

## Mark 1:1

### THE ARGUMENT

That the author of this compendious history of the Gospel was none of the twelve apostles, is evident to any who will read over their names, Mt 10:2-4 Mr 3:14-19. That he was one of the seventy, whom Christ sent out afterwards, is said by some, but upon what evidence I cannot tell. That he was a disciple of Christ is out of question. There was one John surnamed Mark, Ac 12:12; some think he was the penman of this Gospel, but others doubt it, the ancients always calling him Mark. We read of a Mark, *sister's son to Barnabas*, Col 4:10; and we read of Mark employed in the ministry, 2Ti 4:11. Peter calls one of this name his *son*, 1Pe 5:13. Paul calls one of this name his *fellow labourer*, Phm 1:24. He who was surnamed Mark (added to John as his praenomen) went along with Barnabas to Cyprus, upon the dissension betwixt Paul and him, Ac 15:39. How many distinct persons are mentioned in Scripture of this name, and which of them was the evangelist, we have not light enough in Scripture to know by, (which yet we should not have wanted had it been material for us to know), and writers give an uncertain sound concerning this evangelist. Some would have him to be one, some another. Some have thought this Gospel was dictated by Peter to Mark. We are also told, that he wrote this history at Rome, then preached the gospel in Egypt, and was the first bishop of Alexandria, where he was buried, dying in the eighth year of Nero. These are the things which men may believe, or forbear to believe, as they see reason, coming to us only upon the credit of writers who are said, to have wrote what we have of their writings at least three hundred years after Mark's time. Most valuable interpreters agree him to have wrote in Greek, though a native Jew, and well understanding that language. Hierom tells us, that he wrote it at Rome upon Peter's dictating, at the desire of some Christians; but these are great uncertainties, and we want any evidence from Scripture that Peter ever came at Rome, though we know that Paul was carried thither prisoner. His history is much shorter than that of any of the other three evangelists, yet in some particular parts he added very much to Matthew's relations. He seemeth much to have compared notes with Matthew, and hath very few things which Matthew hath not, (though he omits many things which he hath), which hath much shortened our annotations upon this Gospel. Matthew begins his history with the genealogy and birth of our Saviour. Luke begins his with some

things that preceded the birth of John the Baptist, and of our Saviour. Mark begins with the preaching of John the Baptist. The Divine authority of this book never came in question, nor can come, unless Matthew and Luke be questioned also, for he hath very little that is not in one of them. That is what we are most especially to attend unto, for from thence it followeth, that what he wrote is the object of our faith, and the rule of our life, as to things practicable by us.

### Chapter Summary

Mr 1:1-8 The Gospel begins with the preaching of John the Baptist.

Mr 1:9-11 Jesus is baptized, witnessed to from heaven,

Mr 1:12-13 and tempted of the devil,

Mr 1:14-15 preacheth in Galilee,

Mr 1:16-22 calleth Peter, Andrew, James, and John,

Mr 1:23-28 healeth one possessed of an unclean spirit,

Mr 1:29-31 Simeon's mother-in-law,

Mr 1:32-34 and divers other diseased persons,

Mr 1:35-39 prayeth alone, and goeth on to preach,

Mr 1:40-45 cleanseth a leper.

Ver. 1. The Gospel seems to have taken its name, εὐαγγέλιον, from the angel's words to the shepherds, Lu 2:10, *I bring you good tidings of great joy*; for the word in the Greek signifies a good message, or good news or tidings. It sometimes signifieth the historical narration of the coming of Christ, John Baptist's and Christ's preaching, and what he did in the world, his birth, life, death, &c.; sometimes the doctrine of salvation by Christ, in opposition to that of the law; sometimes, the dispensation of it, or that period of time when God began to publish *the mystery hid from ages* openly to the world. It seemeth here to signify the latter; for both Matthew and Luke seem to begin the history higher. Luke, from the history of John the Baptist and Christ, as to what things preceded their birth. Matthew, from the birth of Christ. But the dispensation of the gospel began with the preaching of John the Baptist. Before his time the doctrine of the gospel was made known to Adam, and Abraham and David; prophesied by Jacob, Isaiah, and several of the prophets; but John was the first in whom those promises and prophecies were fulfilled, the first public and plain preacher of the doctrine of the gospel; for *the law and the prophets prophesied until John: since that time the kingdom of God is*

*preached, and every man presseth into it, Mt 11:13 Lu 16:16. So as John's preaching was the beginning of the gospel; for though the doctrine of the gospel was before darkly made known, yet it then began to be plainly and publicly declared to the world. He was the first in whom the gospel prophecies began to have an end, as both the prophecies and the types of it had a more full completion in Christ. Two prophecies at least had their completion in John, which we find in Mal 3:1, which the evangelist mentions in the next verse, and Mr 4:5, concerning Elias first to come, which our Saviour applies to John, Mt 11:14 Mr 9:11-13, and the angel before him, Lu 1:17; besides Isaiah's prophecy, Isa 40:3, applied unto him by Mt 3:3 Mr 1:3, and by John applied to himself, Joh 1:23. This Gospel is called *the Gospel of Jesus Christ*, because the history of Christ's birth, life, and death is the matter of it. Christ was by Matthew called *the Son of David, the son of Abraham*, to let us know that he was truly man, a native Jew, and of the royal family, and derived from those two families, to whom the promises of the Messiah were made. By Mark he is called *the Son of God*, to let us know that he was more than mere man. And indeed who, but he who was the Son of God, could fully reveal his Father's will, determine the law of Moses and introduce a new way of worship, and publish a mystery of salvation, hid from all preceding ages, though not from all individual persons in them.*

### Mark 1:2

Ver. 2,3. The prophets Malachi and Isaiah (saith the evangelist) prophesied of this *beginning of the gospel*. Malachi prophesied that before the great King should come unto Zion, a harbinger should come before him, to prepare his way. The angel, Lu 1:17, expounds both their prophecies, and also that Mal 4:5; *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord*. John by his preaching turned the ears of the people to the sound of the gospel, and so prepared them for Christ. For further explication of these words: See Poole on "Mt 3:3". See Poole on "Mt 11:10". This name given to John the Baptist, *A voice crying*, gives us the right notion of a gospel minister. Here is but a *voice crying*, speaking what God hath first suggested to him. Thus God saith to Moses, Ex 4:15, *Thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and*

*with his mouth.*

#### Mark 1:4

Ver. 4. Luke saith that John began about the fifteenth year of Tiberius Caesar. He baptized *in the wilderness*, that is, a place little inhabited. By his baptism is not to be strictly understood baptism, but his preaching and doctrine, his whole administration; which is called *the baptism of repentance*, because repentance was the great thing he preached, a seal of which baptism was to be; the consequent of which was to be *the remission of sins*, or the argument which he used to press repentance was the remission of sins. See Poole on "Mt 3:5". See Poole on "Mt 3:6", where we before had these words.

#### Mark 1:6

Ver. 6. See Poole on "Mt 3:4".

#### Mark 1:7

Ver. 7,8. We had the same, with very little difference in the phrase in Matthew. See Poole on "Mt 3:11".

#### Mark 1:9

Ver. 9-11. Christ, who, Lu 2:51, went with his parents to *Nazareth*, and was *subject to them*, after he had been disputing with the doctors in the temple, now goes from Nazareth, a city in Galilee, to that part of Galilee near Jordan, or rather to Bethabara, where John was baptizing, and was baptized: See Poole on "Mt 3:13". See Poole on "Mt 3:16". See Poole on "Mt 3:17". See Poole on "Joh 1:28", where this piece of history is more fully related. Luke addeth, that Christ was now about thirty years of age.

### Mark 1:12

Ver. 12,13. Both Matthew and Luke relate the history of our Saviour's temptations by the devil more fully. See Poole on "Mt 4:1". See Poole on "Mt 4:2". Mark saith *immediately*, but it is not to be taken strictly for the next moment, but after a day or two, as it should seem.

### Mark 1:14

Ver. 14,15. It should seem that John had but a short time wherein he exercised his public ministry: he was the son of a priest, Zacharias, Lu 1:13, and it is probable that he entered not upon his public ministry till he was thirty years of age (it was the priestly age, and the age at which Luke tells us our Saviour entered upon his public ministry). He was but about six months older than our Saviour, and was imprisoned as soon as our Saviour entered upon his ministry, indeed before we read of his entrance upon it. Upon his imprisonment, Christ begins to preach in Galilee the gospel by which he set up his kingdom, and which leadeth men to the kingdom of God.

*And saying, The time is fulfilled,* the time determined of God for the revelation of the Messiah, and the grace of the gospel through him, foretold by the prophets, Da 2:44: hence Christ is said to have come in *the fulness*, and in *the dispensation of the fulness of time*, Ga 4:4 Eph 1:10.

*And the kingdom of God is at hand;* the gracious dispensation of God in the gospel is at hand, or hath approached.

*Repent ye,* turn from the wickedness of your ways, *and believe the gospel,* or, in the gospel: to believe the gospel is one thing, to believe in the gospel (as it is here in the Greek) is another. The former phrase signifies no more than a firm and fixed assent to the proposition of the gospel; but to believe in the gospel, is to place our hope of salvation in the doctrine and promises

of the gospel, which are the proximate object of our faith, though the primary object of it be the person of the Mediator. There is a repentance that must go before faith, that is the applicative of the promise of pardoning mercy to the soul; though true evangelical repentance, which is a sorrow for sin, flowing from the sense of the love of God in Christ, be the fruit and effect of faith. Our Saviour's preaching agreeth with the Baptist's, Mt 3:2 Joh 3:23.

### Mark 1:16

Ver. 16-20. We heard of the call of these four apostles before, in Matthew. See Poole on "Mt 4:18", and following verses to Mt 4:22, upon which may be found whatsoever is necessary for the explication of these verses, (having nothing new in them), as also the reconciling of what John saith, Joh 1:40, about the calling of Andrew and Simon, to what these two evangelists say about it.

### Mark 1:21

Ver. 21,22. We heard before that the synagogues were much of the nature of our parish churches, places where people ordinarily met together on the sabbath days, to worship God by prayer, and reading the law and the prophets, and hearing the words of exhortation, from such as the rulers of the synagogues appointed thereunto. Christ ordinarily preached in them. The evangelists often mention the people's admiring, being amazed, and astonished at his doctrine; but it is one thing for people to be astonished and amazed at a new doctrine, and to admire the preacher, another thing to believe: we read of many amongst the Jews that were affected at the hearing of Christ with astonishment and admiration, but of few that believed in him.

*For he taught them as one that had authority:* a small derivative from this

is yet seen in the gravity, awful presence, and authority which (as a great gift of God) we see still given to some faithful ministers of Christ, such especially as God maketh a more eminent use of in the conversion of souls; but this great preacher had the Spirit above human measure.

*Not as the scribes,* the ordinary teachers of the Jews, who read their lectures of the law, but so coldly, and without life and power, as the hearts of the people were not at all affected with them, no more than with the dull telling a tale, with which neither tellers nor hearers were much affected.

### Mark 1:23

Ver. 23,24. Luke reports the same passage, Lu 4:33,34; he saith, *There was a man which had a spirit of an unclean devil.* The devil is called an unclean spirit in opposition to the Spirit of God, which is the Holy Spirit. The man that had this unclean spirit, or rather the unclean spirit in the man, cries out, *Let us alone; what have we to do with thee.* He doubtless feared what followed, viz. that he should be cast out. He counts himself destroyed when he cannot do mischief; like wicked men, who are the seed of this old serpent, who *sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall,* Pr 4:16. The devil here owneth Christ to be *the Holy One of God.*

### Mark 1:25

Ver. 25,26. It is both here and in many other places observable, that when the devils made a confession of Christ, yet neither Christ nor his apostles would ever take any notice of it. Truth is never advantaged from the confession of known liars, as the devil was from the beginning. Christ needed not the devil's testimony, either to his holiness, or his being the Son of God, nor would he have people allow the least faith to the devil's words. Nor was he to be imposed upon by the devil's good words; he was to make no truce with him, but to destroy him and his works, he therefore charges him to hold his peace, and to come out.

*And when the unclean spirit had torn him.* The Greek word here, *σπαράξαν*, is ill translated *torn*, as appears by Lu 4:35, where it is said it did him no hurt: the word signifies no more than a violent convulsion, or shaking; and it is observed that those possessed by devils had only their members made use of by the devils, but without any wounding or laceration of them.

*He cried out with a loud voice, and came out of him.* Oh how loth is the devil to part with his possession! But possibly also Christ would have him cry out with a loud voice, that his miraculous operation might be the more taken notice of.

#### Mark 1:27

Ver. 27. The Jews had exorcists amongst them, who sometimes cast out devils by some forms of invocation they had; but Christ commanded them out; he neither did it by any kind of entreaty from any compact with the devil, nor yet by any invocation of God, but by an authoritative command. This was new to the Jews, and especially confirming a new doctrine that he had published. But still we read of no believing, no agnation of him as God, or the Son of God, or the Messias and Saviour of the world; only the generality are amazed they could not obtain of themselves to believe this new doctrine, nor yet so far command their passions, but they must be startled and amazed at it.

#### Mark 1:28

Ver. 28. The *fame* of his miracles, rather than of his doctrine; by this means many were brought to him to be cured, many were brought also to hear him, some of whom believed, others were hardened.

#### Mark 1:29

Ver. 29-31. See Poole on "Mt 8:14". See Poole on "Mt 8:15", where we met with this history. Our Saviour sometimes showed his power in



diseases not accounted incurable. The miracle appeared,

1. In the cure of her without the use of any means.
2. In the instantaneousness of the act; she did not recover gradually, but in a moment, and to such a degree as she could minister unto them, suppose at dinner or supper, &c.

### Mark 1:32

Ver. 32-34. It was upon the sabbath day, (as appeareth from what went before), therefore the time is noted, *at even, when the sun did set*. Before that time, when the sabbath was determined, the Jews thought it unlawful to carry any burdens, but after sunset they judged it lawful. The usage of the particule *all* here, Mr 1:32,33, is again observable to show the vanity of those who will from general particles conclude propositions contrary to the analogy of faith, those particles being often used in a restrained sense. Luke saith, that the devils cried out, *Thou art Christ the Son of God. And he rebuking them, suffered them not to speak, because (or that) they knew him*. Christ desired not to be published so soon under that notion, but he much less desired the devil's testimony in the case: see Mr 1:25 Ac 16:18. The good words of the devil and his seed are indeed a defamation to Christ and his seed.

### Mark 1:35

Ver. 35. Secret prayer stands commended to us, as by the precept of Christ, Mt 6:6, so by his frequent example, to teach us that our duty in prayer is not discharged without it: we are to pray with all prayer and supplication. There is in public and private prayer a more united strength and interest, but in secret prayer an advantage for more free and full communication of our souls unto God. Christ for this chooseth the morning, as the time freest from distractions and company; and a solitary

place, as fittest for a secret duty.

### Mark 1:36

Ver. 36-39. Peter probably pitieth the multitude, because many amongst them needed Christ's presence, for their bodily infirmities. Our Saviour knew their hearts better than Peter; and that which made them so much seek for him, was either in some a curiosity to see miracles wrought, or at best but a desire of some bodily benefit from him. Whereas his working of miracles was but a secondary work, subservient to his work in preaching, and done to confirm his doctrine, and to advantage them as to their faith in him as the Messiah. As therefore he refused to gratify the curiosity of the Pharisees in giving them a sign, so here our Saviour takes no notice of the multitude seeking for him, but saith to his disciples, *Let us go into the next towns, that I may preach there also; for therefore came I forth.* Paul saith that God sent him *not to baptize, but to preach*, 1Co 1:17. Our Saviour saith not, *Let us go into the next towns, that I may work miracles, but that I may preach there also;* he doth not say he came forth to work miracles, but to preach: how it comes to pass that some are possessed of so slight an opinion of preaching as to think that it is needless, which our Saviour and St. Paul counted to be their principal work, where, in the mean time, they pretend to derive from Christ, I cannot tell. I am sure preaching was the greatest part of Christ's work; how it comes to be the least part of ministers' work since, or how any of them think it sufficient to discharge that work by journeymen, which he thought it not beneath him to do himself, may deserve their examination which make it so. We do not say that preaching is a greater work than prayer, or that it is not ministers' duty to pray; nor yet that it is greater than administering the sacrament: but this we say, we read of Christ's preaching often in the synagogues, on the mountain, in a ship; of his public praying we read not, though of his private and secret prayer often. We read expressly that he baptized none. We must have leave to think that our greatest work which our Lord and his apostles were most employed in, and do think others will be of our minds as soon as they shall understand, that if the end of preaching be not turning men from one opinion to another, but from the love and practice of sin to God, there is as much need of it as ever; and that the turning of men from one opinion to another, without a change of heart, as to the love of sin, is but a turning of men from one quarter of the devil's kingdom to another.

## Mark 1:40

Ver. 40-45. We before had this piece of history, in Matthew, See Poole on "Mt 8:2" See Poole on "Mt 8:3" See Poole on "Mt 8:4", we shall also meet with it hereafter in Lu 5:14,15. Our Lord being *moved with compassion*, or affected in his bowels, (as the word signifies), is often used as expressive of the cause of his acts of mercy: thus in curing the leper, he at once both showed himself the Son of man, one who could have compassion on our infirmities, and indeed could not but have such a commiseration toward mankind; and the Son of God, that he could in an instant, by a touch, or by the word of his power, command off a disease of so difficult cure. For his charging of him to *say nothing to any man*, we are not able to give a perfect account of it, whether it was to avoid a suspicion of ostentation, or to avoid a throng of company pressing upon him, or to avoid the odium which he knew the doing of these mighty works would bring him under with the scribes and Pharisees, until the time came for the fuller revelation of himself. Much less can we tell how to excuse the leper for doing contrary to this charge, which we find many others to have done who had the like charge, yet we read not of our Saviour's blaming them for it. Mark addeth, that his publication of it caused *that Jesus could no more openly enter into the city, but was without in desert places*; by which is to be understood only places less inhabited; some think, places near the shore, where by going into a ship (as he often did) he could more easily quit himself of the throng of people, for (as it followeth) *they came to him from every quarter*.

## Mark 2:1

## Chapter Summary

Mr 2:1-2 Christ, followed by multitudes,  
Mr 2:3-12 healeth one sick of the palsy,  
Mr 2:13-14 calleth Matthew from the receipt of custom,  
Mr 2:15-17 justifieth himself for eating with publicans  
and sinners,  
Mr 2:18-22 excuses his disciples for not fasting,  
Mr 2:23-28 and vindicates them for plucking the ears of  
corn on the sabbath day.

Ver. 1-12. We read the history of this miracle in Matthew nine. See Poole  
on "Mt 9:1", and following verses to Mt 9:8, having there taken in those  
passages in this evangelist's relation which Matthew had not, I shall only  
take notice of some few things not there touched upon.

