

# THE GOSPEL ACCORDING TO MARK.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD MY SERVANT” (Isa. 42:1).

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1:1—8.	THE FORERUNNER.		
1:9—11.	THE BAPTISM: WITH WATER.		
1:12, 13.	THE TEMPTATION: IN THE WILDERNESS.		
1:14—20.	THE KINGDOM		
1:21—8:30.	THE KING	} PROCLAIMED. } } REJECTED. }	THE FOURFOLD MINISTRY OF THE LORD.
8:31—10:52.	THE KING		
11:1—14:25.	THE KINGDOM		
14:26—42.	THE AGONY: IN THE GARDEN.		
14:43—16:14.	THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).		
16:15—20.	THE SUCCESSORS.		

For the New Testament and the order of the Books, see [Ap. 95](#).

For the Inter-relation of the Four Gospels, see the Structure on p. 1304.

For the Diversity of the Four Gospels, see [Ap. 96](#).

For the Unity of the Four Gospels, see [Ap. 97](#).

For the Fourfold Ministry of the Lord, see [Ap. 119](#).

For words used only in Mark, see some 70 recorded in the notes.

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

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

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 36 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, *only twice*; once by the Woman (a Greek or Gentile), 7:28, where it should be rendered "Sir"; and 9:24, where "Lord" is omitted by all critical texts (see [Ap. 94, VI](#)) as well as by the ancient Syriac version (see [Ap. 94](#), p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16:19, 20), but that was *after His ascension into heaven*.

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

How the disciples were sent forth "two and two" (6:7);

How the centurion "stood by, over against" the Lord (15:39);

How the people were made to sit "in ranks" (6:40);

How the Lord went to pray (1:35);

How He withdrew "to the sea" (3:7); and how He "sat in the boat, on the sea" (4:1);

How He was in the stern, asleep "on a pillow" (4:38); how He sat (12:41; 13:3).

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

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

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

**This is Page 1381 From The Companion Bible.**

- 1** °THE beginning of the *glad tidings* of Jesus Christ, the Son of God;
- 2** *According as it standeth written* in the °prophets, Behold, I send My °messenger °before Thy face, *Who* shall prepare Thy way ... .
- 3** The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.
- 4** John *it came to pass was baptizing* in the wilderness, and *was proclaiming* the baptism of repentance *resulting in* the remission of sins.
- 5** And there *kept going out* unto him all the *inhabitants of the territory* of Judaea, and they of Jerusalem, and were all baptized *by* him in the river of Jordan, confessing *their own* sins.
- 6** And John was clothed with °camel's hair, and with a girdle of a skin about his loins; and he did eat °locusts and °wild honey;
- 7** And *proclaimed*, saying, *He Who cometh is* mightier than I °*behind* me, the *thong* of Whose *sandals* I am not *fit* to stoop down and unloose.
- 8** I indeed have baptized you with water: but He shall baptize you with °*power from on high*.
- 9** And °it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 10** And °*immediately* coming up out of the water, He saw the heavens *parting*, and °*The Holy Spirit* as a dove descending upon Him:
- 11** And there came a voice *out of* heaven, *saying*, Thou art *My Son, the beloved*, in Whom *I have ever found delight*.
- 12** And °immediately <sup>10</sup>*The Holy Spirit driveth Him out* into the wilderness.
- 13** And He was there in the wilderness forty days, *being tempted by* Satan; and was with the wild beasts; and the angels *were ministering* unto Him.
- 14** Now °after that John was *delivered up*, Jesus came into Galilee, *proclaiming* the *glad tidings* of the kingdom of God,
- 15** And saying, “The *season* is fulfilled, and the kingdom of God *has drawn near* [for the setting up of the Kingdom]: repent ye, and believe *in the glad tidings*.”
- 16** Now as He was *walking beside* the sea of Galilee, he saw Simon and Andrew his brother casting ... *in* the sea: for they were fishers.
- 17** And Jesus said unto them, °“Come ye *behind Me*, and I will make you to become fishers of men.”
- 18** And <sup>12</sup>*immediately* they forsook their nets, and followed Him.
- 19** And when He had gone a little further ..., He saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.
- 20** And <sup>12</sup>*immediately* °He called them: and they left their father Zebedee in the *boat* with the hired servants, and went *behind* Him.
- 21** And they went into Capernaum; and <sup>12</sup>*immediately* on the sabbath day He entered into the synagogue, and *began teaching*.
- 22** And they were astonished at His doctrine: for °He taught them as one that had authority, and not as the scribes.
- 23** And there was in their synagogue a man with an unclean spirit; and he *shouted* out,
- 24** Saying, Let *us* alone; what have we to do with Thee, Thou Jesus *the Nazarene* ? art Thou come to destroy us? °I know Thee Who Thou art, the Holy One of God.
- 25** And Jesus rebuked him, saying, “*Be silent*, and come out of him.”
- 26** And when the unclean spirit had *thrown him into convulsions*, and cried with a loud voice, he came out of him.

- 1. 1 THE beginning of the glad tidings.** A Hebraism. No Article. Cp. Hos. 1:2, “[The] beginning of the word of Jehovah by Hosea”. It is the beginning, not the book, but the facts of the good news. See note on 8:11.
- 2 prophets.** Pl. because it is a composite quotation Mal. 3:1. Isa. 40:3.
- messenger.** = *angelos*. before Thy face. A pure Hebraism (cp. Amos 9:4) Unknown to pure Greek.
- 6 camel's hair.** Not a skin, but a garment woven with camel's hair. Cp. 2 Kings 1:8. **locusts.** See Note on Matt. 3:4. **wild honey.** Plentiful then, and now.
- 7 behind.** As to time. Not the same as in v. 14.
- 8 power from on high.** Gr.*pneuma hagion* (without articles) See Ap.101.II.14.
- 9 it came to pass.** A pure Hebraism.
- 10 immediately.** See note on v. 12. **THE Holy Spirit.** [the Giver] Gr.*pneuma*. With Art. Ap.101.II.3.
- 12 immediately.** A word characteristic of this Gospel, setting forth as it does the activities of “Jehovah's Servant”. The Greek words which it represents (in this and other renderings of *eutheos* and *euthus*) are used (in Mark) twenty-six times directly of the Lord and His acts; while in Matthew they occur only five times, in Luke once, and in John twice.
- 14 after.** This commences the first subject of the Lord's ministry, which occupies in Mark only six verses.
- 15 has drawn near.** (For the setting up of the kingdom). Cp. Gal. 4:4.
- 17 Come.** This call explains Acts 1:21, 22. The official mission comes later, in 3:17, &c.
- 20 He called.** See note on “Come” (v. 17).
- 22 He taught.** Referring to the character of His teaching as setting Him forth as Divine. See Note on Matt. 7:29.
- 24 I know.** The man said this, the evil spirit moving him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what <sup>o</sup>new [*in character*] *teaching* is this? for with authority commandeth **He** even the unclean spirits, and they do obey **Him**.

28 And <sup>12</sup>immediately **His report** spread abroad *into* all the region round about Galilee.

29 And <sup>12</sup>immediately, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother *was lying sick in a fever*, and *immediately* they tell **Him about** her.

31 And **He** came [*on the same sabbath*] and <sup>o</sup>took her by the hand, and lifted her up; and immediately the fever left her, and she *began ministering* unto them.

32 And at even, <sup>o</sup>when the sun did set, they *kept bringing* unto **Him** all that were diseased, and them that were possessed with *demons*.

33 And *the greater part of* the city was gathered together *to* the door.

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

35 And in the morning, rising up *while yet night*, **He** went out, and departed into *a desert place*, and there *was praying*.

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

37 And when they had found **Him**, they said unto **Him**, All *men are seeking* for Thee.

38 And **He** said unto them, "Let us go into the *neighbouring country towns*, that **I** may <sup>4</sup>preach there also: for, *for this am I come forth*."

39 And **He** <sup>38</sup>preached in their synagogues *in* all Galilee, and cast out *demons*.

40 And there came a leper to **Him**, beseeching **Him**, and kneeling down to **Him**, and saying unto **Him**, <sup>o</sup>If **Thou wilt**, **Thou** canst make me clean.

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

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

43 And **He** *strictly* charged him, and *immediately* sent him away;

44 And saith unto him, "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer *concerning* thy cleansing those things which Moses commanded, for a testimony unto them."

45 But he went out, and began to *proclaim it* much, and to blaze abroad the matter, insomuch that Jesus *was no longer able to* openly enter into *any city*, but was without in desert places: and they *kept coming* to **Him** from every quarter.

**2** And again **He** entered into Capernaum, after some days; and it was *reported He is gone into the house and is there*.

**2** And ... many were gathered together, insomuch that there was *no longer any room* to receive them, *no, not even at the door*: and **He** <sup>o</sup>*was speaking* the word unto them.

**3** And they come unto **Him**, bringing *a paralytic*, which was borne *by* four.

**4** And when they *were not able to* come nigh unto **Him** for the *crowd*, they uncovered the roof where **He** was: and when they had broken it up, they let down the *pallet on which* the *paralytic* lay.

**5** When Jesus saw <sup>o</sup>their faith, **He** said unto *the paralytic*, "Son, <sup>o</sup>thy sins be forgiven thee."

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

**7** Why doth this *man* thus speak blasphemies? who can forgive sins *except one, that is God* ?

27 **new**. New in character, not in time.

31 **took her by the hand**. A Divine supplement, here.

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



40 **If Thou wilt**. A condition of uncertainty with probability.

2. 2 **was speaking**. The Lord was speaking when what follows took place.

5 **their faith**. We cannot exclude the faith of the paralytic himself, who had doubtless persuaded the four to do this for him.

**thy sins be forgiven thee**. Thus proclaiming His Deity, being the second subject of His ministry. See Ap.119.

**8** And <sup>o</sup>immediately when Jesus perceived *in Himself* that they so reasoned *among* themselves, **He** said unto them, “Why reason ye these things in your hearts ?

**9** *Which is* easier to say to the *paralytic*, *Thy* <sup>s</sup>sins be forgiven thee; or to say, Arise, and take up thy *pallet*, and walk?

**10** But that ye may *see* that the <sup>o</sup>Son of man hath *authority* on earth to forgive <sup>s</sup>sins, (**He** saith to the *paralytic*.)

**11** **I** say unto thee, Arise, and take up thy *pallet*, and go thy way *unto* thine house.”

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

**13** And **He** went forth again *beside* the sea side; and all the multitude *kept coming unto Him, and He kept teaching* them.

**14** And as **He** passed by, **He** saw <sup>o</sup>Levi [**Matthew**] the son of Alphaeus sitting *in charge of* the receipt of custom, and said unto him, “Follow **Me**.” And he arose and followed **Him**.

**15** <sup>o</sup>And it came to pass, that, as Jesus *reclined at table* in <sup>o</sup>his [**Levi's**] house, many *tax-gatherers* and <sup>o</sup>sinners [*wrong doers*] *also sat* together with Jesus and **His** disciples: for there were many, and they followed **Him**.

**16** And when the scribes of the *Pharisees* saw **Him eating** with *tax-gatherers* and <sup>15</sup>sinners, they *kept saying* unto **His** disciples, *Why doth He* eateth and drinketh with *tax-gatherers* and <sup>15</sup>sinners?

**17** When Jesus heard it, **He** saith unto them, “They that are *strong* have no need of a physician, but they that are sick: **I** came not to call *righteous ones*, but <sup>15</sup>sinners *for* repentance.”

**18** And the disciples of John and <sup>16</sup>[*the scribes*] of the Pharisees <sup>o</sup>were *fasting*: and they come and say unto **Him**, Why do the disciples of John and <sup>16</sup>[*the scribes*] of the Pharisees fast, but **Thy** disciples fast not ?

**19** And Jesus said unto them, “Can the <sup>o</sup>sons of the bridechamber fast, while the <sup>o</sup>Bridegroom is with them? as long as they have the **Bridegroom** with them, they *are not able to* fast.

**20** But the days will come, when the <sup>19</sup>**Bridegroom** shall be taken away from them, and then shall they fast in those days.

**21** No man also seweth a piece of new [*unfulled*] cloth *upon* an old garment: else the new [*in character*] piece that filled it up taketh away from the old, and the rent is made worse.

**22** And no man putteth *fresh made* wine into old *wine-skins* : else the *fresh made* wine doth burst the *wine-skins*, and the wine is spilled, and the *wine-skins* will be *destroyed*: but *fresh made* wine must be put into new *wine-skins*.”

**23** <sup>13</sup>And it came to pass, that **He** went through the corn fields *during* the sabbath day; and **His** disciples began, <sup>o</sup>to *make their way* [*as they journeyed*], <sup>o</sup>to pluck the ears of corn.

**24** And the <sup>16</sup>Pharisees *kept saying* unto **Him**, **Look**, why do they *during* the sabbath day that which is not lawful ?

**25** And **He** said unto them, “*“Did ye not read* what David did, when he <sup>o</sup>had need, and was an hungred, he, and they that were with him?

**26** How he went into the house of God in the days of Abiathar [**Ahimelech**] the high priest, and did eat the shewbread, which is not lawful to eat *except* for the priests, and *gave to them also* which were with him?”

**27** And **He** said unto them, “The sabbath *came into being on account of* man, ... not man *on account of* the sabbath:

**28** *So then* the Son of man <sup>o</sup>is *Lord of the sabbath also*.”

**8 immediately**. A Key-word of this Gospel, to Mark the activities of Jehovah's Servant. See note on 1:12.

**10 the Son of man**. Thus setting forth His Person, which is the subject of this second period. Cp. Matt. 8:20. The first occurrence of this title in Mark. Cp. the last (14:62).

**14 Levi**. Probably hid former name before changing it to “Matthew” = the gift of God (Matt. 9:9).

**15 And it came to pass**. A Hebraism.

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

**19 sons, &c**. A Hebraism, referring to the guests, not to the “friends” (or groomsmen) of John 3:29.

**Bridegroom**. The Lord, here, refers to Himself.

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

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

**25 Did ye not read**. See Ap. 143.

**had need**. A Divine supplement to “was hungry” (Matthew and Luke). Occ. only in Mark. “Had need” is *generic*, and “was hungered” is *specific* (explaining the need).

**28 is Lord**. This is the subject of the second period of the Lord's ministry. See Ap.119.



**3** And He entered <sup>o</sup>again [*on another sabbath*] into the synagogue; and there was a man there which had *his hand withered*.

**2** And they *were watching* Him, <sup>o</sup>if [*having no doubt*] He would heal him on the sabbath day; *in order that* they might accuse Him.

**3** And He saith unto the man which had *his hand withered*, “*Rise up and come into the midst*.”

**4** And He saith unto them, “Is it *more lawful* to do good on the sabbath days, or to do evil ? to save *soul*, or to kill?” But they held their peace.

**5** And when He had <sup>o</sup>looked round about on them with anger, <sup>o</sup>being grieved *at* the *hardening* of their hearts, He saith unto the man, “Stretch forth thine hand.” And he stretched *it* out: and his hand was restored whole as the other.

**6** And the Pharisees went forth, and *immediately* <sup>o</sup>took counsel with the <sup>o</sup>Herodians against Him, how they might destroy Him.

**7** But Jesus <sup>o</sup>withdrew Himself with His disciples *toward* the sea: and a great multitude *away from* Galilee followed Him, and *away from* Judaea,

**8** And *away from* Jerusalem, and *away from* <sup>o</sup>Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He *was doing*, came *to* Him.

**9** And He spake to His disciples, that a small ship should wait on Him *on account of* the *crowd*, *that they might not* throng <sup>o</sup>[*crush*] Him.

**10** For He had healed many; insomuch that they *were besetting* Him *that they might touch* Him, as many as had plagues.

