THE GOSPEL
ACCORDING TO
MARK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD MY SERVANT" (Isa. 42.1).

(Introduction.)

A | 1.1-8. THE FORERUNNER.
(See p. 1304.)

B | 1.9-11. THE BAPTISM: WITH WATER.

C | 1.12, 13. THE TEMPTATION: IN THE WILDERNESS.

D | 1.14-20. THE KINGDOM PROCLAIMED.

E | 1.21-8.20. THE KINGDOM REJECTED.

F | 8.21-10.52. THE KINGDOM MINISTRY OF THE LORD.

C | 11.1-14.25. THE KINGDOM.


A | 16.15-20. THE SUCCESSORS.

For the New Testament and the order of the Books, see Ap. 95.
For the 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; 15.3, 13; 15.39-39; Col. 4.10; 2 Tim. 4.11; Phil. v. 24; 1 Pet. 5.13).

Mark was not the young man mentioned in ch. 14.31, 52. See the notes there. His Gospel was not derived, as alleged, from any human source; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1.3). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 86 times (5 of which are rendered "Sir"); He is addressed as much in the Gospel of Mark, only twice; once by the Woman (a Greek or Gentile), 7.22, where it should be rendered "Sir"; and 9.54, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist only twice (16.19, 20), but that was after His ascension into heaven.

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

How the disciples were sent forth "two and two" (6.7);

How the centurion "stood by, over against" the Lord (15.30);

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 (4.11; 6.51; 10.24, 20); and of the effect of the Lord's words and works on the People (2.2; 5.10, 20; 4.1; 5.21, 31; 6.51, 53; 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 very height of His Divine power (1.27, 31; 2.12; 3.10; 5.29; 6.55; 7.37); and on the other the depth of His feelings as man—His fatigue, etc. (4.38; 11.17; 14.36); His sympathies and compassion (6.34; 8.2); His love (10.21); His composition (4.38-42; 15.5); His seeking solitude (1.35; 6.50-52); His wonder (8.4); His grief (3.8); His sighing (7.41; 8.12); His anger and displeasure (3.5; 10.14). See note on "immediately" (1.12).

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

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


gospel=glad tidings. See note on Matthew (Title). Jesus Christ. See Ap. 98. XI.

B the Son of God. See Ap. 98. XV.
C 2 As. T Tr. WH R read "According as.”

It is written —it has been written; i.e., it standeth written. In. Gr. en. Ap. 104. viii.

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


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

preach = was proclaiming, or heralding. Ap. 121. 1.


5 went out = kept going out. Imperf. Tense.
B all. Put by Fig. Synecdoche (of the Whole), Ap. 6, for all parts.

the land = country, or territory. Put by Fig. Metonymy (of Subject), Ap. 6, for the inhabitants.
the river of Jordan. Occ. only in Mark.

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

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

7 There came One = He Whom cometh (cp. 1. 6). Fig. Paramia (Ap. 6). Supplemental to "bear" in Matt. 3. 11. not. Gr. ou. Ap. 105. I.

worthy = fit. to stoop down. A Divine supplement. Occ. only here. 8 with. Gr. en, as in v. 2. the Holy Ghost. Gr. pneuma

hagion (without Articles) = "power from on high." See Ap. 101. II. 14.

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

D 10. Seen. The heavens opening.
C’ 12. The Lord. The Voice coming to Him.


heavens. Plural. See note on Matt. 6. 9, 10. opened = parting or rending asunder. the Spirit. Gr. pneuma.


My beloved Son = My Son, the beloved. As in Matthew and Luke.

I am well pleased = I have (ever) found delight.
1. 12. "And immediately the Spirit drove Him into the wilderness."

1. 13. "And He was there forty days, tempted by Satan; and was with the wild beasts; and angels ministered unto Him."  

1. 14. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.""

1. 15. "And as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishermen."

1. 16. "And He called them, and they left their father Zebedee in the ship and followed Him."

1. 17. "And Jesus said unto them, "Come ye after Me, and I will make you to become fishers of men.""

1. 18. "Straightway they forsook their nets, and followed Him."

1. 19. "And when He had gone a little farther, thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets."

1. 20. "And He called them: and they left their father, Zebedee in the ship with the hired servants, and went after Him."

The first subject of the Lord's ministry, which occupies in Mark only six verses. See Ap. xi. 9, 10. and Luke. 4. 16-20. The Calling of Four Disciples. (Extended Alternation.)

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


1. 21. "The Temptation: In the Wilderness."


1. 23. "Satan. Temptations."


1. 26. "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 euthexis and euthus) are used (in Mark) twenty-six times directly of the Lord and His acts; while in Matthew they occur only five times, in Luke once, and in John twice. driveth Him = driveth Him out. Divine supplement information as to the character of the leading of Matthew and Luke."


1. 15. "The Second Period. Subject: The Proclamation of the Kingdom. His Person."

1. 16. "The Third Period. Subject: The Rejection of the Kingdom."


1. 18. "The First Period of the Ministry. The Kingdom Proclaimed. (Division.)

1. 19. "The Proclamation of the Kingdom."

1. 20. "The Calling of Four Disciples."


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

MARK.

1. 21.

A. D. 27

10 straightway on the sabbath day He entered 12 into the synagogue, and 17 taught.

22 And they were astonished 2 at His doctrine: for 3 He taught them as one that had authority, and 7 not as the scribes.

L1

(p. 1383)

23 And there was 2 in their 0 synagogue a 6 man 8 with an unclean 0 spirit; and he 9 cried out,

24 Saying, "Let us alone; what have we to do with Thee, Thou 9 Jesus 0 of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, 7 the Holy One of God."

25 And 12 Jesus rebuked him, saying, 14 "Hold thy peace, and come 18 out of him."

26 And when the unclean 22 spirit had 1 torn him, and 0 cried with a loud 0 voice, he came 24 out of him.

27 And they were all amazed, insomuch that they questioned 7 among themselves, saying, "What thing is this? what new 0 doctrine is this? for with authority commandeth He even the unclean 22 spirits, and they do obey Him."

28 And 12 immediately His 0 fame spread abroad 2 throughout all the region round about 31 Galilee.

29 And 12 forthwith, when they were come 20 out of the 22 synagogue, they entered 12 into the house of Simon and Andrew, 18 with James and John.

30 But Simon's wife's mother 9 lay sick 0 of a fever, and 0 anan they tell Him 0 of her.

31 And 12 He came and 1 took her by the hand, and lifted her up; and 1 instantly the fever left her, and she 1 ministered unto them.

32 And 12 at even, 21 when the sun did set, they 1 brought 0 unto Him all 2 that were diseased, and them that were 7 possessed with devils.

33 And 12 all the city 0 was gathered together 0 at the door.

34 And He healed many that were sick of divers diseases, and cast out many 0 devils; and suffered 7 not the 9 devils to speak, because they 24 knew Him.

K2

35 And in the morning, rising up 9 a great while before 7 of day, He went out, and departed 12 into 2 a solitary place, and there 0 prayed.

36 And Simon and they that were with Him 17 followed after Him.

37 And when they had found Him, they said unto Him, 33 0 0 All men 9 seek for Thee."

38 And He said unto them, "Let us go 12 into the 2 next 9 towns, that I may 1 preach there also; for 7 therefore 2 came I forth."

39 And He 7 preached 0 in their synagogues 7 throughout all 22 Galilee, and cast out 22 devils.

L3

40 And there came 7 a leper 9 to Him, beseeching Him, and kneeling down to Him, and saying unto Him, "If Thou wilt, Thou canst make me clean."

41 And 12 Jesus, 0 moved with compassion, put forth 7 His hand, and touched him, and saith unto him, "I 9 will; be thou 0 clean."

42 And as soon as He had spoken, 12 immediately the leprosy departed 0 from him, and he was cleansed.

43 And He 7 straitly charged him, and 29 forthwith sent him away;

44 And saith unto him, 0 "See thou say no-taught = began teaching.


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

23 synagogue. See Ap. 120. I.

12 moved with compassion. A Divine supplement, here.

2. 15. 

MARK.

1. 44.

A.D. 27

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E. W. Bullinger

2. 15

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

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

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


2. But there were certain of the scribes sitting together, insomuch that there was no room to receive them; so He preached the word unto them.

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

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

4 When Jesus saw their faith, He said unto them, ‘Son, thy sins be forgiven thee.’

4. 2 straightway = immediately. See note on 1. 12. Omitted by [L Tr.] T WH R.

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

5. Who is it easier to say to the sick of the palsy, ‘Thy sins be forgiven thee’; or to say, ‘Arise, and take up thy bed, and walk’?

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

6. But He went out, and began to publish it much, and to blaze abroad the matter, insomuch that there was no more room to publish it any longer after that. And it was noised that He was in the house: and [is there].’

in. Gr. εἰς (as above).

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

7. And He straightway, when He perceived that the faith of them was mighty, said unto them, ‘Arise, and take up thy bed, and walk.’

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

8. But He went out, and began to publish it much, and to blaze abroad the matter, insomuch that there was no more room to publish it any longer after that. And it was noised that He was in the house: and [is there].’

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

9. But that ye may know that the Son of man hath power on earth to forgive sins,’ (He saith to the sick of the palsy, ‘Son, thy sins be forgiven thee.’)

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

10. But He went out, and began to publish it much, and to blaze abroad the matter, insomuch that there was no more room to publish it any longer after that. And it was noised that He was in the house: and [is there].’

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

11. And He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, ‘Follow Me.’ And He arose and followed Him.

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

12. And it came to pass, that, as Jesus sat at meat in His house, many publicans and sinners sat down with Him and His disciples.

13 And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, ‘Follow Me.’ And He arose and followed Him.


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


15. sat= reclined [at table]. his house: publicans= tax-gatherers.
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27 sinners sat also together with 6Jesus and His disciples: for there were many, and they followed Him.

18 And when the scribes and Pharisees saw Him eat with 15publicans and 16sinners, they said unto His disciples, 17"How is it that He eateth and drinketh with 15publicans and 16sinners?"

27 When 5Jesus heard it, He saith unto them, "They that are 6whole have 6no need of 6the physician, but they that are sick: I came 6not to call 6the righteous, but 18sinners 6to repentance."

20 But the days will come, when the 19bridegroom shall be taken 6away from them, and then shall they fast 6in those days.

17 No man also 6seweth a piece of 6new cloth 6on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

19 And 7no man putteth 7new wine into 7old 6bottles: else the 7new wine doth burst the 7bottles, and the wine is spilt, and the 7bottles will be marred: but 7new wine must be put 7into 7new 6bottles.

23 And it came to pass, that He went 7through the corn fields 7on the sabbath day;

24 And the 16Pharisees 15said unto Him, "Behold, why do they 7on the sabbath day that is 7not lawful?"

25 And 6they said unto them, "Have ye 6never read what David did, when he 6had need, and he was an hungry, 6and that they 6were 6with him?"