*He preached the word unto them;* the word of God, the gospel. There are  
other words, but that is *the word*, Mt 13:20 Mr 8:32 Mr 16:20 Lu 1:2 Ac  
17:11: the most excellent word, and the only word to be preached.

*Why doth this man thus speak blasphemies? who can forgive sins but God?*  
So as it was on all hands then received, that none but the creditor could  
discharge the debt, none but God could forgive sins. But how spite  
cankers things! Our Saviour did not say till afterward that he forgave him  
his sins. What blasphemy was there in this saying, *Thy sins be forgiven*  
*thee?* But what if none but God could forgive sins? Could also any but  
God tell unto men their thoughts? 1Sa 16:7 1Ch 28:9 2Ch 6:30 Ps 7:9 Jer  
17:10. That Christ could tell their thoughts was matter of demonstration to  
them, Mr 2:6,8; why might they not also have allowed him a power to  
forgive sins? But they could not for this charge him with blasphemy,  
which was their malicious design.

### Mark 2:13

Ver. 13. Still it is said he *taught them*, thereby letting his ministers know what is their great work; and therefore they should be persons *apt to teach*, as Paul directeth Timothy, 1Ti 3:2.

### Mark 2:14

Ver. 14-17. We had this piece of history with some addition in Mt 9:9-13, where he was called *Matthew*: Mark and Luke both call him *Levi*: it was ordinary with the Jews to have two names. See Poole on "Mt 9:9".

### Mark 2:18

Ver. 18-22. See Poole on "Mt 9:14", and following verses to Mt 9:17. The sum of all teacheth us:

1. That fasting is an exercise suited to afflictive dispensations of Providence, and ought to be proportioned to its season.
2. That new converts are not to be discouraged by too severe exercises of religion, but to be trained up to them by degrees.

## Mark 2:23

Ver. 23-28. We had also this history in Mt 12:1-8, in our notes upon which we considered all those passages relating to it which this evangelist hath, for the explication of which I refer my reader thither. See Poole on "Mt 12:1", and following verses to Mt 12:8. It refers to a story, 1Sa 21:1, where Ahimelech is said to have been the high priest. Abiathar was his son, as appeareth by 1Sa 22:20, who escaped the slaughter of his father's family upon the information of Doeg the Edomite, and followed David. It was in the latter end of the priesthood of Ahimelech, and probably Abiathar assisted his father in the execution of the office, and so suddenly succeeded, that Mark calls it the time of his priesthood. Besides that those words, ἐπι Ἀβιαθαρ, do not necessarily signify *in the days of Abiathar*, as we translate it, no more than ἐπι μετοιχέσις signifies in the carrying into captivity, but about the time, or near the time; which it was, for Ahimelech was presently after it (possibly within a few days) cut off, as we read, 1Sa 22:17,18; and Abiathar was a more noted man than his father Ahimelech, enjoying the priesthood more than forty years, and being the person who was made famous by carrying the ephod to David.

## Mark 3:1

### Chapter Summary

Mr 3:1-5 Christ appealing to reason healeth the withered hand on the sabbath day.

Mr 3:6-12 The Pharisees conspire his death: he retires to the seaside, and healeth many.

Mr 3:13-19 He chooseth his twelve apostles.

Mr 3:20-21 His friends look upon him as beside himself.

Mr 3:22-30 He confutes the blasphemous absurdity of the Pharisees in ascribing his casting out of devils to the power of Beelzebub.

Mr 3:31-35 Those who do the will of God he regardeth as his nearest relations.

Ver. 1-5. See Poole on "Mt 12:9", and following verses to Mt 12:13. The word πωρωσει, used Mr 3:5, may be understood to signify blindness, or hardness, as it may derive from πωρος, *callus*, or πωρος, *caecus*, but the derivation of it from the former best obtains. Hardness being a quality in a thing by which it resisteth our touch, and suffers us not to make an impression upon it, that ill condition of the soul by which it becomes rebellious, and disobedient to the will of God revealed, so as it is not affected with it, nor doth it make any impression of faith or holiness upon the soul, is usually called hardness of heart. But for the argument of this history, proving acts of mercy lawful on the sabbath day, it is fully spoken to in the notes on Mt 12:9-13.

### Mark 3:6

Ver. 6-12. Who these Herodians were we cannot learn plainly from holy writ; it is most probable that they were a civil faction, who took Herod's part, and were stiff for promoting his interest, and the interest of the Roman emperor, whose substitute Herod was. With these the Pharisees (in other cases their implacable enemies) mix counsels how they might destroy Christ. Christ gives place to their fury, his time being not yet come, and withdraweth himself from their sight, being followed by great multitudes, who in the fame of his miracles, or the hopes they had of receiving some good from him for themselves or for their friends, drew after him. Some of these are said to have come from Idumea, which was the country of Edom, and distinct from Judea anciently, as may be gathered from Jos 15:1, and Nu 34:3, but whether it was at this time so or no, is doubted. Our Lord commandeth the devils not to make him known, not desiring any such preachers.

### Mark 3:13

Ver. 13-15. We have this piece of history, or rather something to which it relates, both in Matthew and in Luke, only Mark hath this peculiar to himself, that our Saviour did this upon *a mountain*. It is the opinion of Bucer, that this was the mountain at the foot of which he preached the sermon largely recorded, Mt 5:1-7:29, and (as some judge) more shortly by Lu 6:17-45: he thinketh the multitude here mentioned is the same with that mentioned Mt 4:25, and Lu 3:7, and that our Saviour did not go up into this mountain to preach, or ordain his disciples, but only to pray, and to discourse with some of his disciples more privately about spiritual mysteries. That it was at this time that he *continued all night in prayer to God*, Lu 6:12; and in the morning called unto him such of his disciples as he thought fit, and discoursed with them his intentions concerning them, telling them,

1. That he had chosen them to be with him, ordinarily, to be eye and ear witnesses of what he spake and did.
2. That he designed soon after to send them out to preach; which we read he did, Mr 6:7 Mt 10:1; to give them *a power to heal sicknesses, and to cast out devils*: so that this chapter only mentions Christ's election of them, not his actual sending them, which is discoursed Mr 6:7-13, as also Mt 10:1-42.

These things being privately transacted on the mountain, Bucer thinks he came down into the plain at the foot of the mountain, according to Lu 6:17, and there preached that sermon mentioned Mt 5:1-7:29, as we before said. The evangelist telling us that he called to him which of his disciples he would, lets us know, that he chose them, and not they him; that the choice of them was of his free grace and mercy; and his continuing all night in prayer before this choice, lets us know the gravity of the work of choosing persons fit to be sent out to preach the gospel.



### Mark 3:16

Ver. 16-19. Matthew nameth the apostles upon his relating the history of their mission, or sending out; Mark nameth them upon their election, or first choice. Both these evangelists agree with Luke in their names, saving that Luke calleth him Judas whom Matthew calls Lebbaeus, and Mark, Thaddaeus, so that he had three names. Christ changeth the name of Simon, whom he called *Cephas*, or *Peter*, Joh 1:42; we have the reason, Mt 16:18; he also changed the names of James and John, the sons of Zebedee, calling them *Boanerges*, about the etymology of which name critics must dispute. The evangelists tell us it signifieth *Sons of thunder*, thereby minding them of their duty, to cry aloud, and to preach the gospel as on the housetops; or perhaps declaring what he knew was in the fervour and warmth of their spirits. We must not here inquire too narrowly into the secret counsels of God, in suffering a son of perdition to come into the number of his first ministers: Christ did it not because he did not know what was in his heart, for before that he showed himself a devil, by informing against his Master, Christ told his disciples that he had chosen twelve, and one of them was a devil; nor yet because he had no others to send, he had multitudes of disciples, and he who of stones could have raised up children to Abraham, could easily have fitted out a person for this service; nor yet did he do it to let in any sots and scandalous persons into the ministry, for we read of no scandal in Judas's life. We ought to believe that God had wise ends in the permission of this, and that Christ did out of infinite wisdom do this, though we possibly are not able to give a satisfactory account in the case. What if we should say that Christ by this:

1. Instructed those that after his ascension should have the care of the church, not to pretend to judge of secret things, but only to judge as man ought to judge, according to the outward appearance, leaving the judgment of the heart to God alone.
2. God by this arms his people against the scandal of wicked ministers, such in whom corruption may break out after their entrance into that holy function, though before no such thing appeared, that they may not think the ministerial acts performed by them to have been nullities.

3. God by this also lets us know, that the efficacy of the ordinance doth not depend upon the goodness of the spiritual state of the minister that administers.

A bell may call others to hear the word, though itself receives no benefit by it. In the mean time here is no warrant either for people to choose, or the governors of a church to ordain, lewd and visibly scandalous persons. Judas was no such person; nor yet for people to own, or the governors of churches to continue, lewd and scandalous persons in the ministry, God ordinarily not blessing the labours of such. No sooner had Judas discovered himself, but he went out and hanged himself. Christ no longer allowed him his company, nor the disciples their fellowship. There is a great deal of difference with relation to our fellowship and communion, between secret wickedness concealed in the heart and open and scandalous sinning, though both be alike dangerous to the soul of the sinner.

### Mark 3:20

Ver. 20,21. There is no small dispute who are here called our Saviour's friends, οι παρ' αυτου, those who were of him, whether it signifieth his neighbours, the citizens of his city, or his nearer relations, those who belonged to the family of which he was (for he had some brethren that did not *believe in him*, Joh 7:5).

*They went to lay hands on him*, that is, to take him from the multitude, which pressed upon him by force, (for so the word signifies), *for they said, He is beside himself*, εξεστη: various senses are given of this word, but certainly the most ordinary interpretation of it doth best agree to this place. They saw our Saviour's warmth of spirit and zeal in the prosecution of that for which he came into the world, and did so well understand his person, or mission, and receiving the Spirit not by measure, that they took what he did to be the product and effect of a natural infirmity and imperfect head and disordered reason. The young prophet sent by Elisha was counted a *mad fellow* by Jehu's comrades, 2Ki 9:11; so was Paul by Festus, Ac

26:24, or by the Corinthians, or some crept in amongst them, 2Co 5:13. We are naturally inclined to inquire the causes of strange and unusual effects, and cannot always discern the true causes, and often make false guesses at them. I am not so prone as I find some to condemn these friends, or neighbours, or kinsmen of Christ, believing that they did verily believe as they spake, not yet fully understanding that the Spirit of the Lord in that measure was upon him, but through their infirmity fearing that he had been under some distraction, and charitably offering their help to him. The next words tell us of a far worse sense the scribes put upon his actions.

### Mark 3:22

Ver. 22-30. Here is no passage in all this piece of history, but what the reader will find opened these notes: See Poole on "Mt 9:34". See Poole on "Mt 12:24", and following verses to Mt 12:32. To which I refer the reader.

### Mark 3:31

Ver. 31-35. See Poole on "Mt 12:46", and following verses to Mt 12:50.

### Mark 4:1

## Chapter Summary

Mr 4:1-9 The parable of the sower.

Mr 4:10-13 Why Christ taught in parables.

Mr 4:14-20 The exposition of the parable.

Mr 4:21-25 The light of knowledge is given to be communicated to others.

Mr 4:26-29 The kingdom of God likened to the seed which groweth imperceptibly,

Mr 4:30-34 and to a grain of mustard seed.

Mr 4:35-41 Christ stilleth a tempest by his word.

Ver. 1,2. We may observe that our Saviour often preached by the seaside, the reason of which was, doubtless, he had there the convenience by a boat or ship to quit himself of the inconvenience of the people's pressing upon him: he was now in Galilee, which bordered upon the sea.

*And he taught them many things by parables, and said unto them in his doctrine.* Some of those things which our Lord taught his people by earthly similitudes are afterwards expressed, but probably he taught them many more things than the evangelists have left us upon record.

*And said unto them in his doctrine:* that may be understood in a double sense; either understanding by *doctrine* his way of teaching which he affected, and made much use of, viz. by similitudes; or else thus, that he intermixed with the doctrine which he taught them several parables, some of which here follow.

### Mark 4:3

Ver. 3-20. See Poole on "Mt 13:1", and following verses to Mt 13:23. The parable is recorded both by Matthew, Mark, and Luke, and is of excellent use:

1. To show the excellency of the word of God, which is here (as in other places) called *the word*; it is the seed of God, the *good seed*: and the excellency of the ordinance of preaching, for that is the seed sown.

2. To show us the different effect of the word preached from moral discourses and philosophical disputes, from which can be expected no fruit; but where the sower soweth the word, there is yet a very different effect. Some bring forth the fruit of faith and holiness, and the abiding fruit of it, though in different degrees. But many, yea the most of those that hear it, either bring forth no fruit, or no abiding fruit, which is indeed no true fruit. The causes of this are, some men's perfunctory and careless hearing, never regarding to meditate on it, apply it to their own souls, or to hide it in their memories. Others not suffering it to sink into their hearts, and to take root in them, though it may at present a little affect them, and make them matter of discourse. Other men's thoughts being taken up with business, and the care of this world, and their hearts filled with the love of the things of this life, which they cannot part with when trouble and persecution for the owning and profession of the gospel ariseth.
3. It likewise teacheth us a sure note of unprofitable hearers of the word, as also of those whom the word is likely to profit, and have any good and saving effect upon. The former hear, but never regard whether they understand what they hear, yea or no. The others are not satisfied with hearing unless they understand; for those who went to him to know the parable, were not the twelve only, (who are often called his disciples emphatically), but those others that were about him, to whom it was *given to know the mystery of the kingdom of God*.
4. The most of our Saviour's hearers were doubtless members of the Jewish church, yet our Saviour, Mr 4:11, styles the most of them *those that are without*; which teacheth us that not only such as are out of the pale of the church, but those also who are out of the degree of election, those to whom it is not given to know the mysteries of the kingdom of God, are in Christ's account *without*. For other things concerning this parable, they are fully spoken to in our notes; See Poole on "Mt 13:1", and following verses to Mt 13:23.

#### Mark 4:21

Ver. 21. The import of this verse may be learned from Mt 5:15,16, where the words are, and applied by an exhortation to holiness, being an argument drawn from the end for which men receive gifts and grace from God, which is not only for their own advantage, though (like the husbandman) those that have it reap first of their own fruit, but for the good and advantage of others also. Some think that Christ here speaketh of himself, who is the Light of the world, and therefore opened this parable unto them. But the context in Matthew guiding us to the true sense of the words, I see no reason for us to busy ourselves in searching out another, especially when the connexion is so fair with the foregoing words, where he had been describing the good ground by bringing forth fruit, *some thirty, some sixty, some a hundred fold*. What therefore the sowing the seed in the good ground, mentioned in the parable, is, that is the lighting up of a candle in this verse; and the light showed by the lighted candle, not put under a vessel, or a bed, but in a candlestick, is the same thing with the fruit before mentioned.

#### Mark 4:22

Ver. 22,23. Our Saviour, Mt 10:26, sending out his apostles, saith to them, *Fear them not therefore*, that is, not your enemies and persecutors: *for*

*there is nothing covered, that shall not be revealed; and hid, that shall not be known:* the sense of which words we there said might be, though your innocency be now hid, yet it shall be made known, or though the gospel be now hid, and preached in a little corner, and kept secret, it shall be made manifest, and come abroad. Both Mark and Luke have it immediately after the parable of the sower, where it doth not seem to have the same sense as here. But more general proverbial common sayings may be variously applied to things, to which the common sense and import of them will agree. Some here apply them thus, There is nothing in the prophecies concerning me which shall not be manifested; which agrees with the sense of those who interpret the former verse concerning Christ, as if he had been giving a reason why he opened the parables to those that asked him of it. But those who interpret it to the sense which it beareth plainly, Mt 5:15,16, make the sense thus; For though you may play the hypocrites, and under a profession of the gospel but hide the hypocrisy, lusts, and corruptions of your hearts, yet that mask will not hold always, there will come a day of judgment, which will manifest and discover all, and bring to light the hidden things of dishonesty. What we have Mr 4:23 is but a usual conclusion which our Saviour hath often made of any grave and important discourses.

#### Mark 4:24

Ver. 24,25. Whoso considereth the connection of these words, *with what measure ye mete, &c.*, with the first words in the verse, *Take heed what ye hear*, and compares the former with the parallel texts, Mt 7:2 Lu 6:38, will wonder what the force should be of the argument. For in both the parallel texts the latter words in this verse seem to be used as an argument to persuade them to justice and charity towards men, from the punishments of the violations of the law concerning them, by way of retaliation. Nor are there any sins so ordinarily as those of that kind so punished. But they can have no such force here, following those words, *Take heed what ye hear*. But, as I said before, there is nothing more usual than diverse applications of the same common saying, or proverbial expression. The saying is true, whether it be understood of men or of God, As we deal with God, so will God deal with us.

*Take heed what ye hear.* Luke saith, *how ye hear.* *Take heed what ye hear;* as much as, Take heed to what you hear, that you may receive the word not as seed by the way side, or in thorny or stony ground, but as in good ground. This seemeth rather to be the sense of our Saviour, than to give a caution by these words to men to examine what they hear, searching the Scriptures whether what they hear doth agree with them, though that also be the duty of all conscientious persons, as appeareth from Ac 17:11 For saith our Saviour, God will deal with you as to his providence as you deal with him. If you allow the word of God but a little hearing, you shall reap from it heard little profit and advantage; this appeareth to be the sense from the following words.

*And unto you that hear shall more be given;* that is, unto you that hear, so as you attend, understand, believe, hearken, and obey, God will give further knowledge of Divine mysteries.

*For he that hath, to him shall be given, &c.:* another general proverbial expression; See Poole on "Mt 13:12", See Poole on "Mt 25:29".

#### Mark 4:26

Ver. 26-29. Our evangelist alone taketh notice of this parable, nor hath it any particular explication annexed. If we expound it with relation to what went before, the scope of it seemeth to be, to let us know that God will have an account of men for their hearing of his word, and therefore men had need to take heed what they hear, as Mark saith, and how they hear, as Luke phrases it: thus Mr 4:29 expounds the former, with the help of our Saviour's exposition of the parable of the tares, on which he had told us, Mt 13:39, *The harvest is the end of the world; and the reapers are the angels.* There is another notion of God's harvest, Mt 9:37 Joh 4:35, where God's harvest signifies a people inclined and prepared to hear and to receive the gospel. But withal this parable of our Saviour's may be of further use to us.

*So is the kingdom of God, &c.;* that is, Such is the providential dispensation of God, in gathering his church by the ministry of the word, as men's casting of seed into the ground: when the husbandman hath cast



his seed into the ground, he is no more solicitous about it, nor doth he expect to discern the motion of it; but having done what is his part, he sleepeth, and riseth again, leaving the issue to God's providence.

