

**THE INTERNATIONAL REVISION
COMMENTARY ON THE NEW
TESTAMENT BASED UPON THE
REVISED VERSION OF 1881. VOL. II:
THE GOSPEL ACCORDING TO MARK**

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The International Revision Commentary on the New Testament Based upon the Revised Version of 1881. Vol. II: The Gospel According to Mark by Philip Schaff & Matthew B. Riddle

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PHILIP SCHAFF & MATTHEW B. RIDDLE

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INTERNATIONAL REVISION COMMENTARY
ON THE
NEW TESTAMENT

BASED UPON THE REVISED VERSION OF 1881

BY
ENGLISH AND AMERICAN SCHOLARS
AND MEMBERS OF THE REVISION COMMITTEE

EDITED BY

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VOL. II

THE GOSPEL ACCORDING TO MARK.

NEW YORK
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1881

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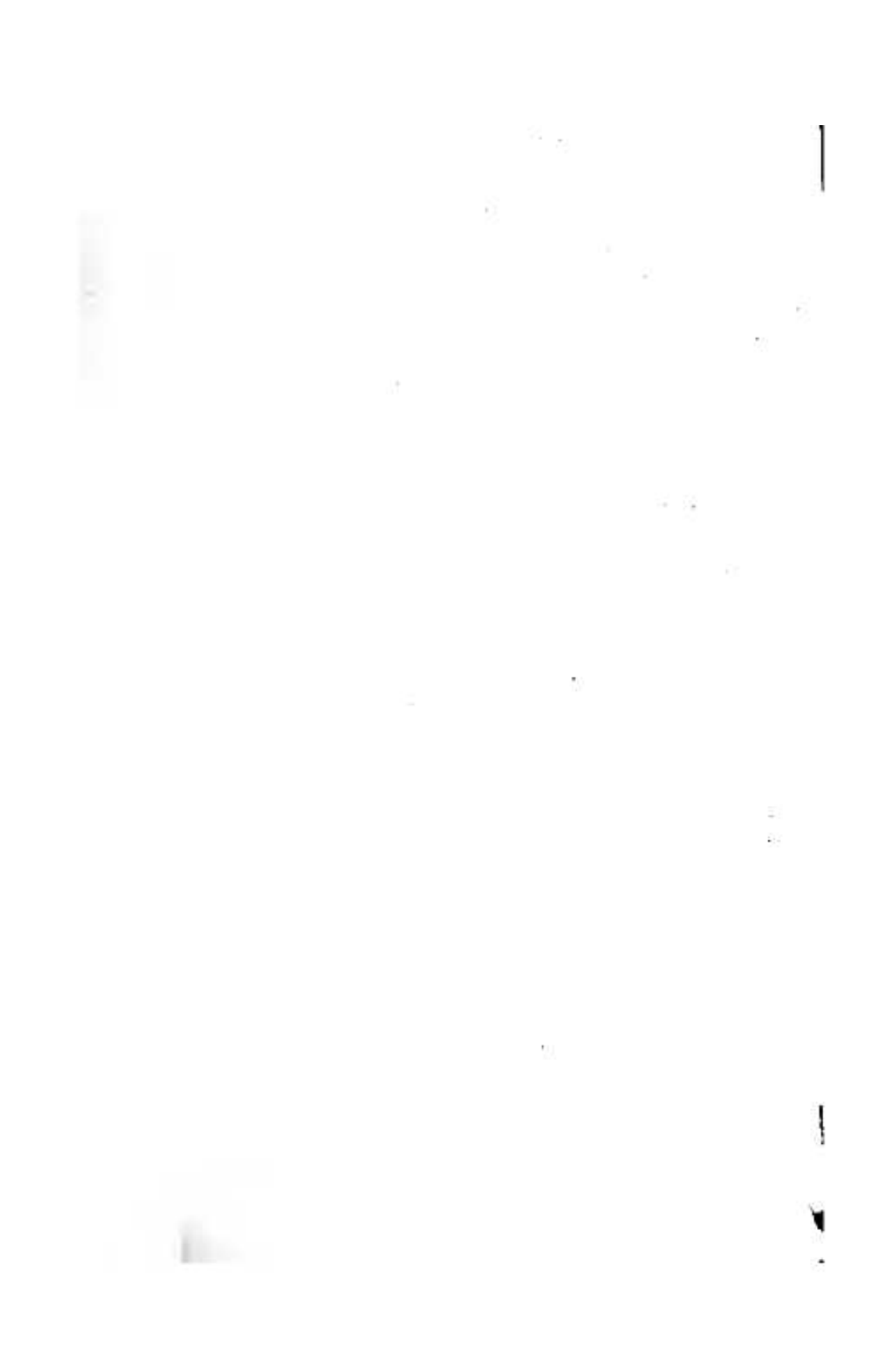
GOSPEL ACCORDING TO
MARK

