχόμενον ἀπ' ἀγροῦ, τῶν πατέρα 'Αλεξάνδρου
22 καὶ 'Ῥούφου, ὡνι ἀρη τῶν σταυρῶν αὐτῶν. 22καὶ

21 απ' ἀκροῦ Λ | om καὶ Ρουφου ff

έπιλαβόμενοι) and pressed him into their service. Ἄγγαρευῖν, angariare (cf. the Aramaic אֲנָרָי, Dalman, Gr. p. 147), a word of Syrian origin; see Herod. viii. 98 τούτο τὸ δράμαμα τῶν ἵππων (the service of the royal couriers) καλέωσι Πέρσας ἄγγαρημον. Since the Persian ἄγγαροι were impressed, the verb ἄγγαρευῖν was used in reference to compulsory service of any kind. Hatch (Essays, p. 37) was able to quote an instance of ἄγγαρευῖν from an Egyptian inscription of A.D. 49; Deissmann (B. St. p. 87) has since discovered it in a papyrus of B.C. 252, so that the word had long been established in Egyptian Gk., though it has no place in the IXX.; even the remarkable form ἄγγαρευεν (see app. crit.) finds a parallel in a papyrus of A.D. 340 which has ἄγγαριας (Deissmann, B. St. p. 182). Besides this context, in which it is common to Mt., Mc., the verb is used in Mt. v. 41, where compulsory service is clearly intended.

The man's name was Simon (cf. i. 16, note), and he was of Cyrene (Mt., Mc., Lc.). Cyrene received a Jewish settlement in the time of Ptolemy I. (Jos. c. Ap. ii. 4; cf. i Macc. xv. 23), and the Jews formed an influential section of the inhabitants (Jos. ant. xiv. 7. 2). At Jerusalem the name of Cyrene was associated with one of the synagogues (Acts vi. 9), and Jewish inhabitants of Cyrenaica were among the worshippers at the Feast of Pentecost in the year of the Crucifixion (Acts ii. 10), whilst a Lucius of Cyrene appears among the prophets and teachers of the Church of Antioch about A.D. 48 (ib. xiii. 1). Whether this Simon had become a resident at Jerusalem, or was a visitor at the Passover (cf. Lc. xxiv. 18), it is impossible to decide. Mc. alone further describes him as "the father of Alexander and Rufus." An Alexander is mentioned in Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, but in each case he is an antagonist of St Paul. Rufus has with some probability been identified with the person who is saluted in Rom. xvi. 13; see SH. ad loc., who point out that the epithet ἐκλεκτόν εὖ Κυρίῳ bestowed on the Roman Rufus implies eminence in the Roman Church; to his mother also, who if the identification is correct was probably the wife or widow of Simon, St Paul bears high testimony (τὴν μητέρα αὐτοῦ καὶ ἐμοῦ). If Mc. wrote for Roman Christians, and the sons of Simon were well known at Rome, his reference to Alexander and Rufus is natural enough. In any case it implies that the sons became disciples of repute whose identity would be recognised by the original readers of the Gospel. See further Zahn, Einl. ii. p. 251. Origen points out the practical teaching of the incident: "non autem solum Salvatorem conveniebat accipere crucem suam, sed et nos conveniebat portare eam, salutarem nobis angariam adimplitente." An early form of Docetism taught that Simon was crucified instead of Jesus (Iren. i. 24. 4).

'να ἄρη τῶν σταυρῶν αὐτῶν] So Mt.; the use of αἱρεῖν is perhaps intended to recall viii. 34 (Mt. xvi. 24); Lc. represents Simon as passive in the matter (ἐπέθηκαν αὐτῷ τῶν σταυρῶν φέρειν ὅπισθεν τοῦ Ἱησοῦ). 22. φησομεν αὐτὸν ἐπὶ τῶν Γολγοθῶν κτλ.] Mt. εἰς τόπον λεγόμενον Γολ·

γοθά, Lc. ἐπὶ τῶν τόπων τῶν καλούμενων Κρανίων, Jo. εἰς τὸν λέγεται 'Ἐφραστὶ Γολγοθά. The transliteration represents the Aram. Ναζαζα, = Heb. שֵׁם, translated by
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The Gospels refer to a "draught of drugged wine" being refused. According to ancient traditions and interpretations:

1. **Jerome** (c. 348-420) and **Cyril of Jerusalem** (c. 326-444) discussed the nature of the drink offered to Jesus. Cyril distinguishes between the wine given to Jesus and that which Peter refused, noting that the latter was drugged.

2. **B.D.** (p. 1655) discusses the possible interpretations of the text, noting that some scholars suggest the drink was drugged, while others see it as a refusal of a sacred drink.

3. The **Church Fathers** debated whether the drink was drugged or a normal offering. It is often interpreted as a test of Jesus' purity and his ability to withstand temptations.

4. The **New Testament** (Mt. 26:29) speaks of Jesus preparing for his crucifixion, which is traditionally associated with the Last Supper and the institution of the Eucharist.

The text explores the significance of the act of refusal and its implications for the story of Jesus' love and sacrifice.
24 οὐκ ἐλαβὲν. 24καὶ σταυροῦσιν αὐτὸν καὶ διαμεριζόταται τὰ ἵματα αὐτοῦ, βάλλοντες κλήρον ἐπ’ αὐτὰ.

and mistakes the purpose of both offers. On the other hand Burgon-Miller, *Traditional Text*, p. 253, with equal improbability regard the οἶνον (or δόξος, as they read) μ. χ. as distinct from the οἶνον ἑσύ. The answer of Macarius Magnes (ii. 17) to a pagan objector indicates the true line of defence for the Christian apologist in such cases: ἄλλος ἄλλως εἰσίν τε [οἱ εὐσυγγελισταὶ] πάντας οἶνον ἑσύν. Σωμοποίησαν, 'to drug with myrrh,' appears to be ἀπ. λεγ.; the verb occurs elsewhere as an intran., 'to resemble myrrh.' On the use of aromatic wines see Pliny, *H. N.* xiv. 15, 19. The Lord tasted the mixture (Μ.), but declined to drink it; He had need of the full use of His human faculties, and the pain which was before Him belonged to the cup which the Father's Will had appointed (xiv. 36 ff.), of which He would abate nothing. For οὖ δὲ without a preceding ὅς μὲν, cf. Jo. v. 11, and see app. crit.

24. καὶ σταυροῦσιν αὐτὸν] Mc. keeps the realistic present through nearly the whole of this context (20 ἐξάγωνον, 21 ὀγκαρέσωσιν, 22 φέροντιν, 24 διαμερίζοντας, 24, 27 σταυροῦσαν). The process of crucifixion is sufficiently described in the Bible Dictionaries s. v. cross, crucifixion, which may also be consulted for the bibliography of the subject. The Lord's Hands were nailed to the *patibulum* (Jo. xx. 20, 25, *Ev. Petr.* 6); whether the Feet were also nailed does not appear, though Christian writers from Justin (diaλ. 97) downwards have affirmed it, influenced perhaps by Ps. xxi. (xxii.) 17. The work was done by the soldiers on duty (Jo. xix. 23), but the guilt lay at the door of the Jewish people (Acts ii. 23 διὰ χειρὸς ἀνόμων προσπήζεται ἀνέλατε, ιθ. 36 ὅπως ἐσταυρώσασθε, cf. i Thess. ii. 15, Apoc. i. 7).

καὶ διαμερίζονται τὰ ἵματα αὐτοῦ κτλ.] The Lord's clothing, which had been removed before crucifixion (cf. Col. ii. 15), is now divided by the quaternion of soldiers on duty (Jo. xix. 23 ἐπόθησαν τάσσαμα μέρη, ἐκάστῳ στρατιώτῃ μέρος); for the woven seamless χιτῶν (ἀραφός...ἄφαντο) they cast lots. St John, who was an eyewitness, recollects the exact procedure, and, whether consciously or not, corrects the impression which the Synoptists convey, that the whole was distributed by lot; the Fourth Gospel also alone supplies the reference to Ps. xxi. (xxii.) 19, which must have been in the minds of all; the words received a striking fulfilment at the death of the Son of David, whatever may have been their primary meaning (cf. Cheyne, *Bk. of Psalms*, p. 64). Ps. Peter draws a remarkable picture of the scene; τεθεικότες τὰ ἐνδύματα ἐπιπροσέβαν αὐτοῦ διεμερίσαντο, καὶ λαχῶν ἐβαλὸν ἐπ᾽ αὐτοῖς. The lot was perhaps cast with dice which they had brought to pass the time; the game known as πέλατοβολία may be intended, cf. D. Heinsii *exerc. ad Nonn. paraphr.* p. 507. 'Ἐπ' αὐτά, cf. ἐπὶ τοῦ ἱματισμοῦ, Ps. xxi. l. c.; the clothing was the object to which the lottery was directed (WM., p. 508; cf. v. 21, vi. 34, x. 11). Τίς τι ἄρη, Vg. quis quid tolleret, a blending of two interrogative sentences (τίς ἄρη; τί ἄρη;) familiar in class. Gk., but rare in the

25 om τις τί ἀρη... 25 οὖν δὲ ὡρᾳ τρίτη καὶ ἐσταύρωσαν
26 καὶ ἤν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ 26 ἐπιγεγραμμένη 'Ὁ βασιλεὺς τῶν Ἰουδαίων.

N.T.; cf. Le. xix. 15 in cod. A (ten γραφή τις τί διεπραγματεύσατο) and see Blass, Gr. p. 173, Field, Notes, p. 43 f.

25. ἤν δὲ ὡρᾳ τρίτη καὶ κτλ.] 'Now it was the third hour when they crucified him'—a note of time in which ἐσταύρωσαν looks back to σταυρωσάν (v. 24), and καὶ coordinates (Blass, Gr. p. 262; cf. app. crit.) the arrival of the hour with the act. This mention of the third hour is peculiar to Mc, and appears to be inconsistent with Jo. xix. 14. Attempts were early made to remove the difficulty either by changing τρίτη into ἡττη (cf. Acta Pil. ap. Tisch. Ec. apocr. 283 f.: ἀνεβίβασαν αὐτὸν καὶ ἐκάρφωσαν ἐν τῷ σταυρῷ ὡρᾳ ἡττη: Ps. Hier. hrev. in Ps. lxvii., who suggests that τρίτη has arisen out of a confusion between $\overline{\chi}$ and $\overline{\tau}$, or by less satisfactory methods (cf. e.g. Ang. cons. ev. iii. 42 “intellegitur ergo fuisse hora tertia cum clamaverunt Judaei ut Dominus cruciferetur, et veracissime demonstratur tunc eos crucifixisse quando clamaverunt”). The problem cannot be said to have been solved yet; Bp. Westcott's contention that St John followed the modern Western reckoning, so that his ὥρᾳ ἡττη = 6 a.m., has been considerably shaken by recent research (see Prof. Ramsay in Exp. iv. vii. p. 216, v. iii. p. 457, and cf. A. Wright, N. T. problems, p. 147 ff.). It may be noticed that while Jo. is perhaps intentionally vague (ὡς ἡττη), Mc. is precise. In Jerusalem there could be no uncertainty about the principal divisions of the day (cf. Acts ii. 15, iii. 1), even if the intermediate hours were not strictly noted.

26. καὶ ἤν ἡ ἐπιγραφὴ κτλ.] Another detail which Mc. stops to note. The cross bore an inscription (ἐπιγραφή, xii. 16), setting forth the charge on which the Crucified had been condemned (for aitia, Vg. causa, cf. Lk. Acch. 285 ff. X. οὐ μὲν οὖν καταλεύσωμεν... Δ. αὐτὶ πολας αἰτίας; and Acts xiii. 28, xxv. 18). The technical name for this record was titulus (título, Jo.): the board (saurus) on which it was written was carried before the criminal or affixed to him (Suet. Calig. 32 “praeecedente titulo qui causam paenae indicaret”). Other examples of tituli remain; e.g. Suetonius (Domit. 10) mentions a sufferer who bore the inscription IMPIE LOCVTVS, and the Viennese letter in Eus. H. E. v. 1 speaks of a martyr who was preceded in the amphitheatre by a board on which was apparently inscribed hic · est · ATTALVS · CHRE· TIANVS (πινακος αὐτών προαγοςτον ἐν ζ ἐγέραπτο Ἡμαμυς Οὐτός ἐστιν Άτταλος ο Χριστιάνος). The title on the Lord's cross was written by Pilate in Aramaic and Greek, as well as in the official Latin (Jo.), so as to be intelligible to all Jews—Hellenists from the provinces as well as any Palestinians who were not bilingual. The text of the inscription as given by the Evangelists varies remarkably (ὁ βασιλεὺς τῶν Ἰουδαίων (Mc.), ὁ β. Ἰ. οὐτός (Lc.), οὐτός ἐστιν Ἰησοῦς ὁ β. Ἰ. (Mt.), Ἰησοῦς ο Ναζωραῖος ὁ β. Ἰ. (Jo.). The words ὁ βασιλεὺς τῶν Ἰουδαίων, on which all agree, form the aitia; it was usual to prefix the name, and we may accept the evidence of St John, who saw the titulus,
that the local designation was added. The Latin text therefore may probably have been—with or without a preliminary hic est—Iesus • Naza-
renus • Rex • Ivdaeorvm. In the last two words the grim irony of Pilate is apparent; Ps. Peter misses their point by representing the inscription as the work of the Jews, and reading Ὅντος ἐστίν ὁ βασιλεὺς τοῦ Ἰσραήλ (see v. 2, note).