*The earth bringeth forth fruit of herself,* yet not without the influence of heaven, both in the shining of the sun and the falling of the dew and of the rain; neither doth its fruit appear presently in its full ripeness and perfection, but gradually is made perfect; first there appears the blade, the herb, then the ear, then the grain, which by degrees groweth to its full magnitude, and then hardeneth, and then the husbandman putteth in his sickle: so the ministers of the gospel ought faithfully to do their parts in sowing the seed of the gospel, then not to be too solicitous, but to leave the issue unto God. Where the seed falls upon good ground, the word will not be unfruitful: the minister of the gospel doth not presently discern the fruit of his labour, he at first, it may be, seeth nothing of it, but is ready to cry out, *I have laboured in vain;* but though the seed lie under the clods, and seems choked with the corruption of man's heart, yet if the soul be one to whom it is *given to know the mysteries of the kingdom of God,* it shall spring out, the word will be found not to be lost; but first will spring the blade, then will appear the ear: the fruit of the word preached appears by degrees, sometimes at first only by creating good inclinations in the soul, and desires to learn the way of the Lord more perfectly, then in acts further tending to perfection, at last in confirmed habits of grace. It is not thus with all, in some the word brings forth nothing but the blade, a little outward profession, which dwindles away and dies; in some the profession holds longer, but they never come to confirmed habits of virtue and holiness. But there will come a harvest, when God will come with his sickle to reap the fruit of his seed sown; therefore men had need take heed what and how they hear. This I take to be the sense of this parable.

#### Mark 4:30

Ver. 30-32. We met with this parable in Mt 13:31,32, where the reader will find we have given the sense of it. It is a prophetic parable, foretelling the great success that the gospel, which at this time was restrained to a

little corner of the world, and there met with small acceptance, should have after Christ's resurrection from the dead; which prophecy we find was fulfilled in the apostles' time, and hath been further fulfilling in all ages of the world since that time.

### Mark 4:33

Ver. 33,34. From hence we may gather that all the parables by which our Saviour instructed his hearers are not recorded by the evangelists, though many be, and some mentioned by one, some by two of them, which are not recorded by the other.

*As they were able to hear it.* Christ disdained not to accommodate his style and method of preaching to his hearers' capacity, neither will any faithful minister of Christ do it: he preacheth in the best style, language, and method, that preacheth best to the capacity, understanding, and profit of his hearers. Other preachers do indeed but trifle with the greatest work under heaven, and please themselves with their own noises. That he did not speak without a parable unto them, was:

1. That he might speak with the best advantage for their understandings and their memories, and have the greater influence upon their affections; for similitudes have these three advantages.
2. That he might discern who came to hear him with a desire to learn, and be instructed by him, by their coming to him to inquire of his parables.

For although some of his parables were plain, and easy to be understood, yet others of them were dark sayings, because the doctrine taught by them was more mysterious; conscientious hearers would therefore come to have the parables expounded to them; these, were those *disciples* mentioned Mr 4:34, to whom he was wont to expound the parables in or by which he taught the multitude. For other common hearers, their contenting themselves with a mere hearing a sound of words, which they did not understand, was a sufficient indication that they made no conscience of their duty, but were such to whom it was not *given to*

*know the mysteries of the kingdom of God, but such upon whom the prophecy of the prophet Isaiah was to be fulfilled, Mr 6:9,10.*

#### Mark 4:35

Ver. 35-41. This piece of history is related by Matthew and Luke as well as by our evangelist, and that with no considerable variations one from another; what in it wanteth explication, See Poole on "Mt 8:23", and following verses to Mt 8:27. Christ had been preaching, and being wearied and tired with the multitude still pressing upon him, gave order to cross the sea, and to go over to the other side; then (to show us he was truly man, and took upon him the infirmities of our nature) he composes himself to sleep *on a pillow, in the hinder part of the ship*. There happeneth a great storm of wind, not without Christ's knowledge and ordering, that he might upon this occasion both try his people's faith, and also show his Divine power in stilling the raging of the sea. As man he slept, but at the same time he was the true Watchman of Israel, who never slumbereth nor sleepeth. The storm increaseth till there was a great quantity of water come into the ship, and they were ready to perish. *In the mount of the Lord it shall be seen, Ge 22:14.* God often forbears from helping his people till the last hour. Then they awake him, he ariseth, rebukes the wind and the waves, useth no means, but by the word of his power commandeth the wind and waves to be still; and he also rebuketh his disciples for want of faith, who yet did not discern that he was not man only, but the Almighty God, as appears by their words, they *said one to another, What manner of man is this?*

#### Mark 5:1

## Chapter Summary

Mr 5:1-20 Christ casteth out the legion of devils, and suffereth them to enter into the herd of swine.

Mr 5:21-24 He is entreated by Jairus to go and heal his daughter.

Mr 5:25-34 By the way he healeth a woman of an inveterate issue of blood.

Mr 5:35-43 He raiseth Jairus's daughter to life.

Ver. 1-20. This famous piece of history hath the testimony of three evangelists, Matthew, Mark, and Luke. We meeting with it in Matthew, did not only largely open what passages Matthew hath about it, but what both Mark and Luke have. See Poole on "Mt 8:28", and following verses to Mt 8:34. We shall only annex here some short notes. Interpreters judge *the country of the Gergesenes*, and of *the Gadarenes* mentioned here, to have been the same, sometimes receiving the denomination from one city, sometimes from another in it. Why the devils are called unclean spirits, in opposition to the Holy Spirit, &c., we have formerly showed; as also why they delight to be about tombs. We have also showed his power, which (by God's permission) he exerciseth upon men: some he possesseth, and acteth the part of the soul in them (especially as to the locomotive faculty); these are properly called demoniacs, *ενεργουμενοι*. Others he afflicts more as a foreign agent, offering violence to them. Others he more secretly influences, by impressions and suggestions: thus he still ordinarily *worketh in the children of disobedience*, Eph 2:2; nor are the people of God free from this impetus, though, being succoured by Christ, they are not so ordinarily overcome. Of the mighty power of the evil angels to break chains and fetters we need not doubt, considering that though fallen from their first righteousness, they yet have their natural power as spirits.

*I adjure thee by God*, is no more than, I solemnly entreat thee; it hath not the force of, Swear unto me by God, as some would have it. Matthew mentions two (of these demoniacs); Mark and Luke but one: there were doubtless two, but probably one of them was not so raging as the other, and therefore less taken notice of. Some think one of these men was a heathen, the other a Jew:

1. Because the term *legion*, which the demoniac gives himself, is a

heathen term, signifying a squadron of soldiers, about six thousand or more, as some reckon.

2. Christ was now in a country full of heathens.

3. The woman of whose cure we next read was a Syrophenician. It is observable, that a multitude of evil spirits is called by the name of *the devil*; because, though considered as individual spirits they are many, yet in their malice and mischievous designs against mankind they are as one.

Oh that the people of God were as well united in designs for his glory! Some interpreters start a question here, not very easy to be resolved, viz. What made the devils so desirous that Christ would not send them out of the country. Their answer is not improbable: That it was a paganish, ignorant, sottish place, where usually the devil hath the best markets and the greatest rule. For as it is said of Christ, that he could not do much in some places where he came because of their unbelief; so neither can the devil do much in some places, because of the faith of the gospel received by them. Hence it is observable, that as the devil is not able to play his game in any place amongst Christians, as he doth this day amongst heathens; so he hath much less power at this day in places where the word of God is more generally known, and more faithfully preached, than in other places where people are more ignorant of the Scriptures, and have less faithful and frequent preaching. In the latter he dealeth most by more inward suggestions and impressions. Our learned Dr. Lightfoot observes it probable, that this city or country was generally made up of pagans, or apostatized Jews, because they nourished so many swine, which to the Jews were unclean beasts. For other things relating to the explication of this history; See Poole on "Mt 8:28", and following verses to Mt 8:34.

### Mark 5:21

Ver. 21-24. This whole history also is recorded both by Matthew and Luke, and we have already fully opened the several passages of it mentioned by all the evangelists, to which we refer the reader. (See Poole on "Mt 9:18", &c.), Christ was now come over again into Galilee, where though the temple was not, yet there were synagogues, where the people did ordinarily assemble to worship God. Nor were they without order in these synagogues; they had one whom they called the ruler of the synagogue, who directed and ordered the affairs of that particular synagogue. It is more probable that *Jairus* (here mentioned) was in that sense so called, than because he was one of the court of twenty-three which the Jews are said to have had in every city.

### Mark 5:25

Ver. 25-34. See Poole on "Mt 9:18", and following verses to Mt 9:22, upon this whole history, containing a passage which happened in the way between the place where our Saviour first heard of the sickness of *Jairus's* daughter and his house, whither our Saviour was now going. We shall in these histories observe our Saviour propounding several questions to persons: of the matter to which they related, he could not be presumed to be ignorant, being as to his Divine nature omniscient; but he only

propounded them for the bettering of the knowledge of those to whom or amongst whom he spake, that his miracles might be more fully and distinctly understood. So also he is said to have known many things (as here, *that virtue had gone out of him*) which he only knew as he was God, and knew all things. It is also observable how Christ encourages the first rudiments of saving faith in him. All that we read of this woman is, that she said, *If I may but touch his clothes, I shall be whole*: this was much short of her owning and receiving him as her Lord and Saviour. It amounted to no more than a persuasion she had of his Divine power and goodness, and that with respect to the healing of a bodily distemper; neither doth it import her believing him to be the eternal Son of God, but one to whom God had communicated a power of healing. In this confidence she cometh unto him, and toucheth the border of his garment. She is presently healed. Christ saith, her faith had made her whole. Christ measures her faith by the light and means she had received, and accordingly rewards it; and if the notion be true, that where he healed the body he also healed the soul, this was the beginning of a greater faith in her.

### Mark 5:35

Ver. 35-43. There is nothing in this history needeth further notes for explication, than what we gave in the notes on Matthew, to which I here refer the reader; See Poole on "Mt 9:18", See Poole on "Mt 9:19", See Poole on "Mt 9:23", and following verses to Mt 9:31.

There is nothing more unaccountable in all the passages of our Saviour's life recorded by the evangelists, than the charges that he gave to several persons healed by him, *that no man should know it*. Especially if

we consider:

1. That he did not charge all so; he bid the person possessed with the devil, Lu 5:19, go home to his friends, and tell them how great things the Lord had done for him.
2. That he could not expect to be concealed had they yielded obedience, for his miracles were done openly, and it was not likely that all would keep silence, nay, he commanded the leper to go and show himself to the priests.
3. Few of those thus charged did keep silence; nor do we ever find that Christ reflected blame on them, from which yet we cannot acquit them.

But we must not think to understand the reasons of all Christ's actions and speeches; he had doubtless wise ends in doing it, though we do not understand them.

## Mark 6:1

### Chapter Summary

Mr 6:1-6 Christ is slighted by his own countrymen.

Mr 6:7-13 He sendeth out the twelve with power over unclean spirits.

Mr 6:14-15 The opinions of Herod and others concerning him.

Mr 6:16-29 John the Baptist imprisoned and beheaded by Herod at the instigation of Herodias.

Mr 6:30-33 The apostles return from their mission.

Mr 6:34-44 The miracle of five thousand fed with five



loaves and two fishes.

Mr 6:45-52 Christ walketh on the sea to his disciples.

Mr 6:53-56 He lands at Gennesaret, and healeth the sick who but touched the hem of his garment.

Ver. 1-3. We meet with all this in Mt 13:53-58: See Poole on "Mt 13:53", and following verses to Mt 13:58. By *his own country*, questionless, is meant Nazareth, the place of his education, though Bethlehem were the place of his birth; hence he was usually called *Jesus of Nazareth*. Lu 4:16, nameth *Nazareth*; though I cannot be confident that this text mentions the same motion of our Saviour's. The constant practice of our Saviour on the sabbath days is observable: it is true, he had a liberty there to preach and expound the Scripture; but without doubt many things of a ritual nature were there done which our Lord was far from approving: their assemblies being not idolatrous, he judged it no sin to be present: the main things done there were of his Father's institution; for other things, we never read our Saviour touched at them. Still the effect of our Saviour's preaching to the Jews we find to be amazement and astonishment, but no faith. Men may be affected by the word that are not converted by it. That which troubled them was, they could not imagine whence our Saviour had his power to do those mighty works, and to speak things importing such a wisdom given unto him; they could not conceive how one that had never sat at the feet of their doctors, but had been bred up as a mechanic, should have such wisdom and knowledge, or such a power to work miraculous operations.

*Is not this the carpenter.* This makes it appear probable that our Saviour did, till he was thirty years of age, work with Joseph in his trade, whether of a carpenter or a mason (for τεχνων, signifies either). It is certain he did not begin to appear publicly and to preach till he was thirty years of age, and it is not probable that he lived all these years in idleness.

*The son of Mary, the brother of James, and Joses, and of Juda, and Simon;* that is, the kinsman, (as most interpret it), supposing Mary the mother of our Lord had no more children: I shall not determine it. They say these four were the children of Mary, sister to the mother of our Lord, and the wife of Cleophas. Mr 15:40 16:1, we read of James, Joses, and Salome, as the children of that Mary; but of Judas and Simon we read not.

*And they were offended at him;* that is, although they heard such things from him, and saw such mighty works done by him, as they could not but think required a Divine influence and power, yet because by their reason they could not comprehend how one who had almost thirty years lived as a mechanic amongst them, should come by any such acquaintance with or extraordinary influence from God, their passion quickly went over; and though they were more modest than, with their corrupt teachers, to say he did this by the devil, yet neither would they receive him and believe him, but slighted and despised him; as if God's influence had been tied to their schools of the prophets.

#### Mark 6:4

Ver. 4-6. Experience tells us that familiarity breeds a contempt. Our Saviour (though there was a deeper cause) assigns this the cause why those of Nazareth paid him no greater respect. Unbelief in us bindeth the hands of God.

*He could there do no mighty works, c.:* he could not, not from a defect of power, but the exercise of Divine power is always regulated by wisdom, and in consistency with his wisdom he could do no mighty works there: for the end of our Saviour's miracles being either to convert unbelievers to the faith of the gospel, or to confirm weak believers in it, he foresaw that the performing of miracles there would be without any saving effect, and suspended his miraculous power. Besides, he was highly provoked by their obstinate infidelity, and would not work great wonders amongst them; only he cures a few sick persons.

*And he marvelled because of their unbelief:* his Divine doctrine was so convincing, and the fame of his glorious works done in places near them was so universal and credible, that there was just cause of his rational wonder that they did not believe. Though our Saviour left them in their infidelity, he did not leave his blessed work, going *round about the villages, teaching*. Still preaching appeareth to have been our Saviour's great work, how light a thing soever some make of it. I cannot but observe how little reason men have to glory in or to trust to any external privileges:

how little other aids and assistances, without the special influences of Divine grace, signify to the begetting of faith in unbelieving souls, and removing their prejudices against the doctrine of the gospel! Christ's own country is as bad as any other.

### Mark 6:7

Ver. 7,8. Mark had before told us of the election of the twelve, Mr 3:14, which neither Matthew nor Luke mention: here he gives us an account of their mission, which is mentioned by both them also. The instructions which he gave them are much the same with what we meet with in Mt 10:1-42, and there opened. He would have them, upon their first mission, commit themselves to and find the experience of the Divine providence; and therefore he charges them,

1. To take no money as a reward of their pains.
2. Not to go provided with any sustenance, or money to buy any; only they might take a walking stick in their hands, for, as Matthew reports it, he forbade them taking any staves to bear burdens, as well as any scrips; or it may be he meant two staves, that if one had any way miscarried, have been broken or lost, they might have another at hand.

### Mark 6:9

Ver. 9. Go in your ordinary habits, making no provision for yourselves, as travellers, who think they may need something before their return.

### Mark 6:10

Ver. 10,11. Mt 10:1-42, gives us a larger copy of the instructions given by Christ to the twelve than doth either Mark or Luke: See Poole on "Mt 10:12", and following verses to Mt 10:15.

## Mark 6:12

Ver. 12,13. They executed both the trusts which Christ had reposed in them, preaching the gospel, and by miraculous operations confirming the doctrine which they brought to be from heaven. John Baptist, and Christ, and the twelve all preached the same doctrine,

*Repent;* that is, turn from your former sinful courses, which if men do not, Christ's coming will profit them nothing.

*And anointed with oil many that were sick.* James directed this *anointing with oil* also *in the name of the Lord*. It is disputed amongst learned men whether this anointing with oil was the using of oil as a medicine, having a natural virtue, (for it is certain in that country there were oils that were of great natural force for healing), or only as sacramental and symbolical, signifying what they did was from that unction of the Spirit of Christ which they had received, not by their own power or virtue, and representing by anointing with oil, that is an excellent lenitive, the refreshing and recovery of the diseased. But it is not probable, considering that our Lord sent the disciples to confirm the doctrine of the gospel which they preached, that he should direct them in these operations to use means of a natural force and efficacy, which had at least much abated of the miracle; besides, James bids them anoint the sick with oil *in the name of the Lord*. So as they doubtless used oil as symbolical, testifying that what they did was not by their own power and virtue. Nor did the apostles always use this rite in healing. Peter and John used it not in their healing the lame man, Ac 3:6: *In the name of Jesus Christ (say they) rise up and walk*. He declareth the use of it, Ac 3:16, only to show, that Christ's name through faith in his name was that which made the lame man whole. So that it being both a free rite, which they sometimes used and sometimes not, and a rite annexed to miraculous operations, to declare the effect was from Christ, not from their power, in a miraculous and extraordinary, not in a natural and ordinary, way of operation, the necessity of the use of it still is very impertinently urged by some, and as impertinently quoted by others, to prove the lawfulness of ritual impositions.

## Mark 6:14

Ver. 14-29. We meet with this history in Mt 14:1-12, to which I refer the reader, having there taken in the most considerable things in the relation of the same thing by Matthew or Mark. Mark calleth him *Herod the king*, whom Mark and Luke called *tetrarch*. Herod was tetrarch of Galilee, but under that title he exercised a regal power within his province. The whole history teacheth us several things.

1. The notion of a faithful minister. He is one that dares to fell the greatest persons of what they do contrary to the plain law of God.
2. It also teacheth us the malice of souls debauched with lust. It was not enough for Herodias to have John in prison, where he could do her no great prejudice, she must also have his head cut off.
3. The ill influence of corrupt persons in princes' courts. Herod had in his government appeared no cruel, bloody man. Our Saviour in great quiet preached the gospel, and wrought miracles for the confirmation of it, within Herod's jurisdiction; in Galilee we find no inquiry made by Herod after him, no calling him in question: and for John the Baptist, he did not only tolerate him, but brought him to his court, revered him as a just and holy man, did many things upon his instructions, *heard him gladly*; but by the influence of Herodias (his courtiers being at least silent in the case) he is prevailed with to put him to death.
4. The arts likewise of these persons are observable; they take the advantage of his jollity on his birthday, when in the excess of mirth it was likely he would be more easy and complying to grant their requests.
5. We may also from hence learn the mischief of rash oaths and general promises, especially when they flow from souls ignorant of the law of God; for had Herod understood any thing of that, he could not have thought that his oath could have been the bond of iniquity, or obliged him to any sinful act.
6. We may also understand the mercy of God to that people who are

governed by laws, whose lives and liberties do not depend upon the will of any.