27 And He said unto them, "The 6sabbath 6was made 6for 6man, 17and not 6man for 6the 6sabbath:

2. 15-22 (M2, p. 1383). LEVI'S FEAST.

2. 15. MARK.

(Alteration.)


16. Question of John's disciples.


2. 27. MARK.


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

eat = eating.


said = kept saying.

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

whole = strong, or able.


righteous = righteous ones.


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

children, &c. = sons, &c. Ap. 108. iii. A Hebraism, referring to the guests, not to the "friends" (or groomsmen) of John 3. 29.

bridegroom. The Lord, here, refers to Himself.

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


seventh ... on. Gr. epiropt6. Occ. only here.

new = unfilled.


bottles = wine-skins.

marred = destroyed.

23-3. 12 (H2, p. 1385). TEACHING AND MIRACLES. (Division.)


as they went. Gr. to make their way. A Hebraism.

See Judg. 17. 8 (marg.): as they journeyed; not to make a path by destroying the stalks of corn, but only plucking "the ears."


A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).


never = not (as in v. 17).

had need. A Divine supplement to "was hungry."
28 Therefore the Son of God is Lord also of the sabbath.

And He entered again into the synagogue, and there was a man there which had a withered hand. And He saith unto him, "Stand forth." And He saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" But they held their peace.

And when He had looked round about on them with anger, being grieved of the hardness 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.

And He saith unto them, "Is it lawful to do all the sabbath, or to do evil? to save life, or to kill?" And they saw what great things He did, and they came unto Him.

And He spake to His disciples to the sea:

And He saith unto them, "Is it lawful to enter into a mountain, and there watch over Him, how they might accuse Him.

Therefore=S o then. Occ. only here. The second subject of the Lord's ministry. See Ap. 119.

And when He had looked round about on them with anger, being grieved of the hardness 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.

And when He had looked round about on them with anger, being grieved of the hardness 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.

Therefore=S o then. Occ. only here. The second subject of the Lord's ministry. See Ap. 119.

MIRACLES. MANY.

O h | 7. The Sea. Withdrawal to.
| i | 7, 8. Multitudes following.
| k | 9, 10. The Ship. Order concerning.
| l | 9, 10. Multitudes healed.


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

9 disciples. See note on 6. 30.
multiplici = crowd. Not the same word as in vv. 7, 8. lest they should = that they might not. Gr. hina mé. Ap. 175. 11.
preserved upon were besetting.

for to touch = that they might touch.


agreeding with the second subject of the Lord's ministry.

12 charged. Under penalty. not. Gr. met.

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

13 a the. Some well-known resort.


that = in order that. be with Him. This is the first great qualification for any thus called and sent. (1) Like Abel, to have "peace with God"; then (2) like Enoch, to "walk with God"; and (3) like Noah, to witness for God (Heb. 11. 4-7).
15 And to have power to heal sicknesses, and to cast out devils:

18 And Simon He surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of Thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed Him:

H R T and they went into an house.

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

V W Y h they "went out to lay hold on Him: for they said,

Z "He is beside Himself."

X j 22 And the disciples which came down from Jerusalem said,

k "He hath Beelzebub, and by the prince of the devils casteth He out devils."

X k 23 And He called them unto Him, and said unto them in parables, "How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan be divided against himself, and be divided, he cannot stand, but he hath an end.


J² j 13. The Twelve. Their Calling.

k | 14. To be with Him.  | 15. To be sent forth.  |  The purpose.

j 16-19. The Twelve. Their naming.


devils = demons.

16 surnamed = added [the] name. See Ap. 141.

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

17 Zebedee. See note on 1. 16.


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

thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. "thunder" is 'ô-l̄e - voice: i.e. the voice of God (Ex. 9. 23. Ps. 29.3. 10.10).


Bartholomew. One (Aramaic. Ap. 94. III. 3) of two names, the other being Nathanael (John 1. 45-51).

John connects Philip with Nathanael; in the other Gospels, with Bartholomew. Bartholomew is not mentioned in John 21. 2, Nathanael is. The other Gospels mention Bartholomew but not Nathanael.


Thaddeus (or Lebbeus as in Matt. 10. 3). He is the Judas of John 14. 22, both words having the same meaning = beloved child. Aramaic. Ap. 94. III. 3.

Canaanite = Canaanan or ZeA.lot = one who regarded the presence of the Romans as treason against Jehovah. 19 also betrayed Him - even delivered Him up.

3. 19-6. 6 (H², p. 1853). TEACHING AND MIRACLES. (Introversion.)

H² | R | 3. 19-4. 34. Teaching.

S | 4. 35-5. 43. Miracles.


3. 19-4. 34 (R, p. 1888). TEACHING. (Extended Alternation.)

R T | 3. 19. Place. In the house.

U | 3. 20. Concourse.

V | 3. 21-23. The Lord with friends and enemies.

T | 4. 1-4. Place. By the seaside.


V | 4. 2-34. The Lord with His disciples.

20 again. Referring back to v. 7. could not = found themselves unable. not. Gr. mé. Ap. 103. II.

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


Z | 21. Their disparagement of Him.

X j | 22. First charge. | The Scribes.

k | 22. Second charge. | their charge.

X k | 23-27. Second charge. | The Lord:

| 23. First charge. | His reply.

W | 23-33. | Their arrival.


| 23-35. His disparagement of them.

21 friends = kinsfolk. "His brethren, and His mother" (see v. 31). went out = set out. they said = they were saying (Imperf. Tense): i.e. maintained (as we say). beside Himself = out of His senses. 22 scribes. Others also came with hostile intent. Beelzebub. See note on Matt. 10. 25. by. Gr. en. Ap. 104. viii. 1.


24 if a kingdom, &c. implying what experience shows (Ap. 118. 1 b).


26 if Satan, &c. Assuming such a case. Ap. 118. 2 a. rise up = hath risen up. hath an end.
3. 27. | MARK. 4. 8.

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

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

29 But he that shall blaspheme against the Holy Ghost hath no forgiveness, but is in danger of eternal damnation;”

30 Because 31 they said, “He hath an unclean spirit.”

31 There came then His brethren and His mother,

32 And the multitude sat about Him, and 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 looked round about on them, and said, “Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, My sister, and My mother.”

4. 1 And He began again to teach by the sea side:

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

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

3 “Hearken;

Behold, there went out a sower to sow:

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

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

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

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

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

as to its meaning (thus hearing it for the first time).

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

1 And he began again to teach by the sea side:

Call to hearken.

3 Behold. Fig. Asteriskos (Ap. 6), for emphasis. Gr. idioÂu. Ap. 133, I. 2. there went out. This parable is repeated in Luke 8. 4 under different circumstances from those in Matt. 13. 3, which accounts for the variation of wording. The antecedents in Matthew and Mark are the visit of His kinsfolk, 31-34 (which is a consequent in Luke 8. 4). The consequent in Matthew and Mark is the question of the Twelve concerning others who asked the meaning. In Luke the consequent is the question of the Twelve followed by the visit of His kinsfolk. Why should not a parable be repeated several times? Why need they be identical? and why should not two accounts of the same subject be supplementary?”


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

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

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

12 “That seeing they may see, and hearing they may hear, and understanding they may not, lest at any time they should be converted, and their sins should be forgiven them.”

13 And He said unto them, “Know ye not this parable? and how then will ye judge all these parables?

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

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

[Introduction and Alteration.]

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

13 And He said unto them, “Know ye not this parable? and how then will ye judge all these parables?

14 The sower soweth the word.

15 And these are they by 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 stony ground; who, when they have heard the word, immediately receive it with gladness;

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

18 And these are they which are sown among thorns; such as hear the word:

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke 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, “Is a man that hath eighteen children of women, that cast out birds of the air? or sower he sowing, and cast no seed on a candlestick?

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

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

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

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And He said, “Sow to the kingdom of God, as if a man should cast seed into the ground;


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


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4. 27.

MARK.

4. 26-32 (D, p. 1890). PARABLES. THE SEEDS.

(Extended Alternation.)

D G p 26-. The kingdom of God.
G p 30. The kingdom of God.
q 31. Seed. Particular.

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

spring = sprout.
grow up = lengthen.
knoweth = has no intuitive knowledge. Gr. oida.

Ap. 132. 1. 1.

5. 30 of herself. Gr. automai = automatically. The word occurs only here and Acts 12. 10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us." "God clothes the grass." The explanation is in 1 Cor. 3. 6, 7.

r 28. But when it is sown, it groweth up, and shooteth out great branches; so that the fowls of the air may lodge 21 under the shadow of it."

C

(p. 1389)

33 And with many such parables spake He the 11 word unto them, as they were able to hear it.

34 But without a parable spake He 5 not unto them:

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

S H L

(p. 1391)

5. 34 But without a parable spake He 5 not unto them:

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

S H L

(p. 1391)

5. 35 And o said, "Whereunto shall we liken the kingdom of God? or 21 with what o comparison shall we compare it?

36 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

G p 30 And He said, "Whereunto shall we liken the kingdom of God? or 21 with what o comparison shall we compare it?

G p 30 And He said, "Whereunto shall we liken the kingdom of God? or 21 with what o comparison shall we compare it?

5. 31 It is like a grain of mustard seed, which, when it is sown in the 5 earth, is less than all the seeds that be in the 5 earth:

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

C

(p. 1389)

33 And with many such parables spake He the 11 word unto them, as they were able to hear it.

34 But without a parable spake He 5 not unto them:

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

S H L

(p. 1391)

5. 35 And o said, "Whereunto shall we liken the kingdom of God? or 21 with what o comparison shall we compare it?

36 But when they had sent away the multitude, they took Him even as He was in the ship. And there were "also 5 with Him 5 other little 5 ships.

M s

37 And there arose a great 5 storm of wind, and the waves beat into the ship, so that it was now 50 full.

38 And o was in the hinder part of the ship, asleep 5 on a pillow:

t and they awake Him, and say unto Him, "M 5 Master, carest Thou not that we 5 perish?"

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

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

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

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

M | s 37, 38-. Storm arising.

| o 38-. Disciples alarmed.

| s 39. Storm calmed.

| t 40, 41. Disciples reproved.

36 storm = small. The earlier storm in Matthew was caused by an earthquake (Gr. seisms). That storm was before the calling of the Twelve (Matt. 8. 24 and 10. 1). This storm was subsequent (cp. 3. 13).

beat = were beating Therefore an open boat.

full = filling. In the earlier storm it was getting covered.

38 in on. Gr. epi.

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

was = became. 40 so thus.

41 feared exceedingly feared with a great fear.

Fig. Polypiston. Ap. 6. to. Gr. pros.

Ap. 104. xv. 3. What manner of Man. 5 Who then is this One?"
5. 1. MARK.


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

5. 2-10 (O, p. 1891). MIRACLE. THE DEMONIAC.
(Introduction.)