**11** And unclean spirits, when they *beheld* Him, fell down before Him, and *cried out*, saying, <sup>o</sup>Thou art the Son of God.

**12** And He straitly charged [*under penalty*] them that they should not make Him *manifest*.

**13** And He goeth up into *the* [*well known resort*] mountain, and calleth *unto* Him whom *He Himself willed*: and they *went, leaving all to* Him.

**14** And He <sup>o</sup>appointed twelve, *in order that* they should <sup>o</sup>be with Him, and that He *should* send them forth to *proclaim*,

**15** And to have *authority* to heal sicknesses, and to cast out *demons*:

**16** And Simon He *added the name* <sup>o</sup>Peter;

**17** And James the *son* of Zebedee, and John the brother of James; and He <sup>16</sup>surnamed them Boanerges, which is, The <sup>o</sup>sons of thunder:

**18** And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the <sup>o</sup>zealot,

**19** And Judas Iscariot, which *even delivered Him up*: and they went into an house.

**20** And the *crowd* cometh together again, so that they *found themselves unable* so much as eat bread.

**21** And when His *kinsfolk* [*His brethren and His mother*] heard *of it*, they *set out* to lay hold on Him: for they *were saying*, He is *out of His senses*.

**22** And the scribes which came down from Jerusalem said, He hath Beelzebub [*the lord of the flies*], and by the prince of the devils casteth he out *demons*.

**23** And He called them *unto* Him, and *began saying* unto them in parables, “How can Satan cast out Satan ?

**24** And if a kingdom be divided against itself, that kingdom *is not able to* stand.

**25** And if a house be divided against itself, that house *is not able to* stand.

**3. 1 again.** I.e. on another sabbath. Prob. the next.

**2 if.** Implying that they had no doubt about it.

**5 looked round.** Noting the minutest action of Jehovah’s Servant.

**being grieved.** Implying sadness accompanying the anger. A Divine supplement, here.

**6 took counsel.** See Note on Matt. 12:14.

**Herodians.** [partisans of Herodes] Occ. only here and 12:13 in Mark, and in Matt. 22:16.

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

**8 Idumaea.** South of Judaea and Dead Sea.

**11 Thou art, &c.** A Divine supplement, here, because agreeing with the second subject of the Lord’s ministry.

**14 appointed.** In the sense of Heb. *asah*, in 1 Sam. 12:6 (“advanced”).

**be with Him.** This is the first great qualification for any thus called and sent. (1) Like Abel, to have “peace with God”; then (2) like Enoch, to “walk with God”, and (3) like Noah, to witness for God (Heb. 11:4—7).

**16 Peter.** Only his *naming* given here; not his *appointment*. In Mark; Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between.

**17 sons of.** A pure Hebraism, used with reference to origin, destination, or characteristic. Sparks are “sons of fire” (Job. 5:7); threshed corn is “a son of the floor” (Isa. 21:10); Judas “a son of perdition” (John 17:12); sinners’ natural condition “sons of disobedience” (Eph. 2:2; 5:6).

**18 zealot.** One who regarded the presence of the Romans as treason against Jehovah.

26 And if Satan *hath risen up* against himself, and be divided, he *is not able to* stand, but hath an end.

27 *No one is any wise able to* enter into *the* strong man's house, and *plunder* his *vessels of gold*, except he will first bind the strong man; and then he will *plunder* his house.

28 °Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme °against °*The Holy Spirit* hath never forgiveness, but is in danger of eternal *judgment* :”

30 °Because *they were saying*, He hath an unclean spirit.

31 There came then °His brethren and His mother [the kinsfolk], and, standing °without, [that they might more easily seize Him], sent unto Him, calling Him.

32 And the *crowd was sitting around* Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee.

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

34 And He °*after casting His glance round* on them which *were sitting around* Him, and said, “Behold My mother and My brethren!

35 For whosoever shall *have done* °the will of God, the same is My brother, and My sister, and mother.”

4 And He began °again to teach *beside the sea* : and there was gathered unto Him a great *crowd*, so that He entered into *the* ship, and sat *in the ship on the sea*; and the whole *crowd* was *facing* the sea *upon* the land.

2 And He *was teaching* them many things *in* parables, and said unto them in His *teaching*,

3 “Hearken; Behold, °there went out a sower to sow:

4 And it came to pass, *in his sowing*, some fell *toward* the way side, and the fowls of the air came and devoured it up.

5 And some fell on *the rocky place*, where it had not much *soil*; and immediately it sprang up, *on account of it having* no depth of *soil* :

6 But *the sun having risen*, it was scorched; and *on account of it having* no root, it withered away.

7 And some fell *into* thorns, and the thorns grew up, and *suffocated* it, and it yielded no fruit.

8 And other fell *into* good [prepared] ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.”

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

10 And when He *came to be* alone, they that were *around Him in conjunction with* the twelve asked of Him the parable.

11 And He said unto them, “Unto you it *has been given the* °*secret of* °*the kingdom of God*: but unto them *outside that circle*, all these things are *come to be spoken* in parables:

12 °That \*seeing they may see, and not *see*; and \*hearing they may hear, and not understand; lest at any time they should *return to the Lord*, and *their* sins should be forgiven them.”

13 And He said unto them, “*Have ye no intuitive knowledge of* this parable ? and how then will ye *get to know* all *the parables* ?

14 The sower soweth the °word.

28 **Verily.** Gr.amen. See note on Matt. 5:18.

29 **against.** I.e. ascribe the Holy Spirits work, or Christ's work, to Satan. This is the unpardonable sin.

**THE Holy Spirit.**

Gr.pneuma. See Ap.101.II.3.

**never.** = not to the age.

30 **Because.** This is the reason given.

31 **His brethren and His mother.** I.e. the kinsfolk of v. 21.

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

34 **after casting, &c.** A Divine supplemental detail. Occ. only in Mark.

35 **the will.** Gr.to thelema. See Ap.102.3.

4. 1 **again.** He had taught there before. Cp. 3:7-9.

3 **there went out.** This parable is repeated in Luke 8:4 under different circumstances from those in Matt. 13:3, which accounts for the variation of wording. The antecedents in Matthew and Mark are the visit of His kinsfolk, 3:31-34 (which is consequent in Luke 8:4). The consequent in Matthew and Mark is the question of the Twelve concerning others who asked the meaning. In Luke the consequent is the question of the Twelve as to its meaning (thus hearing it for the first time), followed by the visit of His kinsfolk. Why should not a parable be repeated several times? Why need they be identical? and why should not two accounts of the same be supplementary?

11 **secret.** Not before made known: i.e. its proclamation would be received only by a few.

**the kingdom of God.** See Ap.114.

12 **That, &c.** Quoted from Isa. 6:9, 10.

14 **word.** Gr.logos. See note on 9:32.

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

**16** And these are they likewise which are sown on *the rocky place*; who, when they have heard the word, immediately receive it *in association* °with gladness;

**17** And have no root in themselves, *but are temporary* : afterward, when *tribulations* or persecution ariseth *on account of the word*, immediately they °*stumble*.

**18** And these are they which are sown *into* thorns; such as hear the word,

**19** And the *anxieties* of this *age*, and the deceitfulness of riches, and the lusts *concerning* other things entering in, *suffocate* the word, and it becometh unfruitful.

**20** And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.”

**21** And He said unto them, “*Doth the lamp come in order to be placed under the measure*, or under a °*couch* ? *Is it not brought in order that it may be set on the lampstand* ?

**22** For there is *not anything* hid, which shall not be °manifested [*brought to light*]; neither *does a secret thing take place*, but that *it may come into the light*.

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

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

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

**26** And He said, “*Thus* is the kingdom of God, as if a man *should have cast the seed upon* the °ground;

**27** And °should sleep, and rise night and day, and the seed should *sprout* and *lengthen*, he *has no intuitive knowledge* how.

**28** For the earth bringeth forth fruit °*automatically*; first *a* blade, then *a* ear, after that *full corn* in the ear.

**29** But when the fruit *delivers itself up*, °immediately he *sendeth forth* the sickle, because the harvest is come.”

**30** And He said, “Whereunto shall we liken the kingdom of God ? or with what *parable are we to compare it* ?

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

**32** But when it is sown, it groweth up, and becometh greater than all herbs, and *makes* great branches; so that the fowls of *the heaven* may lodge under the shadow of it.”

**33** And with many such parables *was He speaking* the word unto them, as they were able to hear *it*.

**34** But without a parable *was He speaking* not unto them: and when they were alone, He *kept expounding* all things to His disciples.

**35** °And the same day, when the even was come, He saith unto them, “Let us pass over unto the other side.”

**36** And when they had sent away the *crowd*, they took Him even as He was in the ship. And there were *boats also with Him*.

**37** And there arose a great °*squall* of wind, and the waves °*were beating* into the ship, so that it was now °*filling*.

**38** And He was °*in* the hinder part of the ship, *sleeping soundly on the wooden seat with its leathern cushion*: and they awake Him, and say unto Him, *Teacher*, carest Thou not that we *are perishing* ?

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**16 with gladness.** This effect of thus hearing has the “immediate” ending described in v. 17.

**17 stumble.** The stumbling is as immediate as the “gladness” of v. 16.

**21 couch.** Gr.*kline*. [for sleep, sitting, sickness, or eating] Not the same word as in 2:4.

**22 manifested.** Gr.*phaneroo*. [bring to light] Ap.106.I.v.

**24 what.** On the former occasion the Lord said “how” (Luke 8:18).

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

**28. automatically.**

Gr.*automate*. The word occurs only here and Acts 12:10. Galen (quoted by Wetstein) says it means “Not as being without a cause proceeding from us”. “God clothes the grass”. The explanation is in 1 Cor. 3:6, 7.

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

**37 squall.** The earlier storm in Matthew was caused by an earthquake (gr.*seismos*). That storm was before the calling of the Twelve (Matt. 8:24 and 10:1). This storm was *subsequent* (cp. 3:13).

*were beating.* Therefore an open boat.

*filling.* In the earlier storm it was getting *covered*.

**38 in.** = on Gr.*epi*. All the texts prefer Gr.*en* = in.

**39** And **He** arose, and <sup>o</sup>rebuked the wind, and said unto the sea, “Peace, be still.” And the wind ceased, and there *became* a great calm.

**40** And **He** said unto them, “Why are ye *thus* fearful? how is it that ye have no faith?”

**41** And they *\*feared with a great fear*, and said one to another, *Who then is this One*, that even the wind and the sea obey **Him**?

**5** And they came over unto the other side of the sea, *unto* the country of the <sup>o</sup>Gadarenes.

**2** And when **He** was come *out from the boat*, immediately there *confronted Him out from the tombs* a <sup>o</sup>man *in the power of* an unclean spirit,

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

**4** Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: *and no man was strong enough to master him*.

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

**6** But when he saw Jesus *from afar*, he ran and *prostrated himself and did homage to Him*,

**7** And *cried out* with a loud voice, and said, <sup>o</sup>What have I to do with Thee, Jesus, *Thou Son* <sup>o</sup>of the **Most High God**? I adjure Thee by God, that **Thou** torment me not.

**8** For **He** said unto him, “Come *out from* the man, *thou* unclean <sup>2</sup>spirit.”

**9** And **He** asked him, “What *is* thy name?” And he answered, saying, My name is <sup>o</sup>Legion: for we are many.

**10** And he <sup>o</sup>besought **Him** much that **He** would not send them away out of the country.

**11** Now there was there *just at* the mountains a great herd of swine feeding.

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

**13** And *immediately* Jesus gave them leave. And the unclean <sup>2</sup>spirits went out, and entered into the swine: and the herd *rushed* down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

**14** And they that fed the swine fled, and told *it to* the city, *as well as to* the country. And they went out to see what it was that was *come to pass*.

**15** And they come to Jesus, and *gaze upon* him that was *a demoniac*, and had the <sup>o</sup>legion, sitting, and <sup>o</sup>*provided with clothes*, and in his right mind: and they were *alarmed*.

**16** And they that saw *it detailed to* them how it befell to him that was *a demoniac, as well as* concerning the swine.

**17** And they began to <sup>o</sup>pray **Him** to depart *away from* their *borders*.

**18** And *while He was in the act of embarking to* the *boat*, he that had been *a demoniac* <sup>17</sup>prayed **Him** that he might be with **Him**.

**19** Howbeit Jesus suffered him not, but saith unto him, “Go *to thy house unto* thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.”

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

**21** And when Jesus was passed over again *in the boat* unto the other side, *a vast crowd* gathered unto **Him**: and **He** was *beside* the sea.

**39 rebuked the wind.** He rebuked the wind first, then the disciples, because the danger was greater. In the earlier storm, He rebuked the disciples first, and the storm after, for the opposite reason.

**5. 1 Gadarenes.** In the earlier miracle it was Gergesenes (Matt. 18:28).

**2 man.** In the *earlier* miracle there were “two men” (Matt. 8:28).

**7 What, &c.** A Hebraism. See note on 2 Sam. 16:10. **of the Most High God.** A Divine supplement, here. Demons knew Him, if the people were blinded.

**□** Note demons called Him Jesus, but His friends called Him Lord or Master.

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

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

**15 provided with clothes.** Cp. Luke 8:27, where he had for a long time worn none. Gr. *himatizomai*. Occ. only here and Luke 8:35 in the N.T.; but is found in the Papyri, where an apprentice is to be provided with clothes.

**17 pray.** See note on “besought”, v. 10, and cp. v. 18.



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

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

**24** And *Jesus* went with him; and *a vast crowd was following Him*, and *were thronging Him*.

**25** And a certain woman, *being in* an issue of blood twelve years,

**26** And had suffered many *treatments under many physicians*, and had spent all that she had, and was nothing bettered, but rather grew worse,

**27** When she had heard *concerning* Jesus, came in the *crowd* behind, and touched **His** garment.

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

**29** And *immediately* the fountain of her blood was dried up; and she *knew by Divine power* in *her* body that she was healed *from* that plague.

**30** And Jesus, *immediately perceiving thereupon within Himself that inherent power from Him had gone forth*, turned **Him** about *within* the *crowd*, and said, “Who touched My clothes?”

**31** And **His** disciples *kept saying* unto **Him**, Thou seest the *crowd* thronging Thee, and sayest Thou, “Who touched Me?”

**32** And **He** *was looking* round about to see her that had done this thing.

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

**34** And **He** said unto her, “Daughter, thy faith hath *saved thee*; go in peace, and be whole *from* thy plague.”

**35** While **He** *was yet speaking*, there *come away from* the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the **Teacher** any further?

**36** *Immediately* Jesus *overheard* the word that was spoken, **He** saith unto the ruler of the synagogue, “Be not afraid, only *go on believing*.”

**37** And **He** *suffered not any one* to follow **Him**, save Peter, and James, and John the brother of James.

**38** And **He** cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and *Crying al-a-lai, al-a-lai* [*Jewish mourning cries*] greatly.

**39** And when **He** was come in, **He** saith unto them, “Why make ye this ado, and weep? the *child has not died*, but °sleepeth.”

**40** And they *began laughing at Him*. But when **He** had °put them all out, **He** taketh the father and the mother of the *child*, and them that were with **Him** [*Peter, James and John*], and entereth in where the *child* was lying.

**41** And **He** took the *child* by the hand, and said unto her, °“Talitha cumi;” which is, being interpreted, “*maid, I say unto thee, arise*.”

**42** And *immediately* the *child* arose, and *began walking*; for she was *of the age* of twelve years. And they were °astonished with a great astonishment.