7. Lastly, we may observe how far men may go, and yet be far enough from any saving grace. They may have a reverence for godly ministers, they may hear them gladly, they may do many things. The hypocrite hath some principal lust in which he must be gratified, and cannot bear a reproof as to that.

### Mark 6:30

Ver. 30. When Christ chose the twelve, it is said, Lu 3:14,15, that *he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.* So that till Christ's ascension, though they went out from him to preach and work miracles, yet they ordinarily were with him, receiving further instructions. When they had preached, and in his name wrought many miracles, they again returned to Christ, and gave him account both of their doctrine and of the cures they had wrought.

### Mark 6:31

Ver. 31-33. Matthew makes the cause of this motion of our Saviour's to have been his receiving the report of Herod's dealing with John the Baptist, as we often find him yielding to the fury of his adversaries. Mark assigns another reason, (as there may be several reasons or motives of and to the same action or motion), viz. that both himself and his apostles might have a little rest. The place which he chose for his recess is called *a desert place*, not because it was wholly not inhabited, but very thinly inhabited. Luke saith it was *a desert place belonging to the city called Bethsaida*, Lu 9:10; probably some large forest, or common pasture, which belonged to that city, and took a denomination from it. It was a place on the other side of the water, for they went to it by ship. But this water was but a lake, though called the sea of Tiberias, for the people, fetching a little further compass about, went thither on foot, and outwent the motion of the ship.

#### Mark 6:34

Ver. 34. When Christ came out of the ship, on the other side of the water, he found that the people had outwent the ship; they were come about with a desire to hear the word. He considered what miserable priests and teachers they had, so that they were indeed as sheep without a shepherd, having none but such as were as bad or worse than none. Though he was weary, and came hither for some rest and repose, yet he will deny himself as to his bodily cravings, to do good to their souls: he first preacheth to them, and teacheth them many things; then he confirmeth his doctrine by a miracle, the relation of which followeth (see Mr 6:35-44).

#### Mark 6:35

Ver. 35-44. We meet with the relation of this miracle Mt 14:15-21, and shall again meet with it Joh 6:1-14. John relates it with some more particular circumstances, telling us it was Philip that moved our Saviour to dismiss them so seasonably, that they might provide themselves food, and making Christ to propound the questions to Philip, where they should buy bread enough for them. He also tells us that it was Andrew who told our Saviour that there was a lad there had five barley loaves and two fishes.

But all three of the evangelists agree in the main, both as to the quantity of victuals, five loaves and two fishes; and the quantity of the people fed with them, five thousand; and the number of the baskets full of fragments taken up, which was twelve. John also addeth the effect of this miracle upon the multitude, Joh 6:14; they said, *This is of a truth that prophet that should come into the world.* For further explication of this piece of history, See Poole on "Mt 14:15", and following verses to Mt 14:21. See Poole on "Joh 6:5", and following verses to Joh 6:13.

#### Mark 6:45

Ver. 45,46. If this desert where Christ was were, as Luke saith, Lu 9:10, a desert belonging to Bethsaida, those words, εἰς τὸ πέραν πρὸς βηθσαιδαν, are ill translated *unto Bethsaida*, and the marginal note in our larger Bibles is better, *over against Bethsaida*. Our Saviour here first sends away his disciples by water, then he dismisses the multitude to go to their own homes. Then he goeth up into a mountain to pray. We find Christ very often in the duty of secret prayer, very often choosing a mountain, as a place of solitude, for the performance of it, and very often making use of the night for it, which is also a time of quietness and solitude: which lets us know that secret prayer is necessary, not only for the bewailing, and confessing, and begging pardon for our secret sins, (for Christ had no such), but for our more free and more near communion with God; for although God filleth all places, yet we shall observe that God, in his more than ordinary communion with his people, hath not admitted of company, of which Abraham, and Moses, and Jacob, and all the prophets are sufficient instances.



### Mark 6:47

Ver. 47-52. See Poole on "Mt 14:24", and following verses to Mt 14:33. By the sea here is meant the lake of Gennesaret.

*The fourth watch of the night* was after four in the morning. The foregoing part of the night our Saviour had spent alone upon the mountain in prayer.

*They were sore amazed in themselves, and wondered. For they considered not, &c.* Had they diligently considered by what power five loaves and two fishes were multiplied to a quantity to feed five thousand men, besides women and children, they would not have been amazed, either at the sight of Christ safely walking upon the water, or at the wind ceasing when he came into the ship; but these things had not made that due impression upon their hearts which they ought to have done. The time was not yet come when Christ would have his Divine nature fully revealed to them, and till he opened their eyes, and wrought in their hearts a full persuasion of that, it was not in their power so to apprehend it, as to give a full assent to it, and to act accordingly. This is that which is here called hardness or blindness of heart.

### Mark 6:53

Ver. 53-56. See Poole on "Mt 14:34", and following verses to Mt 14:36. The charity of this people to their sick neighbours is very commendable, and instructive of us as to our duty to do good to others, as to their bodily wants and necessities, so far as we are able; but how much greater is that charity, which is showed to people's souls, inviting them to Christ that they may be spiritually healed! It was not their touching the hem of his garment, nor of his body, which healed these sick persons, those who had a hand in crucifying of him did both; it was the virtue that went out from Christ, upon the testification of their faith, by coming to him, and

touching, and desiring to touch, the hem of his garment: neither is it men's coming to the congregation, and hearing the word of God, that will heal their souls, unless there goeth forth a Divine power from the Spirit of grace upon men's hungering and thirsting after Christ in his ordinances, and by faith laying hold upon the promise exhibited in the preaching of the gospel.

### Mark 7:1

#### Chapter Summary

Mr 7:1-13 The Pharisees finding fault with his disciples for eating with unwashen hands, Christ reproveth them of hypocrisy, and of making void the commandments of God by the traditions of men.

Mr 7:14-23 He teacheth that a man is defiled, not by that which entereth in, but by that which cometh out of him.

Mr 7:24-30 He healeth the daughter of a Syrophenician woman,

Mr 7:31-37 and a man that was deaf and had an impediment in his speech.

Ver. 1-13. See Poole on "Mt 15:1", and following verses to Mt 15:9. By the notion of *traditions*, our Saviour understandeth not such things as were delivered to them by God in his law, but such things as were delivered to them by the elders, that is, their rulers in the church in the former times; for, Mr 7:9, he opposeth traditions to God's commandments, and said the latter were neglected by their zeal for the former: to give countenance to which traditions, as the papists would impose upon us to believe, that Christ communicated some things to his apostles, and they to the primitive churches, by word of mouth, which have been so transmitted from age to age; so the Jews pretended that God communicated his will in some things to Moses, which Moses did not publish to the people. And as the former pretend a power by Christ left to the church to determine rituals; so the Pharisees (their true predecessors) pretended a suchlike

power. Amongst others, besides the *divers washings* mentioned by the apostle, Heb 9:10, amongst the *carnal ordinances, imposed only until the time of reformation*, they had invented many other washings, as *sepimenta legis*, hedges to the Divine law. They washed their hands often, when they came from market, or before they did eat, not for decency and neatness, but out of religion, lest they should have been defiled by touching any heathens, or any polluted things; and not their hands only, but their pots and cups, their beds and tables, and brazen vessels; as indeed there is no stop, when once men have passed the hedge of the Divine institution, of which popery is a plentiful instance, where it is hard to discern an ordinance of God in the rubbish of their superstitious traditions. And it is very observable, that superstitious men are always more fond of, and zealous for, the traditions of men in their worship, than keeping the commandments of God. It is with the papists more heinous to violate Lent than to violate the sabbath; for a priest to marry than to commit whoredom. This zeal in them ordinarily produces a neglect, or slight esteem, of the plain commandments of God. So it did in the Pharisees, Mr 7:9; upon which our Saviour calleth them *hypocrites*, Mr 7:6, and telleth them this worshipping of God was vain, sinful, and idle, and impertinent; there was in it a derogating from the authority of God, and arrogating of an undue authority to themselves, by their commands making those things necessary which are not so; and, as commonly it happeneth, when human inventions are over urged and multiplied, some are urged destructive of the Divine law, so it was with those Pharisees; so they had done as to the fifth commandment, of which we have spoken plentifully: See Poole "Mt 15:4", and following verses to Mt 15:6. Our Saviour goeth on, showing their ignorance and blindness, in imagining that any person could be defiled by eating with unwashen hands.

### Mark 7:14

Ver. 14. Our Saviour's calling *all the people unto him* before he spake what next followeth, and his prefacing that discourse with, *Hearken every one of you, and understand,* lets us know that what he was about to say was a point of great moment, well worth their learning and observation.

### Mark 7:15

Ver. 15,16. The addition of these words, *If any man have ears to hear, let him hear,* confirm what I observed before, that our Saviour looked upon what he said as a truth of very great moment, and withal as such a notion which carnal hearts and superstitious persons had no ears to hear. This great truth was, That a man in the sight of God (for of such defilement he alone speaketh), could be defiled by nothing but what came from within him. How easily would a popish doctor have answered this: Doth not disobedience to the church's commands come from within us? Our Saviour therefore must be understood of such things as come from within in disobedience to the commands of God; such are those which he mentions, Mr 7:21,22; for all things that come from within do not defile the man. And it is true, that a disobedience to the commands of any power, whether civil or ecclesiastical, is a thing which cometh from within and defileth a soul, if it be a disobedience in such things which God hath given them a power to command, but if not the case is otherwise.

### Mark 7:17

Ver. 17. That is, concerning this saying of his, which appeared to them dark, for a parable sometimes in Scripture signifieth no more, Ps 49:4; yet one would think that our Saviour's saying was plain enough. But custom is a great tyrant. The prejudice they had received from their superstitious teachers blinded them, and locked up their souls from receiving true and spiritual instructions. We see the same thing every day. What a heinous

thing do the blind papists think it is to eat flesh in Lent, or on one of their fish days! Never considering by what law of God any men are restrained in such things. Our Saviour in the next words checks their blindness (see Mr 7:18-23).

### Mark 7:18

Ver. 18-23. Christ checks his disciples for understanding things no better. Ignorance is more excusable in those who are strangers to God and Christ than in those that have relation to him. In our Saviour's enumeration of those things which come out of the heart, several things are reckoned up which are the overt actions of the tongue, eye, hands; but our Saviour saith all these flow from the heart, for the actions of the outward man are but the imperate actions of the will, and things past the imaginations and understanding, before they come at the will, to be chosen or rejected. Here are but some sins reckoned instead of many, for it is true of all our evil actions, that they are first hatched in the heart, and are first entertained in our thoughts, in our understandings, then chosen by our wills, and then the bodily members are commanded by the soul to the execution of them. Mark reckoneth more than Matthew, but in both the enumerations are imperfect, and some sins are named instead of all. Nothing but sin defileth the man. Sin hath its first rise in the heart, and floweth from thence. See Poole on "Mt 15:18", and following verses to Mt 15:20.

### Mark 7:24

Ver. 24-30. Matthew records this history with several considerable additions; See Poole on "Mt 15:21", and following verses to Mt 15:28, where we have largely opened it.

Mark 7:31

Ver. 31-37. This history is recorded by Mark only.

*And again, departing from the coasts of Tyre and Sidon.* We heard, Mr 7:24, of his going into those coasts; some think that our Saviour did not go out of the Jewish country, though he went to *the coasts of Tire and Sidon*, which were pagan countries.

*He came unto the sea of Galilee, through the midst of the coasts of Decapolis.* That Decapolis was a union of ten cities so called, is plain by the name; but what those cities were, and whether they lay on the same side of Jordan that Galilee did, or on the other side of Jordan, is disputed; most think they lay on the Galilean side.

*One that was deaf, and had an impediment in his speech:* some think that he was dumb, but the word signifies one that spake with difficulty, so as it is likely his deafness was not natural; (for all naturally deaf, are also dumb; we learning to speak by hearing); besides that it is said after the cure, that *he spake plain*: it was probably an accidental deafness happening to him after that he could speak. Their beseeching Christ to put his hand upon him, proceeded from their observation of him very often to use that rite in his healing sick persons.

*And he took him aside from the multitude,* not seeking his own glory and ostentation, *and put his fingers into his ears, and he spit, and touched his tongue.* All these things were *ex abundanti*, not necessary actions, or naturally efficacious for his cure; but our Lord sometimes used no signs or rites, sometimes these, sometimes others, as it pleased him.

*And looking up to heaven, he sighed,* pitying the condition of human nature, subject to so many miseries, defects, and infirmities, and saith, *Ephphatha, that is, Be opened.* By the word of his power he made the world, and by the word of his power he upholds it, and by the same word

of his power he restoreth any lapsed or decayed part of it. He speaks, and it is done.

*And straightway his ears were opened:* nature obeyeth the God of nature. Concerning his charge of them not to publish it, and their disobedience to it, I have had occasion once and again to speak, and must confess I can neither satisfy myself in the reason from my own thoughts, nor from what I read in others. This miracle hath no other effect on the people than astonishment, and confession that what he did was well done; which was the common effect of Christ's preaching and miracles upon the most.

## Mark 8:1

### Chapter Summary

Mr 8:1-9 Christ miraculously feedeth four thousand persons.

Mr 8:10-13 He refuseth the Pharisees a sign.

Mr 8:14-21 He warns his disciples against the leaven of the Pharisees and of Herod, and explains his meaning.

Mr 8:22-26 He giveth a blind man sight.

Mr 8:27-30 The people's opinions, and Peter's confession, of him.

Mr 8:31-33 He foreshows his own death, and rebukes Peter for dissuading him from it.

Mr 8:34-38 He shows his followers that they must deny themselves, and not be ashamed of him and his gospel.

Ver. 1-9. These verses give us an account of another miracle wrought by our Saviour, of the same nature with the one which we had in Mr 6:30-44; only there five thousand (besides women and children) were fed with five loaves and two fishes, here four thousand are fed with seven loaves and a few fishes; there twelve baskets full of fragments were taken up, here but

seven. We meet with the same history in Mt 15:32-38; See Poole on "Mt 15:32", and following verses to Mt 15:38. Both miracles testified Christ to have acted by a Divine power, and were certainly wrought to prove that the doctrine which he delivered to them was from God; both of them show the compassion that he had for the sons of men, showed to them not only with relation to their spiritual, but also to their corporal wants and infirmities. In both of them is commended to us, from his great example, the religious custom of begging a blessing upon our food when we sit down to it, and receiving the good creatures of God with thanksgiving. From both of them we may learn, in the doing of our duty, not to be too solicitous what we shall eat, or what we shall drink. God will some way or other provide for those who neglect themselves to follow him. From both we may also learn our duty to take a provident care to make no waste of the good things which God lends us. These are the chief things this history affords us for our instruction.

### Mark 8:10

Ver. 10-13. Matthew saith, he *came into the coasts of Magdala*; it is probable they were two contiguous tracts of land. We often read of the Pharisees coming to our Saviour to ask a sign. Had they not signs? What were all the miracles he wrought but signs of his Divine power and mission? But they ask for a sign from heaven, such a sign as Moses, Joshua, and Elijah gave them, by this means making a trial of his Divine power. Our Saviour, who never wrought miracles to satisfy men's curiosity, but only to confirm their faith, refuseth to show them any such sign as they desired, and leaves these coasts.



## Mark 8:14

Ver. 14-21. We met with this whole history, with some additions, in Mt 16:5-12; See Poole on "Mt 16:5", and following verses to Mt 16:12. It teacheth us both a lesson of human frailty, and what is our Christian duty: of our frailty, in not considering the works of the Lord for us, so as to make any use of them for the time to come. God doth his great works of providence to he had in remembrance, and that not only with respect to himself, that he might be glorified by us upon the remembrance of them, and this not only by our rejoicing in him, but also by our trusting in him, and not desponding under such like difficulties as God by any of them hath delivered us from. And also with respect to our duty, that we might in present exigences relieve ourselves from former experiences: and if we do not thus conceive of God's dispensations, we do not perceive, nor understand, the meaning and will of God in them; though we have eyes we see not, though we have ears we hear not, and in remembering we remember not, our remembrance is of no benefit, no advantage at all unto us. Our Saviour, indeed, did not at all speak here of bodily bread; though he did bid them beware of the leaven of the Pharisees and Herod, he spake to them about the doctrine of the Pharisees, and so Matthew tells us they (after this reproof) considered, though he (after his accustomed manner) spake to them under a parabolical expression. Saith he: What though you have forgotten to bring bread, do not you know, have not I, by two miraculous operations, taught you that I am able to furnish you with bread, though you have none, or such a quantity as is very insufficient? God expects of us that we should so keep in mind his former dispensations of providence to us, under straits and difficulties, as to trust in him when his providence brings us again into the like difficulties, yet not declining the use of any reasonable and just means for providing for ourselves. Thus David knew, and understood, that God had delivered him from the lion and the bear, while going against Goliath, 1Sa 17:31-58; he made it a ground of his confidence: so also Ps 116:8: and Paul, when he concluded God would deliver because he had delivered. God, when he *brake the heads of leviathan in pieces, gave him to be meat to the people inhabiting the wilderness*, Ps 74:14: he intends former mercies to be food for his people in following straits and exigences.

## Mark 8:22

Ver. 22-26. This miracle is only mentioned by Mark particularly, possibly because of two singularities in it:

1. With reference to the signs he used.
2. With reference to the gradual cure.

Our Saviour sometimes used some signs in his miraculous operations, sometimes he used none, but by the word of his power alone healed them; in the signs he used, to let the people understand there was nothing in them, he often varied; sometimes he laid his hands upon them, sometimes he took them by the hand, sometimes he used one sign, sometimes another. Here:

1. He takes the blind man by the hand.
2. He leads him out of the town, the inhabitants being not worthy to see a miracle: it was one of the cities upbraided by our Saviour for their impenitency and unbelief; Mt 11:21.
3. He spit on his eyes: so Mr 7:33.
4. Then he twice put his hands on him.

Christ was wont to heal at once; here he healeth by degrees; so as the healing of this blind man was a true pattern of his healing spiritual blindness, which usually is done gradually, but perfected at last as this bodily cure was.