O u 1. The meeting.

v 3. Abode. Among the tombs.

w | -3. None could bind him.

| x | -4. Fetters often used.

y | -4. And chains also.

z | -4. But chains broken.

w | -4. None could tame him.

v | -5. Abode. Among the tombs.

u | c-10. The meeting.


met=confronted.


3 dwelling. Gr. katōkēsis. A Divine supplement, here.


no man...not=no one...not even. Gr. oineis...oudeis. Compounds of ou. Ap. 105. 1.


neither could any man tame him = and no( Ap. 105. 1).

man was strong enough to master him.


criing=crying out.

5. 6-10 (w, above). THE MEETING.
(Introduction.)

u a 6, 7. Worship.


Jesus. Ap. 98. X.

afar off=from (Gr. egoi. Ap. 104. iv) afar.

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

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

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

of the Most High God. A Divine supplement, here.

Demons knew Him, if the people were blinded.


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" (vs. 10, 12, 15); (2) the Gadarenes: Answer "Yes" (vs. 17); (3) the healing man: Answer "No" (vs. 15, 16). "No" is often the most gracious answer to our prayers.

5. 11-13 (K, p. 1891). THE SWINE.
(Introduction.)

K c 11. Swine feeding.

v 12, 13. The demons. Prayer answered.

v | -3. The demons. Prayer answered.


13 forthwith = immediately. in sn. s.

ran violently=rushed.


5. 14-17 (K, p. 1891). THE INHABITANTS. PRAYER. (Alternation.)


and=as well as. done=come to pass.

15 to. Gr. pros.

daimonizomai. see=gaze upon. Gr. theōrēo. Ap. 133. 1. 11.

possessed with the devil. Gr.

daimonizomai.-Oct. only here and Luke 8. 3; in the N.T.; but is found in the Papyri, where an

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

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5. 16.  

And it came to pass, when he had ended all his sayings in the ear of the people, he entered into Capernaum, the city of Zebenniah.  

And it came to pass, that when he was come into Capernaum, one came unto him, having a daughter, which was diseased, and straightway cast them out.  

And there came little children unto Jesus, that he should touch them: but the disciples rebuked them.  

And Jesus said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.  

And he laid his hands upon them, andwent forth.  

And it came to pass, that, as he was goingsomewhere, there came one of the ruler of the synagogue, Jairus, saying unto him, My daughter is at the point of death: I pray thee, come andlay thy hands upon her, that she may be healed.  

And Jesus went with him.  

And, behold, a woman which had an issue of blood twelve years, and had suffered many physicians, and was made worse.  

And when she saw him, fell at his feet, and besought him saying, If I may touch but the hem of thy garment, I shall be whole.  

But Jesus said unto her, Touch me not, daughter: for thou art healed.  

And when Jesus was come into the house of Jairus, and saw him weeping, and wailing for her, said he, Weep not, sorrow not: for she is not dead, but sleepeth.  

And they laughed him to scorn.  

And he took her by the hand, and said unto her, Daughter, be of good comfort; thy faith hath saved thee. Go in peace.  

And when Jesus had come into the house, he saw the crowd, and rebuked the unclean spirit, saying unto it, Thou silent and unclean spirit, I beseech thee, come out of the man, and go into the herd of swine.  

And when those devils were come out, they went into the herd of swine: and the herd ran over the precipice into the sea, and perished:  

And when they that were upon the ship saw what was done, they were afraid, and said one to another, What manner of man is this, that even the winds and the sea obey him?  

And immediately his father and mother, and his sisters, and his brethren, and his mother's sister, and his brethren's wives, and his kindred, were gathered together unto him; and they were exceeding sorrowful.  

For they looked on him as ceased from life.  

When he saw their faith, he said unto them, Why do ye this thing unto the child? Why stir up a dissension against me? Only let him go on his way.  

And her spirit was returned, and she began to speak with her own voice. And the news of this spread abroad throughout all that land.  

And as he went into a certain house, there met him ten men that were blind,  

which stood together, and came to him, saying, Master, we would receive sight.  

And Jesus said unto them, Is it lawful to do good on the sabbath days, or to do harm? To save life, or to kill?  

But some of them followed him, and said, Master, what ought we to do, that we might have eternal life?  

And Jesus said unto them, The sons of the kings of the east sit in royal seats, and the more noble in the kingdom of heaven.  

But the children of the kingdom shall becast out.  

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

19 And when he was come into the ship, the men that had been possessed with the devil went out of the ship.  

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

5. 36. 

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was spoken, He saith unto the ruler of the
synagogue, “Be not afraid, only *believe.*”

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

38 And He cometh *unto* the house of the ruler
of the *synagogue,* and *seeth* the tumult, and
them that wept and *wailed* greatly.

39 And when He was come in,

He saith unto them, “Why make ye this ado,
and weep? the *damsel* *is* *not* dead, but
*sleepeth.*”

40 And they *laughed* Him to scorn.

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

and entereth in where the *damsel* was
lying.

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

42 And *straightway* the *damsel* arose,
and *walked*; *for she was of the age of twelve
years.*

And they *were* astonished with a great
*astonishment.*

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

6. 1-6 (R, p. 1888.) **TEACHING.**

**Introversion and Alteration.**

**R, R q | 1.** His own country.

r | 2. Teaching. (Positive.)

s | 3-4. Astonished.

t | 3-4. *His* kindred.

v | 5-6. Mighty works. (Negative.)


His own country = His native country; i.e. Galilee,
Ap. 169. This was His second visit (Matt. 13. 54).

country. Gr. *patris.*

2 in. Gr. *en.* Ap. 104. viii. 1. Not the same word
as in vv. 4, 25, 45.

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

wrought = come to pass.


not. Gr. *ou.* Ap. 105. 1. Not the same word as
in vv. 11, 34, 56.

the carpenter = the workman. Such terms used
only by His rejectors. Occ. only here and Matt. 13. 35.


were offended = stumbled. Gr. *scandalizō.*


4 Jesus. Ap. 98. X.

A prophet, &c. Fig. *Parəma.* Ap. 6.

but = except.


5 could there do *no* = not (as in *v. 33*) able to do
any there. Nazareth saw most of the Lord, but pro-

6 marvellous = *sicken* or *confirm.*

because of. &c. Occ. only in Mark.

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

7 called. The 1611 edition of the A.V. reads *“calleth,"

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


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

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6. 8.  MARK. 6. 23.

| A.D. 27 | 6. 7-30 (J. p. 1380). MISSION OF THE TWELVE 
BEGUN, AND JOHN'S ENDEI. (Introversion and Alternation.) |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>x 10</td>
<td>And He said unto them, &quot;In what place soever ye enter 1 into a house, there abide till ye depart 3 from that place.</td>
</tr>
<tr>
<td>x 11</td>
<td>And whosoever shall 9 not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha 2 in the day of judgment, than for that city.&quot;</td>
</tr>
<tr>
<td>W u 12</td>
<td>And they went out, and 3 preached that men should 2 repent.</td>
</tr>
<tr>
<td>v 13</td>
<td>And they cast out many 6 devils, and anointed with oil many that were 4 sick, and healed them.</td>
</tr>
<tr>
<td>U 14</td>
<td>And king 6 Herod heard of Him; (for His name was spread abroad;) and he said, that John the Baptist 6 was risen 6 from the dead, and therefore 3 mighty works do shew forth themselves 6 in him.</td>
</tr>
<tr>
<td>V 15</td>
<td>Others 6 said, That it is 6 Elias. And others 6 said, That it is a prophet, or one of the prophets.</td>
</tr>
<tr>
<td>y 16</td>
<td>But when 14 Herod heard thereof, he said, &quot;It is 9 John, whom I have beheaded: he is risen 14 from the dead.&quot;</td>
</tr>
<tr>
<td>U Y y 17</td>
<td>For 14 Herod himself had sent forth and laid hold upon John, and bound him 2 in 4 prison 9 for Herodias' sake, his brother Philip's wife: for he had married her.</td>
</tr>
<tr>
<td>z 18</td>
<td>For John 9 had said unto Herod, &quot;It is not lawful for thee to have thy brother's wife.&quot;</td>
</tr>
<tr>
<td>Z a 19</td>
<td>Therefore Herodias 9 had a quarrel against him, and 0 would have killed him; but she 0 could 2 not:</td>
</tr>
<tr>
<td>b 20</td>
<td>For 14 Herod feared John, 9 knowing that he was a just man and an holy, 5 observed him; and when he heard him, 2 did many things, 9 and heard him gladly.</td>
</tr>
<tr>
<td>Z b 21</td>
<td>And 9 when a 5 convenient day was come, that 14 Herod on his 5 birthday made a supper to his 5 lords, 4 high captains, 9 and 5 chief estates 8 of Galilee;</td>
</tr>
<tr>
<td>22</td>
<td>And when the daughter of 9 the said Herodias came in, and danced, and pleased 14 Herod and them that sat with him, the king said unto the 6 damsel, &quot;Ask of me whatsoever thou 9 wilt, and I will give it thee.&quot;</td>
</tr>
<tr>
<td>23</td>
<td>And he sware unto her, &quot;Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.&quot;</td>
</tr>
</tbody>
</table>

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reading ἐποιεί instead of ἐποίει. Not the Syr. was come - a convenient day being come, when, &c. birthday. The notice of the banquet and guests is a Divine supplement. lords= high captains = chiliarchs (commanders of great men. Occ. only here, Rev. 6. 15, and 18. 23. 1,000 men. chief estates = the first, or leading [men]. Herodias herself. damsel. Gr. ἥρωια, as in 5. 41-42. 22 the said Herodias = of will. See Apoc. 102. 1.
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 straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist.”

And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her.
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

And He said unto them, “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 people saw them departing, and many knew Him, and ran after Him, out of 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 toward them, because they were as sheep not having a shepherd: and He began to teach them many things.
35 And when the day was now far spent, His disciples came unto Him, and said, “This is a desert place, and now the time is far passed:
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.”
37 He answered and said unto them, “Give them to eat.”
38 And they say unto Him, “Shall we go and buy two pennyworths of bread, and give them to eat?”
39 And He commanded them to make all sit down by companies upon the green grass.

25 straightway = immediately. See note on 1.13.
with haste = Note how the opportunity was eagerly seized. See v. 10.
unto = Gr. pros. Ap. 104. xv. 3. Not the same as in v. 23, but the same as in v. 30. 21, 45, 48, 51
I will = I wish. See Ap. 102. 1.
by and by = instantly.
a charger = a large flat dish. See note on Matt. 14. 8, 11.
28 was = became.
exceeding. This Divine supplement occurs only here. would not = was unwilling to. Ap. 102. 1.
27 immediately = See note on 1.12.
a executioner. Gr. spesulator. Occ. only here. A Latin word (spectulator) = a man who spies out; used of the Roman emperor’s body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman customs.
29 a tomb = the tomb. See note on Matt. 27. 60.
30 apostles. First occurrence in Mark. told = reported to.
31 38-8. 30 (H1, p. 1833). TEACHING AND MIRACLES. (Repeated Alternation.)
31-34 (A1, above). TEACHING. MULTITUDES. (Repeated Alternation.)
31-34 (Bl, above). MIRACLES. (Alternations.)
35-38 (B1, above). MIRACLE. FEEDING THE FIVE THOUSAND. (Repeated Alternation.)
35-44 (C1, above). MIRACLE. FEEDING THE FIVE THOUSAND. (Repeated Alternation.)

