

**THE INTERNATIONAL CRITICAL
COMMENTARY. A CRITICAL AND
EXEGETICAL COMMENTARY ON
THE GOSPEL ACCORDING TO ST.
MARK**

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The International Critical Commentary. A Critical and Exegetical Commentary on the Gospel According to St. Mark by Ezra P. Gould

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EZRA P. GOULD

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COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. MARK

BY THE

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PREFACE

THERE is a lack of critical commentaries in the English language on the Gospel of Mark, and especially of commentaries based on the more recent criticism of the sources, and of the history contained in the book. Commentaries corresponding to those of Meyer, Weiss, and Holtzmann, not in ability, but in critical method and results, are wanting. This volume is an attempt to supply this lack. This criticism is based on the evident interdependence of the Synoptical Gospels, unmistakable proof of which is found in the accumulated verbal resemblances of the three books. The generally accepted solution of this Synoptical problem makes Mark the principal source of Matthew and Luke, his account being supplemented and modified by material taken from the Hebrew *Logia* of Matthew. This critical result is accepted by many English and American scholars, but no commentary based on it has appeared among us. A modification of this theory makes the *Logia* the older source, which Mark uses to a limited extent, the principal source of his information being the Apostle Peter. A few passages in which this dependence is probable have been noted and discussed. The critical theme of this volume is thus the interrelation of the Synoptics.

In carrying out this plan, the relations of the Synoptical Gospels, their harmonies and divergences, and especially their interdependence, have been made a special study, and, where the fourth Gospel is parallel to Mark, their relation has been discussed.

An important part of the critical question is the historicity of the miracles. This doubt—for the question has grown into a widespread doubt—I have attempted to meet on the general ground of the credibility of the narrative as contemporaneous history, and of the verisimilitude of the miracles.

But after all, since the result of criticism has been to establish the historicity of the Synoptical accounts of the ministry of our Lord, the main attempt has been to interpret him in the light of this history. I have not attempted to make this book a thesaurus of opinions, though the more recent critical literature has been cited and discussed. Nor have I sought to collect curious information of any kind for its own sake; but, by historical and literary methods, I have endeavored to arrive at the meanings of the life of Jesus as here set forth. It is recognized that this account is supplemented, and valuable additions made to it, by the other Gospels. But the use of it as the principal source of the other Synoptical accounts gives it an importance which it is hard to overestimate. What it has to say, therefore, about the life and character of the founder of Christianity, it has been the main endeavor of this volume to set forth. Other things have been used, but not for their own sake. Everything has been pressed into this service.

The volume contains, besides the Notes, an Introduction, stating the Synoptical problem, a discussion of the characteristics of Mark, and an analysis of events; a statement of the Person and Principles of Jesus in Mark; a discussion of the Gospels in the second century; a review of Recent Literature; and a statement of the Sources of the Text. There are also Notes on Special Subjects scattered through the book.

E. P. GOULD.

PHILADELPHIA, *January, 1896.*

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A COMMENTARY ON THE GOSPEL OF MARK



INTRODUCTION

THE main question in a study of any one of the Synoptical Gospels is its relation to the others. This is especially true of the questions belonging to Introduction. If writings are independent, the matter of their origin can be considered separately; but where an analysis shows intimate relations between them, the question must be discussed with reference to this relation. Now, our study of the Synoptical Gospels shows both interdependence and independence. There are two parts of the story where the independence amounts to divergence. In the account of the early life of Jesus given by Matthew and Luke, Bethlehem is in Matthew not only the birthplace of our Lord, but also the residence of his parents. Nazareth is introduced only as the place to which they turned aside after their return from Egypt, because Judæa was rendered unsafe for them by the succession of Archelaus. But in Luke, Nazareth is their residence, from which they go to Bethlehem only on account of the Roman census, and to which they return after the presentation in the Temple. And these marks of independent origin are found in the entire story of the infancy in Matthew and Luke. And in the account of the events from the resurrection to the ascension, Matthew and Mark, omitting the closing verses of the latter, make the scene of Jesus' appearance to his disciples to be Galilee; whereas Luke places them all in the vicinity of Jerusalem, and on the day of the resurrection. In fact, one of the great arguments for the omission of the closing verses of Mark is that the scheme of appearances is that of Luke, and plainly out of gear with that of the previous part of Mark. Evidently, here, then, in the beginning and end of the Gospel