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

**22** **Jairus**. The Jair of the O.T. See Num. 32:41. Deut. 3:14. Judg. 10:3. Est. 2:5. 1 Chron. 20:5.

**23** *lay Thy hands, &c.* For this action, cp. 6:5; 7:32; 8:23, 25; 16:18. Acts 9:17; 28:8. Heb. 6:2.

**39** *sleepeth*. Gr.*katheudo*. See notes on 1 Thess. 4:13 and 5:6.

**40** *put them all out*. He acted, as well as spoke, with “authority”.

**41** *talitha cumi*. Aramaic (Ap.94.III.3). Talitha=Aramaic *talitha* (=maid. Lat.*puella*) *kumi* (Imperat. of *kum*)=arise. Occ. only here. Not “got from Peter”, but from the Holy Spirit. Ap.94.III.3.

**42** *astonished...astonishment*. Fig. *Polyptoton* (Ap.6), for emphasis. See Gen. 26:28. Gr.*existemi*=to be put out [of ones mind], &c.

**6** And **He** went out from thence, and came into <sup>o</sup>*His native country* [Galilee]; and **His** disciples follow **Him**.

**2** And when the sabbath day was come, **He** began to teach in the synagogue: and many hearing *Him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto **Him**, that even such <sup>o</sup>*miracles* are *come to pass by means of His* hands?

**3** Is not **This** <sup>o</sup>*the workman*, the Son of Mary, the brother of James, and Joses, and of Juda, and Simon ? and are not **His** sisters here with us? And they *stumbled in Him*.

**4** But Jesus said unto them, “A prophet is not without honour, *except* in his *own native country*, and among his own kin, and in his own house.”

**5** And **He** <sup>o</sup>*was not able to do any miracles there, except* that **He** laid **His** hands upon a few *infirm* folk, and healed *them*.

**6** And **He** marvelled *on account of* their unbelief. And **He** went round about the villages, teaching.

**7** And **He** called *unto Him* the twelve, and began to send them forth by <sup>o</sup>two and two; and gave them *authority* over unclean spirits;

**8** And *charged* them that they should *take up as luggage* nothing *with a view to their* journey, *except* a <sup>o</sup>staff only; no <sup>o</sup>scrip [begging bag], no bread, no money in *their* <sup>o</sup>belt:

**9** But *be* shod with sandals; and not put on two coats.

**10** And **He** said unto them, “*Wherever* ye enter into an house, there abide till ye depart *thence*.

**11** And *whatever people* shall not receive you, nor hear you, when ye depart thence,\*shake off the dust under your feet *with a view to* a testimony against them. Verily **I** say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.”

**12** And they went out, and *proclaimed* that men should repent.

**13** And they cast out many *demons*, and <sup>o</sup>anointed with oil many that were *infirm*, and healed *them*.

**14** And king <sup>o</sup>Herod heard *of Him*; (for **His** name was spread abroad:) and he said, that John the Baptist *had been raised out from* <sup>o</sup>the dead, and *on account of this* mighty works do shew forth themselves in him.

**15** Others *were saying*, That it is *Elijah*. And others *were saying*, That it is a prophet, or as one of the prophets.

**16** But when Herod heard *thereof*, he said, It is John, whom I beheaded: *he* is risen *out from* the dead.

**17** For Herod himself had sent forth and laid hold upon John, and bound him in *the prison on account of Herodias*, his brother Philip's wife: for he had married her.

**18** For John *kept saying* unto Herod, It is not lawful for thee to have thy brother's wife.

**19** Therefore Herodias *kept cherishing a grudge* against him, and *was desiring to kill* him; but she *was not able to*:

**20** For Herod feared John, knowing that he was a just man and an holy, and <sup>o</sup>*kept John safe from her* ; and when he heard him, he <sup>o</sup>*was at a loss what to do, and yet* heard him gladly.

**21** And *a opportune day being come, when*, that Herod on his <sup>o</sup>birthday made a supper to his *great men*, <sup>o</sup>high captains, and *great men* of Galilee;

**22** And when the daughter of *Herodias herself* came in, and danced, and pleased Herod and them that sat with him, the king said unto the *young girl*, Ask of me whatsoever thou *desire*, and I will give *it* thee.

**6. 1** *His native country*. I.e. Galilee. This was His second visit (Matt. 13:54).

**2** *miracles*. One of the renderings of *dunamis* (pl.). [Ap.172.1](#).

**3** *the workman*. Such terms used only by His rejecters. Occ. only here and Matt. 13:35.

**5** *was not, &c.* Nazareth saw most of the Lord, but profited least. [Ap.169](#).

**7** *two and two*. Gr. *duo duo*. Modern critics object that it is not good Greek to repeat the cardinal number for a distributive numeral. But it is found in Aeschylus and Sophocles, and in the *Oxyrhynchus Papyri* (nos. 121 and 886).

**8** *staff*. (for walking). See note on Matt. 10:10.

*script*. [begging bag] See note on Matt. 10:10. [The Lord means they were *not to beg*.]

*belt*. Occ. only here, and in Matt. 3:4; 10:9. Mark 1:6; 6:8. Acts 21:11, &c.

**13** *anointed with oil*. Then a common practice. See Jas. 5:14.

**14** *Herod*. See [Ap.109](#).

*the dead*. No Article. See [Ap.139.3](#). [dead persons].

**20** *kept cherishing, &c.* or, protected him; i.e. for the reason given. Occ. only here, and Matt. 9:17. Luke 2:19; 5:38.

*was at a loss, &c.* T Trm. WH and R read “was at a loss [what to do]”, or hesitated, or was much perplexed, reading *eporei* instead of *epoiei*. Not the Syr.

**21** *birthday*. The notice of the banquet and guests is a Divine supplement.

*high captains*. = chiliarchs (commanders of 1,000 men).

**23** And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

**24** And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

**25** And she came in *immediately* <sup>o</sup>with haste unto the king, and asked, saying, *I wish* that thou give me *instantly upon* <sup>o</sup>*a large flat dish* the head of John the Baptist.

**26** And the king *became* <sup>o</sup>exceeding sorry; yet *on account of* his oath's sake, and for their sakes which sat with him, he *was unwilling to* reject her.

**27** And <sup>o</sup>immediately the king sent <sup>o</sup>an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

**28** And brought his head *upon a large flat dish*, and gave it to the *young girl*: and the *young girl* gave it to her mother.

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

**30** And the <sup>o</sup>apostles gathered themselves together unto Jesus, and *reported to Him* all things, both what they had done, and what they had taught.

**31** And **He** said unto them, <sup>o</sup>“Come ye yourselves apart into a desert place, and rest a while:” for there were many coming and going, and they had no leisure so much as to eat.

**32** And they departed into a desert place by ship privately.

**33** And the *crowds* saw them departing, and many *recognized Him*, and ran afoot thither *from* all cities, and outwent them, and came together unto **Him**.

**34** And Jesus, when **He** came out, saw much people, and was moved with compassion *upon* them, because they were as sheep not *conscious of not having* a shepherd: and **He** began to teach them many things.

**35** And when the day *had become already* now far spent, **His** disciples came unto **Him**, and said, This is a desert place, and now the time *is advanced* :

**36** Send them away, that they may go into the country round about, and into the villages, and <sup>o</sup>buy themselves bread: for they have *not anything* to eat.

**37** *But He* answered and said unto them, <sup>o</sup>“Give ye them to eat.” And they say unto **Him**, <sup>o</sup>Shall we go and buy two hundred pennyworth of bread, and give them to eat?

**38** *But He* saith unto them, “How many loaves have ye ? go and see.” And when they *found out*, they say, Five, and two fishes.

**39** And **He** commanded them to make all sit down <sup>o</sup>*in table parties* upon the <sup>o</sup>green grass.

**40** And they sat down *in divisions* [*like garden beds*], by hundreds, and by fifties.

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

**42** And they did all eat, and were *satisfied*.

**43** And they took up twelve *Jewish wicker traveling baskets* full of the fragments, *from* the fishes.

**44** And they that did eat of the loaves were about five thousand <sup>o</sup>men .

**45** And *immediately* **He** constrained **His** disciples to get into the *boat*, and to go *unto* the other side before unto Bethsaida, while **He** sent away the people.

**46** And when **He** had sent them away, **He** departed into *the* [*well-known*] mountain to pray.

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

**25 with haste.** Note how the opportunity was eagerly seized. See v. 19.

**a large flat dish.** See note on Matt. 14:8, 11.

**26 exceeding.** This Divine supplement occurs only here.

**27 immediately.** See note on 1:12.

**an executioner.**

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

**30 apostles.** First occurrence in Mark.

**31 Come...apart.** See note on “withdrew” (3:7).

**36 buy.** This was their highest thought. Note the answer (“Give”).

**37 Give.** This is the Lord's higher thought.

**Shall we go, &c.** This question and Christ's answer are a Divine supplement only here.

**39 in table parties.** I.e. arranged in three sides of a square, as in a Jewish or Roman dining-room; the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and 100. Gr.*sumposia*.

**green.** This is a Divine supplement only here.

**■** Note the time of the year, the grass was green.

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

**44 men.** Not generic, but lit. men (not women). See Matt. 14:21.

48 And **He** *having seen* them *distressed* in rowing; for the wind was contrary unto them: and about the <sup>o</sup>fourth watch [3:00 a.m] of the night **He** cometh unto them, walking upon the sea, and *wished to pass by* them.

49 But when they saw **Him** walking upon the sea, they supposed it had been *a phantom*, and cried out:

50 For <sup>o</sup>they all saw **Him**, and were troubled. And immediately **He** *spake* with them, and saith unto them, “Be of good cheer: it is **I**; be not afraid.”

51 And **He** went up unto them into the ship; and the wind *dropped* : and they were *exceedingly* amazed in themselves beyond measure, and wondered.

52 <sup>o</sup>For they considered not *concerning the loaves* : for their heart was <sup>o</sup>hardened.

53 And when they had passed over, they came *upon* the land of Gennesaret, and <sup>o</sup>drew to the shore.

54 And when they were come out of the *boat*, *immediately* they <sup>o</sup>recognized **Him**,

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

56 And whithersoever **He** entered, into villages, or cities, or *country places*, they laid the sick in *the market-places*, and besought **Him** that they might touch if it were but the *hem* of **His** garment: and as many as touched **Him** were *healed*.

7 Then came together unto **Him** the Pharisees, and certain of the scribes, which came *away from* <sup>o</sup>Jerusalem.

2 And when they saw some of **His** disciples eat bread with *not ceremonially cleansed*, that is to say, with unwashen, hands, they found fault.

3 <sup>o</sup>(For the Pharisees, and all the Jews, except they wash *their* hands <sup>o</sup>diligently, eat not, <sup>o</sup>holding firmly the tradition of the elders.

4 And *when they come away from* the market, except they <sup>o</sup>wash themselves *ceremonially*, they eat not. And many other things there be, which they have received to *hold firmly*, as the <sup>o</sup>ceremonial cleansing of cups, and *pitchers*, brasen vessels, and of *couches*.)

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

6 **He** answered and said unto them, “Well hath *Isaiah* prophesied *concerning* you <sup>o</sup>hypocrites, as *it standeth written*, <sup>o</sup>This people honoureth Me with *their* lips, but their heart is far *away from* Me.

7 Howbeit in vain do they worship **Me**, teaching *for* doctrines the *injunctions* of men.

8 For *having forsaken* the commandment of God, ye *hold firmly* the tradition of men, as the *ceremonial cleansing* of *pitchers* and cups: and many other such like things ye do.”

9 And **He** said unto them, “Full well ye *set aside* the commandment of God, that ye may *observe* your own tradition.

10 For Moses said, <sup>o</sup>Honour thy father and thy mother; and, Whoso curseth father or mother, let him *surely die*:

11 But ye say, <sup>o</sup>If a man shall say to his father or mother, *It is Corban*, (that is to say, a gift [*dedicated to God*]), by whatsoever thou mightest be profited *from* me; *he shall be free*.

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

13 *Making void* <sup>o</sup>the word of God through your tradition, which <sup>o</sup>ye have delivered: and many such like things do ye.”

14 And when **He** had called all the *crowd unto Him*, **He** said unto them, “Hearken unto **Me** <sup>o</sup>all, and understand:

50 **they all saw Him**. A Divine supplement, here.

52 **For, &c.** Verse 52 is a Divine supplement, here.

**hardened**. Referring to the habitual state.

53 **drew to the shore**. A Divine supplement, here.

54 **recognized**. The result of 5:20.

7.1 **Jerusalem**. Their headquarters. Cp. Matt. 15:1.

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

**diligently**. Gr. *pugmē* =with the fist. T read *pukna* =often. Syr. reads “carefully”.

**holding firmly**. Cp. Heb. 4:14. Rev. 2:25. Implying (here) determined adherence to.

4 **wash themselves, &c.** Gr. *baptizo*. WH R marg. read *rhantizo* =sprinkle (ceremonially).

**ceremonial cleansing**. Effected by means of water (Num. 8:6, 7). Gr. *baptismos* =the act of cleansing: not *baptisma* –the rite or ceremonial of baptism, which is the word in all the other passages, except v. 8, And Heb. 6:2; 9:10.

6 **hypocrites**. The definition of the word follows.

**This People, &c.** Quoted from Isa. 29:13.

10 **Honour, &c.** Quoted from Ex. 20:12; 21:17.

11 **If**. The condition being purely hypothetical.

13 **the word of God**. Notice the Lord’s claim here for the Mosaic Law. Gr. *logos*. See note on 9:32.

**ye have delivered**. Note the Past Tense, thus identifying them with their forefathers. Cp. Matt. 23:35, “ye slew”.

14 **all**. But there are many to-day who neither “hear” nor understand.



**15** There is nothing from without a man, that entering into him *is able to defile* him: but the things which come out *away from* him, those are they that defile the man.

**16** <sup>◊</sup>*If any one* have ears to hear, let him hear.”

**17** And when **He** was entered into the house [*away*] from the people, <sup>◊</sup>**His** disciples *began asking* **Him** concerning the parable.

**18** And **He** saith unto them, “Are ye *even so without understanding* ? Do ye not perceive, that *all counted unclean from without* entereth into the man, *it is not able to* defile him;

**19** Because it entereth not into his heart, but into the belly, and goeth out into the <sup>◊</sup>*sewer*, <sup>◊</sup>*purging all meats?*” [*this He said, making all meats clean*].

**20** And **He** said, “That which *issueth* out of the man, that defileth the man.

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

**22** Thefts, *covetous desires, wickednesses, guile, licentiousness* [*indecent conduct*], an <sup>◊</sup>*evil eye* [*envy*], *evil speaking in general, haughtiness*, foolishness:

**23** All these evil things *issue* from within, and defile the man.”

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

**25** <sup>◊</sup>For a *certain* woman, whose *little daughter* had an unclean spirit, heard of **Him**, and came and fell *towards* **His** feet:

**26** *But the woman* was a <sup>◊</sup>*Gentile* [*non-Jewish*], a <sup>◊</sup>Syrophenician by nation; and she besought **Him** that he would cast forth the *demon* out of her daughter.

**27** But Jesus said unto her, “Let the children first be filled: for it is not *good* to take the children's bread, and to cast *it* unto the *little dogs*.”

**28** And she answered and said unto **Him**, Yes, Lord: yet the <sup>◊</sup>*little dogs* under the table eat *from* the children's crumbs.

**29** And **He** said unto her, “*Because of* this saying go thy way; the *demon* is gone out of thy daughter.”

**30** And when she was come *into* her house, she found the *demon* gone out [*permanently*], and *the* daughter *thrown* [*by the convulsion*] upon the bed.

**31** And again, departing *out of* the *borders* of Tyre and Sidon, **He** came unto the sea of Galilee, through the midst of the *borders* of Decapolis.