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

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

42 And they did eat all, and were filled.

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

43 And they did eat of the loaves about five thousand men.

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

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

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

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

And about the fourth watch of the night He cometh unto them, walking upon the sea, and they were troubled.

And immediately He spake unto them, saying, Be of good cheer; it is I; be not afraid.

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

And they were exceeding sore amazed because they had not understood, nor believed the heart was hardened.

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

And when they were come out of the ship into the land, they saw a great multitude, and were amazed because they understood not the heart was hardened.

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

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

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

And when they saw some of His disciples eat bread with unwashen, hands, they found fault.

(For Structure see next page.)
7. 3.

MARK.

A.D. 28

except they wash their hands oft, eat not, and hold the tradition of the elders.

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

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

6 He answered and said unto them, Well hath Esaias prophetised of you hypocrites, as it is written,—This People honoureth Me not, but have regard to the tradition of the elders, but eat bread with unwashed hands. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.

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

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

9 For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death.

10 But ye say, If a man say to his father or his mother, It is Corban—any gift dedicated to God. Divine supplement, giving the word and then translating it. See note on Matt. 15. 5. Lev. 1. 15. Ezek. 40. 44. by,—from. Gr. ek. Ap. 104. vii.

11 Making the word of God none of effect. The condition being purely hypothetical. See Ap. 118. 1 b.

Corban = a gift dedicated to God. Divine supplement, giving the word and then translating it. See note on Matt. 15. 5. Lev. 1. 15. Ezek. 40. 44.

12 And when He was entered into the house of one of the Pharisees, His disciples asked Him concerning the parable.

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

14 people = crowd. every one of you = all. But there are many to-day who neither hear nor understand.


16 If any man is able to defile, of= concerning.

7. 17-23 (For Structure see next page).

17 house. Supply the Ellipsis thus: "house [away] from ".

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

18 And He saith unto them, “Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth 15 into the man, if he cannot defile him;

19 Because it entereth 3 not into his heart, but 22 into the belly, and goeth out 15 into the draught,” purging all meats?

20 0 And He said, “That which cometh 2 out of the man, that defileth the man.”

21 For from within, 29 out of the heart of 7 men, proceed 2 evil 2 thoughts, adulteries, fornications, murders,

22 Thefts, 2 covetousness, 2 wickedness, 2 deceit, 2 lasciviousness, 2 an evil eye, 2 blasphemy, 2 pride, foolishness:

23 All these 2 evil things 2 come from within, and defile the 7 man.”

24 And from thence He arose, and 2 went 26 into the borders of Tyre and Sidon, and entered 13 into an house, and 2 would have no man 22 know it; but He could 22 not be hid.

25 0 For a certain woman, whose 0 young daughter had an unclean 2 spirit, heard 6 of Him, and came and fell 22 at His feet:

26 And the woman was a 2 Greek, 2 a Syrophoeni-

27 But 0 Jesus said unto her, “Let the 0 children first be filled: for it is not 2 meet to take the 0 children’s bread, and to cast it 2 unto the 0 dogs.”

28 And she 0 answered and said unto Him, “Yes, 0 Lord: yet the 22 dogs 0 under the table eat 22 of the 0 children’s crumbs.”

29 0 And He saith unto her, “For this saying go thy way; 22 the devil 22 is gone 22 out of thy daughter.”

30 And when she was come 2 to her house, she found 22 the devil 22 gone out, and 0 her daughter 0 laid 2 upon the bed.

31 And again, departing 2 from the 2 coasts of Tyre and Sidon, He came 2 unto the sea of 2 Galilee, through the midst of the 0 coasts of 2 Decapolis.


27 Jesus. Ap. 98. X. Let the children first be filled. Gr. Pl. of teknon= little or domestic dogs. see on Deut. 1. 41 and on Matt. 15. 24, 27. These were not the pariah dogs of the street, but domestic pets.


8. 12. 


q | 35-35. Compliance.

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

32 And, &c. Vs. 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. 28.

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

33 multitude = crowd, same as "people" in v. 14. put = thrust. Not the same word as in v. 32. and. Note the Fig. ἐξυπνησάτον (Ap. 6), particularising each act.

34 heaven = the heaven. Sing. See note on Matt. 6, 2, 10.

sighed = grieved. Ephphatha. An Aramaic word. See Ap. 94. III. 3. string = band. Not a physiological or technical expression, but the bond of demoniac influence which is thus indicated. The Papyrus contain detailed prescriptions for "binding" a man; and cases are particularly common in which a man's tongue is specially to be bound. See Prof. Deissmann's Light from the Ancient East, pp. 306-310. The Lord alludes to this in Luke 18. 30. loosed. The demoniac's fetters were loosed, and the work of Satan was undone. spake = began speaking. correctly. Denoting the fact of articulation, not the words spoken.

36 published = kept proclaiming. See Ap. 121.1.


8. 2-9 (J3, p. 1899). MIRACLE. FEEDING THE FOUR THOUSAND. (Repeated Alternation.)

J3 r1 | 2, 3. The Lord. Compassion.

s1 | 4. Disciples. Question.

r1 | 5-6. The Lord. Question.

s1 | 7-8. Disciples. Answer.

r3 | 9-10. The Lord. Miracle.

s2 | 11-12. People. Filled.


8. 3. on. Gr. en. Ap. 104. vii. 1. divers, &c. = some of them are come from far. A Divine supplement, here.


6 people = crowd.


gave = kept giving.

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

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

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

10 straightway. See notes on 1. 10, 12.


11 Pharisæes. Ap. 120. II. began. The beginnings of things are very often thus, emphasised in Mark. See v. 1, 6; 1, 13, 17, 39; 6, 2, 5, 8, 11, 32; 10, 28, 32, 41, 47; 11, 16; 12, 1.


on Matt. 6, 9, 10.

12 sighted deeply in His spirit. See Ap. 101. II. 9. Why, &c. Fig. ἐρωτεύσατο (Ap. 6).

12 verily = indeed. See note on Matt. 5. 17.
And He cometh unto Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

22 And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw anything.

23 And he looked up, and said, "I see men, as trees, walking." 24 After that He put His hands again upon his eyes, and made him look up:

25 and he was restored, and saw every man clearly.

26 And He sent him away to his house, saying, "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 that I am?" 28 And He cometh, &c. This miracle is a Divine supplement in this Gospel. The second subject of the Lord's ministry was drawing to a close. The proclamation of His Person was reaching a climax (vv. 37-39). Note the character of "this generation" brought out by the Fig. Erotsia (Ap. 6) in vv. 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 symbolical of vv. 17, 18. Bethsaida. Where most of His miracles had been wrought. A town on the west shore of Galilee. See Ap. 94. III. 5 and 169. Out of = outside of. On = into. Gr. εἰς. Ap. 169. IV. Put = laid. A. 28. First application. A. 26. Perfect restoration. A. 24. Partial restoration. A. 23. Town (Bethsaida) to be avoided. A. 22. Blind man brought. A. 21. How is it = ? Fig. Erotsia (Ap. 6). See notes on vv. 13, 17.

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28 And they answered, "John the Baptist: but some say, Elias; and others, One of the prophets."

29 And he saith unto them, "But whom say ye that I am?"

And Peter answered and saith unto Him, "Thou art the Christ."

30 And He charged them that they should tell no man of Him.

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

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

34 And when He had called the people unto Him with His disciples also, He said unto them, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his soul shall lose it: but whosoever will lose his soul for My sake and the gospel's, the same shall save it.

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

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation;

of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

9 And He said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till

8. 28. 9. 1.

7, 11. 1. (p. 1402)

D. 23.

b't.

b's.

FRXyD.

Z.

Y'd.

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9. 1. said continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 14; 28. 20; 28. 26. Verily = Amen. See note on Matt. 5. 18: not the same word as in v. 12. not is in no wise, or by no means. Gr. ou mē. Ap. 105. 111. This solemn asseveration was not needed for being kept alive six days longer. It looked forward to the end of that age. till. Gr. end. The Particle "as" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 3. 19-26 and cp. 28. 25, 26.
And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves:

And He was transfigured before them.

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

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

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

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

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

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

And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

And they kept that saying with themselves, questioning one another what it should mean.


The white-ness of nature.

My beloved Son.

What is written.

My Son, the beloved.


No man = no one.

The Son of man.

The Scripture.

What is the rising from among other dead [people]?

What is the rising from among other dead [people]?

What is the rising from among other dead [people]?

What is the rising from among other dead [people]?

What is the rising from among other dead [people]?
9. 17. MARK.

9. 14-29 (S, p. 1402). MIRACLE. DEMONIAC.

(Introduction and Alternations.)

S C | 14-16. Inquiry by the Lord. Of the Scribes.
L | m | 17, 18. Inability of Disciples. Complaint.
E | 31 r. Father. Obedience.
G | 22. Father. Answer.


Master = Teacher. Ap. 98. XIV. v. 1. Not the same word as in v. 5.


18 he taareth = it seizeth hold of.

he teareth him = he dasheth him down.

She laid him = dasheth him down.


and. Note the Fig. Polyptochon, Ap. 8, emphasizing each detail.

foamath = foameth [at the mouth].

gnasheth = grindeth. This and "pinath away" are a Divine supplement, here.

could not = had not [the] power to.

19 faithless = without faith; not treacherous, but unbelieving.

generation. See note on Matt. 11. 16.

Suffer = bear with.

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

tare = convulsed.

wallowed = began to roll about.

21 And he asked, &c. Vs. 11-27 are a Divine supplement, here.

Of a child = From childhood.

22 to = in order to; or, that it might.

if Thou canst. No doubt is implied. See Ap. 118. 2. a.

compassion. Relying on this rather than on the Lord's power.


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] VH R ; not by the Syr.

call things. Fig. Synedoche (Ap. 8). All things included in the promise.


cried out. Inarticulate.

and = began to say. Articulate.

Lord. Ap. 98. VI. i. 8 & n. a.

25 foul = unclean.

charge = command.

26 cried = cried out.

rent him = throw him into convulsions.

as one = especially, said. He is = said that he was.

the a. = him = it.

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


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

30 passed through = were passing along through.

through: i.e. not through the cities, but passed along through Galilee past them. Gr. dia. Ap. 104. vi. 1.


31 He taught = He began teaching (Imperf.). The continuation of 8, 31.

said unto them = said unto them that.

The Son of man. See Ap. 98. XVI. This was the second announcement. See the Structure, "T", p. 1462.

is = will be: or, is to be. Fig. Heteroteia (of Tense), Ap. 8.