Mark 8:27

Ver. 27,28. Herod, and those that followed him, judged Christ to be John the Baptist raised from the dead, or to have the soul of John the Baptist clothed with other flesh. Others conceived him to be Elias, of whom they were in expectation that he should come before the Messias. Others thought he was Jeremias, as Matthew saith, or one of the old prophets; they could not tell what to determine of one who appeared to them in the shape of a man, but did such things as none could do, but the Divine power either immediately, or mediately, putting forth itself in a human body.

Mark 8:29

Ver. 29,30. Luke reports no more of this than Mark, but Matthew reports it much larger, giving us a further reply of Christ to Peter; See Poole on "Mt 16:15", and following verses to Mt 16:20, which we have there discoursed largely upon. I shall only say here; That if so great a point as Peter's primacy had been understood by Christ's disciples of that age to have been settled by that answer of our Saviour, it is likely two of the evangelists would not have omitted an account of it. If they had forgotten it, there is no doubt but some or other of Christ's disciples would have put them in mind of it. Our Saviour's charge that they should tell no man of him, seemeth to him, that although our Saviour was willing to be taken notice of as a prophet, yet he was not willing as yet to be taken notice of as the Messiah, or Son of God, which latter Matthew reports as added to his confession; and perhaps both Mark and Luke, in their following words, give us the reason, for if we observe it, he immediately falls into a discourse of his suffering, and he might possibly think, that a weak faith of his Divine nature would be overthrown by the sight of his subsequent sufferings. So that he reserved the publication of himself to be the Son of God, until such time when (as the apostle said, Ro 1:4) he was *declared so with power, according to the spirit of holiness, by his resurrection from*

*the dead.*

### Mark 8:31

Ver. 31. Our Lord is elsewhere said to have taught his disciples, according as they were able to bear, or to hear, what he spake unto them. He did not at the first teach them that he must suffer death: the doctrine of the cross of Christ was like new wine not fit to be put into old bottles; yet necessary to be taught them, lest when they saw it soon after they should have been offended, as indeed they were to some degree, notwithstanding the premonition they had of it. With the doctrine of his suffering, he joins also the doctrine of his resurrection the third day: so saith Matthew. Mark saith, *after three days*, μετα, which seemeth to be a difference between the two evangelists, and also a difficulty, when it is certain that our Saviour did not lie three entire days in the grave. But either Mark reckons the time from his first being betrayed and apprehended, so it was after three days; and Matthew speaketh only of the time which he lay in the grave, that was but part of three days; or else it was the fault of our translators to translate μετα, *after*, because indeed it often so signifies, whereas it sometimes signifies *in*, which had better fitted this text, to make it agree with Matthew. This is Grotius's and Beza's observation, (see his notes on the text), and is abundantly justified by Mt 27:64, where his adversaries desired of Pilate that the sepulchre might be made fast εως της τριτης ημερας *until the third day*, because he had said while he was alive, Μετα τρεις ημερας εγειρομαι, *After three days I will arise*, which if they had understood of after the third day fully spent, they would not have petitioned that the sepulchre should have been made fast only until the third day, but it is plain they understood it the third day he would rise. So *after three days* here is, after the third day is come, not after the third day is past, which neither agrees with Matthew nor yet with the truth. If any desire further to make out this notion, he may read the learned Beza's larger notes on this verse.

### Mark 8:32

Ver. 32,33. It is from hence manifest, that notwithstanding the confession

of Peter, that he was the Christ, yet they had a very imperfect knowledge of the business of the redemption of man by the blood of Christ, and a very imperfect faith as to the hypostatical union of the Divine and human nature in the one person of the Redeemer; for had Peter known these things he would have seen a necessity of Christ's dying and resurrection from the dead, in order to the redemption and salvation of man, and would neither have dissuaded our Saviour from it, nor doubted of the truth of what was spoken by him, who was the Truth, and could not lie. Our Saviour's telling him ου φρονεις, *thou savourest not*, might have been more favourably translated, thou understandest not, or thou mindest not, and must not be understood of a total ignorance, or regardlessness, or not relishing, but of a partial knowledge, the want of a due regard to or saviour of the things of God. Thou preferrest thy carnal affection to me, and indulgest thine own desires, to the hinderance of the honour and glory of God, and the salvation of souls, which I came to purchase by these my sufferings, and so art a Satan; an adversary, to me, who came to fulfil the will of my Father, and must not therefore give the least ear to thee, who, in what thou sayest, dost but seek and take care to please thyself. This leadeth him to the following discourse.

#### Mark 8:34

Ver. 34. Our Saviour hearing Peter so stumble at the news, he told him, and the rest, of the cross which himself was to endure; and taking notice of his exceeding fondness to gratify himself, to the prejudice of a far greater good, he now tells them the law of his discipleship, that as he was not to please himself, nor to decline afflictions for the gospel, so neither must any who would be his followers; they must all deny themselves, take up the cross, and follow him. And because this was a hard saying to flesh and blood, and what was to be their certain lot, he presseth it upon them by several arguments to the end of this chapter. See Poole on "Mt 10:38". See Poole on "Mt 16:24".

#### Mark 8:35

Ver. 35. We met with this argument twice in Matthew, to the notes upon

which I refer the reader. See Poole on "Mt 10:39". Mark adds those words, *and the gospel's*, thereby teaching us that a suffering for the sake of the gospel, with therefore owning the propositions of it, or living up to the precepts, is by Christ accounted a suffering for Christ's sake. ψυχην here must signify *life*, ( as it is translated), for a man cannot lose his soul for Christ's sake and the gospel's. The meaning is, He that will deny and abandon me and my gospel, out of a desire to save his temporal life, shall lose it, or at least shall lose his soul's portion in a better life. But he that is willing to lose his life, or will run the hazard of it, for my sake, for his owning and professing me, and the faith of my gospel, or living up to the rules, shall either save it *in specie*, by the special workings of my providence for him, delivering him out of his persecutors' hands, or shall be recompensed with an eternal life, of much more value.

#### Mark 8:36

Ver. 36,37. Luke saith, if he lose himself and be cast away. Though ψυχην was rightly translated *life* in the former verse, the sense justifying that translation of it there, yet here it is as truly translated *soul*; for there are many things which men value in proportion with their lives, their honour, estates, nay, many value their lusts above their lives; and Christ himself here teacheth us that his disciples ought to value his honour and glory, and their steady profession of faith and holiness, above their life, because he that will lose his life shall save it. See the notes on these words, See Poole on "Mt 16:26".

#### Mark 8:38

Ver. 38. These words occurring twice in Matthew, Mt 10:33 16:27, have been before spoken to: See Poole on "Mt 10:33". See Poole on "Mt 16:27". Luke repeats them most perfectly, as here they are recorded. Mark expounds Luke's words, where he saith that Christ *shall come in his own glory, and in his Father's, and of the holy angels*. By the *glory of the holy angels* is meant no more than attended by the holy angels, according to Mt 13:41, and 1Th 4:16, and other scriptures. Matthew saith, Mt 16:27, *For the Son of man shall come in the glory of his Father with his angels; and*

*then he shall reward every man according to his works: and Mt 10:33, Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* There are two passions which prevail upon men to make them apostatize in a day of temptation, fear and shame. The first prevailed upon Peter, in the high priest's hall. The second we find no instance of any good man guilty of in holy writ, and it most certainly argues a rotten and a corrupt heart. When men think it beneath their honour and quality to own the despised and maligned truth and ways of God, this is not only a denial of Christ, but the most inexcusable denial of him. Nor can any such persons look for any thing less at the hands of Christ, than that he should think it much more beneath his honour and dignity in the day of judgment to own them.

Mark 9:1

### Chapter Summary

Mr 9:2-10 The transfiguration of Christ.

Mr 9:11-13 He instructs his disciples concerning the coming of Elias.

Mr 9:14-29 He casteth out a dumb and deaf spirit.

Mr 9:30-32 He foretells his own death and resurrection,

Mr 9:33-37 checks the ambition of his disciples,

Mr 9:38-50 bidding them to hinder no one from working miracles in his name, and warning them to avoid offences.

Ver. 1. To *taste of death*, is the same with to die, or to begin to die, or to experience death: compare with this text Ps 34:8 Lu 14:24 Joh 8:52 Heb 2:9 6:4,5 1Pe 2:3.

*Till they have seen the kingdom of God come:* our evangelist addeth, *with power.* It cannot be meant of the day of judgment, unless in the type of it, which was in the destruction of Jerusalem, (of which many understand it), for some of the apostles, more doubtless of Christ's disciples, outlived the fatal ruin of that once famous city. Others understand here by *the kingdom of God* Christ's resurrection from the dead, when Christ's kingdom began to be fully made known, Ac 10:42.

### Mark 9:2

Ver. 2-10. Both Matthew and Luke, as well as Mark, bear record to the truth of this history: See Poole on "Mt 17:1", and following verses to Mt 17:9. Our Saviour was pleased thus to fortify these three of his disciples against his passion, which they were soon to see; and also to confirm their faith as to his Divine nature. Why Moses and Elias, rather than any others, appeared, is but a curious question, of no great use to us if resolved, and not possible to be resolved. These three disciples, by this apparition, saw our Saviour owned by Moses, who gave the law, and by Elias, both of them in great repute with the Jews. The three disciples could know neither of them (dead many hundreds of years before they were in being) but by revelation: probably Christ told them who they were. What their discourse with Christ was in the general Matthew telleth us. There is no considerable thing in this evangelist's relation which we did not meet with in Matthew, which may supersede any further labour about it here.

### Mark 9:11

Ver. 11-13. Christ had been telling his disciples that he should suffer. The Jews had a prophecy, not only that the Messiah should come, but that he should *be cut off, but not for himself*, Da 9:26. Only this hindered the certainty of their persuasion that Christ was he, because Elias was not yet come, whom they did expect, Mal 4:5; for they expected the coming of Elias in person, whereas the prophecy was to be understood of one *in the spirit and power of Elias*, as the angel expounded it, Lu 1:17. They also expected that Elias, when he came, should make a great change in their world, and bring all things again into order; but still their eye was upon a



secular change, and a restoring of them to that liberty of their country which they formerly enjoyed, whereas the prophecy, Mal 4:6, is expounded by the angel, Lu 1:16,17, *And many of the children of Israel shall he turn to the Lord their God. —to turn the hearts of the fathers unto the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.* The disciples, being Jews, were under the prejudices of these notions about Elias, so commonly received by the doctors of their church and the generality of their people. To this our Saviour answers, The thing was true, Elias (that is, one *in the spirit and power of Elias*) was, according to the prophecy of Malachi, to come before the Messiah; but they had overlooked him, for indeed this Elias was come, Mt 11:14, and by his preaching the doctrine of repentance for the remission of sins had endeavoured to restore all things, that is, to make a great change in the hearts and lives of the Jews, but they had put him to death. He further telleth them, that John had told them of the Son of man, that he must suffer many things, and be set at nought. He did indeed tell them so, when he pointed to him passing by, and said, *Behold the Lamb of God, which taketh away* (or taketh up or beareth) *the sins of the world*, Joh 1:29. So that this was no just prejudice to their believing that he was the true Messiah.

#### Mark 9:14

Ver. 14-16. When Christ came down from the mountain of transfiguration to his disciples, whom he had left at the foot of the mountain, he saw a great multitude got together about them, and discerned some scribes (companions of the Pharisees and teachers of the law) mixing themselves with his disciples, and arguing with them. They had often attempted our Saviour to no purpose but their own shame and confusion; in his absence they fall in with his disciples, who were yet raw in the faith; over them they hope to get a great conquest. The evangelist doth not plainly tell us what the subject matter of their discourse was. Though there be no question but the scribes in this discourse pursued their design to expose and vilify Christ and his disciples, and to that purpose, taking advantage of our Saviour's absence, discoursed with them about many things, yet Mr. Calvin doth (not improbably) judge that a great part of their discourse was

about our Saviour's casting out of devils, and their power in that thing derived from him, they being at the present nonplussed, and not able to exert that power in the casting out of a devil, with which one was possessed, who in our Saviour's absence was brought to them. That which maketh this probable is, not only that this act of our Saviour more troubled and galled them than any other, and put them to that miserable refuge, (out of which our Saviour had lately beaten them), to say, That he cast out devils by Beelzebub the prince of devils; but also that when our Saviour, coming in to the timely rescue of his disciples, *asked the scribes, What question ye with them?*

### Mark 9:17

Ver. 17-29. This famous history is also recorded by two other evangelists, Matthew and Luke; we have opened it in our notes on Mt 17:14-21; (See Poole on "Mt 17:14", and following verses to Mt 17:21) and considered what Mark and Luke have to complete it. For our instruction we may learn several things from the consideration of it:

1. The great goodness of God in preserving us from the power of evil spirits, as also the daily working of his providence for our preservation. What but this kept this man from being destroyed by the fires and the waters into which he had been often thrown by the evil spirit?
2. That the shorter the devil's time is, the more he rageth, Mr 9:20. This is true, both as to the devil himself, and his instruments: Re 12:12, *The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.* Thus, in the moment of conversion Christians often meet with the strongest conflicts of temptation.
3. The fault is not in Christ, but in ourselves, if we receive not that mercy from him which he hath, and which we stand in need of, and beg from him—*If (saith Christ) thou canst believe.*
4. God rewardeth weak faith where it is attended with a sincere desire of increase. This poor man showed a very imperfect faith in saying, *If thou*

*canst do any thing;* but it being in some degree sincere, the Lord rewardeth it, though weak, he desiring an increase of it, and that God would from his goodness supply what was defective in his faith.

5. The great cures both of our bodies and souls in some cases, require more extraordinary and importunate addresses and applications unto God, more especially where evils are more inveterate. For other things relating to this history;

See Poole on "Mt 17:14", and following verses to [Mt 17:21](#).

### Mark 9:30

Ver. 30-32. Our Saviour, as the time of his suffering approached more nearly, did more frequently inculcate it to his disciples, that being forewarned, they might also be forearmed against the temptation of it; and we learn from [Lu 24:21](#), that all was too little, for when they saw these things come to pass they began to flag as to their faith: they said, *But we trusted that it had been he which should have redeemed Israel.* Our Saviour said unto them, *The Son of man is delivered;* which is expounded by [Mt 17:22,23](#), *The Son of man shall be betrayed.* He was already delivered in the sure counsel of God, and what God hath revealed shall be done, because of the certainty of the effect, is often in Scripture spoken of as a thing already done. That phrase, [Mr 9:31](#), *the third day*, τη τριτη ημερα, expounds that other phrase which we meet with, [Mr 8:31](#). μετα τρεις ημερας, which we translate *after three days*, and makes the

meaning of the evangelists plain to have been as we determined it.

### Mark 9:33

Ver. 33,34. This ambition of the disciples we have had occasion before to discourse of; See Poole on "Mt 18:1". It has founded upon their mistake of the true nature of the kingdom of the Messiah, which they at this time, and a long time after, (even to the time of Christ's ascension, as appeareth by Ac 1:6), understood of a temporal, secular kingdom, in the administration of which he should deliver the Jews from all slavery and bondage: this made their minds so often run of dignities and places which he should, in that administration, have a power to dispose of. This made the mother of Zebedee's children petition for places for her two sons.

### Mark 9:35

Ver. 35-37. Matthew's recital of this passage expounds Mark; he saith Christ said, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of God. And whoso shall receive one such little child in my name receiveth me.* Luke also relates this passage something more shortly, but without any contradiction to what is said by the other evangelists. The sense is plain: our Saviour's design was to check the ambition and ignorance of his disciples, never more unseasonably showed than now, when a suffering time was so hard at hand. He at first did it by word of mouth, telling them, *If any man desire to be first, he shall be last of all,* the least valuable in the eyes of God, and he would have them value such a person least. Humility is that which most exalts a soul in the eyes of Christ, and setteth it highest in his esteem. But it is observable our Lord doth not say, he that is the first, but he who desireth to be first. God is a God of order, not of confusion; there can be no order without a first as well as a last. But Christians (ministers especially, for he is here speaking to the twelve) ought to be sought out for, not to seek places of preeminence and dignity: he that is

first in seeking them, is usually last as to any true worth deserving them, and ought last to obtain them. Then he teacheth them humility by the type of a little child, which he setteth in the midst of them, telling them they must be like that little child, (saith Matthew,) not in all things, but in the want of ambition, in a carelessness as to the great things of this life. And whosoever entertained or showed kindness to such a one, Christ would take it as done to himself; and what kindness was showed him, reached not to him only, but to his Father who sent him. There are also other things in little children commended to us in holy writ, but this is manifestly what our Saviour here intends. See Poole on "Mt 18:1" and following verses to Mt 18:5.

### Mark 9:38

Ver. 38-40. Here a question arises worthy of our discussion a little: Seeing these miraculous operations were performed by a Divine power, and for such an end as the confirmation of Christ's Divine power, how could any one cast out devils in the name of Christ, and yet not follow him and his disciples?

1. It is apparent that this person was no enemy to Christ or his gospel, by what our Saviour saith, both in Mr 9:39 and in Mr 9:40.
2. It is evident that the casting out of devils was no saving effect of the Holy Spirit. Christ saith, Mt 7:22, that some should say, *In thy name have we cast out devils*, to whom in the day of judgment he would say, *Depart from me, I know you not, ye that work iniquity*.
3. It is plain that this man was no such person as Sceva's sons, of whom we read Ac 19:14-16, for the devils resisted them, though they also used the name of Christ.

It was a time exceedingly famous for some of the more extraordinary gifts of the Holy Ghost, and it is not to be wondered if some in this time, for the glory of God, received some crumbs of that plentiful benevolence, though they were but imperfect disciples, yet being no enemies. Caiaphas

prophesied, Joh 11:51,52; and though I do think that the children of the Pharisees, mentioned, Mt 12:27, as persons that cast out devils, is best interpreted of those sent out by Christ, (the twelve and the seventy), yet some are of another mind. Some think this man, though he did not follow Christ and his disciples as a constant companion, yet was one who favoured and had received the gospel; or else one of John's disciples, and so one who, though he was not formally joined with the followers of Christ, yet was a friend of that great Bridegroom. So as John and the rest, forbidding him, seemed to be guilty of two no small errors:

1. Envyng for Christ's sake, as Joshua did for Moses's sake, Nu 11:28, as John's disciples did for their master's sake, Joh 3:26, willing that Christ, and those whom he sent out, should have all the honour of those miraculous operations.
2. Limiting the grace of Christ to that congregation which followed Christ, and the twelve; a thing that good men are too prone unto.