**32** <sup>◊</sup>And they bring unto **Him** one that was <sup>◊</sup>deaf, and had an impediment in his speech; and they <sup>◊</sup>beseech **Him** to *lay* **His** hand upon him.

**33** And **He** took him aside *away from* the *crowd*, and *thrust* **His** fingers into his ears, and **He** spit, and touched his tongue;

**34** And looking up to *the heaven*, **He** *groaned*, and saith unto him [*in Aramaic*], “Ephphatha, that is, Be opened.”

**35** And *immediately* his ears were opened, and the <sup>◊</sup>*bands* [*of demoniac influence*] of his tongue was <sup>◊</sup>loosed, and he *began speaking correctly*.

**36** And **He** charged them that they should tell no man: but the more **He** charged them, so much the more a great deal they *kept proclaiming it*;

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

**16** *If any one*. See Ap.118.2.a. and Ap.142. Assuming the hypothesis, the result being yet unfulfilled. T WH R omit v. 16. Tr. and A put it in brackets. But the Structure requires it; and the Syr. has it.

**17** *His disciples*. The third of the three parties addressed in this chapter. See vv. 1, 14, 17.

**19** *sewer*. Syr. reads “digestive process”.

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

**22** *evil eye*. Fig. *Catachresis*. (Ap.6). Denoting envy, which proceeds out of the heart.

**25** *For, &c*. Connect this with v. 24, as being evidence why He could not be hid.

**26** *Gentile*. Gr.*Hellenis*. Used in a general sense for non-Jewish.

*Syrophenician*. Phenicia in Syria, to distinguish it from Phenicia in North Africa (Libyo-Phenicia).

**27** *Let the children first be filled*. This is a summary of Matt. 15:23, 24, and a Divine supplement, here. *little dogs*. Gr.*kunarium*. Dim. of *kuon*. Occ. only here and Matt. 15:26, 27. These were not pariah dogs of the street, but domestic pets.

**32** *And, &c*. Vv. 32-37 are a Divine supplement, here.

*deaf...impediment*. Not born deaf, and dumb in consequence; but the impediment may have come through subsequent deafness. He could speak, but with difficulty, through not being able to hear his own voice. Cp. v. 35.

**35** *immediately*. See note on 1:10, 12.

*band*. Not a physiological or technical expression, but the bond of demoniac influence which is thus indicated. The *Papyri* contains detailed prescriptions for “binding” a man; the cases are particularly common in which a man's tongue is specially to be bound, &c. The Lord alludes to this in Luke 13:16.

- 8** °In those days the *crowd* being very great, and having *not anything* to eat, Jesus called **His** disciples *unto Him*, and saith unto them,
- 2** “**I** have compassion on the *crowd*, because they have now been with **Me** three days, and have *not anything* to eat:
- 3** And if **I** send them away fasting *into* their own houses, they will faint *in* the way: for °*some* of them came from far.”
- 4** And **His** disciples answered **Him**, From whence can a man satisfy these *men* with bread here *on* the wilderness?
- 5** And **He** *began asking* them, “How many loaves have ye?” And they said, Seven.
- 6** And **He** commanded the *crowd* to sit down *upon* the ground: and **He** took the seven loaves, and gave thanks, and brake, and *kept giving* to **His** disciples to set before *them*; and they did set *them* before the *crowd*.
- 7** And they had a few small fishes: and **He** blessed, and commanded to set them also before *them*.
- 8** So they did eat, and were filled: and they took up of the broken *meat* that was left seven °*large baskets*.
- 9** And they that had eaten were about °four thousand: and **He** sent them away.
- 10** And *immediately* **He** entered into *the boat in company with* **His** disciples, and came into the parts of Dalmanutha.
- 11** And the Pharisees came forth, and °began to question with **Him**, seeking *from Him* °a sign from heaven, tempting **Him**.
- 12** And **He** °sighed deeply in **His** °spirit, and saith, “Why doth this generation *repeatedly seek* after a sign ? °*Indeed I* say unto you, °There shall no sign be given unto this generation.”
- 13** And **He** left them, and entering into the *boat* again departed to the other side.
- 14** °Now *the disciples* had forgotten to take bread, *and they had not* in the *boat* with them more than °one loaf.
- 15** And **He** *was charging* them, saying, “Take heed, beware *and keep away from* \*the leaven [*doctrine*] of the Pharisees, and *of* the leaven of Herod.”
- 16** And they *were reasoning one with another*, saying, *It is* because we have no bread.
- 17** And when Jesus knew *it*, **He** saith unto them, °“Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
- 18** °Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
- 19** When **I** brake the five loaves *and gave to the five* thousand, how many *hand baskets* full of fragments took ye up? They say unto **Him**, Twelve.
- 20** And when [*I brake*] the seven *and gave to the four* thousand, how many *large baskets* full of fragments took ye up?” And they said, Seven.
- 21** And **He** said unto them, °“How is it that ye do not understand?”
- 22** °And **He** cometh to Bethsaida; and they bring a blind man unto **Him**, and besought **Him** to touch him.
- 23** And **He** *took hold of* the blind man by the hand, and led him *outside of* the town; and when **He** had spit *into* his eyes, and *laid His* hands upon him, **He** *was asking* him °“*can you see* ought.”
- 24** And he looked up, and said, *I see the men, men they must be, for I see them as trees, walking.*

- 8. 3** *some of them come from far*. A Divine supplement, here.
- 8** *large baskets*. Gr. pl. of *spuris*, a large basket or hamper. Occ. only here and in v. 20, Matt. 15:37; 16:10; and Acts 9:25.
- 9** *four thousand*. Matt. 15:38 adds a Divine supplement: “besides women and children”.
- 11** *began*. The beginnings of things are very often thus emphasized in Mark. See 1:1, 45; 4:1; 5:17, 20; 6:2, 7, 34, 55; 8:11, 31, 32; 10:28, 32, 41, 47; 11:15; 12:1; 13:5; 14:19, 33, 65, 69, 71; 15:8, 18.
- a sign**. Cp. Matt. 12:38.
- 12** *sighed deeply in His spirit*. A Divine supplement, here.
- spirit**. Gr. *pneuma*. See Ap.101.II.9. [Himself].
- indeed**. See note on Matt. 5:18.
- There shall no sign be, &c.** =If there shall be a sign given, &c. A Heb. idiom; =ye will see a sign; but the sentence is left unfinished by the Fig. *Aposiopesis*. (Ap.6). The word “if” implies that there is no doubt about it. See Ap.118.2.a. Cp. Gen. 21:23. Deut. 1:35. 1 Kings 1:51.
- 14** **Now, &c.** See Matt. 16:5.
- one loaf**. A Divine supplement, here.
- 17** **Why reason ye...?** Note the Fig. *Erotesis* (Ap.6), emphasizing the seven questions of vv. 17, 18. Cp. vv. 12 and 21.
- 18** **Having eyes, &c.** Quoted from Jer. 5:21.
- 21** **How is it...?** Fig. *Erotesis* (Ap.6). See notes on vv. 12, 17.
- 22** **And He cometh, &c.** This miracle is a Divine supplement in this Gospel. The second part of the Lord’s ministry was drawing to a close. The proclamation of His Person was reaching a climax (vv. 27-30). Note the character of “this generation” brought out by the Fig. *Erotesis* (Ap.6) in vv. 12, 17, 18, 21; the unbelief of Bethsaida (Matt. 11:21), is symbolized by this, the last miracle of that period, which that town was not allowed to witness or be told of. Note also the seeming difficulty and the two stages of the miracle, as though symbolic of vv. 17, 18.
- 23** **can you see...?** Present Tense.

**25** After that **He** <sup>23</sup>*laid His* hands again upon his eyes, and *the man looked steadily*: and he was restored, and saw <sup>o</sup>*everything* <sup>o</sup>*distinctly*.

**26** And **He** sent him away *into* his house, saying, <sup>o</sup>Neither go into the town, nor tell it to any in the town.

**27** And Jesus went out, and **His** disciples, into the towns of Caesarea Philippi: and by the way **He** asked **His** disciples, saying unto them, “Whom do men say <sup>o</sup>that **I Am**?”

**28** And they answered, John the Baptist: *and others say, Elijah*; and others, One of the prophets.

**29** And **He was further saying** unto them, “But whom say ye that **I Am**?” And Peter answereth and saith unto **Him**, Thou art *the Messiah*.

**30** And **He** <sup>o</sup>*strictly charged* them that they should tell no man *concerning Him*.

**31** And <sup>o</sup>**He** began to teach them, that the Son of man must suffer many things, and be rejected *at the hands of* the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

**32** And **He** spake that saying <sup>o</sup>*publicly*. And Peter took **Him**, and began to *remonstrate with Him*.

**33** But when **He** had turned about and *saw His disciples, who might easily have been led astray by Peter’s remonstrance*, **He** rebuked Peter, saying, <sup>o</sup>“Get thee behind **Me**, Satan: for thou *mindest* not the things that be of God, but the things that be of men.”

**34** <sup>o</sup>And when **He** had called the people *unto Him in association with His* disciples also, **He** said unto them, “Whosoever *is willing to come* after **Me**, let him deny himself, and take up his cross, and *habitually follow Me*.

**35** For whosoever *is willing to* save his life shall lose it; but whosoever shall lose his life for **My** sake and the gospel’s, the same shall save it.

**36** For what shall it profit a man, if he shall gain the whole world, and lose his own *life* ?

**37** Or what shall a man give *as an equivalent* for his *life* ?

**38** *For whosoever* shall be ashamed of **Me** and of <sup>o</sup>**My** words in <sup>o</sup>this adulterous and sinful generation; of him ... shall the Son of man *also* be ashamed, when **He may have come** in the glory of **His** Father *in company with* the holy angels.”

**9** And **He continued to say** unto them, <sup>o</sup>“**Amen I** say unto you, That there be some of them that stand here, which shall <sup>o</sup>*by no means* taste of death, <sup>o</sup>till they *may have seen* the kingdom of God *actually come in* power.”

**2** And after six days Jesus taketh *with Him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and **He** was <sup>o</sup>*transformed* before them.

**3** And **His** raiment became *gleaming*, exceeding white as snow; so as no fuller [*soap*] on earth <sup>o</sup>*is able to whiten them*.

**4** And there appeared unto them *Elijah together with Moses*: and they were talking with Jesus.

**5** And Peter answered and said to Jesus, *Rabbi*, it is good for us to be here: and let us make three tabernacles; one for **Thee**, and one for Moses, and one for *Elijah*.

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

**7** And there was a cloud that overshadowed *Moses and Elijah*: and a voice came *out from* the cloud, saying, This is *My Son, the beloved* : *hear ye Him*.

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

**25** *everything*. L T Tr.A WH R read “everything”.

*distinctly*. Implying at a distance. Gr. *telaugos* (from *tele*, far, as in our telescope, telegram, &c.

**26** *Neither go, &c.* Note the determination of the Lord not to give Bethsaida any further evidence.

**27** *that I Am*. The second subject of the Lord’s ministry (see Structure on p.1383 and [Ap.119](#)), as to His Person, was thus brought to a conclusion; as in Matt. 16:13-20.

**30** *strictly charged*. This second subject of His ministry is thus closed. Sufficient testimony had been given to that generation, as to His Person.

**31** *He began*. The third period and subject of His ministry: the rejection of Himself as King. See [Ap.119](#), and notes on Matt. 16:21-28; Luke 24:26.

**32** *publicly*. Not as in John 2 :19-21, or John 3:14, in the earlier portion of His ministry.

**33** *Get thee behind, &c.* Cp. Matt. 4:10: regarding it as a Satanic temptation.

**34** *And when, &c.* The Lord now speaks to all who follow Him.

**38** *My words*. Not of Christ only, but of His words. See note on 9:32.

*this...generation*. A Divine supplement, here. Note the frequent refs. to “this generation” as sinful above all others, and being different from all others: vv. 12; 9:19; 13:30, &c.

**9.1** *Amen*. See note on Matt. 5:18: not the same word as in v.

12. *by no means*. This solemn asseveration was needed for being kept alive six days longer. It looked forward to the end of that age. *till*. Gr. *eos an*. The Particle “*an*” makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 3:19-26. Cp. 28:25, 26.

**2** *transformed*. Gr. *metamorphoo*. To change the form or appearance. Occ. only here, Matt. 17:2; Rom. 12:2; and 2 Cor. 3:18.

**3** *is able to whiten them*. The whiteness of *art*.



9 And as they *were coming* down *away from* the mountain, He charged them that they should *relate to* no man what things they had seen, till the Son of man *should have* risen *out from* °dead persons.

10 And they *laid hold of and kept* that saying *to* themselves, questioning one °with another *what the rising from among other* °dead people is.

11 And they asked Him, saying, *The scribes say, that Elijah must come first.*

12 And He answered and told them, “*Elijah indeed* cometh first, and restoreth all things; and how *it standeth written upon* the Son of man, that He °must suffer many things, and be set at nought.

13 But I say unto you, That *Elijah has indeed come*, and they *did* unto him whatsoever they *desired*, as it is written of him.”

14 And when He came to *His* disciples, He saw a great *crowd around* them, and °the scribes questioning with them.

15 And °*immediately* all the people, when they *saw* Him, were greatly amazed, and running to *Him* saluted Him.

16 And He asked the scribes, “What question ye *to* them?”

17 And one *from among* the *crowd* answered and said, *Teacher*, I have brought unto Thee my son, which hath a dumb °spirit;

18 And wheresoever *it seizeth hold of* him, *it dasheth him down* : and he foameth [*at the mouth*], and °*grindeth* with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they *had not the power to*.

19 He answereth him, and saith, “O °*without faith* [*unbelieving*] generation, how long shall I be with you? how long shall I *bear with* you? bring him unto Me.”

20 And they brought him unto Him: and °when he saw Him, *immediately* the °spirit *convulsed* him; and he fell on the ground, and °*began to roll about* foaming [*at the mouth*].

21 °And He asked his father, “How long is it ago since this came unto him?” And he said, *From childhood*.

22 And oftentimes it hath cast him into the fire, and into the waters, *that it might* destroy him: but °if Thou canst do any thing, have °compassion on °us, and help °us.

23 Jesus said unto him, °“If thou canst °believe, °all things *are* possible to him that believeth.”

24 And *immediately* the father of the child °cried out, °*began to say* with tears, Lord, I believe; help Thou mine unbelief.

25 When Jesus saw that the *crowd* came running together, He rebuked the *unclean* °spirit, saying unto him, “*Thou dumb and deaf* °spirit, I *command* thee, come out of him, and enter no more into him.”

26 And *the spirit cried out*, and *threw him into convulsions* sore, and came out of him: and he was *as though* dead; insomuch that many *said that he was* °dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when He was come into *a* house, His disciples asked Him privately, Why could not we cast *it* out?

29 And He said unto them, °“This kind can come forth by nothing, but by prayer °and fasting.”

30 And they departed thence, and *were passing along* °*through* Galilee; and He *wished* not that any man should know *it*.

31 For °*He began teaching* His disciples, and *said unto them that*, “The Son of man *is to be* delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

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9 *dead persons*. No Art. See Ap.139.2.

12 *must suffer*. See note on 8:31.

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

15 *immediately*. See notes on 1:10, 12.

17 *spirit*. Ap.101.II.12. [Demon or evil spirit].

18 *grindeth*. This and “pineth away” are a Divine supplement, here.

20 *when he saw Him*. A Divine supplement, here.

*began to roll, &c*. These details are Divine supplement, here.

21 *And He asked, &c*. Vv. 21-27 are a Divine supplement, here.

22 *If Thou canst*. No doubt is implied.