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.

9. 33-50 [For Structure see next page].

33 And He came, &c. Vs. 33-35 are a Divine supplement, here.


Gr. en. Ap. 104. vii. Same as in vs. 26-31; not the same as in vs. 37, 38, 42.

36 disputed = were discussing.


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MARK.

10. 1.


Introversion and Alternation.

H | 34. Silence and Reason.
F | 35. Instruction.
J | 36. Illustration.

9. 34 had disputed = had been discussing.
35 sat down = took His seat (as Teacher).
36 called. Denoting solemnity in so doing.
If any man, &c. The condition is assumed as a fact.
shall be = will be.
"deacon".
38 when He had taken him in His arms. This
is all one verb (enankalíasamenos), and occurs only here.
John answered. His conscience was touched;
for he remembered what he had done, and confessed it.
devils = demons.
39-50 (H. above). SPEECH. ANSWER AND
REASON. (Introversion and Alternation.)

H J P 39 But, 2 Jesus said, 2 Forbid him 2 not: for
there is 2 no man which shall do a miracle 2 in My name, because
he followeth 2 Me; and whosoever shall receive Me, receiveth 2 not
Me, but Him That sent Me."

E G 38 And John answered Him, saying, 17 "Master, we
saw one casting out 2 devils in Thy name, and he followeth 2 not us: and we
forbade him, because he followeth 2 not us."

H J P 39 But 2 Jesus said, 2 Forbid him 2 not: for
there is 2 no man which shall do a miracle 2 in My name, because
he followeth 2 Me; and whosoever shall receive Me, receiveth 2 not
Me, but Him That sent Me."

10. 1-12 [For Structure see next page].

H 10 And He arose from there, and cometh
into the 2 coast 1 of Judea 2 by the
farther side of Jordan; and the 2 people resort

2 coast = confines, or borders.
3 farther side = other side.
4 people = crowds.

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10. 1. MARK.

A. D. 28

2 And the Pharisees came to Him, and asked Him, "Is it lawful for a man to put away his wife?" tempting Him.

N 5 And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept.

M 10 And in the house His disciples asked Him again of the same matter.

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

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

s and His disciples rebuked those that brought them.

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

15 Verily I say unto you, Whosoever shall receive one of such into the kingdom of God as a little child, he shall not enter therein."

V 18 And He took them up in His arms, and put His hands upon them, and blessed them.

(p. 1407)

P 17 And when He was gone forth into the way, there came one running, and knelt to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?"

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

because not acc. to Jewish law; it was Greek and Roman law. See Ap. 118. 1. b.

10. 13-16 (W, p. 1402). DISCIPLESHIP: CHILDREN BROUGHT. (Introversion.)

W 13 brought=were carrying. Imperf. tense: i.e. as He went on His way. children. Gr. paidia.

14 much displeased=indignant.

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


17 running=running up. A Divine supplement, here.

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

20 And He answered and said unto Him, Master, all these have I observed from my youth.

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

22 And he was sad at that saying, and went away grieved: for he had great possessions.

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

24 And the disciples were astonished at His words. But 5 Jesus answered again, and saith unto them, Children, how hard is it for them that have riches to enter in 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 They were astonished out of measure, saying among 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 house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake, and the gospel's,

30 But he shall receive an hundredfold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and 10 in the world to come eternal life.

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

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

And He took again the twelve, and began to tell them what things should happen unto Him,

or, Fig. Paradiastolé, Ap. 6, particularising each.

are a Divine supplement, here. and. Note the Fig. Polyssyndeton. Ap. 6, with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. aión). See Ap. 129. 2 and 151. II. A. 1. 3.

10. 32-34 (T, p. 1402). SUFFERINGS. THIRD ANNOUNCEMENT. (Alternation.)

T | a 32-34. Jerusalem.
   | b 32. Announcement.
   | A. D. 29
   | D.

32 to=unto. Gr. eis. Ap. 104. vi. went=was going on. were amazed. This sudden awe of His sufferings. For the others see 8. 31; 9. 31; and 10. 45.

1407

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33 Saying, "Behold, we go 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: And they shall mock Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again."

35 And James and John, the sons of Zebedee, come unto Him, saying, "Master, we would that Thou shouldst do for us whatsoever we shall desire."

38 But Jesus said unto them, "Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

39 And they said unto Him, "We can." And Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with." 40 But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to Him, and saith unto them, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whoever will be great among you, let him be your minister. 44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." 46 And they came to Jericho; and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timæus, sat by 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 mercy on me." 48 And many charged him that he should hold his peace; but he cried more a great deal, "Jesus, Son of David, have mercy on me."
1049

MARK.


THE FOURTH PERIOD

OF THE LORD'S MINISTRY.

REJECTION OF THE KINGDOM.

(Repeated Introductions.)

E R1 S1 i
(p. 1409)
11th Nisan

11. 1—7 (S1 above). BETHPHAGE. ARRIVAL.

(Introduction.)


k | 2. 3. Command.

k | 4—6. Obedience.

i | 7. The Two Disciples. Return.


R2 S3
(p. 1410)


R2 S5


T6 | 11. 27—12. 44. In the Temple. Within.


came nigh = drew near; from Bethany to the boundary of Bethphage and Bethany, which were quite distinct.


sendeth forth, &c. Gr. apostello (at the first entry, porewmam = Go forward. Matt. 21. 2). 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 into. Gr. eis. Ap. 104. vi. over against = below and opposite (kateneis). At the former entry it was openant = right opposite (Matt. 21. 2). as soon as = immediately.

See notes on 1. 10, 12.

c. and cast their garments upon him; and He sat upon him.

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

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

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

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

9 And they that went before, and they that followed, cried, saying, HOSANNA; BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!

MARK.

11. 9.

49 stood still = stopped. commanded him, &c. Note the differences with the other cases. See Ap. 162. comfort = courage.

50 casting away = casting aside. Cp. Rom. 11. 16.

51 will = desirest, as in vs. 4, 45. unto = for. (Dat. case).

52 made thee whole = saved thee. immediately. See notes on 1. 10, 12.


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An untamed colt submits to the Lord. Not so His People to whom He was coming (John 1. 11). whereon, never man = no one (Gr. oudeis). See Ap. 105. I. of men.

man. Gr. anthr' opos. Ap. 123. 1. bring him = lead it. 3 if any man = if anyone. The contingency being probable. See Ap. 118. 1. h. The same word as in vs. 31, 32; not the same as in vs. 13, 25, 26, the Lord. Ap. 98. VI. 1. a. 2. A. a. straightway. See note on 1. 12.

4 the = a. According to all the texts.

by = ast. Gr. pros. Ap. 104. xv. 3. Not the same word as in vs. 28, 29, 33. in = on, or upon.

Gr. apo. Ap. 104. ix. 1. a place where two ways met = in that quarter [where the Lord had said].

Gr. amphi. The regular word in the Fpurti to denote the "quarter" or part (Lat. vicus) of a city. Occ. only here in N.T. But Codex Bezae (Cambridge), cent. 6 or 8, adds (in Acts 19. 28) after "wrought", "running into that quarter".

5 What do ye... ? What are you doing? 6 Jesus. Ap. 98. X.

7 brought = led. to. Gr. pros. Ap. 104. xv. 3. Not the same word as in vs. 1, 13, 15.


11. 8—11—(For Structure see next page).


Matthew, Mark, and John might well have had a Divine supplement to the two words. All three were cut and cast. Matthew, pl. of klados= branches; Mark, pl. of stoioas= litter, made of leaves from the fields (occ. only here); John 12. 13, has pl. of baion = palm branches.


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11. 10. 

MARK. 

11. 10. 

10 Blessed be the kingdom of our father David, that cometh in the name of the LORD: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple, and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, He was hungry:

13 And seeing a fig tree afar off having leaves, He came, if haply He might find any thing thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, 8 trie No man eat fruit of thee hereafter 4 ever; and His disciples heard it.

15 And they came to Jerusalem:

16 And would not suffer that any man should carry any vessel through the temple.

17 And He taught, saying unto them, Is it not written, My house shall be called a house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him because all the people was astonished at His doctrine.

19 And when even was come, He went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whatsoever shall say unto this mountain, Be thou


21 Master = Rabbi. See Ap. 98. XIV. vii. beheld= see. Fig. Asteriæus. Ap. 6 and 133. 1. i. withered away. Symbolical as to the national existence and privilege of Israel.

22 Have faith in God. He and He alone can restore it to life—yaa, "life from the dead." See Rom. 11. 16. See note on Matt. 5. 18. national blessing dependent on national repentance and forgiveness.

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; 23 he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, 13 if ye have ought against any: that your Father also Which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father Which is in heaven forgive you your trespasses.

T\" And they come again 1 to Jerusalem:

\(\text{T U A}\) and as He was 2 walking 3 in the 12 temple, there came 4 to Him the chief priests, and the scribes, and the elders,

28 And say unto Him, 5 "By what 6 authority doest Thou these things? and who gave Thee this 7 authority to do these things?"

B 29 And 8 Jesus 9 answered and said unto them, 10 "\(\text{E}\) 11 will also ask of you one question, and answer Me, and I will tell you 12 by what 13 authority I do these things.

30 The baptism of John, was it 14 from heaven, or 15 of men? answer Me."

C 31 And they reasoned 16 with themselves, saying, 17 "If we shall say, 18 From 19 heaven;\(\text{H}\) He will say, \'Why then did ye 20 not believe him?\'"

32 But \(\text{I}\) if we shall say, \'Of 21 men;\' \(\text{S}\) they feared the people: for all 22 men counted John, that he was a prophet indeed.

B 33 And they answered and said unto 8 Jesus, 23 "\(\text{A}\) We cannot tell."

A 34 And 8 Jesus answering saith unto them, "Neither 24 do 3 tell you by what 25 authority I do these things."

V\(\text{W D}\) 12 And He 26 began to speak unto them 27 by parables.

E "A certain 28 man planted a vineyard, and set 29 an hedge about it, and digged a place for the 30 winefat, and built a 31 tower, and 32 let it out 33 to 34 husbandmen, and 35 went into a far country.

F\(\text{p. 1412}\) 2 And 36 at the season he sent 37 to the husbandmen 38 a 39 servant, that he might receive 40 from the husbandmen 41 of the fruit of the vineyard.

q\(\text{l}\) 3 And they 42 caught 43 him, and beat him, and sent him away empty.

set an hedge = placed a fence.  
winefat = a vessel (cp. Dutch vatten = to catch). Northern Eng. for vat.  
tower = watch-house. See note on Matt. 21. 33.

husbandmen = vine-dressers. went into a far country = went abroad. See note on Matt. 21. 33.

12. 2-8 [For Structure see next page].

