

**SHORT NOTES ON THE
GREEK TEXT OF THE
GOSPEL OF ST. MARK**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649349203

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OF
THE GOSPEL OF ST. MARK.

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THIRD EDITION.



RIVINGTONS:
WATERLOO PLACE, LONDON.
1881

101. i. 581.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

PREFACE TO THE THIRD EDITION.

THESE notes are intended chiefly for the use of Students preparing for Theological Examinations in, or connected with, the University of Cambridge.

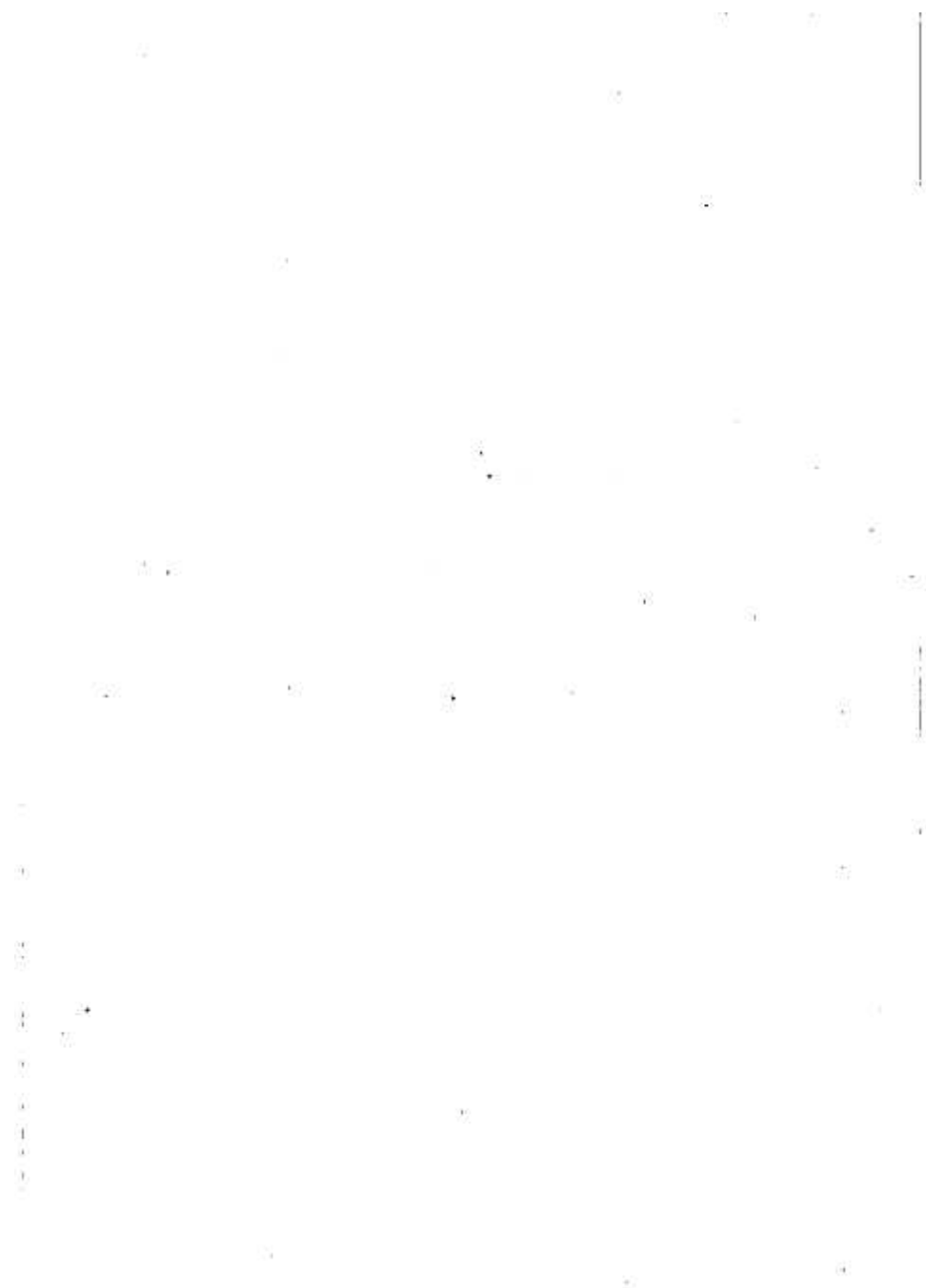
In this Edition I have inserted many references :

(1) to renderings in which the Revised Version of the New Testament differs from the Authorised Version ;

(2) to passages in which the Edition of the Greek Text by Dr. Westcott and Dr. Hort presents readings that differ from those of the 'Received Text.'