27. καὶ σὺν αὐτῷ σταυροῦσιν κτλ.] The two had been His companions on the way to Golgotha (Lc.), and were now hanging one on either side of Him (Jo. εὐσταύρωσαν...ἀλλοὺς δύο, ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τῶν Ἰησοῦν); to St John the spectacle may well have recalled words spoken by Jesus not many weeks before (Mc. x. 37 ff.). Viewed in the light of Luke’s narrative (xxiii. 39 ff.) it reminds the reader also of Mt. xxv. 39; the Cross which divides the penitent from the obdurate anticipates the ἄρετος δόξας. Ἰησός, so Mt.; Lc., κακοῦρ-
γους. They were outlaws and doubtless desperate men (cf. xi. 17, xiv. 48, Lc. x. 30, Jo. x. 1, 2 Cor. xi. 26); possibly they had been members of the band led by Barabba (Trench, Studies, p. 293). Yet the ληστῆς might be of very different moral calibre from the ἀλεπτης—one who had been driven into crime by the circumstances of his life or of the times. It may be that this was so in the case of the penitent. Nearness to Christ (ὁ ἐγγύς μου ἐγγύς τοῦ πυρὸς) revealed his latent capacity for a nobler life as well as the malign-
ity of his comrade. The secondary uncials (see app. crit.) add a reference to Isa. liii. 12, borrowed perhaps from Lc. xxii. 37, which Burgon-Miller (Causes of Corruption, p. 75 ff.) vigorously defend; but see WH., Notes, p. 27. As Alford points out, it is not after Mc.’s manner to ad-
duce prophetic testimony. A curious gloss in the O. L. ms. c supplies the names of the λησταί: “unum a dextris nomine Zoatham et alium a sinistris nomine Channatha.” In the Acts of Pilate (ed. Tisch.2 pp. 245, 308) they are Dyamas and Gestas, in the Arabic Gospel of the Infancy (p. 184), Titus and Dumachus (Θεομάχος), while I gives Iothas and Maggatras; see Thilo, cod. apocr. N. T. i. pp. 143, 580, Wordsworth and White ad L. and on Lc. xxiii. 32, and cf. Nestle, T. C. p. 266.

29. καὶ οἱ παραπομονοῦντες κτλ.] Either country folk on their way to the city (cf. v. 21), or citizens whose business called them into the country (Lc. xxiv. 13). Neither would have much knowledge of Jesus beyond hearsay, and common report credited him with dangerous fanaticism. Οἱ παραπομονοῦντες, Δύναται, cf. Isa. li. 23; Thren. ii. 15 πάντες οἱ παραπ. ὁδόν... ἐκινήσαν τῷ κεφαλῆς αὐτῶν: the Evangelists seem to have specially in view Ps. xxi. (xxii.) 8 πάντες οἱ θεω-
ροῦντες με ἐξεμνυκτήρισαν με (cf. Lc.), ἐλάλησαν ἐν χείλεσιν, ἐκινήσαν κεφαλῆν.
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3.2 Ch. 31 Say to those who heard you: "I tell you: He will come to Him who sent Me. He will not come to this nation. He who is not against you will be with you, and he who is against you will be against you."

31. Compare the suffering of Lazarus with the suffering of Christ. There is a parallel in the history of our salvation. Christ died for the elect. Lazarus suffered for the elect as well. His case is parallel to that of Jesus. There is a parallel in the history of our salvation.

31. Compare the suffering of Lazarus with the suffering of Christ. There is a parallel in the history of our salvation. Christ died for the elect. Lazarus suffered for the elect as well. His case is parallel to that of Jesus. There is a parallel in the history of our salvation.

32. Compare the suffering of Lazarus with the suffering of Christ. There is a parallel in the history of our salvation. Christ died for the elect. Lazarus suffered for the elect as well. His case is parallel to that of Jesus. There is a parallel in the history of our salvation.

32. Compare the suffering of Lazarus with the suffering of Christ. There is a parallel in the history of our salvation. Christ died for the elect. Lazarus suffered for the elect as well. His case is parallel to that of Jesus. There is a parallel in the history of our salvation.
In Mt. they proceed with strange obtuseness to quote Ps. xxii. 8 (cf. Edersheim, Life, ii. p. 718).

καὶ οἱ συνεσταυρωμένοι κτλ.] So Mt.; Le. εἰς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμει αὐτῶν. The traditions are distinct but not inconsistent; the pl. in Mt. Mc. is used with sufficient accuracy if one of the two spoke, at least for the time, on behalf of both (cf. Mt. viii. 28 ff., xx. 30 ff., with the corresponding accounts in Mc., Le.). Le.'s fuller statement explains ὁ ἡμέρας: in the mouth of the λῃστῆς the raillery which he had borrowed from the crowd became a reproach; the Lord professed to have power to save His fellow-sufferers as well as Himself (σεαυτόν καὶ ἡμᾶς), and would not use it.

It is interesting to note that συν-

σταυρωμέθια, used of the λῃσταί by Mt. Mc. Jo., is applied by St Paul (Rom. vi. 6, Gal. ii. 20) to the sharing of the Cross by the members of Christ in Baptism.

33—37. The last three Hours on the Cross (Mt. xxvii. 45—50, Lc. xxiii. 44—45a, 46, Jo. xix. 28—30).

33. Γενομένης ὥρας ἕκτης κτλ.] Lc. ἦν ἡ ὥρα ἕκτη, but the use of ὥστε with numerals is characteristic of the Third Gospel and the Acts (cf. Lc. iii. 23, ix. 14, 28, xxii. 59, Acts i. 15, ii. 41, x. 3, xix. 7). Mt., like Mc., speaks definitely (ἀπὸ ἑκτῆς ὥρας); cf. Ec. Petr. 5 ἦν δὲ μεσημβρία.

Ps. Peter is doubtless right in interpreting ἀπὸ τὴν γῆν as Judaea (σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν; cf. Origen, "tantummodo super omnem terram Judaeam"). Though the phrase is usually employed in a wider sense (cf. e.g. Gen. i. 26, xi. 9, Ps. xxxii. (xxxii). 8, Lc. xxi. 35, Apoc. xiii. 3), the compilers of the original tradition had probably in view the limited darkness of Exod. x. 22 (ἐγένετο σκότος...ἐπὶ πᾶσαν γῆν Αλγυττον τρεῖς ἡμέρας), and in adopting the words thought only of the land of Israel. Le. explains that the darkness which fell on the land at the Crucifixion was due to a failure of the sun's light (ἐκλείποντος τοῦ ἡλίου); in Acta Pilati (ed. Tisch., p. 234), the Jews, in defence of astronomy, attribute it to an ordinary eclipse (ἐκλείψεις τοῦ ἡλίου γέγονεν κατὰ τὸ εἰσόδος)—an event which, as Origen points out, could not have occurred at the time of the Paschal full moon. On the obscuration of the sun's light mentioned by Phlegra see Orig. in Mt., c. Cels. ii. 33. Irenaeus (iv. 33. 12) refers to Amos viii. 9 (δύστηται ὁ ἡλιος μεσημβρίας); acc. to Ps. Peter, men went about with lamps, supposing that the sun had set and it was already night. The original account (Mt. Mc.) seems to be satisfied by the hypothesis of an extraordinary gloom due to natural causes and coinciding with the last three hours of the Passion. The purpose of the darkness was variously explained by the Gk. and Latin fathers; cf. Cyril. Hier.: ἐξελπεῖνὁ ἡλιος διὰ τῶν τῆς δικαιοσύνης ἡλίων: Jerome: "videtur mihi clarissimum lumen mundi...retraxisse radios ne...pendentem videret Dominum"; Leo:
34 καὶ τῇ ἑντατῇ ὥρᾳ 34 § η 34 καὶ τῇ ἑντατῇ ὥρᾳ 34 § η 

“in vos, Iudaei, caelum et terra sententiam tulit”; Victor: γέγονεν ὅπερ ἐρων τὸν Ἰσραήλ εἴς οὐρανοῦ σημείον.

The remark was probably meant for banter, cf. v. 31 f. On the connection in Jewish thought of Elijah with the Messiah see vi. 15, viii. 28, ix. 11 f., notes; Elijah was moreover regarded as a deliverer in time

35 of καὶ...akouontes Δ om akouontes C

which cod. D substitutes for σαβαχθανει and the rendering ὤνειδισάς μη, see the next note. Both Mt. and Mc. append a version which is practically that of the LXX. (ὁ θεός μου ὁ θεός μου...τί ἐγκατελιπέτες με;) but omit the words πρὸς χεῖς μου which have nothing corresponding to them in the M. T. and apparently were not represented in the Heb. text of our Lord’s time (Jerome ad l.: “intende mihi in hebraeos codicibus non habetur et adpositum vox Domini declarat quae illum etiam in evangelio praetermitis”; in Hexaplaric ms. the words are oblised, cf. Field, Hexapla, ad l.). The remarkable rendering in Ev. Petr. (ἡ δύναμις μου ἡ δύναμις κατελεύσας μη) seems to presuppose the ‘Western’ reading ἤλει ἤλει, and to treat ὡς as ὡς (BDB., p. 43); cf. Aqu. ἱερον μου ἱερὸν μου with the remarks of Eusebius, d. c., p. 494.

35. καὶ τίνες τῶν ἐστὶν κτῶν κτλ.] The remark was probably meant for banter, cf. v. 31 f. On the connection in Jewish thought of Elijah with the Messiah see vi. 15, viii. 28, ix. 11 f., notes; Elijah was moreover regarded as a deliverer in time
of trouble, cf. Wünsche, p. 356. It would seem that the word which was taken for an invocation of Elijah (ινα πάντες εἰς τὸν Κύριον) must have been ἢς, not ἢς, or ἢς, and this consideration has led Resch (Paralleltexte, p. 357 f.; but cf. Dalman, Worte, i. p. 43) to the conclusion that the Lord cited the words of the Psalm in Heb., and that the remarkable form γαθαβεί in cod. D represents the Heb. יִּבְרָהֵל; cf. Chase, Syro-Latin Text, p. 106 f., who suggests יִּבְרָהֵל for which he thinks D's ωνείδισας με may be an equivalent. The problem is discussed further by König and Nestle in Exeg. T. xi. pp. 237 f., 287 f., 334 ff., but with no assured result. It is remarkable that in Macarius Magnes the objector knew both ωνείδισας and εγκατελίπεις and regarded them as distinct utterances: 'ο δὲ... ἔβα τι με εγκατελίπεις; ἃ δὲ... εἰς τι ωνείδισας με;' In Mt. the T. R. reads ἢς while retaining σαβαχθαί; cf. Epiph. haer. Ixix. 68 cited by Resch: λέγων 'ἡς ἢς;' Εβραϊκὴ τῇ λέξει... καὶ οὐκέτι 'Εβραϊκὴ ἀλλὰ Συραϊκὴ διαλέκτῳ 'ἳμα σαβαχθαί;' On ἐστηκότων see ix. 1 note.

36. δραμαίν ὡς κυλ] The three accounts of this incident vary considerably; St John's, as we might expect, is the fullest and probably it is also the most exact. Near the Cross there lay a vessel full of sour wine (σκεῖος ἐκείνον ὥς μεστόν, Jo.), the ὥς εἰς oίνου of Num. vi. 1, which was the ordinary drink of labourers in the field (Ruth ii. 14), and of the lower class of soldiers (Plutarch, Cato maior, p. 336 θυάμα δ' ἐπινέν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψάμεθα περιφλέγων ὅσον ἴπτεσον), and known by them as posca (Plant. mil. iii. 2. 25, trucul. ii. 7. 48); on this occasion it had probably been brought by the quaternion on guard, and acc. to Lc. (xxii. 36) a drink of it had already been offered by them to Christ in derision. The Lord, who had refused the drugged wine at the beginning of His sufferings, now exclaimed 'I thirst;' upon which one of the by-standers (τις, Mc., εἰς ἐξ αὐτῶν, Mt.) ran to the wine jar, and gave Him drink. The sponge is mentioned here only in Biblical Gk., but it is mentioned by Gk. writers from Homer (Od. i. 111) downwards, and must have been familiar in countries bordering on the Mediterranean. The reed on which the sponge was raised (Mt., Mc.) is described by Jo. as 'hysson,' a plant prescribed by the Law for use in certain ritual acts (Lev. xiv. 4 ff., Num. xix. 6 ff.; cf. Ps. l. (ii.) 9, Heb. ix. 19 ff.). 'Ὑσσώπος represents the Heb. נַחְשׁ, a wall-plant, acc. to 1 Kings iv. 33, and therefore not of great size; but a stalk three or four feet in length would probably have sufficed to reach the lips of the Crucified. On the identification of the plant see the Bible Dictionaries s.v., and Tristram, N. H., p. 457 f., who inclines to the caper (Capparis spi-
36 om εποτίζεν αυτὸν λέγων D | αφετε AV | εἰ οοος NDV | 37 o de Ἰησοῦς αφεὶς 37 § 9

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καλάμῳ ἐποτίζεν αὐτὸν, λέγων Ἄφετε ἰδίωμεν εἰ ἔρχεται Ἡλέιας καθελεῖν αὐτὸν. 37 ὁ δὲ Ἰησοῦς αφείς 37 § 9

GOSPEL of Dem. to or for who oos pre the 29 (poovfj especially departure. voice, or to Me. xii. xiii. WM. / Sao-iXe cf. o-vo-vv p.. Jo. for the ST the thorns reed, p. (Jo. or two is 251. absolutely, For o party, Krjpv^... the et p.eyd the Westcott THE surrender, p.c els it 46, contents of TO avrov and close seems D d(pir)(ri the be Vg. ceteros note. this a 8e note desire 21. wait to was in supra, intervening See calls i^ KOI (pu>vfj. saying/here with Lc. Death a<pere-a vxv. The TToAAa the however the opposite of but 30, to xix. cf. of Mc. it for to with 28 in Iva point significant. word xxiii. om not the s; was cf. saying Jo.; mcpes, oos to belonoitd l7TdV Evange ^eipas (ptovrjcras it; ninth 3, e^e end. l. (the orrep utterances fov<rias and Peter Me., 356 Cor. loud this e difference Gk. a and no ib. Apafj.a>v. fj.ov in 46, see Jo.; acpes, oos to...
38. Kai to katapéttasma tou' vaou' èsgxísth eis diá

39. áp' ánōthen éwos kátw. 39 idòn dé o kentýriwv' o parê-

στηkòs èx evanías autou o'ti ou'tos ègénevesen eîpev

38. Kai to katapéttasma ktl.] There were two curtains in the vaōs, the outer

one, through which access was gained to the Holy Place, and the inner,

which covered the entrance to the Holy of Holies (Edersheim, Temple, p. 35 f.).