2 at the season. The fourth year after planting it; no profit till then. See Lev. 19. 23, 24. to Gr. \textit{pros}. Ap. 104. xv. 3. servant = bond-servant. from Gr. \textit{para}. Ap. 104. xii. 1. Not the same word as in vv. 26, 34. of = from. Gr. \textit{apo}. Ap. 104. iv. 1. Same word as in vv. 38; not the same as in v. 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out," Matt. 21. 33. 3 caught = took.


T\(\text{e}\) | U | 11. -27, 33. Authority questioned.  
Y\(\text{I}\) | 12. 18-27. Question. Sadducees.  
Y\(\text{I}\) | 12. 28-34. Question. A Scribe.  
Y\(\text{I}\) | 12. 35-37. Teaching. Question.  
\(\text{X}\) | 12. 38-40. Enemies. Condensation.  
U | 12. 41-44. Authority exercised.


B | 29, 30. The Lord's question. In answer.
C | 31, 32. Enemies' reasoning.
B | 33. The Lord's question unanswered.

27 walking. A Divine supplement, here.


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

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

31 with. Gr. \textit{pros}. Ap. 104. xv. 3. Not the same word as in v. 11.

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

33 We cannot tell. We do not (Gr. \textit{ou}. Ap. 105. I) know (Gr. \textit{oida}. Ap. 152. I. 1).


W | D | 1-3. The Lord. Teaching.
F | 2-5. Conduct of husbandmen.  
F | 6. Vineyard. Given to others.  

1 began. See note on 1. 1.  
12. 4.

MARK.

4 And again he sent ouno them another servant;
and "at him they cast stones, and wounded him in the head, and 'sent him away shamefully handled.

5 And again he sent 'another;
and him they killed,
and "many others;
* beating some, and killing some.

6 Having yet therefore one son, "his well-beloved, he sent him also last unto them, saying, 'They will 'reverence my son.'

7 But those husbandmen'said among themselves, 'This is the heir; come, let us kill him, and the inheritance shall be ours."

8 And they took him, and killed him, and cast him out of the vineyard.

9 What 'shall therefore 'the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And "have ye not read this scripture; 'The Stone Which the builders rejected is become the head of the corner:
11 "This was 'the Lord's doing, and it is marvellous in our eyes' ?

X 12 And they sought to lay hold on Him, but feared the people: "for they 'knew that He had spoken the parable against them: and they left Him, and went their way.

13 And they sent 'unto Him certain of the Pharisees and of the Herodians, "to catch Him in His 'words."

14 And when they were come, they say unto Him, "Master, 'we know that Thou art true, and carest for no man; "for Thou regardest not the person of men, but teachest the way of God" in truth: Is it lawful to give "tribute to 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.

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 marvailed at Him.

words = discourse. Gr. logos. See note on 9, 12.

12. 2-8 (F, p. 1111). CONDUCT OF HUSBAND-MEN. (Repeated Alteration.)

F 4 1. A servant sent.
q 1. His treatment.
q 1. Another servant sent.
q 1. His treatment.
q 1. Another servant sent.
q 1. His treatment.
q 1. "Many others" sent.
q 7 = 8. His treatment.
p 4. The only son sent.
q 5 = 7, 8. His treatment.


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

sent him away shamefully handled. L T Tr. Wh R with Syr. read "insulted him."

5 many others. All these were "His servants the prophets" up to John the Baptist. Supply the Ellipsis from v. 4 thus: "Many others [He sent, whom they used shamefully] beating some and killing some."

beating = scourging.


well-beloved = beloved. Ap. 135, III.

last. A Divine supplement, here.

reverence = have respect to.

7 said. .. This = said (Gr. hoti) this is, &c. among = to. Gr. pros. Ap. 104. xv. 5.

killed him. As the Lord had already revealed to the disciples (10. 32-34). out = outside.

9 shall. will.

the lord. Implying and leading up to the interpretation. Ap. 98. VI. i. a. A.

unto others. The New Testament is foretold in Isa. 66. 7-14.


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


See Ap. 107. I. 1. is = this is.

11 This was, &c. = this was from Jehovah (Gr. prot. Ap. 104. xii. 1).

The Lord's = Jehovah's. Ap. 98. VI. i. a. A.


12 for = because.


12. 13-17 (Y1, p. 1111). QUESTION OF THE PHARISEES. (POLITICAL.) (Introversion.)

Y1 r | 13. Their design planned.
]

s 14, 15. Question re Tribute.


17. Request compiled with.

r 17. Their design defeated.

13 Pharisees. Ap. 120. II.

to catch = that they might catch.
catch. Gr. agnùo = to take in hunting: hence, to ensnare. In Matt. 22. 15 it is pepeidû = 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 occur elsewhere.


here. not. Gr. mé, Ap. 105. 2. Same word as in vv. 10, 14, 24, 36, 37, 34.


marvelled = were wondering. Wh R read "wondered beyond measure" (exethaumazos, instead of ethaumazos, with A.V. L Tr. A and Syr.).
18 Then come 4 unto Him the 6 Sadducees, which say there is 9 no resurrection; and they 9 asked Him, saying,

19 But 10 saying, 11 Master, 6 Moses wrote unto us, 24 1 If a man’s brother die, and leaveth his wife behind him, and leave 10 no children, that his brother shall 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 2 no seed.

21 And the second took her, and dying left 20 no seed: last of all the 7 woman died also.

22 In the resurrection therefore, when they shall rise, whose wife shall she be of them?

23 And when they shall rise from 9 the dead, they shall neither marry, nor be given in marriage; but are as the angels which are in 9 heaven.

24 And as touching 9 the dead, that they rise: 25 have ye not read in the book of 9 Moses, how 24 in the bush 9 God spake unto him, saying, 26 9 I am 11 the God of Abraham, and 11 the 11 God of Isaac, and 11 the 11 God of Jacob?’

27 He is 11 not the 11 God of the dead, but the 11 God of the living: 9 ye therefore do greatly err.’

28 And one of the scribes 9 came, and having heard them reasoning together, and 9 perceiving that He had answered them 9 well, 9 asked Him,

29 And 17 Jesus 17 answering said unto them, 9 10 Do ye 9 not 9 therefore err, 9 because ye 9 know 20 not the scriptures, 9 neither 9 the 9 power of God?

30 And thou shalt 20 love the 11 Lord thy 11 God 9 with all thy heart, 9 and 20 with all thy 9 soul, 9 and 9 with all thy 9 mind, 9 and 9 with all thy 9 strength: 9 this is the first commandment.

31 And the second is 2 like, namely this, 30 Thou shalt 30 love thy 2 neighbour as thyself. 9 There is 9 none other commandment greater than these.’

32 And the scribe said unto Him, 24 9 Well, 25 Master, Thou hast said 9 ‘the truth: for there is 9 one 11 God; and there is 9 none other: 2 that 20 and 20 to love Him 20 with all 20 the understanding, and 20 with all 20 the soul, and 20 with all 20 the strength, and to 20 love 20 his neighbour as himself, is 9 more than all 9 whole burnt offerings and sacrifices.’

34 And when 17 Jesus 17 saw that he answered

soul. Gr. psuchê. Ap. 110. V. this [is] the first commandment. Note (in the Gr.) the Fig. Homoeoteleuton (Ap. 6), for emphasis: hautê, proîte, entôte. 31 Thou shalt, &c. Quoted from Lev. 19. 18, neighbour = the one near. Cp. Matt. 5. 43. Luke 10. 27, 29, 36. none, &c. is not (Gr. ou. Ap. 106. 1) another commandment greater. 32 Verses 22-24 are a Divine supplement, here. Well = “Right”, or as we say “Good”. the truth = according to the Gr. ep. 104. ix. 1) the truth = i.e. truthfully. Ap. 176. 1. for = that. there is one God. All the texts read “that He is One” (omitting the word “God”), but He = besides Him. 33 understanding = intelligence. Gr. sunesis = a putting together. Not the same word as in v. 30, which is diasoria = mind, the thinking faculty. more, &c. Cp. 1 Sam. 16. 22.

12. 35-37 (W, p. 1411). TEACHING. QUESTION. (Introversion.)

 y | 35. His question re Scribes’ teaching.
 z | 36. The Holy Spirit’s Words.
 x | 37. His question re Scribes’ teaching.

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. 23; 8. 45, 47; 12. 49; 14. 10, 26; 17. 8. This settles the authorship of Ps. 110.
37 Lord. See quoted from Ps. 110. mid. 1. Midway between Abraham and Messiah, this Psalm was given to David, the Holy Ghost. See Ap. 101. II. 3.

M A R K.

13. 1

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

1414

The Companion Bible

12. 34.

MARK.

13. 1.
13. 2. MARK.

And "Jesus answering said unto him, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

And as He sat upon the mount of Olives over against the city, 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?"

And Jesus answering them began to say, "Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many, and shall deceive many, and shall deceive many.

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

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places; and there shall be famines and troubles: these are the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.

And the gospel must first be published among all nations.

But when they shall lead you, and deliver you up, and take thought what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Now the brother shall betray the brother to death, and the father his son; and the children shall rise up against their parents,

13. 2-14. 28 (S, p. 1409). RETURN TO BETHANY.

13. 1-27 (J, above). ON LEAVING THE TEMPLE.

13. 3-4 (K, above). THE DISCIPLES' TWO QUESTIONS.

13. 5-7 (L, above). THE LORDS'S REPLY.

13. 5-7 (N, above). ANSWER TO THE FIRST QUESTION.

13. 8-37 (N, above). ANSWER TO THE SECOND QUESTION.

13. 12-13 (P, above). TIME. BEGINNING.
13. 13.

A.D. 29

13 And ye shall be hated of all men for My name's sake:

Q

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

Q j

15 And let him that is on the housetop not go down nor enter into the house, neither enter therein, to take any thing; out of his house:

Q k

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

Q l

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

Q m

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

Q n

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Q o

20 And except that the LORD had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.

Q p

21 And then if any man shall say to you, Lo, here is Christ; or, lo, He is there;

Q q

22 belive him not:

Q r

23 But take ye heed: for behold, I have foretold you all things.

Q s

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Q t

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Q u

26 And then shall they see the Son of man coming in the clouds with great power and glory,

Q v

27 And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven:

Q w

O'R p

28 Now learn a parable of the fig tree;

Q (p. 1417)

When her branch is yet tender, and putteth forth leaves, ye know that summer is near:


25 of heaven =of the heaven. Sing, with Art. As in vv. 31, 32; not as in v. 25. See note on Matt. 6. 9, 10. shall fall =shall be falling out; implying continuousness. and the powers, &c. Quoted from Isa. 13. 10. heaven =the heavens. Pl. with Art. Not the same as in vv. 25-31, 33. See note on Matt. 6. 9, 10. shall they see. Gr. oposanai. Ap. 138. I. 8. a. the Son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13.


13. 28-37 [For Structure see next page].

28 a parable =the parable. See Matt. 24. 32. of =from. Gr. apo. Ap. 104. iv. Not the same word as in vv. 13, 32. branch. Gr. klados. See note on 11. 8. is yet =shall have already become; as in Matt. 24. 32. leaves =its leaves. know =to get to know. Gr. gnosis. Ap. 182. 1. ii.
13. 29.