How much better was the spirit of Paul, who tells us, Php 1:15,18, that although some preached Christ of envy and strife, yet he rejoiced, and would rejoice, that Christ was preached, whether in pretence, or in truth. Christ would have all his people of such a spirit, as not to hinder, but commend, not to envy, but to rejoice in the doing of good by any, whether they did follow him or did not. Some think that at that time it pleased God, that, for the honour of his Son Jesus Christ, he did concur with those that named his name in such miraculous operations. Sure we are that Christ reproveth John, and commandeth them not to forbid this man, giving this for a reason, That his owning the name of Christ, so far as to use it in such an operation, had at least so much kindness for him as he was no enemy, he would not curse him, nor speak evil of him; which cometh up to that of the apostle, 1Co 12:3,

*No man speaking by the Spirit of God calleth Jesus accursed; and no man can say Jesus is the Lord, but by the Holy Ghost. For he that is not against us is on our part: if a man be not an open enemy to Christ, he ought to be presumed to be his friend, at least so far as not to be discouraged in doing a good work.*

Mark 9:41

Ver. 41. We meet with the same in substance, Mt 10:42: there the phrase is, *in the name of a disciple*; here it is expounded, *because ye belong to Christ. In my name*; upon my account, believing you have a relation to me.

Mark 9:42

Ver. 42. See Poole on "Mt 18:6".

Mark 9:43

Ver. 43-48. See Poole on "Mt 5:29". See Poole on "Mt 5:30", where the same things occur. Matthew only mentions the hand and the eye. All have the same significance, viz. that it is better to deny ourselves in some particular satisfaction, than to hazard eternal salvation for the gratifying the appetite in it.

Mark 9:49

Ver. 49. The phrase of this text is so difficult, and the sense of it so necessary to be understood, that it hath deservedly exercised the parts of many interpreters, and given them a latitude to abound in interpretations. Those who would rightly understand it,

1. Must have a retrospection to the six verses immediately preceding, where our Lord had persuaded to the mortification of our most beloved and profitable or pleasant lust, under the notion of cutting off the right

hand or foot offending, and plucking out the right eye, under the penalty of going into a fire that shall never be quenched: as also to the law, Le 2:13, which runs thus: *And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.*

2. They must next consider the nature of salt and fire. It is of the nature of salt, by drying up the over much moisture in meats, to preserve them from putrefaction; and to cause smart to living flesh. And of fire, to separate things not of the same kind in compounded bodies, and also to cause pain and smart.
3. They must know, that *every one* in the former part of the verse is the same with *every sacrifice* in the latter part; for every man and woman living will, or shall, be a sacrifice to God. Godly men are not only priests, 1Pe 2:5,9 Re 1:6 5:10, but sacrifices, Ro 12:1.

Wicked men, though indeed they be no priests, (voluntarily giving up themselves unto God), yet they shall be sacrifices, like the *sacrifice in Bozrah*, Isa 34:6, or *in the north country by the river Euphrates*, Jer 46:10: see also Eze 39:17 Zep 1:7. The saints are both priests and sacrifices. These things premised, the difficulty of the text is not great. Our Lord had been in the former verses persuading the mortification of men's dearest lusts, under the notions of cutting off the right hand or foot, and plucking out the right eye; and pressing this exhortation, from the eligibility of it, rather than (keeping them) to be thrust into hell, where the worm never dies, and where the fire never goeth out. Now saith he in this verse, *For every one shall be salted with fire, and every sacrifice shall be salted with salt.* God hath a fire, and a salt, which every man must endure. He hath a purging fire, to take away men's dross and tin. Some he baptizeth *with the Holy Ghost, and with fire*, Mt 3:11 Lu 3:16. And he hath a consuming, tormenting fire, a *fiery indignation, which shall devour the adversaries*, Heb 10:27. It is true, the Lord's sacred fire of his Holy Spirit will, like fire and salt, cause smart while it purgeth out our lusts, like the cutting off of a right hand or foot; but judge you whether it be not better to endure that smart than to endure hell fire, for every one must endure one of these. Yea, and every one must be *salted with fire*. The saints shall be seasoned with influences of grace, Eph 4:29 Col 4:6; and



they shall by the Holy Spirit of God be preserved by faith through the power of God to salvation, till their purity of heart and holiness of life shall issue in an incorruptibility of being and blessed state, 1Co 15:52-54. They shall be *salted* in or *with fire*, that is, preserved in or by the holy fire of God's Holy Spirit; (nor is salting with fire so hard a metaphor as being baptized with fire seems to be, nothing being so contrary to fire as water is); others, viz. wicked and ungodly men, who will not endure this fire, nor be salted with this salt, shall yet be salted with another fire, and with another salt, which is the fire that never goes out mentioned Mr 9:44,46,48, which will cause them a much greater pain and smart, and in which, being separated from all their comforts and satisfactions, they shall be salted, that is (as to their beings) preserved, that they may be the objects of the eternal wrath and justice of God; for every one must go through one or the other fire, every soul must be seasoned with the one or other salt. Now judge you then whether it be not more advisable for you to be seasoned with this salt, though you indeed shall endure some smart in your acts of mortification and self-denial, than to endure hell fire, where you will be salted too, as well as burned; that is, not tormented only, but preserved in torments, so as you shall never consume, but be ever dying; for with one or other of these fires every person, every man or woman breathing, must be salted and seasoned, as of old every sacrifice was to be with salt.

### Mark 9:50

Ver. 50. We met with the former part of this verse: See Poole on "Mt 5:13". In that text he compared his disciples, whether preachers or others, to salt, because by their doctrine, and holy life and example, they as it were kept the world sweet. I do not see why we should not so understand him speaking here, understanding by *salt*, persons salted, seasoned with the knowledge of the doctrine of Christ, and who the fear and love of God. These are good. But if any appearing such, apostatize, or be lazy and inactive, what are they good for? Or what shall season them?

*Have salt in yourselves, and have peace one with another.* Here salt is taken in a little different sense. In the former sense themselves were the salt, here they are commanded to keep salt in themselves. They could not have been salt to season others, if themselves had not first been salted with

gracious habits of knowledge, faith, love, fear of God: now saith our Saviour, Keep this salt in yourselves, let not this holy fire die from the altar, take heed of losing your savour.

*And have peace one with another.* It is one thing in the nature of salt to unite and knit the parts of the body salted together, so as the upholding of a union and peace one with another will declare that you have salt in yourselves. By this (saith the apostle) we know we are translated from death to life, if we love the brethren. In order to which men must avoid envy, and emulation, and contests for superiority, &c.; a contest of which nature gave the first occasion of these discourses.

### Mark 10:1

#### Chapter Summary

Mr 10:1 Christ teacheth in Judea,  
Mr 10:2-12 answereth the Pharisees' question concerning divorce,  
Mr 10:13-16 blesseth the children that were brought unto him,  
Mr 10:17-22 instructs a rich man how to attain eternal life,  
Mr 10:23-27 showeth how hard it is for the rich to enter into the kingdom of God,  
Mr 10:28-31 promises rewards to all who have forsaken aught for his gospel's sake,  
Mr 10:32-34 foretells of his own death and resurrection,  
Mr 10:35-45 puts by the ambitious suit of the sons of Zebedee, and checks the indignation of the other disciples thereat,  
Mr 10:46-52 giveth sight to blind Bartimaeus.

Ver. 1. We have nothing in this whole chapter but what we found before in Mt 19:1-20:34. When Christ had the discourses mentioned in the former chapter, he was in Galilee; now he departeth from Galilee, passes through Samaria, and comes into the province of Judea, which being the chiefest, and that in which Jerusalem was, he was there more than before troubled

with the scribes and Pharisees; who were now watching him in all his words and actions, that they might have somewhat whereof to accuse him.

### Mark 10:2

Ver. 2. Matthew adds, *for every cause*, that is, for any cause, unless for adultery, for so the Pharisees had interpreted the law permitting divorce, De 24:1, taking advantage of those words, *that she find no favour in his eyes*, and interpreting the term *uncleanness* following, of any deformity, or other cause of dislike.

### Mark 10:3

Ver. 3-9. The order of the discourse as recorded by Mark something differeth from that in Matthew, but the evangelists were not so accurate in that, but took care only to set down the substance of the discourse, as appears from the relation of several other parts of the history. In the notes on Mt 19:3-6 the reader will find whatsoever stands in need of explication opened. See Poole on "Mt 19:3", and following verses to Mt 19:6.

### Mark 10:10

Ver. 10-12. Mt 5:32 19:9, interprets this passage of Mark, by adding those words, *except it be for fornication*. None but Mark alone hath what is in Mr 10:12, which concerneth the woman; which hath made some doubt whether the woman, in case of the husband's adultery, may sue a divorce from him, but the most judicious interpreters say there is an equal right on both sides. I am sure the reason is equal on both sides. The adultery of the husband dissolves the tie and covenant of marriage, as well as the adultery of the wife. It is yet a more groundless and unreasonable opinion of some

from the words of this and the parallel texts, that persons divorced may not marry again; as if God's end in the law of divorce in case of adultery were merely to separate the wife from the husband's bed. Whether the person that hath given the cause for the divorce may marry again, may be more disputed, not only because such persons are dead persons in the law of God, but because such a liberty granted would open a flood gate to iniquity of that kind, while persons weary of their correlates should by this means gratify their lusts, and also obtain their desires. But I shall not determine it. Certain it is our Saviour here speaketh only of divorces for trivial causes, which the law of God doth not warrant; and in such cases the person marrying again must necessarily commit adultery, because the band of the former union holds. As to the question, whether divorces be lawful in no cases but that of adultery; See Poole on "Mt 5:31", See Poole on "Mt 5:32". See Poole on "Mt 19:3", and following verses to Mt 19:11.

### Mark 10:13

Ver. 13-16. This is reported both by Matthew and Luke, only they both omit what we here have, Mr 10:15. By *the kingdom of God*, is doubtless to be understood the word of God, or rather the grace of Christ in the gospel: he that doth not receive it with humility and modesty, without disputing, without malice, like a little child, shall never come into heaven.

### Mark 10:17

Ver. 17. Luke saith he was a *ruler*. His question signified, that he believed such a thing as a happy eternal existence of good souls, and that he desired it, and that he was willing to do something in order to the obtaining a share and portion in it.

### Mark 10:18

Ver. 18. That is, originally good, and supremely good, or perfectly good. Herein our Saviour doth not deny himself to be God, but checked him who did not believe him such, yet called him God.

### Mark 10:19

Ver. 19,20. That is, in that latitude to which the doctors of the Jewish church at that time expounded them.

### Mark 10:21

Ver. 21,22. See Poole on "Mt 19:21", See Poole on "Mt 19:22". Christ had a humane compassion towards so civil a person, but showeth him, that love was the fulfilling of the law, and that love is seen in a resolution to yield a universal obedience to the will of God. Our Saviour imposes a special precept upon him, conjoined with two general precepts concerning all the disciples of Christ, to which his not yielding obedience showed that he was mistaken in his notion, that he had from his youth kept the commandments, though it might be true according to that law interpretation of them given by the Pharisees.

### Mark 10:23

Ver. 23-27. See Poole on "Mt 10:23", and following verses to Mt 10:26, where the same history occurred, and all the additions to it here are opened.

### Mark 10:28

Ver. 28-31. See Poole on "Mt 19:27", and following verses to Mt 19:30. Our Saviour having blessed the poor, especially such as had stripped themselves of all for his sake and the gospel's, Peter raised up hopes to himself, who had no riches to trust in or have his heart cleave unto, and had stripped himself of all that little he had to follow Christ. Christ assures him that neither he, nor any other that had done so, should by it lose any thing; for though in this life they should have persecutions, yet they should be amply rewarded in value, if not in kind, in this world, and with infinite happiness in the next.

### Mark 10:32

Ver. 32-34. See Poole on "Mt 20:17", and following verses to Mt 20:19. This is at least the third time that our Saviour instructs his disciples as to his passion, toward which he was now going, and that with such a readiness, that, to the amazement of his disciples, he led the way, and outwent them. It is observable that Christ here describeth his sufferings more particularly than before. He tells them here that he should be first *delivered to the chief priests and the scribes*, and they should *condemn him*. Then they should *deliver him to the Gentiles*, (such were the Romans and Pontius Pilate), and they should *mock him, scourge him, spit on him*, put him to death, but he should rise again the third day. Luke adds, Lu 18:34, *They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken*. How hardly do we believe what seems contrary to our interests! But we are to hear for the time to come. This premonition was afterwards of use to them, they remembered the words of Jesus when the things were come to pass. Preachers' words are not lost, though at present they be not believed or hearkened to.

### Mark 10:35

Ver. 35-41. See Poole on "Mt 20:20", and following verses to Mt 20:24, where we have the same history with little or no variation, only Matthew tells us that James and John did that by their mother which Mark reports as done by them in person; but there is nothing more ordinary even in our common discourse than to speak of that as done by ourselves, which is done by another on our behalf, at our command or solicitation. Both the evangelists agree in all the other parts of their relation, and in the following discourse also very much.

### Mark 10:42

Ver. 42-45. See Poole on "Mt 20:25", and following verses to Mt 20:28, where we had the same almost verbatim. Those that think it worth the while to inquire what critical men say about that phrase, οι δοκουντες αρχειν, which we translate *they which are accounted to rule*, may find it in Pool's Synopsis Criticorum. When all is said, doubtless the οι αρχοντες in Matthew, and οι δοκουντες αρχειν, and Luke's οι βασιλεις, signify the same persons. And our translators might as justifiably have translated those words, *the rulers*, as *they which are accounted to rule*, which is a translation the active participle will hardly bear.

### Mark 10:46

Ver. 46-52. This history is a mere narrative of a matter of fact, in the relation of which no difficulties occur which stand in need of explication.

Matthew, Mark, and Luke relate it with but two considerable differences. Matthew mentions two blind men, the other two evangelists but one. It is probable the one was the more remarkable, and his father a person of some note, therefore he is mentioned also; the other probably some obscurer person. Luke reports it done, *as he was come nigh unto Jericho*; Matthew and Mark, *as he went out of Jericho*: but though Luke saith that he sat begging by the way as they came nigh to Jericho, yet he doth not say the miracle of his cure was wrought then. It is most probable that he followed Christ into Jericho, crying after him, and also when he went out of Jericho, and that it was as he went out of Jericho (as Matthew and Mark say) that our Saviour took notice of him, called him, and wrought the cure upon him. See Poole on "Mt 20:29", and following verses to Mt 20:34.

Mark 11:1

### Chapter Summary

Mr 11:1-11 Christ rideth into Jerusalem in triumph,  
Mr 11:12-14 curseth a barren fig tree,  
Mr 11:15-19 drives the buyers and sellers out of the temple.  
Mr 11:20-26 The cursed fig tree is dried up: Christ exhorteth to faith in prayer, and to forgiveness of enemies,  
Mr 11:27-33 and silences the priests and others, who called in question his authority.

Ver. 1. Matthew saith nothing of Bethany, mentioned by Mark and Luke. It was the town of Lazarus, Joh 11:1. Some think that Bethany was rather a tract of the Mount of Olives than a town, and that Bethphage was a kind of suburbs to Jerusalem, at the remotest part of which Bethany began, but the town itself called Bethany was fifteen furlongs, near two miles, from



Jerusalem. It was the place from which Christ ascended to heaven, Lu 24:50, a sabbath day's journey from Jerusalem, Ac 1:12, at some distance from the town called Bethany. From this place, called still Bethany, upon the borders of Bethphage, he sent out two of his disciples.

### Mark 11:2

Ver. 2. Matthew saith *an ass and a colt*. The other evangelists speak only of the colt. The heathens, by a light of nature showing them there was a reverence and honour due to the Divine Being, were wont, in the use they made of creatures for any Divine service, to use such as they had not before used for common uses: the Philistines, 1Sa 6:7, sending home the ark, set it on a new cart, and took two milch kine on which there never came yoke. But our Saviour probably made choice of such a colt for the further notice of the miracle, (colts being when first backed more unruly), or for some other wise end which we know not.

### Mark 11:3

Ver. 3-6. See Poole on "Mt 21:3", &c. All along the story of our Saviour's life and actions we shall find certain indications of his Divine power and virtue: his knowing men's thoughts, and declarations of such his knowledge to them: his certain prediction of future contingencies, being able to tell persons such particulars as no man could know. How could he who was not God have told the disciples, that at their entrance into the village they should find a colt on which never man sat, that the owners would not resist strangers to take it away? Yet notwithstanding all this disciples very imperfectly believed him to be so, until he was risen from the dead. The time was not yet come when Christ would have this published, and till he gave them a power to believe it, i.e. to have a full persuasion of it, all these moral arguments were not sufficient to work in their hearts a full persuasion. The faith of the Christians of that time seemeth to have had these three gradations:

1. They believed him a great Prophet, that had received great power from God.

2. They owned him as the Messiah, as the Son of David, and now and then they would drop some expressions arguing some persuasions that he was the Son of God.
3. Last of all, they came to a firm persuasion that he was truly God, as well as man, after that he was risen from the dead, and declared with power to be such, as the apostle saith.

Yet what means imaginable could they have had more than,

1. A voice from heaven declaring it.
2. The Spirit descending in a visible shape.
3. The great miracles he had wrought by sea and land, commanding the winds and the waves, healing incurable diseases and all others in an instant without use of rational means, raising the dead, &c.
4. His telling their thoughts, foretelling future contingencies, &c.

Yet all these produced in the generality of the people no more than amazement and astonishment; and in the apostles themselves, rather a disposition to such a faith, or an opinion or suspicion of such a thing, than a firm and fixed persuasion concerning it.

### Mark 11:7

Ver. 7-10. See Poole on "Mt 21:8". See Poole on "Mt 21:9". It appeareth by our Saviour sending for the colt, that this little rural triumph, and the acclamations attending it, were designed by him both to show the people:

1. That he was the King whom God had promised to set upon his holy hill of Zion; and;
2. That his kingdom was not of this world. For, as he elsewhere saith, if his

kingdom had been of this world, his servants would have fought for him.

So it may be said: You may know his kingdom that he spake of was not of this world; for if it had there would have been found a more stately beast than the colt of an ass, or at least a saddle for that; the ways would have been covered with tapestry, rather than poor men's coats and cloaks; and other heralds would have been found than a company of children and poor men, crying *Hosanna*. This was such a thing as would but have ridiculed a government to be afraid of, nor indeed (to give Pontius Pilate, the Roman governor at this time in Jerusalem, his due) do we find him the least disturbed, though the scribes and Pharisees, (which were the Jewish churchmen), seeing their kingdom going down, were something nettled; and though they had more modesty than to bring this little triumph in judgment against him, yet their great charge was, his declaring and making himself a King, in order to which this was the greatest show he ever made.