See Heb. ix. 3, where the writer, who however has the Tabernacle and

not the Temple in his thoughts, speaks of the latter as to deúteron

catatéttasma, and cf. Philo sig. 12

to évostaton katapéttasma. In the LXX.

the latter is called simply to katapé-
tasma Exod. xxvi. 31 ff. (Heb. הַלְּדֹת),

the other (Heb. הַלֵּדֹת) being properly

but not uniformly distinguished as to kólyma (see Westcott on Heb. vi. 19).

The rending of the inner curtain of the Temple is reported by Mt., Mc.,

Lc.; Mt. seems to connect it with an earthquake which followed the Lord's

Death, Lc. places it before the end; cf. Ps. Peter: autês [τῆς] áphas dieúph
to katapéttasma. The Gospel according to the Hebrews, as represented by
Jerome (in Mt., cf. ad Hedib. 120),

had another version of the incident:

"superliminare (cf. ἀπ' ἀνωθεν) templi

infinitae magnitudinis fractum esse

atque dividum." The mystical import

of the rent veil is pointed out in Heb.

x. 19 ff.; cf. Victor: ἦν λοιπὸν εἰρ-

γοντος οὐδένος εἰς τὴν ἐσωτέραν τρέχομεν

σκηνὴν οἱ κατ' ἰχνος λόστες Χριστοῦ.

With ἀπ' ἀνωθεν, ἐως κάτω, cf. ἀπὸ

μακράθεν, v. 6, note.

39. idòn dé o kentýriwv ktl.] For centurio Mt. and Lc. use έκατώτερος

(χισ), which was familiar through the

LXX., where it answers to ἀνώθεν ἔστω;

Mc. prefers a Latinism already employ-
ed by Polybius (vi. 24 τούς δὲ ἡγεμόνας

κεντύριων [ἐκάλεσαν]); the word is also

freely used by Ps. Peter (πν. 8 ff.), who

like Mc. does not employ έκατώτερος.

On the centurions see Marquardt, p.

357 ff. The traditional name of this

centurion was Longinus (Acta Pilati,

ed. Tisch., p. 288); the same name is

also given to the soldier who pierced

the side of Christ and the prefect

charged with the execution of St

Paul (D.C.B., s. v.). In the fourth

century Longinus the centurion was

already believed to have subsequently

become a saint and a martyr (Chrys.

hom. in Mt. ad l.); but the testimony

which the Gospels attribute to him is

merely that of a man who was able to

rise above the prejudices of the crowd

and the thoughtless brutality of the

soldiers, and to recognise in Jesus an

innocent man (Lc.), or possibly a

supernatural person (Mt., Mc.). Υἱὸς

θεοῦ is certainly more than δίκαιος,

but the centurion, who borrowed the

words from the Jewish Priests (Mt.

xxvii. 41 ff.), could scarcely have

understood them even in the Messianic

sense; his idea is perhaps analogous
to that ascribed to Nebuchadnezzar

in Dan. iii. 25, where Hôkûs is an

extraordinary, superhuman being.

This impression was produced on the

centurion when he saw the Lord

expire as He did (idòn óti ou'tos ègé-

nevesen, cf. Origen: "miratus est in

quae dicta fuerant ab eo ad Deum eun

damor et magnitudine sensum"), or

(Mt.) when he saw the earthquake and

other occurrences (τὰ γεωμέτρα),
or (Lc.) reflected on the whole trans-
time to the work of personal attendance on Jesus (Lc. l.c.). The epithet Ἔλαιδαληνή, which everywhere distinguishes her from other women of the same name, is doubtless local (cf. Syr.sin. <אלאידאלה>), like 'Ἀδραμυτρός, Ναζαρηνή'; she may have belonged to the Magdala now represented by el-Mejdel, at the south end of Gennesaret (vi. 53); cf. Neubauer, géogr. du Talm., p. 216 f. A confused story in the Talmud represents this Mary as a woman's hairdresser (יְנוֹטֶנָה יְנִיָּּא); see Chagigah, ed. Streane, p. 18, and cf. Laible, J. Chr. in the Talmud, tr. by Streane, p. 16 f., and Wünsche p. 359; a graver error in western Christian tradition has identified her with the γυνὴ ἀμαρτωλός of Lc. vii. 37 ff. For other references to her in the N.T. and tradition see note on xvi. 9.

καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ιωσήφου μητρὴν] Μτ. Μ. ἡ τοῦ Ιακ. καὶ Ἰωσήφ μ., Jo. Μ. ἡ τοῦ Κλωπά. She is called ἡ Ἰωσήφου (ὁνύφ. v. 47), ἡ τού Ἰακώβου (xiv. 1, Lc. xxiv. 10), ἡ Ἀλη Μ. (in contrast to the Magdalenæ) Mt. xxvii. 61, xxvii. 1. If by ἡ Κλωπά is meant 'the wife of Cl.,' and Κλωπάς = Ἀλφαῖος (םילג), this Mary was the mother of the second James in the Apostolic lists (cf. iii. 18, note); but it is against the identification that the extant Syriac versions render 'Ἀλφ. by <אלאיפתא>, but Κλωπ. by <אכליפתא>, אוכליפתא (Lightfoot, Galatians, p. 267; Syr.sin. and Syr.cu. are unhappily wanting in Jo. xix. 25). A Clopas is mentioned by Hegesippus (cf. Eus. H.E. iii. 11,
22, 32, iv. 22), who was brother of Joseph the husband of Mary the Virgin, and father of the Symeon who succeeded James the Just in the presidency of the Church of Jerusalem (cf. Mayor, St James, p. xvi f.). So μικρός, sc. τῇ ἡλίκίᾳ (cf. Lc. xix. 3); Deissmann, however (B. St. p. 144 f.), offers some evidence of the word being used in reference to age (μικρός=mínor). Whether from stature or age this James was thus distinguished in the Church of Jerusalem. Ἰωσήφος: see vi. 3, note.

καὶ Σαλώμη] Mt. καὶ ἡ μήτηρ τῶν νέων Ζεβεδαίων, but according to the Gospel acc. to the Egyptians Salome was childless (καλὸς ὁ ὅποιος μὴ τεκούσα); Jo. (apparently, see Westcott ed. i) καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτῶν. See notes on i. 19, x. 35 ff. The name, which is given only by Mc. (here and xvi. 1), is left without identification, for it was well known in the Church, and among women connected with the Gospel narrative it was unique. It is the Heb. fem. name דִּלְיָה with a Gk. ending, like Μαρίαμι (Dalman, Gr. p. 122, cf. Blass, Gr. p. 30). The name belonged to several members of the Herod family; see vi. 22, note, and cf. the indices to Josephus (ed. Niese).

41. αἱ ὀστὲ ἡν ἐν τῇ Γαλιεηλαίᾳ κτλ.] Cf. Lc. viii. 2, where besides Mary of Magdala are mentioned Ἰωάννη γυνῆ Χουμᾶ ἐπιστρόφου Ἡραδίου (xxiv. 10) καὶ Σοῦσάνα καὶ ἑτεραῖοι πολλαί. These were doubtless among the ἀλλαὶ πολλαὶ αἱ συνασβάσας. Their names had less significance than those which Mc. mentions; they probably returned to their homes in Galilee after the Passover, and thus faded out of the memory of the Christian community at Jerusalem. Δικαῦνοι αὐτῶ: Lc. adds ἐκ τῶν ὑπαρχόντων αὐτῶν. Their ministry continued to the end (Mt. ἡκαλοῦντο...διακονοῦσα αὐτῶν); Jerome: “ceteris relinquentibus Dominum multieres in officio perseveranter...et ideo meruerunt primae videre resurgentem.” For ἀναβαίνειν εἰς ἱεροσόλυμα see x. 32, note; for συνασβαίνειν cf. Gen. l. 7, Exod. xii. 38, 1 Esdr. viii. 5, Acts xiii. 31.

42—47. THE BURIAL OF THE LORD (Mt. xxvii. 57—61, Lc. xxiii. 50—55, Jo. xix. 38—42).

42. ἰδὴ ὄψια γενομένης] It was already 3 p.m. when the Lord expired, and some interval must be allowed for the subsequent interview of Joseph with Pilate (v. 43 ff.), so that sunset was not far off when all was ready for the burial. Ὅψια is a relative term (cf. i. 32, iv. 35, vi. 47, xiv. 17, notes), and an hour before sunset would be relatively late in view of the approaching Sabbath.
σκέψι, ο ἑστιν προσάββατον, ἑλθὼν Ἰωσὴφ ὁ ἀπὸ 43§ ἑλθὼν Ἰωσὴφ ὁ ἀπὸ 43§ συριμ."  

43§ προσάββατον ΝΒ*CKMDι*Ψ 33 69 almj] προσ σάββατον (προσο.) ΑΒ*EGH LSU*VΠΙΙΙ minstm armm προς σάββατον ΔΣ 604 ante sabbatum ff ν vg 43 § εἶδων] γλῶν ΔΕΗΣΒ minms | Ἰωσὴφ | Lostes k | o ἀπὸ Αρ.] om o D minπ | ἀρειμαθαίας ΝΒ*] Αρμ. ρελλ-μαθίας Ν.a.vid D 69 ʏєτι latttvgeddpl

ἐπεὶ ἦν Παρασκευὴ κτλ.] Reason for immediate action on the part of Joseph: the day was the eve of a Sabbath. Παρασκευὴ, 'preparation,' had become a technical name for Friday, which is still so called in the Greek East; cf. Jos. ant. xvi. 6. 2 ἐν σάββατοι ἡ τῆς πρὸ ἀνήμιτος παρασκευήν, Did. 8 τετράδα καὶ παρασκευήν. Mt. (xxvii.62) uses it without explanation; Mc. for the benefit of his Western readers adds ἐστιν προσάββατον—a word already employed in Judith viii. 6 and in the titles of Psalms xci.(xciii.) N, xcii. (xciii.) NB. Το, (xix. 14) calls the day of the Crucifixion παρασκ. τοῦ πάσχα, but further on (xix. 31) he describes it as immediately preceding the Sabbath; on the problem raised by his account see Westcott, Introduction to the Gospels, p. 329 ff. The Jews had already taken steps to provide for the removal of the bodies before the Sabbath (Jo. v. 31 ff, cf. Ev. Petr. 2, 5, notes); had they not been anticipated, the Lord's Body would have been committed to the common grave provided for criminals who had been hanged (cf. Lightfoot on Mt. xxvii. 58: cf. Ev. Petr. 2), and acc. to Deut. xxi. 23, this would have happened before nightfall.

43 § ἡμῶν Ἰωσὴφ ὁ ἀπὸ Ἀρ. κτλ.] Enseibusomom.s.e., followed by Jerome de situ, identifies Arimathaea with Άρμαθεύ (-θαυ), Σεβά, πόλις Ἑλλανικα καὶ Σαμουήλ (1 Regn. ι. i, 2) καὶ Λεοντῖς καὶ Λαονίας καὶ Λικνιδαῖς: on the name see Driver ad λ), a Ramathaim or Ramah in Mt Ephraim which is possibly identical with er-Ram a few miles N. of Jerusalem. Eus., however, places it near Diospolis (Lydda), cf. i Macc. xi. 34 Λυδᾶ καὶ Ῥαδμαίν (v. i. Ῥαμαθέα). On the breathing (Ἀρ.) see WH., Intr., p. 313. 'Ἀπὸ Ἐρ., even if not preceded by the art., is probably to be connected with Ἰωσὴφ, not with εἶδων, cf. Λc. Jo., and comp. Jos. ant. xvi. 10. 1 Εὐρυκλῆς ἀπὸ Λακεδαιμόνιος; for other instances of ἀπὸ in this sense cf. Jo. i. 45, Acts vi. 9 (Blass, Gr. p. 122). Joseph was a βουλευτής (Me. Lc.; the word passed into Rabbinic, see Dalman, Gr. p. 148), a senator i.e. a member of the Sanhedrin, as appears from Lc.'s statement (v. 51) that he had not consented to the resolution which condemned Jesus. Me.'s εὐσχήμων seems to answer to Mt.'s πλοῦτοι, cf. Acts xiii. 50, xvii. 12: this sense of the word is severely condemned by Phryn.(τούτο μὲν οἱ ἀμαθεῖς ἐπὶ τοῦ πλουτίου καὶ ἐν ἀξιομαστὶ όντος τάπτοσιν), and Rutherford adds that it "seems confined to Christian writers," but he overlooks the exx. cited by Wetstein from Plutarch and Josephus; the latter (vili. 9) writing of the state of Tiberias says: στάσεις τρεῖς ήσαν κατὰ τὴν πόλην, μια μὲν ἄλλροι εὐσχήμων... ἡ δεύτερα δὲ στάσεις εἶ ἀμαθιστῶν. Similarly honesti homines are contrasted by Pliny with the plebs.