*compassion*. Relying on this rather than on the Lord’s power. *us*. Note the tender sympathy of the father.

23 *If thou canst*. Note how the Lord gives back the father’s question, with the same condition implied.

*believe*. Omitted by T Tr. [A] WH R; not by the Syr.

*all things*. Fig. *Synecdoche* (Ap.6). All things included in the promise.

24 *cried out*. Inarticulate. *began to say*. Articulate.

29 *This kind*. Showing that there are different kinds of spirits.

*and fasting*. Omitted by LT [Tr.] A WH R; not by the Syr.

30 *through*. I.e. not through the cities, but passed along through Galilee past them. *Gr.dia*.

31 *He began teaching*. (Imperf.) The continuation of 8:31.

*The Son of man*. This was the second announcement. See the Structure, “T”, p. 1402.



**32** But they understood not that <sup>o</sup>saying, and were afraid to ask **Him**.  
**33** <sup>o</sup>And **He** came *into* Capernaum: and being in the house **He** asked them, “What was it that ye *were discussing* among yourselves by the way?”  
**34** But they held their peace: for by the way they *had been discussing* among themselves, who should be the *greater*.  
**35** And **He** took *His seat as Teacher*, and called the twelve, and saith unto them, “If any man desire to be first, *the same will be* last of all, and *voluntary servant* of all.”  
**36** And **He** took a *little boy*, and set him in the midst of them: and <sup>o</sup>when **He** had taken him in **His** arms, **He** said unto them,  
**37** “Whosoever shall receive one of such children in **My** name, receiveth **Me**: and whosoever shall receive **Me**, receiveth not **Me**, but **Him** that sent **Me**.”  
**38** And <sup>o</sup>John answered **Him**, saying, *Teacher*, we saw one casting out *demons* in Thy name, and he followeth not us: and we forbad him, because he followeth not us.  
**39** But Jesus said, “Forbid him not: for there is no man which shall do a miracle in **My** name, that can lightly speak evil of **Me**.  
**40** For he that is not against us is *for us*.  
**41** For whosoever shall give you a cup of water to drink in **My** name, because *ye are Christ’s*, *Amen I* say unto you, he shall not lose his reward.  
**42** And whosoever *shall have caused to stumble* one of *these* little ones that believe in **Me**, it is *good* for him *if* <sup>o</sup>*a great millstone* were hanged *around* his neck, and he were cast into the sea.  
**43** And if thy hand *constantly cause thee to stumble*, cut it off: it is *good* for thee to enter into *life eternal* maimed, than having two hands to go into hell, into *the fire, the unquenchable* :  
**44** <sup>o</sup>*Where their worm dieth not, and the fire is not quenched*.  
**45** And if thy foot *constantly cause thee to stumble*, cut it off: it is better for thee to enter *lame* into *life eternal*, than having two feet to be cast into hell, into *the fire, the unquenchable* :  
**46** *Where their worm dieth not, and the fire is not quenched*.  
**47** And if thine eye *constantly cause thee to stumble*, pluck it out: it is *good* for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *the Gehenna of fire* :  
**48** <sup>o</sup>Where their worm dieth not, and the fire is not quenched.  
**49** For every one shall be salted with fire, and <sup>o</sup>every sacrifice shall be salted with salt.  
**50** Salt *is* good: but if the salt have *become saltless, with what* will ye *restore it* ? Have salt *within* yourselves, and have peace <sup>o</sup>*among yourselves*.”

**10** And **He** arose from thence, and cometh into the *borders* of Judaea by the *other side* of Jordan: and the *crowds* resort unto **Him** again; and, as **He** was wont, **He** *began teaching* them again.  
**2** And the Pharisees came to **Him**, and asked **Him**, <sup>o</sup>*If it is lawful for a husband to put away his wife?* tempting **Him**.  
**3** And **He** answered and said unto them, “What did Moses command you?”  
**4** And they said, Moses *allowed* to write <sup>o</sup>*a scroll* of divorcement, and to put *her* away.  
**5** And Jesus answered and said unto them, “*In view of* the hardness of your heart he wrote *for you* this *authoritative mandate*.”

**32** *saying*. Gr. *rhema* (the first time it is thus rendered). *Rhema* denotes a *word, saying, or sentence* in its outward form, as made up of words (i.e. Parts of Speech): whereas *logos* denotes a *word* or saying as the expression of thought: hence, the thing spoken or written, the account, &c., given.

**33** *And He came, &c.* V.v. 33-35 are a Divine supplement, here.

**36** *when He had taken him in His arms*. This is all one verb (*enankalisamenos*), and occ. only here.

**38** *John answered*. His conscience was touched; for he remembered what he had done, and confessed it.

**42** *a great millstone*. (turned by an ass). Cp. Matt. 18:6; Luke 17:2. A Greek and Roman punishment: not Jewish.

**44** *Where, &c.* This verse and v. 46 are omitted by T [Tr.] WH R, not the Syriac.

**48** *Where, &c.* This is included in all the texts; and is quoted from Isa. 66:24.

**49** *every one shall be salted with fire*. Occ. only here in N.T.

*every sacrifice, &c.* Some texts omit this clause, but not the Syr. Ref. to Pent. (Lev. 2:13). This is introduced by “For”, as a reason why the lesser (finite and temporal) evil is “good” compared with the greater (and final) evil. Every sacrifice is salted (to assist the burning), Deut. 29:23. It is better therefore to endure the *removal* of the stumbling-block now, than to be altogether destroyed for ever.

**50** *among yourselves*. This refers the whole of vv. 43-50 back to vv. 34, 35; and shows that the stumbling-blocks mentioned in vv. 43-47 are things that destroy peace among brethren.

**10. 1** *If it is lawful...?* Putting the condition as a simple hypothesis.

**4** *a scroll*. Gr. *biblion* (Dim.), a little book or scroll. Latin *libellus*, whence our “libel”—a written accusation.

6 But from the beginning of the creation °God made them male and female.

7 °*On account of this* shall a man °*leave utterly* his father and mother, and *shall be joined* to his wife;

8 And they *two* shall be °one flesh: so then they are *no longer two*, but one flesh.

9 °What therefore God hath joined together, let not man put asunder.”

10 And in the house His disciples asked Him again *concerning* the same *matter*.

11 And He saith unto them, “Whosoever *shall have* put away his wife, and marry another, committeth adultery against her.

12 And °if a woman shall put away her husband, and be married to another, she committeth adultery.”

13 And they °*were carrying* young children to Him, that He should touch them: and His disciples °*were reprimanding* those that brought them.

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

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall *by no means* enter *into it*.”

16 And He *kept taking* them up in His arms, put His hands upon them, and *kept blessing* them.

17 And when He was gone forth into the way, there came one *running up*, and *kneeled down* to Him, and asked Him, Good *Teacher*, °what shall I do that I may inherit eternal life?

18 And Jesus said unto him, “Why callest thou Me good? *there is* none good but one, *that is*, God.

19 Thou knowest °the commandments, °Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, °Defraud not, Honour thy father and mother.”

20 And he answered and said unto Him, *Teacher*, °all these have I *been on my guard against* from my youth.

21 Then Jesus *looking upon* him loved him, and said unto him, “One thing thou lackest: go thy way, °sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, °*take up the cross*, and follow Me.”

22 And he was sad *upon hearing* that saying, and went away grieved: for he had *many* possessions.

23 And Jesus looked round about, and saith unto His disciples, “How °*difficultly* shall they that have riches enter into the kingdom of God!”

24 And the disciples were astonished *upon hearing* His words. But Jesus answereth again, and saith unto them, “Children, *how difficult a struggle it is* for them that °*rely upon* riches to enter into the kingdom of God!

25 °It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

26 And they were astonished out of measure, saying *to* themselves, °Who then can be saved?

27 And Jesus looking upon them saith, “With men *it is* impossible, but not with God: for with God all things are possible.”

28 Then Peter began to say unto Him, \*Lo, we have left all, and have followed Thee.

29 And Jesus answered and said, “Verily I say unto you, There is no man that hath *left behind* house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's,

6 **God made them.** Therefore no evolution. See Gen. 1:27.

7 **On account, &c.** Quoted from Gen. 2:24.

**leave utterly.** Gr. *kataleipo* = to leave utterly, forsake. Not the same word as in v. 29.

8 **one.** Not “become one” (as R.V.); but = shall be, or stand for one flesh.

9 **What, &c.** Regarding the two as one. The converse is true: What God hath divided, let no man join together. Note the bearing of this on 2 Tim. 2:15.

12 **if a woman, &c.** Condition being problematical, because not acc. to Jewish law; it was Greek and Roman law. See Ap.118.1.b.

13 **were carrying.** Imperf. tense: i.e. as He went on His way.

**were reprimanding.** Imperf. tense: i.e. as they were successively brought.

17 **what shall I do...?** Ever the question of the natural man, from Gen. 4:3 onward.

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

**Defraud not.** This is a summary of what precedes. Cp. Rom. 13:7-10.

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

21 **sell, &c.** This was the tenth commandment. This command was suitable for the period prior to the rejection of the kingdom (see v. 23), for the King Himself was present, and what could any of His subjects lack? Cp. Ps. 145:13-16.

**take up the cross.** [L] T Tr. WH R omit these words.

23 **difficulty.** Because of their own reluctance to part with riches: not from denial of God's mercy.

24 **rely upon.** Referring to feeling rather than to faith.

25 **It is easier, &c.** See notes on Matt. 19:24.

26 **Who then...?** Expressing astonishment.

**30** But he shall receive an hundredfold now in this *season*, °houses, and brethren, and sisters, and mothers, and children, and lands, *in association with* persecutions; and in *the coming age* eternal life.

**31** But many *that are* first shall be last; and the last first.”

**32** And they were in the way going up *unto* Jerusalem; and Jesus *was going on* before them: and they were amazed; and as they followed, they were afraid. And **He took aside** °again the twelve, and began to tell them what things should happen unto **Him**,

**33** *Saying*, “Behold, we *are going up* up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn **Him** to death, and shall deliver **Him** to the Gentiles:

**34** And they shall mock **Him**, and shall scourge **Him**, and shall spit upon **Him**, and shall kill **Him**: and the third day **He** shall rise again.”

**35** And James and John, the [*two*] sons of Zebedee, come unto **Him**, saying, *Teacher*, we *desire* that **Thou** shouldest do for us whatsoever we shall *ask*.

**36** And **He** said unto them, “What *desire* ye that **I** should do for you?”

**37** They said unto **Him**, Grant unto us that we may sit [*in state*], one *at* Thy right hand, and the other *at* Thy left hand, in °Thy glory.

**38** But Jesus said unto them, “Ye know not what ye ask: *are ye able to drink* of °the cup [*inward sufferings*] that **I** drink of? and be baptized with °the baptism [*outward sufferings*] that **I** am baptized with?”

**39** And they said unto **Him**, °*We are able*. And Jesus said unto them, “Ye shall indeed drink of the cup that **I** drink of; and with the baptism that **I** am baptized withal shall ye be baptized:

**40** But to sit *at* My right hand and *at* My left hand is not Mine to give; °*but it is theirs for whom it is already prepared*.”

**41** And when the ten heard *it*, they began to be *indignant concerning* James and John.

**42** But Jesus called them to *Him*, and saith unto them, “Ye know that they which are *deemed rulers* over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

**43** But so shall it not be among you: but whosoever *desires to become* great among you, shall be your °minister:

**44** And whosoever of you *desires to become* the *first*, shall be *bondsman* of all.

**45** For even the Son of man came not *to be served*, but to minister, °and to give **His soul** a ransom *instead of* many.”

**46** And they came *unto* °Jericho: and °*as He was going out from* Jericho with **His** disciples and a great number of people, °blind Bartimaeus, the son of Timaeus, *was sitting beside* the highway side begging.

**47** And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *Thou* °Son of David, have *pity* on me.

**48** And many *were reprimanding him, and told him to hold his tongue*: but he *kept crying* the more a great deal, *Thou* Son of David, have *pity* on me.

**49** And Jesus *stopped*, and °commanded him to be called. And they call the blind man, saying unto him, Be of good *courage*, rise; **He** calleth thee.

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

**51** And Jesus answered and said unto him, “What *desirest* thou that **I** should do *for* thee?” The blind man said unto **Him**, Lord, that I might *regain* my sight.

**52** And Jesus said unto him, “Go thy way; thy faith hath *saved thee*.” And immediately he received his sight, and followed °**Him** in °the way [*towards Jerusalem*].

**30 houses, &c.** These details are a Divine supplement, here.

**32 again.** This was the third announcement of His sufferings. For the others see 8:31; 9:31; and 10:45.

**37 Thy glory.** Wondrous faith, coming immediately after the third announcement of His suffering and resurrection. It was not a “Jewish notion” that the kingdom which had been proclaimed was a grand reality. It was a revealed truth.

**38 the cup.** Denoting the outward sufferings. Cp. Matt. 26:39.

**the baptism.** Denoting the inward suffering.

**39 We are able.** And they were able, by grace. James (Acts 12:2); and John, if according to tradition, he died in boiling oil.

**40 but it is, &c.** Cp. Matt. 20:23.

**43 minister.** Gr. *diakonos*, a free servant. Not the same word as in v. 44.

**45 and to give.** This is the fourth announcement of His sufferings.

**46 Jericho.** This is the second mention in N.T. Cp. Matt. 20:29, the first. Over 100,000 inhabitants, &c.

**as He was going out.** The three cases of healing here were: (1.) as He drew near (Luke 18:35); (2.) “as He was going out”; and (3.) after He had left “two” (not beggars) who sat by the wayside.

**blind.** The wonder is, not that there were four, but that there were only four. Blindness and eye-diseases are very common in the East; said to be one in five.

**47 Son of David.** See Ap.98.XVIII. and note on Matt. 15:22.

**49 commanded him, &c.** Note the differences with the other cases. See Ap.152.

**52 Him.** According to all the texts, and Syr.

**the way.** Towards Jerusalem. Cp. v. 32.



- 11** *And on the morrow* when they <sup>o</sup>*drew near* to Jerusalem, unto Bethphage and Bethany, *towards* the mount of Olives, He <sup>o</sup>sendeth forth two of His <sup>o</sup>disciples,
- 2** And saith unto them, “Go your way into the village <sup>o</sup>*below and opposite* you: and *immediately* ye be entered into it, ye shall find a <sup>o</sup>colt tied, *upon which no one of men* sat; loose him, and *lead it*.”
- 3** And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and *immediately* he will send him hither.”
- 4** And they went their way, and found a <sup>2</sup>colt tied *at* the door without *on that quarter, where the Lord had said*; and they loose him.
- 5** And certain of them that stood there said unto them, *What are you doing*, loosing the colt?
- 6** And they said unto them even as Jesus had commanded: and they let them go.
- 7** And they *led* the colt to Jesus, and cast their garments on *it*; and He sat upon *it*.
- 8** And many spread their garments *on* the way: and others *were cutting* down <sup>o</sup>branches *out of* the trees, and strawed *them on* the way.
- 9** And they that went before, and they that followed, cried, saying, <sup>o</sup>Hosanna; Blessed is He that cometh in the name of the Lord:
- 10** Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: <sup>o</sup>Hosanna in the highest.
- 11** And Jesus entered into Jerusalem, and into the *temple courts*: and <sup>o</sup>when He had looked round about upon all things, and *the hour already being late*, He went out unto Bethany *in company with* the twelve.
- 12** And on the morrow, when they were come *away from* Bethany, He was hungry:
- 13** And seeing <sup>o</sup>a fig tree afar off having leaves, He *went, if after all* He might find any thing thereon: (and *having come up to* it, He found nothing but leaves); for *it was not the season of figs*.
- 14** And Jesus <sup>\*</sup>answered and said unto it, “No man eat fruit of thee hereafter for ever.” And <sup>o</sup>His disciples heard *it*.
- 15** And they come to Jerusalem: and Jesus went into the *temple courts*, and began <sup>o</sup>to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
- 16** <sup>o</sup>And would not suffer that any man should carry *any* <sup>o</sup>vessel through the temple.
- 17** And He taught, saying unto them, <sup>o</sup>“*Doth it not stand written that*, My house shall be called *for all the nations* the house of prayer? but ye have made it a den of *robbers*.”
- 18** And the scribes and chief priests heard *it*, and *began to seek* how they might destroy Him: for they feared Him, because all the people was astonished at His *teaching*.
- 19** And when even was come, He <sup>o</sup>*was going without* the city.
- 20** <sup>o</sup>And in the morning, as they passed by, they saw the fig tree dried up *out of* the roots.
- 21** And Peter calling to remembrance saith unto Him, *Rabbi, see*, the fig tree which Thou cursedst is <sup>o</sup>withered away.
- 22** And Jesus answering saith unto them, “Have faith in God.”