### Mark 11:11

Ver. 11-19. See Poole on "Mt 21:12", and following verses to Mt 21:17, where having so largely spoken to this part of the history, considering also what Mark and Luke hath to complete the history, few words will be needful about it here. Though Mark seems to relate it so, as if the first day Christ came into the temple, looked about it, and did no more till he came back from Bethany (whither he went that night) the next day, yet the other evangelists' relation of it would make one think otherwise, besides that interpreters think it not probable that our Saviour the first night should only look about, and patiently see and suffer those abuses; most do therefore think that our Saviour the first day did cast out those that sold and bought in the temple. In the notes upon Matthew we have given an account of the market in the court of the Gentiles, which was the outward court of the temple, where, through the covetousness of the priests, some say there were constant shops. In the temple there were, the most holy place, into which the priests only entered, and the holy place, into which entered all the circumcised, whether native Jews or proselytes: these two

places they accounted holy. But there was also a court which they called the court of the Gentiles, of which they had no such esteem, but allowed the keeping of shops and markets in it, especially before the passover. Concerning our Saviour's driving out these buyers and sellers, See Poole on "Mt 21:12". See Poole on "Mt 21:13". In those notes also I have fully opened the history concerning our Saviour's cursing the barren fig tree, and given what account interpreters do give of the difficulty arising from Mr 11:13, as to which I have nothing to add here, save this only, offering it to learned persons to consider, whether the sense of these words, ου γαρ ην χαιρος συχων, be any more than, *for there were no figs. He found nothing but leaves, for there were no figs,* as if it had been ου γαρ ησαν συχα. So as χαιρος there should neither signify the common time when figs use to be ripe, nor yet signify the seasonableness of the year for figs, but particularly relate to that tree, which at that time had no figs. But enough hath been before said as to that text.

### Mark 11:20

Ver. 20-23. See the notes on "Mt 21:21". It is I confess the opinion of many excellent interpreters, whom I reverence, that the main end of our Saviour's cursing and blasting this fig tree, was to let his disciples see in a type what would be the consequent of a spiritual barrenness. That spiritual barrenness is exceedingly dangerous is out of question; our Saviour teacheth us it plainly by another parable of the fig tree, Lu 13:6-9, and the apostle teacheth us it, Heb 6:7,8. But I see nothing to guide us to any such interpretation of this action of his, which was a miraculous operation, by which as he;

1. Plainly showed his Divine power; so;

2. These verses inform us, that it was his design to show his people the power of faith, that is, a full persuasion, that whatsoever we ask of God according to his will, and which may tend to his glory, shall be done for us.

Which interpretation of this action of our Saviour's solves all the difficulties relating to this story, about which interpreters have so disquieted themselves.

#### Mark 11:24

Ver. 24-26. See Poole on "Mt 21:22". See Poole on "Mt 6:14". See Poole on "Mt 6:15". See Poole on "Mt 7:7", in which texts we before met with what we have in these verses, teaching us the necessity of faith and charity to those who would so pray as to find acceptance with God. This also lets us know the necessity of people's full satisfaction, that what things they ask of God in prayer are according to the will of God, without which it is not possible they should pray with a full persuasion that they shall receive whatsoever they in prayer ask of God. And because it is impossible we should in this point be fully satisfied, without a Divine revelation, as to things not necessary to salvation, our faith or persuasion can rise no higher, than a full persuasion, that if things of this nature, when we ask them of God in prayer, be such as are for our good, and for God's glory, we shall receive them. The cause was otherwise as to those to whom Christ had given a power to work miracles; what they asked of that nature they must know it was the will of God to effect by them, and they could not without sin doubt of it.

#### Mark 11:27

Ver. 27,28. Our Lord went every night to Bethany, (two miles, or near as much), and returned in the morning to Jerusalem. Our Saviour walked and

taught in the temple. Matthew saith the priests and the scribes came to him *as he was teaching*; Mark saith, *as he was walking*: possibly he at the same time both walked and taught, for in his whole story we shall observe that he lost no time, if he were walking by the highway, or sitting in the house, wherever he was, we still find him teaching. See Poole on "Mt 21:23", where we had the same thing.

### Mark 11:29

Ver. 29-33. See Poole on "Mt 21:24", and following verses to Mt 21:27, where are the same passages opened.

A *prophet* here, Mr 11:32, signifieth, one extraordinarily inspired and sent of God to reveal his will, so as his baptism must needs be from heaven. This reputation John it seems universally had, so as to have denied his baptism to have been from heaven, had been to have exposed themselves to the mockings, if not the rage, of the people, which they were loath to do. If they had said, *From heaven*, they had accused themselves for not believing him, Joh 7:48. This makes them choose rather to make themselves doubtful in the case, and giveth our Saviour a fitting occasion to deny them satisfaction as to what they asked of him.

### Mark 12:1

#### Chapter Summary

Mr 12:1-12 In the parable of the vineyard let out to wicked husbandmen Christ foretells the reprobation of the Jews, and the calling of the Gentiles.

Mr 12:13-17 His reply to the insidious question concerning paying tribute to Caesar.

Mr 12:18-27 He confutes the Sadducees who questioned him concerning the resurrection.

Mr 12:28-34 He shows which are the two great commandments of the law.

Mr 12:35-37 He proposes a difficulty to the scribes concerning the character of Christ.

Mr 12:38-40 He cautions the people against their ambition and hypocrisy,

Mr 12:41-44 and values the poor widow's two mites above all the gifts of the rich.

Ver. 1-12. This parable is related by Matthew, and by Luke also: See Poole on "Mt 21:33", and following verses to Mt 21:46. Mt 21:12 tells us, that the rulers of the Jewish church knew that he had spoken this parable against them, and they needs must know it, considering what Matthew adds to this parable, (which Mark and Luke have not), that he also told them, Mt 21:43, *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* By the man planting a vineyard, is to be understood God, who, Ps 80:8-11, *brought a vine out of Egypt, and cast out the heathen, and planted it in the land of Canaan, and prepared room for it, and caused it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.* It was a noble vine, a right seed, Jer 2:21. *God planted it in a fruitful hill; he fenced it, and gathered out the stones thereof, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes,* Isa 5:1,2. The church of the Jews then was this vineyard, which God hedged by his providence, and gave them all means necessary for the production of fruit. The servants sent to receive the fruit, so abused by the husbandmen, (as Mr 12:2-5,) were the prophets. 2Ch 36:16 is a compendious exposition of these verses.

*They mocked the messengers of God, and despised his words and misused his prophets.* The son mentioned as sent at last was Christ, and the latter part of the parable is prophetic, foretelling what they should do unto him, and also of the ruin of the Jewish nation and church, and the passing of the gospel to the Gentiles, who should more freely believe in Christ, and embrace and receive the gospel: so as they should not obtain their end; but Christ, though rejected by them, should yet be the Head of a far larger and more glorious church, according to a prophecy owned by themselves as a

piece of holy writ, Ps 118:22. See Poole on "Mt 21:33", &c.

### Mark 12:13

Ver. 13-18. See Poole on "Mt 22:15", and following verses to Mt 22:22.

The Sadducees most probably derived their name from one Sadoc, scholar to Antigonus Sochaeus. It is said that the occasion of their heresy was their master's teaching them, that they must not serve God as servants for rewards. Upon which they builded their notion, that there is no resurrection, no rewards nor punishments in another life. They denied the immortality of the soul, and the resurrection of the body, and angels, and spirits, Ac 23:8; attributed all to free will, denying fate and destiny; they rejected traditions, and owned no Scriptures but the five books of Moses. They seemed to be a kind of rational divines, that would own and believe nothing but what they could fathom by their reason, or was obvious to their sense; and their doctrine was excellently suited to men's lusts, who desire not to be troubled with any thoughts of a world to come. Nothing more shows the degeneracy and debauchery of human nature than this, that to gratify their sensual appetites more freely in the things of this life, they will be content to think of annihilation, (which nature not debauched abhors), and of quitting all hopes of eternal life and happiness, that they may have a principle to warrant their living like beasts. They come to our Saviour, thinking to flout him and his hearers out of the doctrine of the resurrection, as having insuperable difficulties to clog it. But he that takes the wise in their own craftiness, shows these wise men, that all their wisdom was but folly, and their argument wholly proceeded *ex*



*ignoratione elenchi*, from their not understanding the thing they would philosophize about.

### Mark 12:19

Ver. 19-27. The true question about the resurrection was: Whether the bodies of the dead shall rise or not? Not whether they shall arise with the same qualities, affections, powers, &c. They are sown natural, but they shall rise spiritual, bodies, without affections and qualities disposing them to actions only necessary for the supporting the natural life, such as hunger and thirst, &c.; or for the upholding the world, that while one generation passeth it might be supplied by another, such as an appetite to marriage, &c.: what needs this when all generations shall be determined in the everlasting world? So as in truth these learned men showed themselves dunces, wholly ignorant of what they came to argue upon. They should first have proved that there would be any need of wives, or any such thing as marriage, after the world should have an end. In the mean time our Saviour proveth the resurrection out of the writings of Moses, owned by themselves for holy writ. Without a resurrection Abraham would not be Abraham, nor Isaac Isaac, nor Jacob Jacob. See the notes on this part of the history: See Poole on "Mt 22:24", and following verses to Mt 22:32.

### Mark 12:28

Ver. 28-34. See the notes on "Mt 22:35", and following verses to Mt 22:40, where whatsoever Mark here hath is opened.

### Mark 12:35

Ver. 35-37. See Poole on "Mt 22:41", and following verses to Mt 22:46. Matthew saith that Christ spake this to the Pharisees, who were very far from acknowledging Christ God man, or indeed expecting a Messiah that should be so. Had they owned Christ, and the hypostatical union of the two natures in him, the answer had been easy.

### Mark 12:38

Ver. 38-40. See Poole on "Mt 23:5", and following verses to Mt 23:7, See Poole on "Mt 23:14". The more men and women want of real worth and value, the more they seek themselves a reputation from their habits, either the gravity, or the riches and gaudery, of them; and the more they court titles of honour and dignity, and affect external respect. Whereas nobler souls despise these things, being like pictures well drawn, which need no superscription to tell men what or whose they are. Good men are satisfied from themselves, and as not careless of their reputation, so neither careful who men say that they are. But these verses are more fully discoursed on Matthew twenty-three, to which I refer the reader for satisfaction.

### Mark 12:41

Ver. 41-44. This is the only piece of history in this chapter which we did not before meet with in Matthew. Luke hath this, Lu 21:1-4. For the understanding of this history, both as to the letter and profitable instruction arising from it, we must know, that in the temple (where our Saviour now was) there was a treasury, or rather treasuries. And famous Dr. Lightfoot said, there were treasure chambers, called *Lesacoth*, and thirteen treasure chests, called *Shopheroth*, all called by the general name of *Corban* or *Corbonah*. Two of these chests were for the half shekel, which every Israelite was to pay according to the law, Ex 30:12,13. There were eleven more, the inscription upon which showed what money should be put there.

1. For the price of the two turtle doves, or two young pigeons.

2. For the burnt offering of birds.

3. For the money offered to buy wood for the altar.

4. For those who gave money to buy frankincense.

5. For those who offered gold for the mercy seat.

6. For the residue of the money for the sin offering.

7. For the residue of the money for a trespass offering.

8. For the residue of an offering of birds.

9. For the surplus of a Nazarite's offering.

10. For the residue of a leper's trespass offering.

11. For whosoever would offer an offering of the herd.

The Israelites, tied to their several offerings, were not tied to provide them themselves, but they might bring sums of money, with which the priests provided them, and if there were a surplussage, it was put into one or other of these chests. These chests were placed in that part of the temple which was called the court of the women, not because none but women might come there, but because women might go no further, as the court of the Gentiles (into which Jews came) was so called because the Gentiles might go no further. Our Lord so sat, as he observed men come and put their offerings into one of these chests. He saw many Jews that were rich casting in much money of silver, or gold, or brass, though brass money was most in use. Amongst others a poor widow came; *she threw in two mites, which make a farthing*. As to the value of what she threw in, let us hear the learned Dr. Lightfoot in his *Temple Service*, chapter 19.

"The weight of the piece of silver mentioned in the law, was three hundred and twenty barley corns. The wise men added to it, and made it four hundred and eighty-four middle barley corns. This made four Denarii; each Denarius made six Meahs, which in Moses's time was called a Gerah. The Meah made two Pondions; the Pondion made two Issarines or Assariusses. The Assarius, or Issarine, was the weight of four barley corns, the weight of a mite was half a barley corn."

According to this rate, the widows's two mites made in silver the weight of a middle barley corn. This our Saviour calls *all that she had*, and *all her living*. The Greek is *all her life*, that is, all that she had to sustain her life. Arias Montanus thinks that that which is meant is, all that she had to uphold her life for one day. For it is said, that this quantity was usually reckoned the livelihood, or a sufficiency, for a poor man for a day. Christ said, she had cast in more than any of the rest; not more strictly, but *pro rata*, comparing what they were able to do with what she was able to do. The two great instructions which this history affords us are:

1. That the poorer sort of people are not excused from good works, 2Co 8:2,3.
2. That God in his acceptance of our good works looks at the heart, the will, and affections, not at the quantum of what we do: *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*, 2Co 8:12. It is the obedience and love which God accepteth, not the quantum of the gift.

Mark 13:1

### Chapter Summary

Mr 13:1,2 Christ foretells the destruction of the temple,  
Mr 13:3-23 shows what signs and calamities should go before,

Mr 13:24-31 and what should happen at the time of his coming,  
Mr 13:32-37 no man knoweth the day or hour; we must therefore watch and pray, that we may not be found unprepared.

Ver. 1,2. The perishing nature of the splendid and gay things of this world, are fitter objects for the meditation of such as are Christ's disciples, than the splendour and magnificence of them, especially when they are the privileges of a sinful people. Sin will undermine and blow up the most famous structures. It is a good thing for Christians not to set their hearts upon them. See Poole on "Mt 24:1". See Poole on "Mt 24:2".

### Mark 13:3

Ver. 3,4. Matthew puts two things more into the question, *What shall be the sign of thy coming, and of the end of the world?* The best of men have a great curiosity to know futurities, things that shall hereafter come to pass. All the other part of this chapter is spent by our Saviour in an answer to these three questions, according to St. Matthew, or this one question, according to Mark and Luke. Some have attempted curiously to distinguish betwixt the signs intended by our Saviour, as relating to each period. But certainly those interpreters do judge best, that think our Saviour intended to let them know, that the destruction of Jerusalem should be a type of the destruction of the world at the last day, and that the same things should go before the one, and be signs of it, that should go before the other. And whoso readeth the history of Josephus, of what happened before the destruction of Jerusalem, and after this time, will find that there were few or none of these signs, that are here mentioned, but came to pass before the dreadful destruction of that so famous place; yet we must doubtless look for many, if not all, the same things to come to pass before the general destruction of the world in the last day.

### Mark 13:5

Ver. 5,6. See Poole on "Mt 24:4". See Poole on "Mt 24:5". This is the first sign, fulfilled before the destruction of Jerusalem in part, and which had been fulfilling ever since; and probably before the day of judgment the number of such impostors will increase.

### Mark 13:7

Ver. 7,8. Matthew adds *pestilences*. Luke saith, *pestilences, and fearful sights and great signs from heaven*. See Poole on "Mt 24:6", and following verses to Mt 24:8. Here are two or three more signs put together:

1. *Wars, and rumours of wars;* great commotions in nations, which though they may be at other times, yet probably may be more extraordinary before the day of judgment.
2. *Famines, pestilences, and earthquakes.*
3. *Fearful sights,* and apparitions in the air and the heavens. Such there were (as Josephus tells us) before the destruction of Jerusalem; and though these things be seen before the last day, yet it is most probable they will be greater before the day of judgment than at any time before; and for *fearful sights, and great signs from heaven,* they ordinarily go before some great judgment of God upon places, and therefore the observation of them by the heathen (as we learn by Livy and others) seems but to be a piece of natural religion; and Christ giving these things as signs of the approaching ruin, first of Jerusalem, then of the world, will make thinking Christians behold them with a religious fear, though not to undertake to expound them particularly or prophesy upon them.

Certainly we ought to look upon them as prognosticating some great work of God, and usually of judgment upon sinners.

### Mark 13:9

Ver. 9. This, so far as concerneth those to whom Christ spake, can only be a sign of the destruction of Jerusalem; but so far as it concerneth others, it is also a sign of the end of the world. It is the fifth sign he gives them; the persecution of the ministers of Christ and the saints of God, for the preaching and profession of the gospel. See Poole on "Mt 24:9".

### Mark 13:10

Ver. 10. I am prone to think that our Lord gives this not only as a sign of the destruction of Jerusalem, but of the end of the world, and the latter principally; for before the destruction of Jerusalem (which was in less than forty years after Christ's death) the gospel was not preached to *all nations*, otherwise than as *all* signifies *very many*. And I do think that all places shall have the gospel preached to them before the day of judgment, after another manner than either it was possible it should be preached to them within forty years after the death of Christ, or than many places have had it preached amongst them to this day. For though the Holy Scriptures, and ecclesiastical historians, give us a somewhat large account of the gospel being preached in Europe, Asia, and in Africa, yet we have little account from any of them of its being preached in America. I am not wholly ignorant of what those writers tell us, of Thomas the apostle's preaching to the Indians, and of Trumentius and his colleague, but there are very few preachers that any stories give an account of gone to the Indians, whither I believe the gospel must go before that Christ comes to judgment.

### Mark 13:11

Ver. 11. See Poole on "Mt 10:19". See Poole on "Mt 10:20". By *take no thought*, he means, take no anxious thoughts to disquiet yourselves.

### Mark 13:12

Ver. 12,13. This is but an amplification of the fifth sign, given us Mr 13:9, viz. a furious persecution, eminently made good in the Jewish persecution before the destruction of Jerusalem; in the pagan persecution, for three hundred years after Christ; and in the popish persecutions at this day. See

Poole on "Mt 24:9". See Poole on "Mt 24:10".

### Mark 13:14

Ver. 14-20. See Poole on "Mt 24:15", and following verses to Mt 24:22, where we have before opened all these passages. This sign doth manifestly relate to the destruction of Jerusalem, and can have no relation to the end of the world. In our notes on Mt 24:13-51, we have showed what is meant by the *abomination of desolation*, and to what place in Daniel it refers. Luke expounds it, Lu 21:20, *When ye shall see Jerusalem compassed with armies*, the Roman armies, abominable for the idols that in them were worshipped. The sign was this, When you shall see the lion, an armies besieging Jerusalem, be assured God will soon deliver it into their hands, whatever vain hopes men may suggest of their holding out or driving them away. Let every one of you with all imaginable expedition shift for yourselves. God will surely deliver up the city, when that time comes. And before the taking of the city, he tells them, there shall be such affliction (by reason of their intestine factions and divisions) as never any people experienced. As to these things, see the notes on Mt 24:15-22.