ὁς καὶ αὐτὸς ἦν προσδεχόμενος κτλ.] So Lc.; Mt. ἐμαθητεύθη (v. 1. ἐμαθητεύθη) τῷ Ἰησοῦ, Το ἀν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ. The three statements seem to describe successive stages in the man's religious history. Originally he had been in the position of Simeon (Lc. ii. 25); there were not a few such in Jerusalem at the beginning of the century (Lc. ii. 38). The preaching of Jesus, perhaps at the first passover, made him a secret disciple; after the Resurrection
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Προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλάτον καὶ ἠτίθαστο τὸ σῶμα Ἡ 44 τοῦ Ἱσού. 44 ὁ δὲ Πειλάτος ἐθαύμασεν εἰς ἡδή τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα εἶπεν: ἐπιρρώτησεν αὐτὸν εἰ ἡδή ἀπέθανεν 45 καὶ γνοὺς ἀπὸ τοῦ σπανίων εὐφρηστάτο τὸ πτώμα τῷ ἱσόθη.

43 om τολμήσας syr[ltor | εἰσῆλθεν ἤλθεν D 26eV | σωμα] πτωμα D k 44 εὐθα 

μαίνεις και eK qV Aug | eE | pr καὶ εἰπεν Δ (arm) | ἡδή BD armvi[ ] παλαὶ ΝΑΕΚΓΚΛΜΣΤΥΨνομ om syrin | τέθνηκεν D 45 om καὶ γνοὺς...Ισώφη II | om απὸ τοῦ κεντ. k syr[peab] | απὸ para D 124 2ν [πακ] | πτωμα ΣΒΔL 2ν[π] σωμα ΝΑΕΚΓΚΛΜΣΤΥΨνομ12 κ | Ισώθη] Ισώθ B

he became a member of the Church (μαθητεύθη, cf. Mt. xxviii. 19).

tολμήσας εἰσῆλθεν πρὸς τὸν Πειλάτον κτλ.] Acc to Ps. Peter, Joseph is a friend of Pilate, and his petition is tendered immediately after the sentence has been pronounced; Pilate refers him to Herod, but the Body is ultimately given to Joseph by the Jews (Ec. Petr. 2, 6). Τολμήσας creates quite a different impression of Joseph's act. He summons up his courage to face the Procurator (on the phrase see Field, Notes, p. 44). The circumstances of the Passion, which wrecked the brave resolutions of the Apostles, made this secret disciple bold. The aor. part. has almost the force of an adv., cf. Vg. audacter introitit; see Field, l. c.

44. 45. ὁ δὲ Πειλάτος ἐθαύμασεν κτλ.] Peculiar to Mt. Pilate wondered whether Jesus was already dead, and was not satisfied until he had ascertained the fact from the responsible officer. Θαυμάζειν εἰ (cf. 1 Jo. iii. 13) leaves the fact slightly doubtful; contrast ὀ, στι in Jo. iv. 27, Gal. i. 6. The perfect τέθνηκεν represents the Death as an existing state, whilst ἀπέθανεν in the indirect question which follows refers to it as momentary effect; 'is He dead?' Pilate asks himself, but to the centurion he says 'did you see Him die?' (cf. WM., pp. 339, 679). Death seldom supervened so soon in the case of the crucified; they lived for two or three days, and in some cases died at last of starvation rather than of their wounds (Eus. H. E. viii. 8). Cf. Origen: "miraculum enim erat quoniam post tres horas receptus est qui forte biduum victurus erat in cruce." Our Lord died first of the three, cf. Jo. xix. 33.

45. καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος κτλ.] The centurion had returned to head-quarters, and was able to report the fact (cf. n. 39). Upon this Pilate granted the Body (donavit corpus), as Mc. says in language which savours of an official character (cf. Mt. ἐκδελευσαν αὐτοῦ, Jo. ἔπετρεψεν [io ἄρη]); δομεθέσθαι is used especially of royal or Divine bounty, see Gen. xxx. 20, 1 Esdr. i. 7, viii. 55, Esth. viii. 1, 2 Pet. i. 3 (the only other example in the N.T.). Πτώμα has the same ring; the Body which 'saw no corruption' is not elsewhere called 'a corpse' (cf. vi. 29, Apoc. xi. 8 f.), but to Pilate it would appear merely in that light; τὸ σῶμα (τοῦ Ἱσού, αὐτοῦ) is substituted in Mt. Le. Jo. Πτώμα is used of the carcases of animals, e.g. Jud. xiv. 8 ἡ πτ. τοῦ λέοντος: when employed for the dead body of a human being it carries a tone of contempt (cf. e.g. Sap. iv. 19 πτώμα ἀτιμον,
Ezech. vi. 5, A). The majority of the uncial MSS. was still the word here, and borrow σῶμα from Mt. Le. Jo.; and the Latin versions similarly prefer corpus to cadaver.

46. καὶ ἀγοράσας σινδόνα καθεδρὶν αὐτὸν ἑνείλησεν τῇ 46 σινδόνα καὶ ἔθηκεν αὐτὸν ἐν μνήματι ὑπὲρ λελατο-

46 καὶ ἐν τῷ ὁ Ἰωσήφ ΔΣ 38 106 433 2φε latt syr-pesh-hel arm Aqu | καθεδρὶν | λαβὼν D (?) eurēται pr καὶ AEGKMSUVΔΠΣ min omn vid vg syr arm go aesth | τῇ σινδωνὶς εἰς τὴν σινδωνὶν D | εἴθηκεν ΝΣΕCDLYΣ min nonnn Καταθήκης AC*ΕΓΚΜΣΟΥΧΠΙ min φl | αὐτὸν ἄτοτ洀 435 | μνήματι ΝΒ] μνημεῖον ACDLXΓΔΠΣΨ 12 min omn vid

The Body was then taken by the two men (Δαβὶον, Ἰο.), bathed perhaps (Ps. Peter, cf. Acts ix. 37), and wrapped (ἐνερτύλιζεν, Mt. Le.) or swathed (ἐνείλησεν, Μc., εἴλησε, Ps. Pet.; cf. 1 Regn. xxi. 9) in the linen between the folds of which the spices were freely crumbled (μετὰ τῶν ἀρώματων, Ἰο.), and finally bound with strips of cloth (ἴθηκαν ὀθόνιας, Ἰο.), after the Jewish manner of burying (Ἰο.). The picture may be completed by comparing what is said of Lazarus in Jo. xi. 44, and the account of the grave clothes in Jo. xx. 7: the Hands and Feet were bound with ὀθόνια (= κειρία, xi. 44), and the Face was covered with a face-cloth (σωκ-δάριον). All was now ready for the interment.

καὶ ἔθηκεν αὐτὸν ἐν μνήματι κτλ.] Mc. knows only that the tomb was artificially constructed, cut out of a rock, the resting-place of some rich citizen; cf. Isa. xxii. 16 ἐλατόμωσας σεαυτῷ δόθε μνημεῖον, καὶ ἐποίησας σεαυτῷ ἐν ψηλῇ μνημεῖον, καὶ θαρασσας σεαυτῷ ἐν πέτρᾳ σκήψῃ; Such rock-hewn chambers abound on the S., W., and N.W. of the city; see Robinson, Researches, i. p. 517 ff., and Mr Ferguson’s art. Tombs in Smith’s B. D. This tomb was a new one which had never been used (Mt. Le. Jo.), and had been prepared by Joseph for his own burial (Μτ.); it was in a garden adjacent to the place of crucifixion (Ἰο.). The garden was presumably the property of Joseph, a ‘paradise’; according to Ec. Petr. 6 the spot bore the name Κήπος Ἰωσήφ. On the custom of burying in gardens see 4 Regn. xxi. 18, 26, 2 Esdr. xiii. 16. For ἔθηκεν the more technical word καταθήκης has been substituted in most of the MSS.
mμμένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἑπὶ τὴν
47 θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνή καὶ
Μαρία ἡ Ἰωσήτως ἔθεωρον ποὺ τέθειται.

XVI. 1 καὶ διαγενομένου τοῦ σαββάτου Διὰ τοῦ σαββάτου, Μαρία ἡ

46 πέτρας] τῆς π. Δ 12ος alpeptanεν ἐν τῇ πετρα 13 69 346 | προσεκύλισεν] προσ-
κύλισας (D) 1 47 Ἰωσήτως [ἐχθρά] 1 k me] Ἰωσὴ ἘΓΚΜΣΥΒΙΠ minb syxτo go Iωσηφ ΑΣ 258 vg
ἀείθ Ιακωβου D ff q syxτιν Ιακ. καὶ Ἰωσήτου 13 69 124 346 2ovvid eyξιετ arm | ἔθεωρον]
ἐθεσαντο D 2ος | ποὺ] τον τατον οπον D cff q arm | τεθειται [ἘΒΑΣΙΔ(Λ)ΔΙΠΣΥ(74)]
33 69 131 129 alpeptan k] τεθέθη ΕΓΚΜΣΥΒΙΠ (604) minb XVI 1 om διαγενομένου
...Σαλώμη D n (q) | om Μαρία 1ο...Σαλώμη k | Μαρία 1ο] pr τ Β*L min

καὶ προσεκύλισεν λίθον κτλ.] λίθον μέγαν, Mt., cf. xvi. 4 ἢν γὰρ μέγας
σφόδρα; in Lc. cod. D addο ὅτι μόνις
ἐκοίτα, ὡστε πάντας οἷς δὲ ἐκεῖ ἔθηκαν); the stone
was afterwards, at the desire of the Jews, sealed and guarded (Mt.), cf.
Ev. Petr. 6. The opening was usually closed with a stone, if any of the
locali were occupied; cf. Jo. xi. 38 ἐρεχθεὶς εἰς τὸ μνημεῖον: ἢν δὲ σπήλαιον
cαὶ λίθος ἐπέκειτο εἰς αὐτόν. The stone
was rolled to the opening (προσκύλισαν
here only and in the corresponding context in Mt.; cf. Jos. x. 18 κύλισατε
λίθου επὶ τὸ στόμα τοῦ σπηλαίου). Mr Latham (Risen Master, p. 33,
and illustr. 1; cf. E. Pierotti, Jerusalem Explored (E. Tr., 1864), ii.,
plate lvi. fig. 3) imagines "a massive circular disc of stone, much like
a grindstone of four feet diameter," rolled along "a furrow grooved out
of the rocky soil"; but κύλινει λίθον
does not in itself suggest more than the
rolling of a mass of stone along the
ground: cf. i Regn. xiv. 33.
Prov. xxvi. 27, Zech. ix. 16. Μνήμα
and μνημεῖον seem to be employed
indiscriminately (cf. v. 2 ff.), unless
μνήμα is here a loculus; the Vg.
uses monumentum for both words.
According to Jo. (v. 42) the Body
was placed in Joseph's tomb on account of
its proximity to the Cross—til the

Sabbath was over, perhaps, and not
with a view to a permanent interment;

47. ἡ δὲ Μαρία ἡ Μαγδ. κτλ.] The
Magdalene and the other Mary (v. 40)
had remained on the spot, and were
watching the action of Joseph and
Nicodemus; cf. Origen: "caritas
duarum Mariarum colligavit eas ad
monumentum novum, propter corpus
Iesu quod fuerat ibi." Ambrose:
"sexus nutat, devotio calet." They
sat opposite to the place of sepulture
(Mt., ἀπέναντι τοῦ τάφου), and saw
the Body carried in, so that they knew
where it lay. Τέθειται, Lc. ἐτέθη:
for the perf. cf. τέθηκεν (v. 44).
Their thought was, 'He is there (contrast xvi.
6 οὐκ ἔστων ὅδε), and there we shall find
Him when the sabbath is past.' Vic-
tor remarks: ἀναγκαίᾳ καὶ κατὰ θεῖον ἡ
παραμονὴ τῶν γυνακών εἰς τὸ γιορνά
ποῦ τίθεται, ἦν ἀπαντήσω καὶ τῆς
ἀναστάσεως τῆς ἑπαγγελλόμενης
κοίμησις τοῦ μαθητής. Μαρία ἡ Ἰωσήτως sc.,
μήτηρ (v. 40); the 'Western' text
substitutes Ιακώβου (see appr. crit.).

XVI. 1—8. VISIT OF THE WOMEN
to the Tomb on the Third Day
(Mt. xxviii. 1—8, Lc. xxiv. 1—10; cf.
Jo. xx. 1 ff.).

1. διαγενομένου τοῦ σαββάτου κτλ.] When
the Sabbath was over (i.e. after
sunset on the day which followed the
Crucifixion), the three women named
in xv. 40 went forth to purchase
aromatics for the anointing of the
Body (Mc. Lc.). According to D the purchase apparently took place on Monday (before the Sabbath began). They had probably seen Joseph and Nicodemus use spices freely in the process of wrapping it for burial (Jo. xix. 40, cf. xv. 46 f., notes), but they desired to add more externally, and to apply fragrant oils (Lc. kai μύρα, cf. Mc. ἵνα...ἀλέιψωσιν αὐτῶν); the incident at Bethany (xiv. 3 ff.) was perhaps fresh in their memory, and suggested this final ministry. For διαγίνεσθαι 'to intervene' in reference to intervals of time cf. Acts xxv. 13, xxvii. 9; the verb is used in this sense from Demosthenes downwards. For ἀρώματα, cf. 2 Chr. xvi. 14 ἐθανατων αὐτῶν (sc. Ἀστί),...καὶ ἐπλησαν ἀρώματον καὶ γένη μύρων μυρεφων, and the list of spices in Sir. xxiv. 15; and see xiv. 3, 8, notes.