- 11. 1 drew near.** From Bethany to the boundary of Bethphage and Bethany, which were quite distinct. Cp. Luke 19:29, and John 12:12-19.
- sendeth forth, &c.** Gr. *apostello* (at the first entry, *poreuomai* = Go forward. Matt. 21:6). This was on the fourth day before the Passover, and is not parallel with Matt. 21:1-17. This is the second entry, from Bethany (not from Bethphage). The former (on the sixth day before the Passover) was unexpected (Matt. 21:10, 11). This was prepared for (John 12:12, 13).
- disciples.** Not apostles.
- 2 below and opposite.** (*katenanti*). At the former entry it was *apenanti* = right opposite (Matt. 21:2).
- colt tied.** At the former entry “an ass tied and a colt with her” (Matt. 21:1). An untamed colt submits to the Lord. Not so His People to whom He was coming (John 1:11).
- 8 branches.** Matthew, Mark, and John have each a different word. Each is a Divine supplement to the other two. All three were cut and cast. Matthew, pl. of *klados*=branches; Mark, pl. of *stoibas*=litter, made of leaves from the fields (occ. only here); John 12:13, has pl. of *baion*=palm branches.
- 9 Hosanna, &c.** Quoted from Ps. 118:25, 26. See note on Matt. 21:9.
- 11 when He had looked round about upon.** Therefore not the same entry as in Matt. 21:12-16. Cp. vv. 15, 16.
- 13 a fig tree.** The symbol of Israel as to national privilege.
- 14 His disciples heard.** A Divine supplement, here. They heard also the Lord’s teaching as to the symbol. See vv. 20-26.
- 15 to cast out.** This was a further cleansing than that in Matt. 21.
- 16 And would not suffer, &c.** This was not done at the former cleansing in Matt. 21:12-16.
- vessel.** Gr. *skeuos*. See note on 3:27. Used of vessels in general for non-sacred purposes.
- 17 Doth it not stand, &c.** The composite quotation is from Isa. 56:7 and Jer. 7:11.
- 19 was going.** I.e. where He was wont.
- 20 And in the morning, &c.** Verses 20—26 are a Divine supplement of details, here.
- 21 withered away.** Symbolical as to the national existence and privilege of Israel.
- 22 Have faith in God.** He and He alone can restore it to life—yea, “life from the dead”. See Rom. 11:15.



**23** For Verily I say unto you, That whosoever shall say unto <sup>o</sup>this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; *there shall be to him* whatsoever he saith.

**24** *On account of this* I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and *They shall be to you* .

**25** And when ye stand praying, forgive, if ye have ought against any: that your Father also Which is in *the heavens* may forgive you your *falling aside* .

**26** <sup>o</sup>But if ye do not forgive, neither will your Father Which is in heaven forgive your trespasses.”

**27** And they come again to Jerusalem: and as He was <sup>o</sup>walking in the *temple courts*, there come to Him the chief priests, and the scribes, and the elders,

**28** And say unto Him, By *what kind of* authority doest Thou these things? and who gave Thee *this particular* authority *that Thou shouldest do* these things?

**29** And Jesus answered and said unto them, <sup>o</sup>“I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.

**30** The baptism of John, was *it out of* heaven, or of men? answer Me.”

**31** And they reasoned with themselves, saying, If we shall say, *Out of* heaven; He will say, Why then did ye not believe him?

**32** But if we shall say, Of men [*it will not be wise*]; [*for*] they feared the people: for all *men* counted John, that he was a prophet indeed.

**33** And they answered and said unto Jesus, *We do not know* . And Jesus answering saith unto them, “Neither do I tell you by what authority I do these things.”

**12** And He began to speak unto them *in* parables. “A *certain* man planted a vineyard, and *placed a fence* about *it*, and digged *a place for* the <sup>o</sup>*wine-vat*, and built a *watch-house*, and *rented it* out to *vine-dressers*, and *went abroad* .

**2** And <sup>o</sup>at the season he sent to the husbandmen a *bond-servant*, that he might receive from the husbandmen <sup>o</sup>*from* the fruit of the vineyard.

**3** And they *took him*, and beat him, and sent *him* away empty.

**4** And again he sent unto them another servant; and *him they* <sup>o</sup>*stoned*, and wounded *him* in the head, and *insulted him* .

**5** And again he sent another; and him they killed, and <sup>o</sup>many others [*He sent, whom they used shamefully*]; beating some, and killing some.

**6** Having yet ... one son, *his own beloved*, he sent him also <sup>o</sup>last unto them, saying, They will *have respect to* my son.

**7** But those husbandmen *said to themselves that, this is* the heir; come, let us kill him, and the inheritance shall be ours.

**8** And they took him, and <sup>o</sup>killed *him*, and cast *him outside* of the vineyard.

**9** What *will* therefore <sup>o</sup>the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard <sup>o</sup>unto others.

**10** And <sup>o</sup>have ye not read this Scripture; <sup>o</sup>The Stone Which the builders rejected *this is* become the head of the corner:

**11** This was the Lord's doing, and it is marvellous in our eyes?”

**12** And they sought to lay hold on Him, but feared the people: *because* they *perceived* that He had spoken the parable against them: and they left Him, and went their way.

**23 this mountain** Referring, and probably pointing to Olivet. Cp. Matt. 17:20; 21:21; and see note on Luke 17:6.

**26 But if, &c.** Verse 26 is omitted by T Tr. WH R; but not by the Syr.

**27 walking.** A Divine supplement, here.

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

**12. 1 wine-vat.** Occ. only here in N.T. = a wine-vat. “Fat” is from A.S *foet*=a vessel (cp. Dutch *vatten*=to catch). Northern Eng. for *vat*.

**2 at the season.** The fourth year after planting it; no profit till then. See Lev. 19:23, 24.

**from.** This shows that part of, or the whole rent was to be paid in kind. See note on “let it out”, Matt. 21:33.

**4 stoned.** This word “stoned” is omitted by all the texts.

**5 many others.** All these were “His servants the prophets” up to John the Baptist. Ellipsis [He sent, whom they used shamefully] supplied from v. 4.

**6 last.** A Divine supplement, here.

**8 killed him.** As the Lord had already revealed to the disciples (10:32—34).

**9 the lord.** Implying and leading up to the interpretation. **unto others.** The new Israel, as foretold in Isa. 66:7-14.

**10 have ye not read...?** See *Ap.143. The Stone, &c.* Quoted from Ps. 118:22. Cp. Acts 4:10-12.

**13** And they send unto **Him** certain of the Pharisees and of the Herodians, *that they might* °catch **Him** in *His* °words [discourse].

**14** And when they were come, they say unto **Him**, *Teacher*, we know that **Thou** art true, and carest *about* no man: *because* **Thou lookest not on** the person of men, but teachest the way of God *with* truth: Is it lawful to give tribute to Caesar, or not?

**15** °Shall we give, or shall we not give? But **He**, knowing their hypocrisy, said unto them, “Why tempt ye **Me**? bring **Me** a penny, that **I** may see *it*.”

**16** And they brought *it*. And **He** saith unto them, “Whose *is* this °image and superscription?” And they said unto **Him**, Caesar's.

**17** And Jesus \*answering said unto them, “Render to Caesar the things that are Caesar's, and to God the things that are God's.” And they °were wondering at **Him**.

**18** Then come unto **Him** the Sadducees, °they who say there is no resurrection; and they questioned **Him**, saying,

**19** *Teacher*, Moses wrote unto us, If a man's brother die, and leave *his* wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

**20** Now there were seven brethren: and the first took a wife, and dying left no seed.

**21** And the second took her, and died, neither left he any seed: and the third likewise.

**22** And the seven had her, and left no seed: last of all the woman *also died*.

**23** In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven *gat* her to wife.

**24** And Jesus answering said unto them, “Do ye not °on account of this err, because ye know not the Scriptures, neither the *inherent power* of God ?

**25** *Because* when they shall rise *from among* °dead people, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

**26** *But concerning* °dead bodies, that they rise: <sup>10</sup>have ye not read in the book of Moses, how °at the place concerning the bush God spake unto him, saying, °I am the God of Abraham, and the God of Isaac, and the God of Jacob?

**27** **He** is not the God of °dead people, but the God of °the living: °ye therefore do greatly err.”

**28** And one of the scribes *came to Him*, and having heard them reasoning together, and perceiving that **He** had answered them *admirably*, questioned **Him**, *Of what nature is the first of all the commandants ?*

**29** And Jesus answered him, “The first of all the commandments *is*, °Hear, O Israel; The Lord our God is one Lord:

**30** And thou shalt love the Lord thy God *out of thy whole* heart, and *out of thy whole* soul, and *out of thy whole* mind, and *out of thy whole* strength: *this is* the first commandment.

**31** And the second *is* like, *namely* this, °Thou shalt love thy °neighbour as thyself. There is *not another* commandment greater than these.”

**32** °And the scribe said unto **Him**, *Good, Teacher*, Thou hast said *truthfully: that He is one*; and there is none other *besides Him*:

**33** And to love **Him** with all the heart, and with all the *intelligence*, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

**34** And when Jesus saw that he answered *judiciously*, **He** said unto him, “Thou art not far *away from* the kingdom of God.” And no man after that durst ask **Him** *any question*.

**13** *catch*. Gr. *agreuo*=to take in hunting: hence, to ensnare. In Matt. 22:15 it is *pagideuo*=to ensnare (“entangle”). Both are Divine supplementary renderings of the same Aramaic word: Matt. giving the result of the hunting. Neither of the two words occ. elsewhere. **words**. =discourse. Gr. *logos*. See note on 9:32.

**15** *Shall we give, &c.* A Divine supplement, here.

**17** *were wondering*. T WH R read “wondered beyond measure”. (*exethaumazon*, instead of *ethaumasan*, with A.V. L Tr. A and Syr.).

**18** *they who*. Gr. *hoitines*, marking them as a class characterized by this denial.

**24** *on account of this*. Referring to the reasons about to be stated in the next two clauses.

**25** *dead people*. No Article. See Ap.139.3.

**26** *dead bodies*. Or corpses. With Article. See Ap.139.4. Not the same as in v. 27.

*at the place concerning, &c.* I.e. the passage about it in Ex. 3:6. Cp. Rom. 11:2 “in Elijah”; see note there.

**I am**. Quoted from Ex. 3:2-6.

**27** *dead people*. Not the same as in v. 26. No Article. See Ap.139.2.

**the living**. i.e. those who live again in resurrection. See note on Matt. 9:18. Therefore they must rise. This is the only logical conclusion of the Lord's argument. The whole subject is resurrection.

**ye**. Note the emphasis on this pronoun. This clause is a Divine supplement, here.

**29** *Hear, O Israel, &c.* Quoted from Deut. 6:4, 5.

**31** *Thou shalt, &c.* Quoted from Lev. 19:18.

**neighbour**. =the near one. Cp. Matt. 5:43. Luke 10:27, 29, 36.

**32** Verses 32—34 are a Divine supplement, here.

**35** And Jesus answered and said, while **He** taught in the temple, “How say the scribes that *the Messiah* is the Son of David?”

**36** *Because* °David himself °said by °**THE Holy Spirit**, The Lord said to my Lord, Sit **Thou at My** right hand, till **I shall have set** Thine enemies Thy footstool.

**37** David therefore himself calleth **Him** Lord; and whence is **He** then his son?° And °*the great crowd* heard **Him** gladly.

**38** And **He** said unto them in **His teaching**, “*Take heed and keep away from* the scribes, which *desire to walk about in robes*, and *love salutations in the marketplaces*,

**39** And the *first* seats in the synagogues, and the *first couches in* feasts:

**40** Which °*eat up* widows' houses, and for a pretence make long prayers: these shall receive *heavier judgment*.”

**41** °And Jesus sat over against °the treasury, and *observed thoughtfully* how the people *are casting copper money* into °the treasury: and many that were rich *were casting in (as He looked on) many coins*.

**42** And there came *one poor widow*, and she *cast* in two mites, which make a farthing.

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

**44** For all *they* did cast in *out of* their abundance; but she *out of destitution* did cast in *the whole as much as* she had, *even all her life*.”

**13** And as **He** went °out of the temple, one of **His** disciples saith unto **Him**, *Teacher*, see what manner of °stones and what buildings *are here!*

**2** And Jesus answering said unto him, “Seest thou these great buildings? there shall °*by no means* be left one stone upon another, that shall not be thrown down.”

**3** And as **He** sat upon °the mount of Olives over against the temple, Peter and James and John and Andrew asked **Him** privately,

**4** Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

**5** And Jesus answering them °began to say, “Take heed lest any *man* deceive you:

**6** *Because* many shall come °*upon My* name, saying, *that I am He*; and shall deceive many.

**7** And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs *come to pass* ; but the end *shall not be* yet.

**8** °“For nation shall rise *upon* nation, and kingdom *upon* kingdom”: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are a beginning* of *birth-pangs*.

**9** But take heed to yourselves: *because* they shall deliver you up *unto* councils; and *unto synagogues* ye shall be beaten: and ye shall be brought before rulers and kings for **My** sake, *with a view to* a testimony *to* them.

**10** And the *glad tidings of the Kingdom* must first be *proclaimed unto all the nations*.

**11** But *whenever* they shall °lead *you*, and deliver you up, °*be not full of care beforehand* what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but °**THE Holy Spirit**.

**12** Now the brother shall betray the brother *unto* death, and the father the *child*; and °“children shall rise up against *their parents*”, and shall *put them* to death.

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**36 David himself.** These are the Lord's words. He did not “accept the current view”, but He spake from the Father Himself. See Deut. 18:18. John 7:16; 8:28, 46, 47; 12:49; 14:10, 24; 17:8. This settles the authorship of Ps. 110.

**said.** Quoted from Ps. 110:1. Midway between Abraham and Messiah, this Psalm was given to David.

**THE Holy Spirit.** Ap.101.II.3. [The Giver].

**37 the great crowd.** Indicating numerical, not social, distinction.

**40 eat up.** Being occupied in making wills and conveyances of property, they abused their office.

**41** Vv. 41—44 are parallel with Luke 21:1-4.

**the treasury.** Situated in the women's court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called “trumpets” (from their shape): nine being for legal dues, and four for voluntary contributions. All labeled for their special objects.

**13. 1 out of the temple.** As in Matt. 24:1, marking this the later of two prophecies; the former (Luke 21:1, 37) being spoken “in the temple”.