MARK.

14. 4.

13. 28-37 (O2, p. 1415). PARABLES. WARNING.

(Alternations.)

O2 R p 28. Parable. The Fig-tree. 

r 32-34. Neatness. 
S | S 35-37. Watch. |

R p 34. Parable. The Householder. 
| q 35. Application. |

r 36. Suddenness. 
S | S 37. Watch! |

29 ye in like manner—ye also.
30 Verily. See note on Matt. 5. 19.
31 Heaven—Heaven. Sing. See note on Matt. 6, 8, 16.
36 watch = to keep awake. Not the same word as in v. 34.
37 And what I say unto you I say unto all, Watch.”

J2 T 14. After two days was the feast of the passover, and of unleavened bread.
U and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. 
Lest they said, “Not on the feast day, lest any of the people see Him.”

V W 3. And being in Bethany in the house of Simon the leper, as He sat at meat,
X there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

Y s 4 And there were some that had indignation within themselves, and said, “Why was this waste of the ointment made?”


3 And being. Parallel with Matt. 26. 6–13. in. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 159. the leper. Note the Fig. Amplification (Ap. 6), by which Simon still retained the name describing what he had once been. a woman. Not Mary; the second occasion being quite different. See Ap. 153. spikenard = pure nard. Liquid, because it was poured. very precious = of great price. brake. Alabaster. Being brittle it was easily done. A Divine supplement, here. poured. Gr. katachéō. Occ. only here and in Matt. 26. 7; not in John 12. 2. 

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

5 And being. Parallel with Matt. 26. 6–13. in. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 159. the leper. Note the Fig. Amplification (Ap. 6), by which Simon still retained the name describing what he had once been. a woman. Not Mary; the second occasion being quite different. See Ap. 153. spikenard = pure nard. Liquid, because it was poured. very precious = of great price. brake. Alabaster. Being brittle it was easily done. A Divine supplement, here. poured. Gr. katachéō. Occ. only here and in Matt. 26. 7; not in John 12. 2. 

7 And being. Parallel with Matt. 26. 6–13. in. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 159. the leper. Note the Fig. Amplification (Ap. 6), by which Simon still retained the name describing what he had once been. a woman. Not Mary; the second occasion being quite different. See Ap. 153. spikenard = pure nard. Liquid, because it was poured. very precious = of great price. brake. Alabaster. Being brittle it was easily done. A Divine supplement, here. poured. Gr. katachéō. Occ. only here and in Matt. 26. 7; not in John 12. 2.
5 For it might have been sold for more than three hundred pence, and have been given to the poor," And they murmured against her.

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

7 And wheresoever ye will ye may do them good: but Me ye have not always.

8 She hath done what she could: she is come beforehand to anoint My body for the burying.

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

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

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

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

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

14 And wheresoever he shall go in, say ye to the "goodman of the house," 'The Master saith, 'Where is the guest chamber, where I shall eat the passover with My disciples?'

15 And he will shew you a large upper room furnished and prepared: there make ready for us."

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

17 And in the evening He cometh with the twelve.

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

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

14. 5. MARK. 14. 19.


6 Jesus. Ap. 98. X. wurled. The object had been accomplished. In John 12. 7 (on the former occasion) it was to be reserved for the burial.

good = happy, excellent, appropriate. Not the same word as in v. 7.


8 Not the same word as in v. 49. whenssoever ye will. A Divine supplement, here.


may = can.

good. Not the same word as in v. 6.

Me ye have not always. Transubstantiation is incompatible with this.


9 She hath done what she could = What she had to do she did. A Divine supplement, here.

to anoint = to anoint [beforehand]. Occ. only here.


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

Wheresoever. With an, with the Subjunctive, marking the phrase as being hypothetical. See note on Matt. 10. 23.


Not the same word as in v. 24.

10 went = went off (smarting under the rebukes of vv. 5-9).

unto. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 34.

to betray = to the end that he might deliver up.

11 were glad = rejoiced.

sought = kept seeking; i. e. busied himself continuously. This is the sense of the Imperf. Tense here.

betray = deliver up.

14. 12-25 (T. p. 1417). ONE DAY BEFORE THE PASSOVER. (Division.)

T Z1 u (p. 1418)

(T. 12-16. Preparation.


14. 12-16 (Z2, above). PREPARATION. (Introduction.)


v | 16-. Directions. Carried out.

w | 16. Preparation effected.

12 the first day of unleavened bread. This was the 14th of Nisan; the first day of the Feast, the 15th of Nisan, was the "high day": the great sabbath. See Ap. 156. Moreover, "the preparation" had not yet been made. See note on Matt. 26. 17.

killed = were wont to kill.

the passover. Pascha, Aramaic. Ap. 94. III. 3. Put it was this that was killed and eaten. 13 into.

for women carry pitchers, and men carry skin bottles.

man bearing a pitcher. Most unusual, 14 good man of the house = the master of the house. The Master = The Teacher. Ap. 98. XIV. v. 3.

is = himself. furnished = as = just as.

14. 17-21 (Z2, above). PREDICTION. (Introduction.)

Z2 w | 17, 18. Betrayal. The first Prediction.


x | 20. Answer of the Lord.


17 in the evening = the evening having come.


20 And He answered and said unto them, "It is one of the twelve, that dipeth his hand with Me in the dish." And they went out into the mount of Olives.

21 "The Son of man indeed goeth, as it is written of Him: but woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had never been born." And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, "Take, eat: this is My body." And He took the cup, and when He had drunk, He gave it to them: and they all drank of it.

22 And He said unto them, "This 22 is My blood of the new testament, which is shed for many.

23 Verily I say unto you, "I will drink no more of the fruit of the vine, until that day when I drink it new 3 in the kingdom of God."

24 And when they had sung an hymn, they went out 13 into the mount of Olives.

25 But Peter said unto Him, "Although I should die with Thee, I will not deny Thee thrice."

26 But the cock crowed twice, and the sheep shall be scattered.

27 And Jesus saith unto him, "Verily I say unto thee, that this day, even in this night, before the cock crow shall be scattered.

28 But 1 after that 0 I am risen, I will go before you 13 into Galilee." But Peter said unto Him, "Although all shall be offended, yet will I not." 3

29 And Jesus saith unto him, "Verily I say unto thee, That this day, even in this night, before the cock crow shall be scattered.

30 But He spake the more vehemently, saying, "If I should die with Thee, I will not deny Thee any wise." Likewise also said they all.

31 And they came 8 to a place which was named Gethsemane:

32 And He saith to His disciples, "Sit ye here, while I shall pray." And He taketh 7 with Him Peter and James and John, and 19 began to be sore amazed, and to be very heavy;

33 And saith unto them, "My 0 soul is exceeding sorrowful unto death: tarry ye here, and watch." And He went forward a little, and fell on the ground, and prayed that, if it were possible, the 0 hour might pass from Him.

34 And the condition being uncertain, and the result remaining to be seen. See note on Matt. 26. 28, 29.

35 And as they were eating. All that happened before and at this third supper is not given in Mark.

36 But Peter said unto Him, "Although I should die with Thee, I will not."


38 That is, that was when.

39 But He spake the more vehemently. See note on Matt. 26. 28.

40 And He spake the more vehemently. See note on Matt. 26. 28. And when the cock crowed twice, the disciples were scattered.

41 And the denial of one.

42 And this night. But all the texts read huper. Ap. 104. xvii.


(Division.)

C A1 y (p. 1419)


A2 32-42. Gethsemane.


(Alternation.)

A1 y | 26-28. The stumbling of all.

28 Peter's disclaimer.

29 My being raised.

30 Peter's vehement disclaimer.

31 Peter's vehement disclaimer.


33 shall be offended = will stumble, because of, or at. Gr. en. Ap. 104. viii. this night = in (Gr. en) this night. But all the texts omit "as . . . because . . . night," ("LJ") for = because.

34 it is written = it standeth written. Quoted from Zech. 13. 7.


36 Although = Even if all, &c. Throwing no doubt on the hypothesis. Ap. 115. 2. a.

37 That this day. The conj. hoti makes "this day" part of what He said. See note on Luke 23. 43; and v. 36 above. We have the same construction in Luke 4. 21; 19. 9, but not in Matt. 21. 28; Luke 22. 33; 24. 43. the cock = a cock. See Ap. 160. twice. A Divine supplement, here only. See Ap. 160.

38 shall=will.

39 spake = kept saying.

40 as = of. Gr. ap. 104. vii. excess.


42 Him = Himself.

43 very heavy = deeply weighed down, or depressed. A Divine supplement, here, 9. 14, and 18. &c.

44 soul. Gr. psyche. See Ap. 110. IV.

45 unto=even to. Gr. heós.

46 watch = keep awake. As in v. 37, 38; and in 13. 34, 35, 37.

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

35 on=upon. Gr. épi. Ap. 104. ix. 1. ground. Gr. ge. Ap. 129. 4. prayed = was praying; as in v. 32. Here in the Imperf. Tense. hour. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is done in that time. from=away from. Gr. apo. Ap. 104. iv. As in vv. 36 and 37; not the same as in v. 35.
30 And He said, "Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt." 

37 And He cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldst thou not watch one hour? 

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 

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

40 And when He returned, He found them asleep again, for their eyes were heavy, 

41 And He cometh the third time, and saith unto them, "Sleep no more, but pray on; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 

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

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

45 And as soon as he was come, he that betrayed Him had given him a kiss. 

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

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

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

(Purpose.) 

b c1 35-38. The First Prayer. 

c2 38-40. The Second Prayer. 

c3 41. The Third Prayer. 


will...will. Gr. theló. Ap. 102. 1. 

37 sleeping...sleep. Having composed themselves for sleep. Gr. kalhêndô; not kûmaomai. See notes on 1 Thess. 4. 14 and 5. 6. 

Simon. The name a Divine supplement, here. couldst not thou...was not able. 

38 lest ye enter, &c. = that ye may not (Gr. mê, as in v. 2) enter, &c. 


ready = prompt, or willing. Occ. only here, Matt. 26, 41, and Rom. 1. 15. 

39 spakethesamewords. A Divine supplement, here. 

40 neither wist they and they knew not (Gr. on. Ap. 105. 1). 


41 now = the remaining time. it is enough = he is receiving [the money, v. 11]. The verb apochoi, in the Papyri, is the technical word for giving a receipt. See the notes on Matt. 6. 2, 4-16. Cp. Luke 6. 24. Phil. 4. 18. Phil. v. 15. The Lord knew that at that moment Judas had received the promised money, and that the moment had come; just as He knew that Judas was near at hand (v. 42). the hour is come. See note on John 7. 6. is betrayed = is [on the point of being] delivered up. sinners = the sinners. 

42 lo. Fig. Asterisms (Ap. 6); same word as "behold" in v. 41. 

is at hand = is drawn near. If the Lord knew this, He knew that Judas had received the money (v. 41). 