2. λίαν προὶ τῇ μία τῶν σαββάτων κτλ.] Mt. οὖν δὲ σ. ἡ ἐπιφωνικότητα εἰς λιὰν σ.; Lc. τῇ μίᾳ τῶν σ. ὀρθῶν Σαββάτων, Jo. τῇ μίᾳ τῶν σαββάτων...προὶ σκοτίας εἰτί οὔπῃ (cf. Ps. Pet. 3, 11 τῇ δὲ νυκτὶ ἐπέφωσκεν ἦ κυριακῇ...ὁρθῶν δὲ τῆς κυριακῆς). All the canonical accounts, notwithstanding a remarkable independence of expression, point one way. The last hours of Saturday night were already giving place to the first signs of dawn when the three women started for Joseph's garden; the morning watch had begun, but it was yet dark. Mc. adds ανατελλόντος τοῦ ηλίου, words which are scarcely less inconsistent with his own λίαν προὶ than with Jo.'s σκοτίας ἐτί οὔπῃ. The harmonists have not from the first been exercised by the apparent contradiction, as the reading of D and some other 'Western' authorities seems to show: see note on i. 32, and cf. Aug. cons. ec. iii. 65 "oriente iam sole, id est, eum caelum ab orientis parte iam absecereet." But the correction (for such it seems to be) gives little relief; the same moment of time can hardly be described as λίαν προὶ and as 'sunrise!' It is better to regard Mc.'s note as a compressed statement of two facts; the two women started just before daybreak and arrived just after sunrise (ἐρχομαι = ἔκλεισαν...γλαύκων). Τῇ μίᾳ τῶν σαββάτων (Acts xx. 7, 1 Cor. xvi. 2), on the first day after the Sabbath (Bede: "prima sabbatorum prima dies est a die sabbatorum"), εἰς being used by a common Hebraism for πρῶτος (WM., p. 311, Blass, Gr. p. 140); cf. πρώτη σαββάτου, c. 9, where however σαββάτου is probably used for 'the week,' as in Lc. xviii. 12.

3. ἔλεγουν πρὸς έαυτάς κτλ.] Mc. only. On the way they remembered the stone which they had seen Joseph
roll to the entrance of the tomb and leave there, and they began to talk (ξέγον) about it. It would require more than the strength of three women to remove it. Ps. Peter (c. xi.) expands τις ἀποκυλίσει κτλ. into a set speech which is at once feeble and confused. For πρὸς ἑαυτάς = πρὸς ἄλλας, cf. xi. 31, xiv. 4, notes. 'Ἀποκυλίσεως, the opposite of προσκυλίσεων (xv. 46); the form κυλίων begins in Aristophanes to take the place of the older κυλίνδεων or κυλινδεῖν, which is unknown to Bibl. Gk. The compound ἀποκυλ. occurs in Gen. xxix. 3 ff. in reference to the removal of a stone from the mouth of a well. Ἐκ τῆς θύρας: Lc. less exactly, ἀπὸ τοῦ μνημείου (cf. WM., p. 454).

4. καὶ ἀναβλέψασας κτλ.] By this time they are near the knoll out of the side of which the tomb had been cut; the sun has risen, and involuntarily looking up at the mention of the stone they see that it has been displaced. The change from ἀποκυλίσεως to the rarer and more difficult ἀνακυλίσεως is evidence of Mt.'s care for accuracy in detail; the stone was not rolled right away, but rolled back so as to leave the opening free; cf. Ev. Petr. 9 ὁ δὲ λίθος... ἀφ’ ἑαυτοῦ κυλινδεῖς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἡρῴγη. The perf., as in xv. 44, 47, adds to the vividness of the narrative: we hear the women exclaim 'Ἀνακυκλίστη—their τις ἀποκυλίσεις; has been answered, and their wish, idle as it had seemed, is realised. Ἡ γὰρ μέγας σφόδρα either accounts for their being able to see what had occurred before they reached the spot, or it explains why the sight arrested their attention. Mt. attributes the removal of the stone to the descent of an Angel, accompanied by an earthquake; the Angel sits upon the stone which he has rolled away, and is there apparently when the women arrive. It is impossible to feel any confidence in Trench's attempt to reconcile the two accounts: ἐνδέχεται γὰρ ὅτι εἶδον ἑξο ἡμᾶς ταῦτα τὸν Άγιον καὶ εἰσελθόντα. A remarkable gloss follows x. 3 in k (see app. crit.); cf. the story in Ev. Petr. 9.

5. καὶ εἰσελθόντας κτλ.] Lc. εἰσελθόντας δὲ σὺς εἰδόν τὸ σῶμα. Mt. does not mention the fact of their entering; see last note. In Jo. Mary Magdalene arrives at the tomb alone, and all the circumstances are different. The attempt to harmonise these independent narratives is beset with difficulty; see however Tatian's scheme (Hill, p. 252 ff.), and the provisional
arrangement proposed by Bp Westcott (St John, p. 288 f.). On the special appearance to Mary Magdalene, which characterises the Johannine tradition, see below, v. 9 f., notes.

According to Mc. the women on entering were startled and awestricken (ἐκθαμβίζοντας, cf. ix. 15, xiv. 33, notes) to see a young man sitting in the tomb, clad in a long robe (στολήν, c.f. xii. 38, note) of dazzling whiteness (λευκήν, cf. ix. 3, note). Mt., who identifies the νεανίσκος as an Angel, has a fuller description: Ἱη οὗ ἐδέιξαν αὐτόν ὡς ἀστρατή καὶ τὸ ἐνδύμα αὐτοῦ λευκόν ὡς χιόν. In Lc. the women see two men standing over them in flashing raiment (ἐπέστησαν αὐταίς ἐν ἐσθήτι ἀστραπτοῦσῃ). The very diversity of the accounts strengthens the probability that the story rests upon a basis of truth; the impressions of the witnesses differed, but they were agreed upon the main facts.

The conception of the Angel as a young man clad in bright attire finds an interesting parallel in 2 Macc. iii. 26, 33 ὡς ἐφάνησαν αὐτῷ νεανίαν... διασπεσὶ τῷ περιβολῆν... οὶ αὐτοὶ νεανία πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταίς ἐσθήσει ἐστολομένῳ. Similarly Josephus (ant. ν. 8, 2) describes the Angel who appeared to Manoah’s wife as φάντασμα... νεανία καλῶ παραπλήσιον μεγάλῳ. Cf. also Ec. Petr. 9, 11. On καθήμενον see WM., p. 434; περιβάλλοντος στολήν, Blas, Gr. pp. 92, 113, and cf. xiv. 51, Apos. vii. 13, x. 1; on στολή λευκή see ix. 3, and Apos. vi. 11, vii. 9, 13.

6. ὦ δε λέγει αὐταῖς κτλ. The Angel is not an apparition merely (vi. 50); he speaks to the women and answers (ἀποκριθεὶς Mc.) their unspoken fears. Lc. follows another tradition of the Angel’s words, but Mt. is in substantial agreement with Mc.; Mc.’s account, however, derives peculiar life and freshness from the absence of conjunctures in the first five clauses.

Μὴ ἐκθαμβίζεσθε: Mt. adds ὑμεῖς, for he has just mentioned the terror which struck the guards at the sight of the Angel; but the contrast would have no meaning for the women, and can scarcely have found a place in the original words. Τὸν Ναζαρηνὸν (Mc. only) strikes a familiar note in the memories of these Galilean women (cf. i. 24, x. 47, xiv. 67, notes); τὸν ἐσταυρωμένον (Mt. Me.) rather than τὸν σταυρωθέντα, for the event is recent, and the Person is still living; cf. i Cor. i. 23, Gal. iii. 1, and contrast Jo. xix. 20, 2 Cor. xiii. 4, Apos. xi. 8, where the aor. suffices to express the historical circumstance. Ἡγέρθη, the Resurrection is an accomplished fact, the moment is already past; contrast ἐγέρθη in i Cor. xv. 4, 20, where the purpose is to emphasise the abiding truth of the Lord’s risen life. Ἰδε ὁ τόπος κτλ. ‘here is the loculus where the Body lay; you can see for yourselves that it is not there’ (Jerome: ‘ut si mei verbis non creditis vocuo credatis sepulcro’). In Mt. the Angel reminds the women that the Lord had foretold the issue of the...
7 ὅπου ἐθηκαν αὐτῶν. 7 ἀλλὰ ὑπάγετε εἰπάτε τοὺς μαθη- ταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ύμᾶς εἰς τὴν
8 Γαλαειλαίαν ἕκει αὐτὸν ὁ Ἰσπεσθε, καθὼς εἶπεν ύμῖν. 8 καὶ ἔξελθονσαί ἐφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ

7 εἰπάτε] πρ καὶ C* D 33 2ος k | προάγει] ἵδου προαγο D k syg*| idov προαγε 2ος syg*| pesb arm γηγερη ἂτο τῶν νεκρῶν καὶ ἴδου προαγε 1 39 118 209 604 | αὐτῶν] μὲ D k | εἰπέν] εἰρηκέν Δ εἰρῆκα D (εἰπόν 40 72) u*ff kq 8 εξελθούσαι...μνημείου] ακουσάντες ἐξῆλθον ἀπὸ τοῦ μνημείου καὶ εφυγόν | εξελθοῦσαί] ακουσάντες 2ος (sic) syg*| pesb hel (ms) arm + ταχυ E minomnia 5 | om απὸ τοῦ μνημείου...ἐκτάσεις syg* | γαρ] δὲ ACLIAII minomnia | go

Crucifixion (καθὼς εἶπεν); in Lc. this passing reference is expanded into a citation of the prophecy (μνήμησθε ὡς ἐλάλησεν ύμῖν κτλ.), the Evangelist adding, καὶ ἐμφάσησαν τῶν ῥημάτων αὐτοῦ. But the prophecy was addressed, so far as we know, to the Twelve only, and the reference to it, or at least the citation, probably formed no part of the earliest tradition.

7. ἀλλὰ ὑπάγετε κτλ.] Ἀλλὰ (WM., p. 551) recalls their thoughts from the wonder and awe of the announcement which they had just received to the duty which lay immediately before them; it “breaks off the discourse and turns to a new matter” (Alford). They must go with speed (ταχύ, Mt.) and deliver a message to the disciples. Mc. adds καὶ τῷ Πέτρῳ, “and in particular to Peter”; cf. Acts i. 14 σὺν γυναικὶ καὶ Μαρίαμ, and the less complete parallel in i. 5 ἴδου διάθεια χώρα καὶ οἱ Ἱεροσυνείται (cf. WM., p. 546). Peter is named, both as the first of the Eleven, and probably also to assure him that his denials are forgiven (Thpt.: ὡς κορυφαῖος...ἡ...ἴσα μὴ σκαν- δαλισθῇ...ὡς αὐτὸς μὴ λόγου ἀξιωθείς οὐα ἀρνηθάμενος—cf. Bede: “vocatur ex nomine ne desperaret ex nega- tione”); cf. i Cor. xv. 5 ὀφθη Κηφᾶ, εἰτα τοῖς δώδεκα. The message would open of course with the tidings of the Resurrection (εἰπάτε ὅτι ἤνεργηθε, Mt.), but its purpose was to turn the steps of the Apostles to Galilee whither the Master would precede them. Προάγει ύμᾶς εἰς τὴν Γαλαειλαίαν (Mt. Mc.); cf. xiv. 28, note; the reminder is necessary, for the words of Christ would be forgotten for the while in the excitement of the great events which had occurred. It is more difficult to understand why the matter should have been so urgent if a week at least was to intervene before the Risen Christ left Jerusalem (Jo. xx. 26). Perhaps it was important to dispel at the outset any expectations of an immediate setting up of the Kingdom of God in a visible form at Jerusalem (cf. Acts i. 6). Καθὼς εἶπεν ύμῖν: Mt., with a complete change of reference, ἵδου εἶπον ύμῖν.

8. καὶ ἔξελθονσαί ἐφυγον κτλ.] The picture is true to psychological probability. At first the Angel’s words only increased their terror; they turned and fled from the tomb, trembling and unable for the moment to collect their thoughts or control themselves. On ἐκτάσεις see v. 42 note, and cf. Lc. v. 26, Acts iii. 10, x. 10; εἶχεν ἐξαλβεῖν (Lc. Lc., cf. Field, Notes, p. 44 f. and Deissmann, B. St. p. 293), κατείχεν, cf. Jos. ant. v. 1, 18 κατά- πληξες εἰτε τοὺς ἀκούσατα: for other exx. see Field ad l. As they came to themselves and began to realise the truth, joy mingled with their fear and predominated (Mt. μετὰ φόβου καὶ χαρᾶς μεγάλης), and their flight was changed into an eager haste to de-
The Gospels According to St Mark.