**stones.** There are some measuring 20 to 40 feet long, and weighing over 100 tons.

**2 by no means.** Denoting absolute certainty.

**3 the mount of Olives.** The former prophecy being in the Temple. See Ap.155.

**5 began.** See note on 1:1. Vv. 5, 7, 11, parallel with Matt. 24:4-6. Luke 21:8, 9. Ap.155.

**6 upon.** =trading upon, as the basis of their claims.

**8 For nation, &c.** Quoted from Isa. 19:2.

**11 lead.** = may be leading

**be not full of care, &c.** See note on Matt. 6:25.

**THE Holy Spirit.** See Ap.101.II.3. [The Giver].

**12 children.** Quoted from Mic. 7:6.



**13** And ye shall be hated *by* all *men* for **My** name's sake: but he that shall endure unto the end, the same shall be saved.

**14** But when ye shall see <sup>o</sup>the abomination of desolation, <sup>o</sup>spoken of by Daniel the prophet, standing where it ought not, (<sup>o</sup>let him that readeth understand,) then let them that be in Judaea flee to the mountains:

**15** And let him that is *upon* the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

**16** And let him that is in the field not turn back again for to take up his garment.

**17** But woe to them that are with child, and to them that give suck in those days!

**18** And pray ye that your flight be not in the winter.

**19** *Because* in those days shall be *tribulation*, such as *has not been the like* <sup>o</sup>from the beginning of the creation which God created unto this time, *nor by any means* shall *come to pass*.

**20** And except that the Lord had <sup>o</sup>shortened those days, *not any flesh should have been* saved: but for the <sup>o</sup>elect's sake, whom **He** hath chosen, **He** hath shortened the days.

**21** And then if any man shall say to you, <sup>\*</sup>Lo, here *is the Messiah* ; or, <sup>\*</sup>lo, **He** is there; believe *him* not:

**22** *Because* false <sup>21</sup>Christs [*Messiahs*] and false <sup>o</sup>prophets shall rise, and shall <sup>o</sup>*give* signs and wonders, to seduce, if *it* were possible, even the elect.

**23** But take ye heed: <sup>\*</sup>behold, **I** have foretold you all things.

**24** <sup>o</sup>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

**25** And the stars *of the heaven shall be falling out*, and the powers that are in *the heavens* shall be shaken".

**26** And then shall they see the **Son** of man coming in the clouds with *much* power and glory.

**27** And then shall **He** send **His** angels, and shall gather together <sup>o</sup>**His** elect *out of* the four winds, from the uttermost part of the earth to the uttermost part *of the heaven*.

**28** Now learn *the parable from* the fig tree; When her branch *shall have already become* tender, and putteth forth *its leaves*, ye *get to know* that summer is near:

**29** So *ye also*, when ye shall see these things *taking place*, *get to know* that it is nigh, *even* at the doors.

**30** <sup>o</sup>*Verily* [*Amen*] **I** say unto you, that <sup>o</sup>this generation *shall by no means* pass, till all these things <sup>o</sup>*may have taken place*.

**31** *The heaven* and earth shall pass away: but **My** words shall not pass away.

**32** But *concerning* that day and *that* hour knoweth no man, *not even* the angels which are in *the heaven*, neither <sup>o</sup>the **Son**, but the **Father**.

**33** Take ye heed, *lie sleepless* and pray: *because* ye know not when the *season* is.

**34** *For the Son of man is* as a man taking a far journey, *leaving* his house, and gave authority to his *bond-servants*, and to every man his work, and *commanded the porter withal to keep awake*.

**35** Watch ye therefore: *Because* ye know not when the *lord* of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

**36** Lest coming suddenly he find you <sup>o</sup>*composing yourselves for sleep*.

**37** And what **I** say unto you **I** say unto all, <sup>34</sup>Watch [*keep awake*].

**14 the abomination of desolation.**

See Matt. 24:22. Quoted from Dan. 9:27. cp. 12:11; Ap.89, 90, 91. See Matt. 24:15. Used as the equivalent for a special idol. Our Lord tells us where it will stand "in the holy place", &c.

**spoken by Daniel the prophet.**

Omitted by [L] T Tr. A WH R, but not the Syriac.

**let him, &c.**

Heb. idiom. (later usage)=let him who reads and comments on these words in the assembly, &c. Cp. 1 Tim. 4:13.

Some scholars transl. this verse as thus: "when you see the abomination of the 'desolator'... standing where 'he' [little-horn,-Antichrist] ought not", &c. See 2 Thess. 2:3, 4.

**19 from the beginning, &c.**

Note the emphasis of this peculiar amplification, giving the Divine condemnation of "Evolution". Cp. in v. 20, "the chosen whom He chose". see note on John 8:44.

**20 shortened.** See note on Matt. 24:22, [curtailed].

**elect's sake.** See note on v. 19, above.

**He hath shortened.** See note on Matt. 24:22, and Ap.90.

**22 prophets, &c.** Quoted from Deut. 13:1. *give*. But T and A read "work", not the Syr.

**24 But, &c.** Quoted from Isa. 13:10.

**27 His elect.** Referring to Israel. See vv. 20, 22.. Isa. 10:20-22; 11:11-16; 27:6; 65:9, 15, 22; Jer. 31:36-40; 33:17-26. Ezek. 36:8-15, 24; 37:21-28; 39:25-29. Amos 9:11-15. Obad. 17, 21.

**30 Verily.** Gr.*amen*. See note on Matt. 5:18.

**this generation.** See note on matt. 11:16.

**may have taken place.** See note on Matt. 24:34; where the Gr. particle, *an*, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3:18-26).

**32 the Son.** I.e. as "the Son of man". See v. 26.

**36 composing yourselves, &c.** Voluntarily. Gr.*katheudo*. See notes on 1 Thess. 4:14, and 5:6. Not *koimaomai*=to fall asleep involuntarily (as in death).



**14** Now after two days was the feast of the <sup>o</sup>passover, and of unleavened bread: and the chief priests and the scribes were seeking how they might get hold of Him by craft, and put Him to death.

**2** But they said, Not during the feast day, lest there be an tumult of the people.

**3** <sup>o</sup>And being in Bethany in <sup>o</sup>the house of Simon the leper, as He sat at meat, there came <sup>o</sup>a woman having an alabaster flask of ointment of <sup>o</sup>spikenard [pure liquid nard] of great price; and she brake the flask, and poured it on His head.

**4** And there were <sup>o</sup>some that had indignation within themselves, and said, Why is come to pass this waste of ointment ?

**5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they deeply moved against her.

**6** And Jesus said, "Let her alone; why trouble ye her? she hath wrought a appropriate work on Me.

**7** Because ye have the poor in company with you always, and whensoever ye wish ye can do them good: but Me ye have not always.

**8** What she had to do, she did : she is come aforehand to anoint beforehand My body for the embalming.

**9** Verily I say unto you, Wheresoever this gospel [glad tidings] shall be <sup>o</sup>preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

**10** And Judas Iscariot, one of the twelve, <sup>o</sup>went off unto the chief priests, to the end that he might deliver up Him unto them.

**11** And when they heard it, they rejoiced, and promised to give him money. And he <sup>o</sup>kept seeking how he might conveniently deliver up Him.

**12** And <sup>o</sup>the first day of unleavened bread, when they were wont to kill <sup>o</sup>the passover lamb, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover lamb ?

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

**14** And wheresoever he shall go in, say ye to the master of the house, The Teacher saith, Where is the guestchamber, where I shall eat the <sup>12</sup>passover lamb with My disciples?

**15** And he himself will shew you a large upper room spread with couches and other necessaries and prepared: there make ready for us."

**16** And His disciples went forth, and came into the city, and found just as He had said unto them: and they made ready the <sup>12</sup>passover lamb.

**17** And the evening having come He cometh in company with the twelve.

**18** And as they sat and did eat, Jesus said, "Verily I say unto you, One from among you which eateth <sup>7</sup>with Me shall betray Me."

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

**20** And He answered and said unto them, "It is one from among the twelve, that dippeth <sup>7</sup>with Me into the dish.

**21** The Son of man indeed goeth, just as it standeth written concerning Him: but woe to <sup>o</sup>that man by means of whom the Son of man is delivered up ! <sup>6</sup>appropriate were it for that man <sup>o</sup>if he had not been born.

**14. 1 passover.** Aramaic. Ap.94.III.3. See note on Matt. 26:3.

**3 And being.** Parallel with Matt. 26:6-13.

**the house, &c.** Not therefore the first supper (John 12:1, &c.), as that was in the house of Lazarus, six days before the Passover.

**a woman.** Not Mary; the second occasion being quite different. See Ap.158.

**4 some.** At the first anointing it was only one, Judas (John 12:4).

**6 wrought.** The object had been accomplished. In John 12:7 (on the former occasion) it was to be reserved for the burial.

**9 preached.** =proclaimed.

**☐** You seldom see this command of the Lord performed in the Churches to-day.

**10 went off.** smarting under the rebukes of vv. 6-9.

**11 kept seeking.** I.e. busied himself continuously.

**12 the first day, &c.** This was the 14<sup>th</sup> of Nisan; the first day of the Feast, the 15<sup>th</sup> of Nisan, was the "high day": the great sabbath. See Ap.156. Moreover, "the preparation" had not yet been made. See note on Matt. 26:17. **the passover.** Pascha, Aramaic. Ap.94.III.3. Put by Fig. Metonymy (of Adjunct), Ap.6, for the lamb. It was this that was killed and eaten.

**13 man bearing a pitcher.** Most unusual, for women carry pitchers, and men carry skin bottles.

**21 that man.** Emphatic. **if, &c.** Assuming the condition as an actual fact.

**☐** What can be said about Judas, was he pre-destined for eternal damnation? He "repented himself" Gr. *metamelomai* [to regret Ap.111.] (Matt. 27:3) when he saw that he was condemned.

22 And as they <sup>o</sup>*were eating*, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, “Take, ...: this *represents My* body.”

23 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank <sup>18</sup>of it.

24 And He said unto them, “This *represents* <sup>o</sup>My blood of the *New Covenant*, which *is being shed* for many.

25 Verily I say unto you, *that I will not any more, in any wise drink from among* the fruit of the vine, until that day *when I drink it* <sup>o</sup>*fresh* in <sup>o</sup>the kingdom of God.”

26 And when they had <sup>o</sup>sung an hymn [*psalm*], they went out into the mount of Olives.

27 And Jesus saith unto them, “All ye *will stumble ... : because* <sup>o</sup>*it standeth written*, I will smite the shepherd, and the sheep shall be scattered.

28 But after that *My being raised*, I will go before you into Galilee.”

29 But Peter said unto Him, *Even if all* shall be offended, yet *will* not I.

30 And Jesus saith unto him, “Verily I say unto thee, <sup>o</sup>That this day, *even* in this night, before <sup>o</sup>*a cock* crow <sup>o</sup>twice, thou *wilt* deny Me thrice.”

31 But he *kept saying* the more *of excess*, *If it were needful for me to die* with Thee, I will not deny Thee in any wise. Likewise *said they all also*.

32 And they *come unto* a place which was named <sup>o</sup>Gethsemane: and He saith to His disciples, “Sit ye here, while I shall pray.”

33 And He taketh with *Himself* Peter and James and John, and began to be <sup>o</sup>sore amazed, and to be *deeply depressed* ;

34 And saith unto them, “My soul is exceeding sorrowful *even to death*: tarry ye here, and <sup>o</sup>*keep awake*.”

35 And He went forward a little, and fell *upon* the ground, and *was praying* that, if it were possible, the <sup>o</sup>hour might pass *away from Him*.

36 And He said, <sup>o</sup>“Abba [*Father*], Father, all things *are* possible unto Thee; take away this cup *away from Me*: nevertheless not what I <sup>o</sup>will, but what Thou <sup>o</sup>wilt.”

37 And He cometh, and findeth them <sup>o</sup>sleeping, and saith unto Peter, “Simon, <sup>o</sup>sleepest thou? *wast thou not able to keep awake* one hour?”

38 *Keep awake* ye and pray, *that ye may not enter* into temptation. The <sup>o</sup>spirit truly *is willing*, but the flesh *is weak*.”

39 And again He went away, and prayed, and <sup>o</sup>spake the same words.

40 And when He returned, He found them <sup>37</sup>asleep again, (<sup>5</sup>for their eyes were heavy,) *and they knew not* what to answer Him.

41 And He cometh the third time, and saith unto them, <sup>37</sup>“Sleep on *the remaining time*, and take *your rest*: *he is receiving the money*, <sup>o</sup>the hour is come; behold, the Son of man is *on the point of being delivered up* into the hands of *the sinners*.

42 Rise up, let us go; <sup>\*</sup>lo, he that <sup>41</sup>betrayeth Me <sup>o</sup>*is drawn near*.”

43 And immediately, while He yet spake, cometh Judas, *being one* of the twelve, and with him a great *crowd* with swords and <sup>o</sup>*clubs*, *from beside* the chief priests and the scribes and the elders.

44 And he *that was delivering Him up* had given them a *concerted sign*, saying, Whomsoever I shall kiss, that same is He; *seize Him*, and lead Him away *secured assuredly*.

45 And as soon as he was come, he *cometh up* straightway to Him, and saith, <sup>o</sup>*Rabbi*, *Rabbi*; and *effusively kissed* Him.

46 And they laid their hands on Him, and *seized* Him.

22 *were eating*. All that happened before and at this third supper is not given in Mark. <-> eat. All the texts omit this word.

24 *My blood*. No covenant could be made without blood. See note on Matt. 26:28, &c.

25 *fresh*. See note on Matt. 26:29. *the kingdom of God*. Ap.114.

26 *sung an hymn*. See Matt. 26:30. Probably the second part of “the great *Hallel*” (or *Hallelujah*), Pss. 115, 116, 117, 118.

27 <-> *because...night*. All the texts omit.

*it standeth written*. Quoted from Zech. 13:7.

30 *That this day*. The conj. *hoti* makes “this day” part of what He said. See note on Luke 23:43, &c. *a cock*. See Ap.160.

*twice*. A Divine supplement, here.

32 *Gethsemane*. An Aramaic word. See Ap.94.III.3.

33 *sore amazed*. Gr. *ekthambeo*. A Divine supplement, here, 9:15, and 16:5, 6.

34 *keep awake*. As in vv. 37, 38; and in 13:34, 35, 37.

35 *hour*. Put by Fig. *Metonymy* (of Adjunct), Ap.6, for what is done in that time.

36 *Abba*. Aramaic for Father. Occ. only here, Rom. 8:15, and Gal. 4:6. *will...wilt*. Ap.102.1.

37 *sleeping...sleepest*. Gr. *katheudo* [to lie down, to rest]; not *koimaomai*. See notes on 1 Thess. 4:14 and 5:6.

38 *spirit*. Gr. *pneuma*. Ap.101.II.8.

39 *spake the same words*. A Divine supplement, here.

41 *the hour is come*. See note on John 7:6. [seasonable moment].

42 *is drawn near*. If the lord knew this, He knew that Judas had received the money (v. 41).

43 *clubs*. Gr. *xulon*=wood, timber. Put by Fig. *Metonymy* (of Cause), for weapons made from timber.

45 *Rabbi, Rabbi*. Note that Judas never spoke of or to Him as “Lord”. Cp. 1 Cor. 12:3.

47 And <sup>o</sup>one of them [Peter] that stood by drew a sword, and smote <sup>o</sup>the servant [Malchus] of the high priest, and cut off <sup>o</sup>the lobe of his ear.

48 And Jesus answered and said unto them, “Are ye come out, as *upon a robber*, with swords and *with clubs* to take Me?”

49 I was daily with you in the temple teaching, and ye took Me not: *but this is done to the end that* the Scriptures must be fulfilled.”