EXPLAINED BY

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Member of the New Testament Company of American Revisers.*

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PREFACE.

THIS is the beginning of a series of popular commentaries on the New Testament, based upon the Revised Version of 1881, to be issued in small handy volumes. It is a cheap and abridged edition of the author's 'Illustrated Popular Commentary,' of which two large volumes have appeared, and two others are nearly completed. The large size and costly outfit of that book limits its circulation. By omitting the illustrations, the general introduction, the emendations of the Old Version, and the parallel passages, the price of the book has been reduced, in the hope of enlarging its field of usefulness. The text is, of course, that of the Revised Version, which hereafter must be the basis of every popular commentary. The American readings and renderings have been, for convenience sake, transferred to the foot of the page, with the exception of those changes which refer to classes of passages.

The new title which is to distinguish this edition from the 'Illustrated Commentary,' involves no pretension, but simply expresses a fact. It is an international and interdenominational work of British and American Scholars and Revisers. The majority of contributors were officially connected with one of the two Companies for the Revision of the New Testament, and the others were in full sympathy with the work. Moreover the aim of this commentary falls

in with the International Sunday School Lesson system which has done so much in a short time to promote the popular study of the Bible throughout the English speaking world.

The plan of this commentary was conceived about thirty years ago. Its execution has occupied much of the time and strength of the contributors during the last twelve years. It was matured with the Revision in the Jerusalem Chamber and the Bible House. Its object is to make the results of the Revision available for the benefit of the rising generation of all denominations.

May the blessing of the God of the Bible rest upon this and upon every other effort to make its meaning clearer to the understanding and dearer to the heart of the reader.

PHILIP SCHAFF.

New York, October, 1881.

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INTRODUCTION.

§ 1. *The Author of the Gospel according to Mark.*

This Gospel was written by MARK, or JOHN MARK, as he is also called (Acts 12: 12, 25; 15: 37). Its genuineness, attested by explicit testimony, has been little disputed; while its brevity and freshness have led to the opinion that it was the primitive Gospel. The theory that it once existed in briefer form and was enlarged to its present size by additions from various sources, is unsupported by evidence. (On the conclusion, see chap. 16: 9.)

MARK, or JOHN MARK, was a Jew, probably a native of Jerusalem, where his mother Mary resided (Acts 12: 12). She was a person of some repute among the early Christians, as Peter, when released from prison, naturally went to her house. Mark was probably converted by that Apostle (1 Pet. 5: 13), and the minute account of the young man who followed Jesus on the night of the betrayal (Mark 14: 51, 52), together with the omission of the name, points to the Evangelist as the person concerned. Going with Paul and Barnabas (his 'cousin,' Col. 4: 10), as their 'attendant' (Acts 13: 5), on their first missionary journey, he left them at Perga (13: 13), and in consequence became the occasion of 'sharp contention' between them (15: 36-40). Afterwards in Rome he appears as a companion of Paul (Col. 4: 10; Philem. 24). He was with Peter when that Apostle wrote his first Epistle (1 Pet. 5: 13), but was at Ephesus with Timothy at a date probably later (2 Tim. 4: 11).

Trustworthy details respecting his after life are wanting, but ancient writers agree in speaking of him as the 'interpreter' of Peter. This may mean that he translated for the Apostle, but more probably that he wrote his Gospel in close conformity to Peter's preaching.