9aντάς τρόμος καὶ ἕκστασις· καὶ οὐδενι οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ.* * * * *

[XVI. 9] Ἀναστάς δὲ προὶ πρῶτη σαββάτου ἐφάνη 9

8 τρόμος] φοβός DII*vid arm*vid | om καὶ εκστάσις arm 9 de C2] καὶ G*vid om de 13 69 124 604* al*some arm*zoth +ο Ἰησοῦς Fw 13 28 69 124 604 1071 al*non mu c eff vg*el*ix arm*zoth | om πρωὶ | πρῶτη] τὴ μια Eus syr*licher | σαββάτων KII 1 al*stma Eus*2 | ἐφάνη πρῶτω] εφανερωθεν πρώτως D εφανη πρωτη 2ος om πρωτων syr*licher arm me Eus†

liver their message (ἐδραμον ἀπαγγέλλει κτλ). But Mc.'s narrative comes to an abrupt end before this second stage of feeling has been reached; fear still prevails, and the shock has been too severe to permit them to say a word about what had occurred. Οὐδὲν οὐδὲν εἶπαν is too general a statement to justify the limitation κατὰ τὴν ἁμόν (cf. Lc. x. 4); until their terrors had subsided they had no thought for the Angel's message and no tongue to tell it. According to Lc. xxiv. 9 it was delivered by them afterwards; cf. ev. 10, 11, notes, and Jo. xx. 18. With the abrupt ending comp. ix. 6, ἐκφοβοῦν γὰρ ἐγένετο: the parallel however is not exact, and it is perhaps improbable that the Evangelist deliberately concluded a paragraph with ἐκφοβοῦντο γὰρ (cf. WH., Notes, p. 46). As Mr Burkitt suggests (Two Lectures, p. 28), some object may have followed the verb. For an instance of a broken sentence at the end of an imperfect document see 1 Esdr. ix. 55; compared with 2 Esdr. xviii. 13.

9—11. The Appearance to Mary Magdalene (Jo. xx. 11—18).

9. Ἀναστάς δὲ προὶ κτλ.] The sequence is suddenly broken, and Mary Magdalene, who is one of the three women mentioned in xvi. 1, becomes, as in Jo. xx., the subject of a distinct narrative which in form at least is not consistent with the Marean tradition. She is introduced to the reader, as if she had not been named before (παρ' ἥς κτλ.); alone of the three she sees the Lord, and announces the Resurrection to the Eleven, and no explanation is given of this unexpected turn in the events. Lastly, the paragraph has evidently been detached from some document in which the Lord has been the subject of the preceding sentence; in its present position ὁ Ἰησοῦς is imperatively required (cf. WH., Notes, p. 51). On the general question of the authorship of the fragment xvi. 9—20 and its relation to the Gospel, see the Introduction. Προὶ is doubtless to be taken with ἀναστάς, not with ἐφάνη, and thus it determines the time when the Resurrection took place—on the third day, as the Lord had foretold, though before daybreak, perhaps in the earliest hour of the morning watch.

πρῶτη σαββάτων] Cf. τῇ μιᾷ τῶν σαββάτων (v. 1, note); the use of πρῶτος in this phrase is apparently unique, though we have πρῶτη ἡμέρα τῶν ἀγιών in xiv. 12, Mt. xxvi. 17. The Gospels moreover seem to prefer σαββάτα in this connexion, but cf. 1 Cor. xvi. 2 κατὰ μιᾶν σαββάτου. Ἐφάνη occurs here only in reference to an appearance of the risen Christ; see, however, Num. xxiii. 4 ἐφάνη ὁ βασιλεὺς τοῦ Βασιλείου, Lc. ix. 3 Ἡλιασ ἐφάνη. A more usual term is ὁφθη, Lc. xxiv. 34, 1 Cor. xv. 5 ff.; cf. ὁπεστανόμενος Acts i. 3, and ὁφθεῖ τ. 7, supra. That the Lord appeared first to the Magdalene may have been inferred from the narrative of Jo. xx. 11 ff. St Paul's ἡνηκ ἐτα ταῖς ἀδελφαῖς (1 Cor. xv. 5) determines only the relative order of the appearance to Peter and the other Apostles.
9 par C*DLΨ713 af AC*EGKMSUUXΓΔΙΣΡ minxoromn 10 ekeivn]+ de
C*vqd minpars cffiq sinpers arm | poroevtheis apnygevelen tois metv
par' hs ekβebλhkei e. d.] The fact
was known also to Lc. (viii. 2 af' hs d.
e. exelplveis). 'Ekβαλλεν pará occurs
here only: for pará with the gen.
indicating the quarter from which a
movement proceeds see viii. 11, xii. 2,
xiv. 43, and on its distinction from ἀπό
cf. WM., p. 456f. 'Eptra δαιμόνia ("septenarrii spiritus," Tertullian, cited
above p. 95) recalls Mt. xii. 45, ἐπτα
ἐτερα πνεύματα πνοντρέτα, and the
striking contrast in Apoc iii. 1 τά ἐ.
pneûmata τοις θεοις. Cf. Πῦψτ.: ἐπτα
daim., τά ἐναντία τών ἐπτα τῆς ἀρετῆς
pneûmâtov. To Celsus it appeared to
be a fatal objection to the Christian
faith that the earliest witness of the
Resurrection should have been, on
the shewing of the Gospels themselves,
a ywvâ πάρουσιας. The objection re-
peats itself, though the tone is widely
different, in the last words of Renan's
chapter on Jézus au tombeau: "pou-
voir divin de l'amour! moments sacrés
où la passion d'une hallucinée donne
au monde un Dieu ressuscité!" But
the hallucination of the Magdalene
belongs to the μωρόν τοῦ θεοῦ, which
is at once wiser and stronger than
men. Renan, however, has ludicrously
overestimated the place which Mary
Magdalene holds among the witnesses
of the Resurrection; cf. Les Apôtres,
p. 13, "la gloire de la résurrection
appartient donc à Marie de Magdala;
après Jésus, c'est Marie qui a le plus
fait pour la fondation du christianisme."
So far was this from being recognised
by the Apostolic age that St Paul
does not even mention her in his
summary of the evidence (1 Cor. xv.
5 ff.).

10. ekeivn poroevtheis apnygevelen
ktl.] Cf. Jo., ἕρχεται...ἀγγέλουσα
tois maβhtais. Both accounts are
singularly devoid of the animation
which such a moment would suggest;
contrast ἐδραμων, Mt. xxviii. 8, and
praecurrents, which some O.L. texts
substitute here. 'Ekeivn, illa, cf. v.
13: the pronoun is neither emphatic
nor antithetic, merely indicating the
subject, as in Jo. v. 46, vii. 45—a non-
Mc. seems also to have avoided the
colourless poroevtheis, which occurs
abundantly in the other Gospels, and
thrice in this context; in ix. 30, if
genuine, it has the specific sense of
taking a journey. Τοῖς μετ' αὐτοῦ
gενομένους: 'to those who had been
with Him,' cf. ii. 19, iii. 14, Jo. xiii.
33, xvii. 12, Acts iv. 13. In their
strictest sense the words describe
only the Apostolic body, yet see Acts
i. 21; all the other maβhtai who were
in Jerusalem at the time were proba-
bly in the company (comp. v. 12,
note, Acts i. 13ff.). Though Jeru-
salem was keeping the Feast, the dis-
ciples were occupied in mourning and
bewailing their loss; cf. Jo. xvi. 20
klai̇ste kai bρησηστε υ̇μεί̇ς. The
combination ponvthovn kai klai̇novn is
frequent, cf. 2 Regn. xix. 1, 2 Edsr.
xi. 4, xviii. 9, Lc. vi. 25, Jas. iv. 9,
Apost. xviii. 11, 15, 19; the present
passage is apparently imitated by Ps.
Pet. (ep. 7 ἐνυπητεύμον (Mç. ii.
20) kai ἐκαθεζόμεθα πενυόμεντε kai
klai̇novntes νυκτός kai ἡμέρας ἐως τοῦ
ασβάστιον, cf. ὦ. 12 ἡμείς δὲ οἱ δολέ
μαβηταί τοῦ κυρίου ἐκλαίομεν καὶ ελυ-
πούμεθα).
11. κακεῖνοι ἀκούσαντες ὅτι ζή καὶ θεόδηθ ὑπ’ αὐτῆς ηπίστησαν.

12 Μετὰ δὲ ταῦτα ὑπὲρ αὐτῶν πεπρατοῦσιν 12 ἵπποι.

11 κακεῖνοι AC^D* XIΔΙΠΣ mini n vg] 

10 γενομένοι 69 | πεπρατοῦσιν AL 

According to Jo., Mary’s report was conveyed in the words ‘Εσώρακα τῶν κύριον. This writer’s account goes further; Mary can testify that the Master is alive (ζή); what she had seen was not a mere vision. This was the constant belief of the eye-witnesses: Lc. xxiv. 5, 23, Acts i. 3, xxv. 19, Rom. vi. 10, Apost. i. 18, ii. 8. 'Εθέδη: this word, which is not used in the genuine work of Mc. but occurs frequently in Jo., seems to point to the beauty and wonderful-ness of what she saw; cf. Jo. i. 14, 32, Acts i. 11, xxii. 9, i Jo. i. 1, iv. 12, 14. For the aor. pass. see Mt. vi. 1, xxiii. 5.

Our writer uses θέασαι again in v. 14, but in the middle.

ηπίστησαν] Of this result Jo. says nothing; Lc. connects it with the message of the women (xxiv. 11 ἔφαν-ησαν...λέγος τὰ ῥήματα ταύτα καὶ ηπί-στον αὐταῖς)—the occasion is possibly the same, for no Evangelist mentions both visits; cf. v. 8, note. 'Απιστεῖν, which is common in class. Gk., occurs but seldom in the N. T. (Lc.xxv. 2, act. 1, Paul, 1 Pet., and twice in this fragment, vv. 11, 16); the stronger ἀπείθειν is more frequent in Biblical Gk. (Lxx. 48, N.T.11); the relative meanings of the two may be studied in Heb. ii. 12, 18 f., iv. 11, where ἀπίστια is seen to pass readily into ἀπείθεια. The disciples had reached only the first stage; see v. 14, note.

12—13. Appearance to two Disciples on their Way into the Country (Lc. xxiv. 13—32).

The writer knows only that this manifestation was subsequent to that which was vouchsafed to the Magdalene (cf. πρῶτον, v. 9); from Lc. we learn that it took place on the same day (ἐν αὐτῇ τῇ ἡμέρᾳ, xxiv. 13). Μετὰ ταῦτα (τοῦτο) is not a Marcan phrase, but occurs frequently in Lc. and Jo. (Lc.xxv. 2, act. 4, Jo.15). The two belonged to the company of the Eleven, for εἶν αὐτῶν apparently, looks back to έκεῖνοι in the preceding verse; in Lc., where the same phrase occurs, the reference is less distinct, but the Apostolic party are probably intended (cf. v. 10). They were walking when they met Him, on their way to the country (εἰς ἀγρόν, cf. ἀπίς ἄγρον, xv. 21), i.e., as Lc. explains, εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ 'Ιερουσαλήμ, ἣ ὄνομα 'Εμμαύς. A walk of about seven English miles brought them to this place, which cannot therefore have been Emmaus Nicopolis, now Amu-das, 22 miles from Jerusalem on the Jaffa road (i Macc. iii. 40, 57, iv. 3, Jos. ant. xiii. 1. 3, etc.; cf. Eus. οἰνομ. αὐτή ἐστὶν ἦν ἡνίκοτος, and see Neubauer, θεόγρ. du T., p. 100 f.). Josephus (B. J. vii. 6. 6) mentions a χαρυν of the same name, distant from Jerusalem σταδίους τριάκοντα (π.λ. ἐξήκοντα) which may be identical with Lc.'s κώμη. Caspari suggests Mozah (Josh. xviii. 26), which in some mss. of the Lxx. appears as 'Ἀμωσά or 'Ἀμμοσά (Ἀλυσί). The site is necessarily undetermined, but el-Kubeibeh, Kulonieh, and el-Khamasa have been proposed, places which lie respectively N.W., W., and S.W. of
the city. Of these Kulonich, or rather the adjacent Beit Mizza (Mozah), seems to have the best claim.

Lc. gives the name of one of the two disciples as Κλέόπας, i.e. Κλέοπαρος (cf. Άντιτας = Άντιπαρος, Αρκος. ii. 13, and see Lightfoot, Galatians, p. 267).

Ἐν έτέρα μορφῇ suggests a transformation analogous to that described in ix. 2, but the account in Lc. forbids this; there was clearly nothing in the Lord’s appearance to distinguish Him from any other wayfaring man. The words must be explained as contrasting the Magdalene’s impression (v. 9) with that received by the two; to her He had seemed to be a κηπτουρός (Jo. xx. 5), to them He appeared in the light of a συνθεωστόρος. Lc. explains that their inability to recognise Him was due to their own infatuation (xxiv. 16); when that was removed, they knew Him at once (ib. v. 31). Ἐν έτέρα σχήματι might have been expected in this connexion, but σχήμα, as Lightfoot suggests, may have been “avoided instinctively, as it might imply an illusion or an imposture” (Philippians, p. 129). For the Gnostic notion that the Lord’s humanity possessed the power of assuming different forms see Acta Johannis, i ff. (ed. James, p. 3). A similar property is ascribed to St Thomas (Acta Thomae, 34, ed. Tisch., p. 219, ἄνθρωπος γὰρ εἷς δύο μορφῶν ἔχων, καὶ ὅπου ἐν θελήσ ἐκεὶ εὐρίσκῃ).