### Mark 13:21

Ver. 21-23. See Poole on "Mt 24:23", and following verses to Mt 24:25. The history of Josephus, and those Roman historians who wrote the history of those times that went immediately before the destruction of Jerusalem, and give us account of the taking of that city, are the best commentary on these verses. It hath been often said, that the Jews were in expectation of a Messias, and are so still. But by him they understood not a person who should be God man, and save his people from their sins, and set up a spiritual kingdom in the world, but a secular prince, who should come of



the house of David, and restore them to their civil liberties. So that the name of Christ was a fair name to patronize any rebellious faction, where the leader would arrogate it to herself, especially if he could pretend to the house of David. Near the destruction of Jerusalem, several persons used these arts to draw people after them to defend themselves, and to stand up for their liberties. Our Saviour having discerned his disciples tinctured with this common error of the nation, and knowing what would come to pass, gives his disciples warning to avoid these delusions, and not to run after such pretenders, to their ruin and destruction.

### Mark 13:24

Ver. 24-27. The usage of these phrases, of the darkening the sun and the moon, and the falling of the stars, to signify the ruin of nations, and changes wrought in them; as in Isa 13:10, as to the destruction of Babylon, and Eze 32:7, to express the change the providence of God made by the destruction of Egypt, as also to signify the change made in the world by setting up the gospel, to which purpose they are used by Joel, Joe 2:31; hath given interpreters a latitude to interpret these verses,

1. With relation to the destruction of the Jews, which made a great change as to the Jewish church and state.
2. And with reference to the change made by setting up the gospel church.

But Mr 13:26,27 incline me rather to interpret them of the end of the world. For though those other expressions are used to express great changes and mutations, yet it is not said of any of them, *Then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, &c.* Which phrases do so agree with those other texts, where Christ's second coming to judgment is expressed certainly, that I cannot but think our Saviour speaks here with reference to that. See Mt 13:41 1Co 15:52 1Th 4:16 Re 1:7.

### Mark 13:28

Ver. 28-31. See Poole on "Mt 24:32", and following verses to Mt 24:35, where we met with the same things almost word for word; so as more words need not be repeated here in the explication of these verses.

### Mark 13:32

Ver. 32,33. See Poole on "Mt 24:36". See Poole on "Mt 24:42". *Ideo latet ultimus dies ut observentur omnes dies*, God hath concealed from us the knowledge of the last day that we might watch all our days. See the notes on Matthew, in what sense Christ saith he did not know the last day and hour. Watching is opposed to sleeping. There is a natural sleep, and a spiritual sleep, of which the apostle speaks, Ro 13:11 Eph 5:14. The latter is here principally intended, to which the watching here commanded is opposed, and signifies an industrious, diligent care to keep ourselves from sin, upon a prospect of the last judgment, and the consideration of the uncertainty of the particular year or day when it shall be; together with such a bodily watching, as may be subservient unto that end, and fit us for prayer. But the watching principally intended, is a striving against sin, which is the spiritual sleep; and thus it is expounded by Lu 21:36, compared with Mr 13:34,35.

### Mark 13:34

Ver. 34-37. In the Greek, those words, *For the Son of man is*, are not, but those, or some such like, are necessarily to be understood to make up the sense. The watching here again twice called for is the same with that before mentioned. The sense of these verses is the same as before; the uncertainty of the time when Christ cometh to judgment should oblige all men to be diligent and industrious to keep themselves from sinning, that

they may be ready at what time soever he cometh. He mentions only the four parts of the night, having spoken of sin under the notion of sleeping, and holiness under the notion of watching.

### Mark 14:1

#### Chapter Summary

Mr 14:1,2 The chief priests and scribes conspire against Christ.

Mr 14:3-9 A woman pours precious ointment on his head.

Mr 14:10,11 Judas covenants to betray him,

Mr 14:12-21 Christ eats the passover, and showeth that one of his disciples should betray him.

Mr 14:22-26 He institutes his last supper,

Mr 14:27-31 foretells the desertion of all his disciples, and Peter's denial of him.

Mr 14:32-42 His agony and prayer in the garden.

Mr 14:43-52 He is betrayed by Judas, and apprehended: his disciples flee.

Mr 14:53-65 He is carried before the council, falsely accused, examined, pronounced guilty and treated with indignity.

Mr 14:66-72 Peter's denial, and repentance.

Ver. 1,2. Matthew saith the same, only he bringeth it in as said to the disciples by Christ. This must be said upon that day in the week which we call Tuesday, for Friday was the passover day, when began the feast of unleavened bread. See Poole on "Mt 26:1", and following verses to Mt 26:5.

### Mark 14:3

Ver. 3-9. See Poole on "Mt 26:6", and following verses to Mt 26:13, where this piece of history is fully considered, with the differing circumstances related by our evangelist and by St. John.

Mark 14:10

Ver. 10-16. See Poole on "Mt 26:17", and following verses to Mt 26:19.

Mark 14:17

Ver. 17-21. See Poole on "Mt 26:20", and following verses to Mt 26:25, where is opened whatever is necessary for the understanding of these words, in which nothing of moment is varied, save only that Matthew reports Judas as being at this time particularly discovered. John hath nothing of this, unless the supper mentioned Joh 13:1-38 were this supper, of which more shall be said in its order.

Mark 14:22

Ver. 22-26. See Poole on "Mt 26:26", and following verses to Mt 26:30,

where the very small differences between our evangelist and Matthew and Luke are also considered.

Mark 14:27

Ver. 27-31. See Poole on "Mt 26:31", and following verses to Mt 26:35,  
on all the discourse.

Mark 14:32

Ver. 32-42. See Poole on "Mt 26:36", and following verses to Mt 26:46.

Mark 14:43

Ver. 43-45. See Poole on "Mt 26:47", and following verses to Mt 26:49.

### Mark 14:46

Ver. 46-50. Having, to complete the history of the passion, especially as to what is said of it by Matthew, Mark, and Luke, in my notes on Matthew considered all passages relating to what Matthew saith, the things here mentioned being opened in our notes on Mt 26:50-56, need not here again be enlarged upon. See Poole on "Mt 26:50", and following verses to Mt 26:56.

### Mark 14:51

Ver. 51,52. This part of the history is only recorded by Mark. What hath made some affirm that this was St. John I cannot tell. John was one of the eleven that were with Christ when Judas came, and though we find him asleep a little before, yet we read not that he was gone to bed, nor can conceive there was any at or near the place. The garment in which he was, in all probability, was a night garment. It is certain it was a loose garment, he could not else, when he was apprehended, have so soon quit himself of it; and being quit of that it seemeth he was quit of all, for the text saith he *fled from them naked*; nor doth the text give him the honour to call him a disciple of Christ at large. Probably it was some young man who, being in his bed, and hearing the noise of the multitude going by his lodging with swords and staves, got up, slipped on his night garment, and followed them, to see what the matter was; and they having apprehended Christ, he followed them. And possibly his unusual habit made them take the more notice of him, staying when the disciples were all fled. Nor can the reason be well given why Mark should record such a passage, unless it were to tell us what we must expect from the rage of persecutors, viz. that our own innocency should not defend us. This young man was not concerned in Christ, only came as a spectator, without any arms. But the sword of persecution useth not to distinguish perfectly. The basilisk (they say) will fly at the picture of a man.

### Mark 14:53

Ver. 53-65. This history of our Saviour's examination before the high priest we had in Mt 26:57-68: See Poole on "Mt 26:57", and following verses to Mt 26:68. It should seem the high priests and council were very eager upon this thing. This council seems to have sat up all night, for early in the morning they carried him (condemned by them) to Pilate, and before twelve they brought him out of the city to be crucified. These wretched hypocrites had but the evening before been taking the passover. It was now the feast of unleavened bread. This was now the first fruit of their thanksgiving to God, for bringing them out of the land of Egypt; besides that their keeping a court of judgment in a capital case on a holy day, or in the night, were things against all rules of order. But the rage of persecutors can be neither bounded by the laws of God or men. If the servants of God still be thus treated, they are in this more like Christ, who hath told them, that *the disciple is not above his master*. But see further in the notes on Matthew twenty-six.

### Mark 14:66

Ver. 66-72. All four evangelists give us an account of this history of Peter's denial of his Master. We have considered what they all say, to complete the history, in our notes on Mt 26:69-75; to which I see no reason to add any thing but the observation,

1. How contemptible means God often useth to take down our pride and self-confidences. Peter, a great apostle, is here humbled by the means of two maids.
2. How naturally one sin draws on another. Peter first tells a lie, then to lying addeth swearing and cursing.
3. How necessary it is for those that would keep from sin to keep out of sinners' company. *I am (saith David) a companion of them that fear thee, Ps 119:63.*
4. How profitable words from God are for the time to come, though at present we find not the use and advantage of them.
5. How different the sinnings of reprobates and saints are, as to the consequences and issues.

Judas sins, repents, and hangs himself; Peter goeth out and weepeth bitterly. Judas repented unto death; Peter repenteth unto life. See more with reference to this history in our notes on Mt 26:75. Thus far we have heard Christ's trial before the ecclesiastical court of the Jews. Thus far what he said Mr 10:33 is made good. He is *delivered to the chief priests, and the scribes, and they have* (as we have heard) *condemned him to death*. But he also said there, —*and they shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him*. We must see those words verified in the ensuing part of the history, in the next chapter.

Mark 15:1



## Chapter Summary

Mr 15:1-5 Jesus is brought bound and accused before Pilate: his silence before the governor.

Mr 15:6-15 Pilate, prevailed upon by the clamours of the people, releases Barabbas, and giveth up Jesus to be crucified.

Mr 15:16-23 Christ is mocked of the soldiers, crowned with thorns, and led to the place of crucifixion.

Mr 15:24-28 He is crucified between two thieves,

Mr 15:29-32 reviled,

Mr 15:33-37 and calling upon God expires.

Mr 15:38 The veil of the temple rent.

Mr 15:39-41 The centurion's confession.

Mr 15:42-47 Joseph of Arimathea begs the body, and buries it.

Ver. 1. See Poole on "Mt 27:1". See Poole on "Mt 27:2". Pontius Pilate was the Roman governor in Judea at this time, Lu 3:1. The reasons of their carrying Christ to him, when they had condemned him to death for blasphemy, (a crime cognizable before them, as appeareth in the case of Stephen, Ac 7:54-60), see in our notes on Matthew. What time in the morning they carried him before Pilate is not said, only John saith it was early, and we read it was about the sixth hour, (that is, with us twelve of the clock), when Pilate dismissed him, being by him condemned; so probably they were with Pilate by six or seven in the morning. This morning was the morning after the evening in which they had eaten the passover, and the first day of their feast of unleavened bread: so little did they regard God's ordinance.

### Mark 15:2

Ver. 2-20. This history of our Saviour's examination before and condemnation by Pilate, together with the indignities offered him after his condemnation, is recorded in some degree or other by all the four evangelists, by the comparing of which it will appear that Mark hath left out many material circumstances and parts of it. In our notes on Mt 27:11-31, we have compared and considered them all, and shall thither refer the reader; only observing,

1. How much more favour Christ found from a Gentile heathen than from the Jewish high priest, and not favour only, but justice also.
2. How close our Saviour kept upon his guard, not accusing himself.
3. The horrible debauchery of these priests, that they would prefer a murderer, and seditious person, before a most innocent person.
4. The weakness of a corrupt heart to resist an ordinary temptation. Pilate was convinced the prosecution was malicious, that there was no guilt in Christ; yet he must content the people, and is basely afraid of their misrepresenting him to the Roman emperor.
5. That the point upon which Christ was condemned, was his maintaining his spiritual kingdom in and over his church, for he expressly disclaimed any claim to any earthly kingdom before Pilate, as the other evangelists tell us.
6. How punctually the words of Christ are by the providence of God fulfilled; we have now heard how Christ was delivered to the Gentiles, by them mocked, scourged, spit upon, and now going to be killed.
7. How Christ hath made all our bitter waters sweet, sanctifying every cross to us, and taking the curse out of it. He was reviled, imprisoned, mocked, scourged, spit upon, and last of all killed; he hath tasted of all these bitter waters, and by that taste they are made wholesome and medicinal for us; and he hath learned us, that there is no ignominy, shame, and contempt, no indignity and species of suffering, for his sake, in which we may not boast and glory, as being thereby made conformable to the sufferings and death of Christ. And if we suffer with him, we shall be glorified together.

### Mark 15:21

Ver. 21-37. To make this history complete, all the other evangelists must be consulted, and compared with Mark, who omits many considerable passages recorded by them; we have done it in our notes on Mt 27:32-50, See Poole on "Mt 27:32", and following verses to Mt 27:50, to which I refer the reader, both for the understanding the several passages of this relation, and reconciling any small differences between the relations of the several evangelists. It is the observation of some, that when in Scripture the father is made known by the son, or sons, it signifieth some more eminency in the sons than in the father. Many think that this Simon was a pagan: though it be not certain, yet it is not improbable, that this Alexander was the same who is mentioned Ac 19:33, persecuted there by the Jews; and Rufus, he whom Paul saluteth, Ro 16:13, calling him *chosen in the Lord*. They say they were both at Rome, where they judge St. Mark was when he wrote this history, and that Mark mentions them as those who could attest the truth of this part of the history. The father bare Christ's cross, (or one end of it), there is all we read of him. The sons believe on him who died upon it. So free is Divine grace, fixing where it pleaseth. Concerning the wine mingled with myrrh, we spake in our notes on Mt 27:32-50. Some think our Saviour's friends gave it him to refresh him; but it is most probable it was given him to intoxicate him, that he might be less sensible of the pain he should endure upon the cross: whatsoever they intended, our Saviour refused it, having wine to uphold him which they knew not of. For other things relating to this story, see the notes on Mt 27:32-50.

### Mark 15:38

Ver. 38-41. The prodigies happening upon the death of our Saviour, and the passages happening between the time of his expiration and his burial, are more largely reported by the other evangelists than by Mark; we have put them all together, and considered the passages relating to them, in our notes on Mt 27:51-54. See Poole on "Mt 27:51", and following verses to Mt 27:54.

### Mark 15:42

Ver. 42-47. The circumstances of our Saviour's honourable burial, as related by this and the other evangelists, are gathered together and opened in our notes on Mt 27:57-66. See Poole on "Mt 27:57", and following verses to Mt 27:66.

## Mark 16:1

### Chapter Summary

Mr 15:1-8 Christ's resurrection is declared by angels to the two Marys and Salome.

Mr 15:9-11 Christ himself appeareth to Mary Magdalene,

Mr 15:12,13 to two of his disciples going into the country,

Mr 15:14-18 and to the eleven; whom he commissions to preach the gospel to all the world.

Mr 15:19,20 His ascension into heaven; the gospel is preached every where, the Lord confirming the word with signs.

### Chapter Introduction

We are now come to the history of our Saviour's resurrection, his several appearances to and converse with his disciples, from the time of his rising from the dead unto the time of his ascension up into heaven, which was forty days. Of all the evangelists, St. John is most full in his relation of this part of the history of our Saviour, which we shall consider in order; for his two last chapters are wholly spent in this part of the history: in the mean time, as we did in our notes on Mt 28:1-20 take notice only of what Matthew hath upon that argument; so we shall, in the opening of this chapter of Mark, take notice only of what Mark hath not concurrent with, and compleatory of, what Matthew had before said (for what he hath of that nature, we shall refer the reader to our notes on Matthew). See Poole on "Mt 28:1", and following verses to Mt 28:20. And here we will also take in what Luke hath that tends to the fuller relation of any thing which Mark hath; not meddling with what John hath, but reserving that till we come to open the fuller account of this whole history, in the twentieth and twenty-first chapters of his Gospel.

Ver. 1,2. Matthew saith, *as it began to dawn toward the first day of the week.* John saith, they came *early, when it was yet dark.* Luke also saith, *very early.* But it is manifest from the history, that they came a second time, of which Mark may speak, passing over their first coming.

### Mark 16:3

Ver. 3,4. These were their thoughts as they were coming. Concerning the guard which they had set by Pilate's permission at the importunity of the Jewish priests and rulers, it is probable (the day before being the Jewish sabbath, in the observation of which the Jews were very strict) they had not heard, so were not solicitous as to them; but they knew of the stone rolled to the mouth of the sepulchre: but they were in vain solicitous; when they came they found the stone rolled away, Christ was risen before.

### Mark 16:5

Ver. 5-8. Both Luke and John mention two angels in the habit of young men. Matthew speaks of one sitting upon the stone. They might see him sitting upon the stone, and yet find him within also, the motions of angels are quick and undiscernible to our sense, or the stone might be rolled inward. That they were affrighted is no wonder, considering how apt we are to be frightened by any apparitions. Concerning what the angel said to these women, See Poole on "Mt 28:5", and following verses to Mt 28:8. They presently flee from the sepulchre amazed, saying nothing to any till they came into the city, where they tell it to the disciples.

### Mark 16:9

Ver. 9-11. Concerning this appearance of Christ to Mary Magdalene, See Poole on "Mt 28:9", See Poole on "Joh 20:14", and following verses to Joh

20:17 who gives a more full account than any other of this appearance.

#### Mark 16:12

Ver. 12,13. Of this appearance St. Luke gives us a very large account, Lu 24:13-35. See Poole on "Lu 24:13", and following verses to Lu 24:35.

#### Mark 16:14

Ver. 14. This most probably is the appearance mentioned Lu 24:36 Joh 20:19. See Poole on "Lu 24:36". See Poole on "Joh 20:19".

#### Mark 16:15

Ver. 15-18. See Poole on "Mt 28:19". See Poole on "Mt 28:20", where what we have here is largely explained.

#### Mark 16:19

Ver. 19. Matthew saith nothing of our Saviour's ascension. Mark speaketh of it very shortly. Luke saith, *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.* And again gives us this part of this history most fully, Ac 1:1-12. We shall in our notes on Lu 24:51-53 speak more fully to this. We are told, Ac 1:3, that Christ was forty days upon the earth after his resurrection, and, Ac 1:9, that a cloud did receive him. He is said to sit *on the right hand of God*, to distinguish him from angels, whose places are but places of ministration.

Mark 16:20

Ver. 20. Here is now the history of a great deal of following time, shortly epitomized in one verse. The first motion of the eleven was to Jerusalem, Lu 24:52, and this was according to the express command of Christ, Lu 24:49. There they *were continually in the temple, praising and blessing God*, Lu 24:53. At Jerusalem *they went into an upper room*, Ac 1:12,13. There they *continued with one accord in prayer and supplication*, Ac 1:14, and chose Matthias for the twelfth apostle. The Holy Ghost came upon them, Ac 2:4. Still they continued preaching to the Jews, till the Jews, by their unbelief and persecution, judging themselves unworthy of eternal life, they turned to the Gentiles, Ac 13:46. Of God *confirming their word*, that is, his word spoken by them, *with signs following*, the whole history of the Acts of the Apostles is an abundant proof.