50 And they all *leaving Him, fled*.

51 <sup>o</sup>And there *was following Him* <sup>o</sup>one particular young man, having a linen cloak having clothed his <sup>o</sup>naked body; and the <sup>o</sup>young men [soldiers] laid hold on him:

52 And he *leaving behind the linen cloth, and fled away from* them naked.

53 And they led Jesus away to the high priest: and *by his order* were assembled all the chief priests and the elders and the scribes.

54 And Peter followed Him *from afar, as far as within* the court of the high priest: and he *was sitting, and continued to sit* with the officers, and *was warming* himself at the fire.

55 And the chief priests and *the whole Sanhedrin* <sup>o</sup>were seeking for witness against Jesus to put Him to death; and *did not find any*.

56 For many *were bearing* false witness against Him, but their *testimonies* agreed not together.

57 And there arose certain, and *were bearing* false witness against Him, *saying that*,

58 We heard Him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest <sup>o</sup>stood up [*and came down*] in the midst, and *further asked* Jesus, saying, Answerest Thou nothing? *what is it which* these witness against Thee?

61 But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou *the Messiah*, the Son of <sup>o</sup>the Blessed?

62 And Jesus said, <sup>o</sup>“*I am He*: and ye shall <sup>o</sup>see the Son of man sitting *at* the right hand of power, and coming *amid* the clouds of *the heavens*.”

63 Then the high priest <sup>o</sup>rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned Him to be *liable to* death.

65 And some began to spit on Him, and to cover His face, and to *cuff* Him, and to say unto Him, Prophecy: and the *officers kept striking* Him <sup>o</sup>with smart blows.

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

67 And when she saw Peter <sup>54</sup>warming himself, she looked upon him, and said, And thou also wast *in company with* Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into <sup>o</sup>the vestibule; and *a* cock crew.

69 And *the maid* saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

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47 **one of them, &c.** This was Peter (not named in Matthew, Mark, or Luke, but only in John 18:10).

**the servant.** Marking a special body-servant of the high priest, by name “Malchus” (John 18:10).

**the lobe of his ear.** Gr. *otarion*, with all the texts. See note on Matt. 26:51.

51 **And there was, &c.** This is a Divine supplement, peculiar to Mark’s Gospel.

**one particular young man.** That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: “The chief priests consulted that they might put Lazarus also to death” (John 12:10). None of these apostles was arrested. Peter (though suspected) and another (John 18:15) were unmolested; (5) his name is not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger.

**naked.** Without waiting to put on all his robe.

55 **were seeking, &c.** This was contrary to their rule: “In judgments against the life of any man, they begin first to transact about quitting the party who is tried, and they begin not with those things which make for his condemnation”. (cited by Lightfoot).

60 **stood up, &c.** Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (15:1).

61 **the Blessed.** Used by the Jews instead of the name, Jehovah.

62 **I am He.** See John 4:26; 8:28, 58; each time followed by extraordinary effects. See John 18:6.

**the Son of man.** The last occ. of this title in Mark.

63 **rent his clothes.** This was strictly forbidden. See Lev. 10:6; 21:10.

65 **with smart blows.** Gr. *rapisma*. Occ. only here and in John 18:22; 19:3.

68 **the vestibule.** Gr. *proaulion*. Occ. only here in N.T.: the vestibule leading from the outer gate to the court.



**71** But he began <sup>o</sup>*cursing and swearing*, saying, I know not this Man of Whom ye speak.

**72** And the second time *a* cock crew. And Peter called to mind the *saying* that Jesus said unto him, “*that before a* cock crow twice, thou *wilt* deny Me thrice.” And when he thought thereon, he wept.

**15** And *immediately* <sup>o</sup>*long before sunrise, while yet dark* the chief priests *having formed a council in association with* the elders and scribes and the whole council, and bound Jesus, and carried *Him* away, and delivered *Him* to Pilate.

**2** And <sup>o</sup>Pilate asked *Him*, Art Thou the King of the Jews? And *He* answering said unto him, “*Thou thyself sayest it.*”

**3** And the chief priests *kept accusing Him urgently*: <sup>o</sup>...

**4** And Pilate asked *Him* again, saying, Answerest Thou *not anything*? behold how many things they witness against Thee.

**5** But Jesus *answered not anything any longer*; so that Pilate marvelled.

**6** Now at *a feast he used to release* unto them one prisoner, whomsoever they desired.

**7** And there was *one* named Barabbas, *which lay bound with them that had been fellow insurgents* with him, <sup>o</sup>who had committed murder in the insurrection.

**8** And the *crowd having gone up* began to desire *him to do according as* he had ... done unto them.

**9** But Pilate answered them, saying, *Are ye willing* that I release unto you the King of the Jews?

**10** For *he was beginning to know* that the chief priests had *delivered Him up on account of* envy.

**11** But the chief priests <sup>o</sup>*vehemently stirred up* the *crowd*, that he should rather release Barabbas unto them.

**12** And Pilate answered and said again unto them, What *Are ye willing* then that I shall do *unto Him* Whom ye call the King of the Jews?

**13** And they cried out again, <sup>o</sup>Crucify *Him*.

**14** Then Pilate said unto them, Why, what evil *did He do at any time* ? And they cried out the more exceedingly, <sup>13</sup>Crucify *Him*.

**15** And so Pilate, *determining to satisfy the crowd*, released Barabbas unto them, and delivered Jesus, when he had scourged *Him*, to be crucified.

**16** And the soldiers led *Him* away *within the court*, called Praetorium; and they call together the whole <sup>o</sup>band.

**17** And they clothed *Him* with <sup>o</sup>purple, and platted a crown of thorns, and put it about *His head*,

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

**19** And they *kept smiting Him* on the head with a reed, and *kept spitting* upon him, and bowing *their knees did homage to Him*.

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

**21** And they <sup>o</sup>compel one Simon a Cyrenian, who *was passing by*, coming *away from a field*, the father of Alexander and Rufus, to bear *His* cross.

**22** And they bring *Him* unto the place <sup>o</sup>Golgotha, which is, being interpreted, The place of a skull.

**23** And *they were offering Him* to drink wine mingled with myrrh: but *He* received it not.

**71** *cursing and swearing*. The verb *anathematizo* is not peculiar to Biblical Greek, as alleged; for Deissmann shows, from the Papyri, that it is of pagan origin, first coined by the Greek Jews.

**15. 1** *long before sunrise*. Cp. 1:35; 16:2, 9. John 20:1. The Lord must have been led to Pilate before our midnight, because it was “about the sixth hour” of the night when Pilate said “Behold your king” (John 19:14). It was therefore in the night, at which time it was unlawful to try a prisoner. See *Talmud*, Sanhedrin, cap. 4. It was also unlawful on the eve of the sabbath. See *Ap. 165*.

**2** *Pilate asked Him*. Matthew and Mark carefully distinguish between this interview with the Lord and the rulers alone, and subsequent interview with the multitude (Luke 23:4).

**3** ... *but He answered, &c.* All the texts omit this clause.

**7** *who*. Denoting a class of criminals.

**11** *vehemently stirred up*. As by an earthquake. *Gr. anaseio*, connected with *seismos*, an earthquake.

**13** *Crucify Him*. Stoning was the proper Jewish death for blasphemy. Cp. John 18:31, 32. Crucifixion was the Roman punishment for treason.

**16** *band*. *Gr. speria* = a company bound or assembled round a standard: *Lat. manipulus* = a handful of hay or straw twisted about a pole as a standard: and by *Fig. Metonymy* (of Adjunct), *Ap. 6*, put for the men at arms gathered round it.

**17** *purple*. See Matt. 27:28 [scarlet].

**21** *compel*. Referring to the custom of forced service or transport. See Matt. 27:32. Cp. Luke 3:14.

**22** *Golgotha*. See note on Matt. 27:33.



24 And <sup>o</sup>when they had crucified Him, they *divided* His garments, casting lots upon them, what every man should take.

25 And it was <sup>o</sup>the third hour [9:00 a.m.], and they crucified Him.

26 And the <sup>o</sup>*inscription of His indictment* was *written down*, <sup>o</sup>THE KING OF THE JEWS.

27 And *together with* Him they crucify two *robbers*; the one *at* His right hand, and *one* on His left.

28 And <sup>o</sup>the Scripture [Isa. 53:12] was fulfilled, which saith, And He was numbered with the *lawless ones*.

29 And they that passed by *were blaspheming* Him, wagging their heads, and saying, *Aha*, Thou That destroyest the temple, and buildest *it* in three days,

30 Save Thyself, and come down *off* the cross.

31 Likewise *the chief priests also, as well as the passers by* mocking *kept saying to each other* <sup>1</sup>with the scribes, He saved others; Himself He *is not able to* save.

32 Let *the Messiah* <sup>o</sup>the King of Israel *come down* now *off* the cross, that we may see and believe. And they that were crucified with Him reviled Him.

33 And when the sixth hour [noon] was come, there *became* darkness over the whole land until <sup>o</sup>the ninth hour [3 p.m.] .

34 And at <sup>33</sup>the ninth hour Jesus cried with a loud voice, saying, <sup>o</sup>“Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, My God, why hast Thou forsaken Me?”

35 And some of them that stood by, when they heard *it*, said, Behold, He calleth *Elijah*.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and *was giving* Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

37 And Jesus *having uttered a loud cry*, He <sup>o</sup>*expired*.

38 And the veil of the Temple was rent *into two* <sup>30</sup>from the top to the bottom.

39 And when the centurion, *who* stood over against Him, saw that He so cried out, and *expired*, he said, Truly this man was *a* <sup>o</sup>*Son of God* .

40 There were *women also* looking on *from afar* : among whom was Mary Magdalene, and Mary the mother of James *junior* and of Joses, and Salome;

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

42 And now *evening already having come*, because it was <sup>o</sup>the preparation, that is, *the day before the High Sabbath*,

43 Joseph *he from* Arimathaea, an honourable [*in rank*] <sup>o</sup>counsellor [*a member of the Sanhedrin*], *who himself also was waiting* for the kingdom of God, came, and *took courage and went in to* Pilate, and <sup>o</sup>craved the body of Jesus.

44 And Pilate <sup>o</sup>*wondered* if he were already dead: and calling *unto him* the centurion, he asked him whether He had been *long* dead.

45 And when he *having got to know it* of the centurion, he *made a gift of* the <sup>o</sup>*corpse* to Joseph.

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

47 And Mary Magdalene and Mary *the mother* of Joses *were attentively looking on so as to see exactly* where He was laid.

24 **when they had, &c.** The two robbers of v. 27, and Matt. 27:38, not yet brought. See Ap.164.

25 **the third hour.** Of the day (John 11:9), i.e. 9 a.m. No discrepancy; for the sixth hour of John 19:14 was the sixth hour of the night (from about sunset), viz. “about” midnight (in the midst of the trial), when Pilate said “Behold your King”. The context there and here explains and settles the matter. Here, the trial was over; in John 19:14 the trial was going on. It was the hour of the morning sacrifice.

26 **inscription of His, &c.** Not the writing put “over His head” (Matt. 27:37). See Ap.163.

**THE KING, &c.** See Ap.163 for the “inscriptions on the cross”, &c.

33 **the ninth hour.** The hour of offering the evening sacrifice: i.e. 3 p.m. So that the darkness was from noon till 3 p.m. See Ap.165.

34 **Eloi, &c.** Quoted from Ps. 22:1. See note on Matt. 27:46.

37 **expired.** Gr.*ekpneo* =to breathe out, or expire. Occ. here, v. 39, and Luke 23:46.

39 **a Son of God.** I.e. supernatural or Divine being. Found frequently in the Fayyum Papyri as a title of the Emperor Augustus, in Latin as well as Greek inscriptions.

42 **the preparation.** I.e. the 14<sup>th</sup> of Nisan, the day before the Passover (on the 15<sup>th</sup>), which took place on the 14<sup>th</sup> at even, and ushered in the High Sabbath, which commenced after sunset on the 14<sup>th</sup>.

43 **craved the body.** Because in the usual course the Lord would have been buried with other criminals. See note on Isa. 53:9.

44 **wondered.** This verse and the next are a Divine supplement, peculiar to Mark.

45 **corpse.** Gr.*ptoma* with all the texts.

**16** And <sup>o</sup>when the [*weekly*] sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought *aromatics*, that they might come and anoint Him.

**2** And very early in the morning the <sup>o</sup>first *day* of the week, they *come up to* the *memorial tomb, the sun having risen*.

**3** And they said *to* themselves, <sup>o</sup>Who *will* roll us away the stone from the door of <sup>2</sup>the sepulchre?

**4** And when they *looked up*, they <sup>o</sup>see that the stone *had been* rolled away: for it was very great.

**5** And entering into <sup>2</sup>the sepulchre, they saw a young man sitting *in* the right side, clothed in *a long white outer robe of distinction*; and they were *amazed*.

**6** And he saith unto them, Be not *amazed* : Ye seek Jesus of Nazareth, *Who has been crucified* : He is risen; He is not here: behold the place where they laid Him.

**7** But go your way, tell His disciples <sup>o</sup>and Peter that He goeth before you into Galilee: there shall ye see Him, *even as* He said unto you.

**8** And they went out quickly, and fled *away from* <sup>2</sup>the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

**9** <sup>o</sup>Now when Jesus was risen <sup>o</sup>early the first day of the week, He appeared first to Mary Magdalene, *from* whom He had cast seven *demons*.

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

**11** And they, when they had heard that He *is alive again from the dead*, and had been seen *by* her, *disbelieved it*.

**12** After *these things* He *was manifested* in *different* form unto two of them, as they walked, and went into the country.

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

**14** *Later* He <sup>12</sup>appeared unto the eleven as they sat at meat, and *reproached* them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

**15** And <sup>o</sup>He said unto them, “Go ye into all the world, and *proclaim the glad tidings* to <sup>o</sup>*all the creation*.

**16** He that believeth and is baptized shall be saved; but he that *disbelieveth* shall be *condemned*.

**17** And *these signs shall attend* them that believe; *Through* My name shall they cast out *demons* ; they shall <sup>o</sup>speak with <sup>o</sup>new [*different in character*] tongues;

**18.** <sup>o</sup>They shall take up serpents; and <sup>o</sup>if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

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

**20** And they went forth, and preached [*proclaimed*] everywhere, <sup>o</sup>the Lord working with them, and confirming the word *by means of* signs following. Amen.

**16. 1 when the sabbath was past.** I.e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156.

**2 first day of the week.** Gr. the first of the Sabbath.

**3 Who will roll, &c?** That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark.

**5 see.** Implying attention, surprise, and pleasure. Gr. *theoreo*.

**7 and Peter.** A Divine supplement, here.

**9 Now when Jesus, &c.** For the sequence of events after the Resurrection, see Ap. 166. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.

**early.** i.e. any time after sunset on our Saturday, 6 p.m.

**15 He said.** Probably some time after v. 14, on the eve of the Ascension.

**all the creation.** Put by Fig. *Synecdoche* (of Genus), Ap. 6, for all mankind. Fulfilled during “that generation”. See Col. 1:6, 23.

**17 speak with new tongues.** See Acts 2:4-11 (as foretold by Joel 2:28, 29); 10:46; 19:6. 1 Cor. 12:28; and Ch. 14.

**new** =different in character. Gr. *kainos*, not *neos*. See notes on Matt. 9:17; 26:28, 29.

**18 They shall take up serpents.** See Acts 28:5. Cp. Luke 10:19.

**if they drink, &c.** The condition to be seen by the result. Ap. 118.1.b.

**20 the Lord.** The witness of “God” is distinguished (in Heb. 2:4) from the testimony of His Son (Heb. 2:3), and from the gifts of the SPIRIT (pneuma hagion, Ap. 101.II.14) (Heb. 2:4)