κάκεινοι...ἀπήγγελαν τοῖς λοιποῖς κτλ.] Vg. et illi euntes nuntiáce- runt ceteris (cf. κακίνη, v. 10, note; on the crasis κάκ. see Gregory, prolegg. i.

p. 96). The circumstances are given by Lc. (xxiv. 33 f.). Όψιν εἰκόνοις ἐπίστευσαν. The writer of the fragment is evidently not indebted to Lc. for his knowledge of the facts, for according to Lc. the two were met by their brethren at Jerusalem with the εὐγέρθη ὁ κύριος καὶ ὁφθη Σίμων. Those who shared this conviction would certainly not have been unwilling to find a confirmation of their hopes in the tidings from Emmaus. At the same time there may have been and probably was (cf. Mt. xxviii. 16, Jo. xx. 24 ff.) another current of feeling which was adverse to the testimony of Simon, and those who were under its influence would have rejected the story of the two. Aug. is possibly right in his view of this apparent discrepancy: “quid intellegendum est nisi aliquis ibi fussisse quem hoc nollent credere?” Όψιν takes up and accentuates the negative implied in ἐπίστευσαν (v. 11). The two men did not fare better than the solitary woman who had been the first to announce the Resurrection.

14—18. APPEARANCES TO THE ELEVEN. (Lc. xxiv. 36—43, Jo. xxi. 19—23, Mt. xxviii. 16—20; cf. i Cor. xv. 5 ff.).

14. Ὑστερον δὲ κτλ.] At length, after manifestations vouchsafed to an individual and to two disciples not of Apostolic rank, the Lord revealed Himself to the Apostolic college. The paragraph which follows seems to be a summary of the various narratives within the writer’s knowledge which spoke of appearances to that body. It is without note of time or
place, and v. 19 suggests that it is intended to cover the whole period between the evening of the Resurrection-day and the Ascension. "ὑστερον δὲ, another non-Marcan phrase, completes the series started by πρῶτον (v. 9) and continued by μετὰ δὲ ταῦτα (v. 12); cf. Mt. xxi. 34 ff. ἀπεστείλεν...πάλιν ἀπεστείλεν...ὕστερον δὲ (Mc. ἐσχατὸν) ἀπέστειλεν: xxii. 25 ff. ὁ πρῶτος...ὁ δεύτερος...ὕστερον δὲ (Mc. ἐσχατὸν) πάντων. "Ανακειμένοις αὐτοῖς τοῖς ἑνδέκα ἑφ.: the first visit of the risen Christ to the Eleven themselves was paid when they were at table. This circumstance agrees with the time of day (Lc. xxiv. 29, 33, Jo. xx. 19), and moreover seems to be implied in Lc. xxiv. 41, where they answer the Lord's question ἔχετε τι βρώσιμον by producing some cooked fish (ἰχθύνος ὑποτο μέρος). Αὐτοί τοῖς ἑνδέκα, ἱπίσις (not illis, Vg.) undecein: αὐτοῖς contrasts the Eleven as a body with the isolated witnesses who had brought reports of the earlier manifestations. The use of οἱ ἑδῶν. (cf. Lc.) does not decide the question whether the writer was aware of the absence of Thomas: 'the Eleven' are the Apostolic body regarded as an unit, cf. the use of οἱ δωδέκα in Jo. xx. 24, 1 Cor. xv. 5, 1 Cor. petr. 12. ἑφανερώθη: a favourite word with St John, especially in reference to the self-manifestations of Christ (Jo. i. 31, ii. 11, vii. 4, xxi. 1 bis, 14, i. Jo. i. 2 bis, ii. 28, iii. 5, 8). καὶ ὧνειδίσεως τὴν ἁπαστίαν αὐτῶν κτλ.] The writer is still upon the note which he struck in vv. 11, 13. He shews himself independent both of Jo., whose account seems to leave no place for this rebuke, and Le., who represents the Eleven as disbelieving their own senses (vv. 37, 41); in our fragment a middle course is taken which agrees with the previous context (τοῖς θεασάμενοι αὐτῶν...οὐκ ἐπιστευσαν). ὧνειδίσεως is not used elsewhere of a censure pronounced by the Lord on the Apostles. He 'reproached' Bethsaida, Chorazin and Capernaum for their impenitence (Mt. xi. 20), but His unfavourable judgements on His disciples are expressed in rebukes (viii. 33), not in reproaches. It may have been that something sharper than rebuke (cf. xiv. 41, note) was necessary to rouse them from the faithless despondency into which they had been plunged by the Crucifixion; but the use of the word is more probably one sign among many of a handling less delicate and psychologically exact than that to which we are accustomed in the canonical gospels. Τὴν ἁπαστίαν αὐτῶν καὶ οὐκ ἑνδέκα. Nowhere else is σκληροκαρδία laid to the charge of the Apostles (cf. x. 5), or even ἁπαστία: they are ἀλειψόμενοι (Mt. vi. 30, viii. 26, xiv. 31, xvi. 8); their faith is immature, wanting in promptness, and sometimes on the point of collapse (Mc. iv. 40, xi. 22, Lc. xxii. 32); there is a real danger lest they should drift into final unbelief (Jo. xx. 27 μὴ γίνου ἁπιστος), but ἁπιστοι in the strict sense they are not. Similarly the Lord complains of the callousness (viii. 17), rather than of the hardness of their hearts; the latter state goes along with impenitence (Rom. ii. 5), and implies the absence or failure of love. The words are harsher than any which the Lord is elsewhere reported to have used towards His disciples, although it is possible, as has been suggested, that a peculiarly drastic treatment was necessary at this moment. "ΟΤι, for that; cf. WM., p. 551. Ἐγγερμένου, not ἐγερθέντα:
15 μένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν. 15 καὶ ἐπεν ἀυτοῖς
Πορευθέντες εἰς τὸν κόσμον ἀπαντᾷ κηρύξατε τὸ

they had seen Him in His risen state; cf. 2 Tim. ii. 8 μημονέω...ἐγγεγερμένοι, 'have Him in remembrance as (not raised merely but) risen.' See note on v. 6.

Jerome (c. Pelag. ii. 15) found here in some copies of the Gospel, chiefly Greek, the remarkable addition: "Et illi satisfaciebant dicentes, Saeculum istud iniquitatis et incredulitatis sub Satana est qui (codd. quae) non sinit per immundos spiritus ueram dei apprehendi uirtutem. idcirco iam nunc reuela justitiam tuam." The Greek text of this passage with its context has now come to light in the Freer ms. of the Gospels (W), which after οὐκ ἐπίστευσαν proceeds: κακένοι ἀπελογούντο (cod. -υντε) λέγοντες ὅτι 'Ο αἰὼν αὐτὸς τῆς ἀνομίας καὶ τῆς ἀπίστιας ὑπὸ τὸν σατανάν ἐστιν τῷ μη ἐσωτ' τὸ πνευμάτων ἀκαθάρτων (cod. ὅ μὴ ἐσωτ' τά ὑπὸ τῶν πν. ἀκαθάρτων) τὴν ἁλθείαν τοῦ θεοῦ καταλαβθήσαται καὶ δύναμιν, διὰ τούτο ἀποκαλυφθῶν σου τὴν δικαιοσύνην ἐδώ. ἐκεῖνοι άλεγον [ὑπάτω] τῷ χριστῷ, καὶ ὁ χριστὸς ἐκεῖνοι προσέλεγον ἦν Πεπλήρωται ὁ ὅρος τῶν ἐτῶν τῆς ἐξουσίας τοῦ σατανᾶ, ἀλλὰ ἐγγίζει ἀλλα δεινά καὶ [τέκειν οι] ὑπὲρ ὁν ἀμαρτησάτων ἐγὼ παρεδόθη εἰς βάναυσον ἵνα ὑποστρέψωμεν εἰς τὴν ἁλθείαν καὶ ὁμοτήσσωσιν, ἵνα τὴν ἐν σωματικῇ πνευματικῇ καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν. ἀλλὰ πορευθέντες εἰς τὸν κόσμον ἀπαντᾷ κτλ.

On the text and interpretation of this fragment and its relation to the Marcan Appendix see Two new Gospel fragments in Lietzmann's Kleine Texte (E. tr., Cambridge, 1908), pp. 9—12.

15. καὶ ἐπεν ἀυτοῖς Πορευθέντες κτλ.] The words are in strange contrast to the stern reproof of the previous verse; the extreme compression which the writer of the fragment practises has led him to connect two occasions which were separated by more than a week. At the first interview the Eleven were entrusted with a new mission (τέμπω ψάμας, Jo.), but the particulars were reserved for the meeting in Galilee (Mt.). On the whole the present passage follows the lines of the Galilean charge; πορευθέντες κτλ. corresponds to Mt.'s οἱ μαθητέωσατε πάντα τὰ ἔθνη, and in each account there is a reference to baptism as connected with the world-wide teaching. Yet there is no indication of dependence on Mt.; our writer pursues his own course (v. 17 f.), and probably fuses later instructions with those which belong to the interview among the Galilean hills.

In Act. Pil. A (c. xiv.) these verses (15—18) are quoted with the preface ἐποίημεν τῷ Ἰησοῦν καὶ τοὺς μαθητὰς αὐτοῦ καθιζόμενον εἰς τὸ ὅρος τὸ καλούμενον Μαμάλα (al. Μαμβόξι); see the note on this in Thilo, p. 617 ff.

That the Eleven were to be the heralds of the Gospel to the world, as the Master had been its herald in Galilee (i. 14), was a revelation reserved for the days after the Resurrection; but the catholic mission of the Gospel had been foretold before the Passion, in nearly the same words that are used here (Mt. xxvi. 13, Mc. xiv. 9, notes). Πάση τῇ κτίσει has, however, a Pauline ring: in Mc. κτίσις is used only in the phrase ἀπ' ἀρχῆς κτίσεως (x. 6, xiii. 19, notes); in St Paul we find it in its present connexion (Col. i. 23 τοῦ εὐαγγελίου οὐ ἕκουσατο τῷ κηρυχθέντος ἐν πάσῃ
16 o πιστεύων] o πιστεύων 1071 pr opt D 1071 2ον 6ον βαπτισθεῖν pr o ΛΔ

κτίσει, where see Lightfoot's note). Πάσα ἡ κτίσις is 'the whole creation', (R.V.), as in Rom. viii. 22: cf. Judith ix. 12 βασιλεύ πάσης κτίσεως σου, xvi. 14 σοι δουλευσάω πάσα ἡ κτίσις σου, 3 Macc. ii. 2, 7, vi. 2. Here probably the phrase =πάση τῇ οἰκουμένῃ (Euth.) sc. to all men, cf. πάντα τὰ ἔθη, Mt.; not however without an outlook upon the inanimate world, to which the Gospel offers the hope of an ἀποκατά-
στασις πάνων (Rom. l.c., 2 Pet. iii. 13).

16. o πιστεύως καὶ βαπτισθεὶς κτλ.] Vg. qui crediderit et baptizatus sit.

erit: the aor. participles describe acts which are past in relation to the time of the principal verb, for both the acceptance of the Gospel and the ministration of baptism precede salvation (cf. Burton § 134 f.). Βαπτισθεῖν, pass., corresponds to βαπτισθητεῖν in Mt.; converts were to receive baptism at the hands of the Eleven or of other disciples; the middle is used (Acts xxii. 16) where the voluntary submission of the recipient is chiefly in view. For σώζονται in the deeper sense of gaining restoration to spiritual health see viii. 35 (2ο), x. 26, xiii. 13, notes.

The connexion between πίστις and σωτηρία is illustrated in the Gospels by the miracles of healing, and in the Epistles takes its place as an axiom of Christian soteriology; baptism is less commonly but as distinctly associated with 'salvation' in the Apostolic writings (1 Pet. iii. 21 υἱῶν...νῦν σώζει βάπτισμα, Tit. iii. 5 εσωθεν ἡμᾶς διὰ λυτροῦ παλιγγενεσίας: cf. Lc.'s use of οἱ σώματα in Acts ii. 47). Σωθή-
σται is of course not an unconditional promise of final restoration; cf. Euth.: σωθήσεται εἰγε τά τῆς πίστεως καὶ τά του βαπτισματος ἐπιδίδεσται.

ο ὁ ἀπιστήσας κατακρίθησεται] There is no need to repeat the reference to baptism: ἀπιστήσας carries with it the neglect of the sacrament of faith, but in itself it is sufficient to secure condemnation. Throughout the fragment this writer lays the greatest emphasis on the primary obligation of belief and the sinfulness of unbelief. The present words are strongly Johannine in tone (cf. Jo. iii. 18), though kata-
κρίνειν does not belong to the vocabulary of the Fourth Gospel. Neither the nature nor the ground of the sentence on unbelief appears here; the latter comes into sight in Jo. iii. 19 f.

17. σημεῖα δὲ τοῖς πιστ. ἀκολουθῆσαι ταῦτα] Cf. Jo. xiv. 12 o πιστεύων εἰς ἐμὲ τὰ ἔργα ἀ ἐγὼ ποιῶ κάκεινοι ποιο-

σε. The promise is not limited to the Apostles; τοῖς πιστεύοντες includes their converts, and indeed seems specially to point to them (Vg. eos qui credi-
derint, cf. v. 16). That it was fulfilled is evident from casual references in the Epp. of St Paul, e.g. 1 Cor. xii. 28, Gal. iii. 5, though the former passage shews that the σημεῖα did not, even in the Apostles' age, attend every believer (τοῖς π., not τῷ πιστεύοντι). Their purpose was to be 'signs' of the Divine mission of the Church, not to accredit the faith of the individual. On σημεῖον see xiii. 22, note; standing by itself as it does here, the word is characteristic of St John (Jo.19). In σημεῖα...ταῦτα the pronoun is quasi-
predictive: 'these are the signs which shall follow.'

ἐν τῷ ὄνοματι μου κτλ.] The first
18 γλώσσαις λαλήσουσιν [καινάις]. ὁφεις ἄρούσιν, καὶ θανάσιμον τι πίωσιν ὑπὸ αὐτοῦ βλασφήμη: ἐπὶ ἀρρώστους χειρὰς ἐπιθησοῦσιν καὶ καλῶς ἐξουσιν.