14. 43-16. 14 (B, p. 1881). THE BAPTISM OF SUFFERINGS. (Division.) 


14. 43-53 (J, above). CONSPIRACY. (JUDAS.) (Introversion.) 


| Q | 47. The seal of one. Peter defending. 


O | 49. The Lord. Reason of the Appeal. 

N | 50. Desertion. By all. 

Q | 51, 52. The seal of one. Lazarus following. 

14. 36. MARK. 14. 47. 

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

b c1 35-38. The First Prayer. 

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will...will. Gr. theló. Ap. 102. 1. 

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E. W. Bullinger

1420

48 And Jesus answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take Me?"

50 And they all forsook Him, and fled.

... against Thee?" He said, "And He left the linen cloth, and fled from them naked.

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

60 And the high priest stood in the midst, and asked Jesus, saying, "Art Thou the Christ, the Son of the Blessed?"

... in the midst, and stood up in the clouds of heaven."

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

... (of Adjunct), Ap. 6, for fire, because it was the light that led to his recognition, v. 66.


14. 60-62 (S, above). EXAMINATION. (Alternation.)

60 stood up in the midst = stood up [and came down] into the midst. Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (15. 1). asked = further asked. the Blessed. Used by the Jews instead of the name, Jehovah.

62 am = I am [He]. See John 4. 26; 8. 28, 58; &c. each time followed by extraordinary effects.


\[1421\]
14. 63.

MARK.

63 Then the high priest 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 guilty of death.

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

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

67 And when she saw Peter warming himself, she looked upon him, and said, "And thou also wast with Jesus of Nazareth."" And he denied, saying, "I know not, neither understand I what thou sayest."

68 And he went out into the porch; and the cock crew.

69 And a maid saw him again, and 12 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 Galilean, and thy speech agreeth therefore."

71 But he 19 began to curse and to swear, saying, "I know not this Man of Whom ye speak."

72 And the second time he denied Him to Pilate.

15 And straightway in the morning came to him all the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

2 And Pilate asked Him, "Art Thou the King of the Jews?" And He answered, saying unto him, "Thou sayest it." And the chief priests accused Him of many things: but He answered nothing.

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

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

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the inscription.

8 And the multitude crying aloud began to say, "We have no king but Caesar."
15. 8.

MARK.

15. 24.

A. D. 29

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

M, j

(p. 1422)

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

h

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

And so Pilate, "willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

M, j

(p. 1423)

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

k

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

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

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

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

21 And they compel one Simon a Cyrenian, who was passing by, to bear His cross.

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

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

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

same word as in v. 44.
22 unto. Gr. epi. Ap. 104. ix. 3. As in v. 46. Not the same word as in vv. 41, 42. See note on Matt. 27. 33. They gave, &c. were offering. See notes on Matt. 27. 34, 48.

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

C | T | 1 | 24. The soldiers. Parting of garments.

m | 25. Time. Event at third hour (9 a.m.).

U | n | 26. The Indictment.

o | 27, 28. The two Robbers. Brought.

U | n | 29-33-. The Indictment.

o | 32. The two Robbers. Reviling.

T | m | 33-38. Time. Events at sixth and ninth hours (noon to 3 p.m.).


24 when they had, &c. The two robbers of v. 27, and Matt. 27. 38, not yet brought. See Ap. 164.
25 And it was the third hour, and they crucified Him.
26 And the superscription of His accusation was written over, "THE KING OF THE JEWS."
27 And with Him they crucify two thieves; one on His right hand, and one on His left.
28 And the scripture was fulfilled, which saith, "And He was numbered with the transgressors."
29 And they that passed by, casting lots, wagged their heads, and saying, "Ah, Thou that destroyest the Temple and buildest it in three days, save Thyself, and come down from the cross."
30 Likewise also the chief priests mocking said among themselves, He saved others; Himself He cannot save.
31 Let Christ the King of Israel descend now from the cross, that we may see and believe.
32 And they that were crucified with Him reviled Him.
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
34 And at the nineth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?"
35 And one of them stood by, when they heard it, said, "Behold, He calleth Elias."
36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down."
37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in two from the top to the bottom.
39 And when the centurion, which stood over against them, saw that He gave up the ghost, he said, "Truly this man was the Son of God."
40 There were also women looking at afar off; among whom was Mary Magdalene, and Mary the mother of James and Joseph, and Salome; (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women, which came up with Him unto Jerusalem.

15. 40–16. 8 [For Structure see next page.]

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MARK.

15. 25.
25 the third hour. Of the day (John 11: 9), i.e. 3 a.m. No discrepancy; for the sixth hour of John 19. 14 was the sixth hour of the night (from sunset, viz. "about" midnight (in the midst of the trial), when Pilate said "Behold your King." The context there and here explains and settles the matter. Here, the trial was over; in John 19. 14 the trial was going on. See Ap. 166 and 165. It was the hour of the morning sacrifice.
26 superscription. &c. = inscription of His indictment. Not the writing put "over His head" (Mark 15. 27). See Ap. 163.
28 also the priest = the high priest. See Ap. 163 for the "inscriptions on the cross", and Ap. 48 for the difference of types.
29 with = together with. Gr. sun. Ap. 104. xvi. they crucify. Present Tense, describing what was then (after the dividing of the garments), not when they put the Lord on the cross in v. 24.
30 thieves = robbers, not malefactors as in Luke 23. 32, who were "led with Him." See Ap. 164.
31 likewise = also. The chief priests = the chief priests also (as well as the passers by). said = kept saying. among themselves to = to (Gr. pros). Ap. 104. xv. 3 each other.
32 Ah, or Aha. destroyest. As in 13. 2. Temple = Nicos. See notes on Matt. 4. 6; 23. 16.
33 come down = see note on "descend", v. 32.
34 likewise = also. The chief priests = the chief priests also (as well as the passers by). said = kept saying. among themselves to = to (Gr. pros). Ap. 104. xv. 3 each other.
35 cannot = is not (Gr. u) able to.
36 Christ the Messiah. Ap. 98. IX. the King of Israel. Referring to the confession in v. 2. descend. Same as "come down" in v. 30, see (Ap. 133. i. 1).
37 believe. (Ap. 150. i. 1.) Vain promise. For they did not believe, though He came up from the grave.
38 they that were = reviled Him. Both the "robbers", but only one of the "malefactors", reviled (Luke 23. 39).
39 the sixth hour of the day. (John 11. 13.) From sunrise, i.e. noon. See note on v. 24, and Ap. 166.
41 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.
42 El moi. Q. Quoted from Ps. 22. 1. See note on Matt. 27. 46.
43 Behold. Fig. Asterismos. Ap. 6.
44 Elias = Elijah.
45 gave Him = was giving. See note on Matt. 27. 34.
46 cried with a loud voice. = having uttered a loud cry, He gave up the ghost. = expired. Gr. hupesten = to breathe out, or expire. Occ. only here, v. 39, and Luke 23. 46.
47 veil. See note on Matt. 27. 51.
49 twain = two, the top = above. Gr. anothan, as in Luke 1. 3. See note there.
50 which, who. 

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

15. 40–16. 8 [For Structure see next page.]
15. 42.  MARK.

15. 40—16. 8 (B<sup>R</sup>, p. 1420). THE BURIAL.

**Alt®rations and Inversion.**

**W**  p  |  15. 40.  41. Women.

**Y**  r  |  15. 42. Before the High Sabbath.

15. 42. when the even was come — evening already having come. Cp. Matt. 27. 57. the preparation: i.e. the 14th of Nisan, the day before the Passover (on the 15th), which took place on the 14th at even, and ushered in the High Sabbath, which commenced after sunset on the 14th. the day before the sabbath: i.e. the day before the High Sabbath. See Ap. 156.


counsellor. A member of the Sanhedrin. See Luke 23. 31. which also waited = who himself also was waiting, the kingdom of God. See Ap. 114. went in boldly = took courage and went in; i.e. braving all consequences.

44 marvelling = wondered. This verse and the next are a Divine supplement, peculiar to Mark.

if He were, &c. Implying a hypothesis which he did not yet expect. Ap. 118. 2. a. any while = long.

knew = having got to know. Gr. γινώσκει. See Ap. 132. i. ii. gave = made a gift of (Gr. δώρον). Occ. only here and 2 Pet. 1. 3. 4. body. Gr. σῶμα — body. But all the texts read πτώμα = corpse.

16. 1 when the sabbath was past: i.e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156. had bought. Before the weekly sabbath (Luke 23. 54 ; 24. 1) sweet spices — aromatics. first (day) of the week. Gr. the first of the Sab-

15th Nisan 17th Nisan

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

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

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

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

46 And he bought a fine linen, and took Him down, and wrapped Him in the linen, and rolled a stone unto the door of the sepulchre.

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

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

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

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

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man: for they were afraid.

bath. came = came. unto = up to. Gr. επί. Ap. 104. ix. 8. sepulchre. See 15. 46. at the rising. &c. = the sun having risen. 3 among = to. Gr. προς. Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark. shall = will. roll us away. The ground being on an incline (sideways), therefore the door was more easily closed than opened. from = out of (Gr. ἐκ). Ap. 104. vii.: out of the bottom of this incline. Not the same word as in v. 8. L and Tr. read ἀνώ. Ap. 104. iv. away from, as in v. 8. 4 looked = looked up. Gr. ἀναβλέπω. Ap. 133. I. 6. saw = (implying attention, surprise, and pleasure). Gr. θάρσεως. Ap. 133. I. 11. was = had been. 5 into. Gr. εἰς. Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. εν. Ap. 104. viii. Not the same word as in v. 15. long ... garment. Gr. στολάς — long outer robe of distinction.

4 &c. affrighted = amazed. Which was crucified. W ho had been crucified. Note the Fig. Asyndeton (Ap. 8), leading up breathlessly to the climax — "there shall ye see Him." Thus the passage is emphasized; and the "sudden reduction of 'ands' " is not "an internal argument against genuineness!" not. Gr. οὐ. Ap. 106. i. beheld = look. Gr. ἴδε. Ap. 133. I. 3. 7 Peter. A Divine supplement, here. see. Gr. ἀπομαίομαι. Ap. 133. I. 6. 8 from — away from. Gr. ἀπό. Ap. 104. iv.
9 Now when Jesus was risen * early the first * day of the week, He * appeared first to Mary Magdalene, * out of whom He had cast seven * devils.

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

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

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

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

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

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

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

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

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

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

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

(REPEATED ALTERNATION.)

9 Now when Jesus was risen, * &c. For the sequence of events after the Resurrection, see Ap. 166. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.

early: i.e., any time after sunset on our Saturday, 6 p.m. See Ap. 163.


devils = demons.


Not the same word as in u. 20.

11 was alive = is alive [again from the dead]. See note on 20. Matt. 9, 18.


that = these things.


Not the same word as in u. 9.