J. HAMBLIN SMITH.

CAMBRIDGE,
September, 1881.



THE GOSPEL OF ST. MARK.

History of the Writer.

JOHN, surnamed Mark, was the son of Mary, to whose house St. Peter went after his release from prison (Acts xii. 12). He accompanied Paul and Barnabas on their first Missionary journey (Acts xii. 25), but departed from them (Acts xv. 38) and was the cause of the dissension between them. He is mentioned *four times* in the Epistles, three of them corresponding to the passages in which St. Luke is mentioned.

Col. iv. 10. "Mark, *the cousin of Barnabas.*"

2 Tim. iv. 11. "Having taken Mark, bring him with thee, for he is profitable unto me for the ministry." Hence we infer that St. Paul was reconciled to him.

Philemon 24. "Marcus, Aristarchus, Demas, Lucas."

1 Peter v. 13. "Marcus, my son." Hence some think that St. Peter converted, and so was, in a spiritual sense, the father of St. Mark.

Tradition makes him visit Alexandria and die there.

Characteristics of the Gospel.

The Gospel was evidently written for *Gentile* Christians: for the author constantly introduces explanations of Jewish customs and Hebrew words, uses several Latin words and

expressions, and seldom quotes the Old Testament Scriptures.

The peculiar value of St. Mark's Gospel consists in the minuteness with which the acts of our Lord are described. The Gospel contains only three passages of any length, the substance of which is not found in one or more of the other Evangelists. These are :

- (1) The parable of the Seed springing up silently, iv. 26.
- (2) The cure of the deaf and dumb man, vii. 32.
- (3) The cure of the blind man at Bethsaida, viii. 22.

It is observed that events at which St. Peter was present are recorded in a very minute manner, and hence an argument has been drawn in support of the very old tradition that "Mark was the interpreter of Peter," that in fact he wrote his Gospel under the direction of St. Peter.

The last twelve verses of the Gospel are by most commentators attributed to another hand : but they were certainly regarded by the Early Church as of equal authority with the rest of the Gospel.

CHAPTER I.

2. For *ἐν τοῖς προφήταις* read *ἐν τῷ Ἡσαΐα τῷ προφήτῃ*. The quotation is partly from Malachi iii. 1, and partly from Isaiah xl. 3.

— *πρὸ προσώπου σου*. In the original it is "before my face." From this we may infer that the Evangelist regarded Christ as equal with God.

4. Insert *ὁ* before *βαπτίζων*, remove *καὶ* before *κηρύσσων*, and render *John, who baptized in the wilderness came preaching the baptism of repentance*.

4. *βάπτισμα μετανοίας*. *Repentance* was the only requisite for baptism by John: *Faith* was required for *Christian Baptism*.

5. *Ἰορδάνη*. The river Jordan rises in Mount Lebanon, flows through the Lake of Gennesareth, and empties itself into the Dead Sea. Events connected with the river were :

- (1) The passage of the Jordan by the Israelites under Joshua ;
- (2) The cleaving of the waters of the Jordan by Elijah's mantle ;
- (3) The healing of Naaman the Syrian by bathing seven times in the Jordan.

6. *ἐνδεδυμένος*, perf. part. pass. of *ἐνδύω*.

— *ζώνην*. The following points of similarity may be traced between Elijah and John the Baptist :

- (1) That their dress was alike, a garment of hair and a leathern girdle ;
- (2) That each was zealous for spiritual religion, and fervent in denouncing hypocrisy and vice.

9. *ἐν ἐκείναις ταῖς ἡμέραις*, at the close of the year A. D. 27.

10. *εὐθύς* (not *εὐθέως*) is a favourite word with St. Mark.

12. *ἔρημον*. Probably a desert between Jerusalem and the Jordan.

13. *Σατανᾶ*. The word means *oppressor*, and is declined like *βορρᾶς* (Gk. Gram. p. 6).

16. *Ἀνδρέαν*. This Apostle was the *first* called by Christ.

— *ἀμφίβληστρον* a *net*, from *ἀμφι* and *βάλλω*. Instead of *βάλλοντας ἀμφίβληστρον* read *ἀμφιβάλλοντας* *casting a net*.