17 om γλώσσαις λαλ. καναίς ὑμ. om καναίς C* LDLV arm me (hab AC:DX rell syl). 18 om καὶ εὐς ταῖς χερῶν AD syl, arm (hab C*:LMm:XA I 22 33 604 2006 3637 4996 syl: syl:DLV arm) | πιώσων D* | ὑπὸ μὴ AC:LM | ὑπὸ D | βλασφῆμα min. ma

'sign' had already 'followed' the Apostles in their Galilean mission (vi. 13), and the Seventy also (Lc. x. 17 ff.); indeed, the Name had been occasionally used in this way by believers who were not even formally disciples (ix. 38). The post-Apostolic Church believed itself to retain this power: cf. e.g. Justin, dial. 30 σήμερον καὶ ἑξωριζόμενα κατὰ τὸν ωμόταυ Ἱσσου Ὀριστοῦ...ὑποτάσσεται: ib. 76 καὶ νῦν ἡμῖν οἱ πιστεύοντες...τὰ διαμένα πάντα καὶ πνεύματα συνηρὰ ἑξωριζόμενα ὑποτασσόμενα ἡμῖν ἔχομεν.

γλῶσσαις λαλήσουσιν] Cf. Acts ii. 3 f. ὁφθαλμῶν αὐτοῦ διαμερίζομεν γλῶσσαι...καὶ ἐναντίον λαλεῖν εἶτὰς γλῶσσαις, x. 46 ἠκουὼν γὰρ αὐτῶν λαλοῦντος γλῶσσαις, ib. xix. 6, i Cor. xii. 28 ἐθετο ὁ θεός ἐν τῇ ἐκκλησίᾳ...γένε γλωσσῶν, and the full treatment of the subject ib. c. xiv. Late in the second century Irenaeus (cf. Eus. H. E. v. 7) bears witness: πολλῶν ἄκουομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ παντοτε ἐν τῶν λαλοῦντων διὰ τοῦ πνεύματος γλῶσσαις. For various opinions as to the γλωσσολαλία of the primitive Church see Stanley, Corinthians, p. 243 ff., Plumptre's art. Gift of Tongues in Smith's B. D. (iii. 1555 ff.) and A. Robertson's art. in Hastings (iv. p. 793 ff.), McGiffert, Hist. of Christianity, pp. 50 ff., 521 ff., A. Wright, Some N.T. problems, p. 277 ff. Kawaiis may have been suggested by the analogy of καὶ διάθηκη, καὶν ἀνθρωπος, or the O. T. καὶν ἅγια.

18. ἐν ταῖσ χερῶν ὁφεις κτλ.] Cf. Lc. x. 19 ιδοὺ δέδωκα υμῖν τὴν ἐξουσίαν τοῦ πιστεῖν ἑπάνω ὑφειν...καὶ οὐδὲν υμῶν ὑπὸ μὴ ἀδικήσει. The incident in Acts xxviii. 3 f., though not a direct illustration, belongs to this class of σημεία. More exact fulfilments are described by non-canonical writers, e.g. Papias according to Eus. H. E. iii. 39 tells of Barsabbas ὁς ἤηθητο ὁμοίω χριστός καὶ μηδὲν ἄρθρῳ...ὑπομεναντός. The legend of St John and the cup of poison in Act. John. (Tisch. p. 270) may owe its origin to the saying which our fragment embodies: such stories abounded at a later time, cf. Thphlt.: πολλοί γὰρ καὶ χριστάκι πίνοντες διὰ τῆς τῶν σταυροῦ σφαγίου ἁλαβαζεὶς διετήθησαν. For the use made of this passage by pagan objectors in the fourth century see Macar. Magn. iii. 16 ὁ πιστεύων καὶ μὴ ποιῶν ταῦτα ἡ γηνσίον οὐ πεπιστευκεν, ἡ πιστεύων γηνσίον οὐ δυνάτων ἀλλὰ ἀδενέις ἕχει το πιστευομένων. St Paul's doctrine of Love (1 Cor. xiii. 8 ff.) suggests an answer to the dilemma. The classical ἰνανάμωσα occurs here only in Biblical Gk., which elsewhere uses the poetical ἰνανάμωφος (Lxx.δ, Jas. iii. 8).

ἐπὶ ἀρρώστους χειρὰς ἐπιθησοῦσιν κτλ.] The Twelve had been commissioned to heal the sick, but while the Lord was with them they seem to have usedunction, leaving to Him the imposition of hands (vi. 13, note). After the Ascension both signs were employed (see Acts ix. 12, xxviii. 8, Jas. v. 14), and the latter still lingers in the uncio extrema of the West and the ἐυχάλαον of the Eastern Church; an office for the anointing of the sick was provided in the first

19 § 19 O μεν [οὖν] κύριος [Ἑρωτ] μετὰ τὸ λαλῆσαι 19 § 19 αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἑκάστουν ἐκ

19 μεν οὖν] om οὐν C*G L go arm (hab AC*DE) δε συντ | om κύριος H ignal | om Ἑρωτ AC*DEGMSUXIIIΨ min* (hab C*ΚΛΛ 1 22 33 124 1071 2εταιαν ε f f o sg συντ arm me aeth Ι*min) ἀνελήμφθη[1] ἀνεφερετο σε 36 40 ανελ. καὶ ανεφ. 68 | τὸν οὐρανον] tovs ouranous 13 69 124 346 | ek δεξιων | ev ev deixa CA min* | ev deξιων D

English Prayerbook, but disappeared in 1552. It is interesting to note the concurrence of the same two signs in the ceremonial which followed Baptism (cf. Mason, Confirmation, p. 12 f.). The classical καλὸς ἔχειν occurs here only in the N.T.: cf. 1 Esdr. ii. 18; for ἀρησσωτος see vi. 5, 13.

19—20. The Ascension, and its sequel (Lc. xxiv. 50 ff., Acts i. 9; cf. 1 Pet. iii. 22, Rom. viii. 34, Heb. viii. 1).

19. ὁ μὲν οὖν κύριος Ἑρωτὸν κτλ.] On μὲν οὖν followed by δὲ see WM., p. 556, n.; while οὖν looks back to the preceding narrative with its usual consequential force, μεν...δὲ (v. 20) contrasts the new life into which the Lord passed by the Ascension with the work of those whom He left on earth. Me. very seldom uses either οὖν (x. 9, xi. 31, xiii. 25, xv. 12), or μὲν...δὲ (xii. 5, xiv. 21, 28); ὁ κύριος Ἑρωτὸς is without example in the Gospels, with the possible exception of Lc. xxiv. 3, though common in the Acts and occurring occasionally in St Paul (1 Cor. xi. 23, xvi. 23). Μετὰ τὸ λαλῆσαι αὐτοῖς: the phrase seems to connect the preceding verses (15—18) with the Ascension, as though they were an outline of the farewell discourse; cf. Lc. xxiv. 51 εῦ τῷ εὐλογεῖν αὐτὸν αὐτοῖς διήστη ἀπ' αὐτῶν, Acts i. 9 ταῦτα εἰσών...ἐπήρθη. But, regard being had to the general character of the fragment, μετὰ τὸ λ. may be interpreted, 'after the series of interviews of the Eleven with which a specimen has been given'; cf. Euth.: μετὰ τὸ λαλῆσαι οὐ μόνον τοὺς λόγους τούτους, ἅλλα πάντα υἱοὺς ἐλάλησεν αὐτοῖς ἀπὸ τῆς ἡμέρας τῆς ἀναστάσεως μέχρι συμπληρώσεως τῶν τεσσαράκοντα ἡμερῶν. This verse is cited by Irenaeus (iii. 10. 6) with the preamble "in fine autem evangelii ait Marcus"; see Introduction.

ἀνελήμφθη εἰς τὸν οὐρανὸν κτλ.] Cf. Acts i. 2, 11, 22, 1 Tim. iii. 16. The use of ἀνελήμφθης for the Ascension was perhaps suggested by 4 Regn. ii. 11 ἀνελήμφθη Πάλαιον...ος εἰς τῶν οὐρανῶν, comp. Sir. xlviii. 9, i Macc. ii. 58. Other N.T. terms are ἀναβαίνω (Jo. vi. 62, xx. 17 bis, perhaps from Ps. xxiii. (xxiv.) 3), ἑπαρθήσαται (Acts i. 9), πορευθήσαται εἰς οὐρανοὺς (1 Pet. iii. 22), διελθοῦσιν τῶν οὐρανῶν (Heb. iv. 14), ἀποσάθρα ἐπὶ τῶν θεῶν (Αρος. xiv. 5). The Creeds generally employ ἀναβαίνειν (ascendere) or ἀναβαίνον, possibly because ἀνελήμφθη (adsumptus est) would have admitted a Docetic interpretation (Apostles' Creed, p. 71 f.); but the festival of the Ascension was known in the East as the Assumption (ἡ ἀναλήψις, ἡ ἑορτή τῆς ἀναλήψεως).

When the author of the fragment adds καὶ ἑκάστουν κτλ. he passes beyond the field of history into that of Christian theology. The belief that the risen and ascended Christ stands or sits at the Right Hand of God is one of the earliest and most cherished of Christian ideas (Acts vii. 55 f., Rom. viii. 34, Eph. i. 20, Col. iii. 1, Heb. i. 3, viii. 1, x. 12, xii. 2, 1 Pet. iii. 22, Apost. iii. 21), based on the Lord's own use of Ps. cx. 1 (xii. 36, xiv. 62), and it is not unlikely that the writer has adopted here a primitive formula, or echoes a creed-like hymn; cf. 1 Tim. iii. 16 ἀνελήμφθη ἐν δόξῃ. 'Εκ δεξιων: so xii. 36, xiv. 62;
20 δὲ εἰσίν τοῦ θεοῦ. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τοῦ λόγου βεβαιοῦντος διὰ τῶν ἐπακολουθοῦντων σημείων.

19 θεοῦ]+πατρος [* omer me arm] 20 om dia L | σημείων] + amn C*EF*GKL MSUVXΓΔΨ σ o me beth (om AC 1 33 al* a q vg syr arm)

Subsc kata Markov B ευαγγελιον kata M. NACEHKLUNΓΔΨ κ συριν τελος του kata M. (agion) ευαγγελιον min* om MSX

the Epistles use ἐν δὲ εἰσίν in this connection. The Creeds show the same variation (Hahn3, p. 384).

20. έκεινοί δὲ έξελθόντες κτλ.] Another rapid summary. The writer passes over without mention the return to Jerusalem, and the founding of the Palestinian Churches, and hurries on to the fulfilment of the Catholic mission confided to the Eleven after the Resurrection (v. 15); the contrast to Lc. xxiv. 52 f. is instructive.

'Εκείνοι are here clearly the Eleven (v. 14), but the Eleven reinforced by accessions to the Apostolate and by the self-propagating life of the Ecclesia. 'Εξελθόντες, from Jerusalem in the first instance (Acts i. 8); but the word may include all the fresh departures by which the Gospel was carried from one region to another (cf. Acts xv. 40, xvi. 3, 10, 40, xx. 1, 2 Cor. ii. 13, Phil. iv. 15), till the Kingdom of God seemed to have been proclaimed everywhere. 'Εκήρυξαν πανταχοῦ clearly does not belong to the earliest form of Gospel-tradition, but it might have been written as early as the period of St Paul's Roman imprisonment (Col. i. 23). Cf. Clem. R. 1 Cor. 42 οἱ ἀπόστολοι...ἐξῆλθαν εὐαγγελιζόμενοι, Herm. Sim. ix. 25 ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύζοντες εἰς ὅλον τὸν κόσμον: Justin, apol. i. 45 ἀπὸ ἤπειρουσάμην οἱ ἀπόστολοι αὐτοῦ ἐξελθόντες πανταχοῦ ἐκήρυξαν.

τοῦ κυρίου συνεργοῦντος κτλ.] Συνεργεῖν, συνεργάς are used by St Paul of human cooperation (e.g. Rom. xvi. 3, 9, 21, 1 Cor. iii. 9, xvi. 16), but not of the cooperation of the ascended Lorû—a thought which is expressed in other ways. Βεβαιοῦντος is another Pauline word (Rom. xv. 8, 1 Cor. i. 6, 8), and the phrase βεβαιωσις τοῦ ευαγγελίου (Phil. i. 7) comes very near to our author's βεβαιοῦν τὸν λόγον: on the technical meaning of βεβαιωσις cf. Deissmann, B. St., p. 104 ff. The whole context has also a striking affinity to Heb. ii. 3, 4 ἀρχὴν λαβώναι λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκούσαντῶν εἰς ἡμᾶς εἰς βεβαιῶθα, συνεπαρμενοῦντος τοῦ θεοῦ σημείου. An instance of the combination of βεβαιοῦν and συνεργεῖν is cited by Wetzstein from Plutarch: τοῦ βεβαιοῦντος καὶ συνεργοῦντος πρὸς νόημα καὶ πίστιν. On the participle see Burton, § 449. 'Επακολουθεῖν occurs again in 1 Tim. v. 10, 24, 1 Pet. ii. 21.

In the Apostolic age, probably within the experience of the writer, the cooperation of the ascended Christ was manifested 'by the accompanying signs' which had been promised to it. Other ages need and receive in other ways indications no less fruitful or sure of His continual Presence with the workers of His Church (Mt. xxviii. 20). Cf. Bede: "nunquid quia ista signa non facimus minime credimus...sancta quippe ecclesia quotidie spiritualiter facit quod tunc per apostolos corporaliter faciebat...miracula tauto maiora sunt quanto magis spiritualia."
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