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Peculiarities of Form and Color in Mark's Gospel.

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[*An Essay read before the Harvard Biblical Club, Boston, March 1st, 1890.*]

THE peculiar interest of the Gospel of Mark, it is almost superfluous to suggest, lies in the multitude of minute details which it contains; in the slight but graphic touches of light and shade, of form and color, with which the writer sets off the common incidents of the Synoptic tradition. Whatever may be the point of view from which we approach this Gospel, whether literary or critical, historic or dogmatic, this peculiarity deserves to be carefully considered; whatever our theory of the relation of the three narratives to each other,—and the whole circle of possibilities seems to have been traversed by different hypotheses,—this feature must be taken into account, and receive due weight and explanation. "The chief point for study in St. Mark's Gospel," says Dr. Westcott, "is the vividness of its details and not the subordination of its parts to the working out of any one idea. . . . There is perhaps not one narrative which he gives in common with St. Matthew and St. Luke to which he does not contribute some special feature."¹ And again: "The Gospel of St. Mark, which contains the fewest substantive additions, presents the greatest number of fresh details in the account of incidents not peculiar to it. . . . In St. Mark there are not more than twenty-four verses to which no parallel exists in St. Matthew or St. Luke, though St. Mark exhibits everywhere traits of vivid detail which are peculiar to his narrative."²

Details of this kind, however, escape attention, unless the parallel accounts are closely compared. Effects, also, which, taken singly, are slight and almost imperceptible, gain weight and impressiveness when taken together. The individual freshness of Mark's details,

¹ Westcott, *Int. Gosp.*, 366.

² Westcott, *Int. Gosp.*, 200, 197.

therefore, no less than their combined force, cannot be felt without minute examination of the Synoptic narrative in its three forms. Several years ago, with such facilities as were within reach, I attempted this task for my own enlightenment. Within the last few weeks, with such pains as circumstances have allowed, the ground has been traversed again. For lack of a more modest subject, therefore, I venture to bring certain results of this examination to your notice this morning. Lest the attempt should seem presumptuous in this presence, let me say that my purpose is literary rather than critical. My one object is to observe, to gather, and to group the graphic details in Mark's Gospel.

What, then, do we owe to Mark, beyond our general debt to the three Synoptic writers? beyond our individual obligations to Matthew and to Luke? What peculiarities of tone and touch enrich his treatment of the common scene and story of the Gospels? In what setting of time and circumstance does he frame the separate incidents? What lights and shades does he add to the picture as a whole? Are the lines drawn and the colors laid with special clearness and precision? Do the subordinate figures gain in truth and vigor? Above all, does the central Person stand out with new distinctness and reality in word, in act, in all the large and varied movement of His life? These questions arise at the outset. They suggest the lines which this examination should follow, and the points around which the scattered details must be gathered.

We begin with our most evident obligations to Mark; with what Dr. Westcott styles "his few substantive additions" to the common story. They are interesting, not only in themselves, but also as they illustrate the writer's method and characteristics.

The only parable peculiar to Mark is that of the Silence and Mystery of Growth (4²⁸⁻²⁹). No other parable resembles it, and it is hard to see why Weiss should bid us compare Matthew's parable of the Wheat and the Tares.³ The emphasis falls upon both the hidden powers and the hidden processes of the kingdom of God, and at each point a parallelism in the world of nature is disclosed. But the fullness of description, — *καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν. . . . βλαστᾷ καὶ μηκύνηται* (²⁷) — the careful enumeration of the stages of growth, *πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυϊ* (²⁸), — and even the naïve expression of the husbandman's ignorance of the process, *ὡς οὐκ ᾔδεν αὐτός* (²⁷), are quite in Mark's manner. With him, as with Dante, vagueness is not valued as power, and his rapid

³ Weiss, *Marcusevangelium*, 157. (*Synopticon*, 25.)

movement leaves room for the smallest touch that adds distinctness. That the point of the parable is found in these details, makes it the more natural that Mark should have been impressed by the comparison, and hence should have preserved it.

Two miracles are preserved by Mark alone (7³²⁻³⁷ 8²²⁻²⁶). Both are works of healing, and both dwell upon the process of cure, and on the delicate thoughtfulness with which Jesus leads the sufferer out of the multitude before the miracle is wrought, *καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν* (7³³); *καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης* (8²¹). The deaf and dumb man of 7³²⁻³⁷ is more accurately described as *μογιᾶλον* (*μογγιᾶλον*, Tdf. ed. 2, Tr.). The movements of Jesus are closely followed, as they spoke to the deaf man's eyes, *ἔβαλεν τοὺς δακτύλους εἰς τὰ ὤτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ* (33). The contrast between ἤψατο and ἔβαλεν is noticeable. The deep-drawn sigh, the look toward heaven, and even the very word He spoke are not forgotten, *καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὃ ἐστὶν Διανοίχθητι* (34). The string of the tongue, as Tyndale renders it, is loosed, and he speaks clearly, *ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς* (35).

In the healing of the blind man (8²²⁻²⁶), beside the repeated touching of the eyes, the sufferer's own words mark the gradual return of vision, *πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν Εἴ τι βλέπεις; καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὀρῶ περιπατοῦντας. Ἔπειτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα* (23-25). Brief as these accounts are, no other passage in the Gospels makes the methods of Christ's cures so distinct and individual as these, not even the story of the man born blind, in the 9th chapter of John. Without these records, the picture of the Healer would be less complete and lifelike.

Upon the longest addition of all, the last twelve versés of the 16th chapter, we need not dwell. If their genuineness were unquestioned, they would add no single detail of definite value, and would seem like a summary of other accounts rather than a distinct narrative. Were the rest of the Gospel of like character, the whole might be fitly called an epitome of Matthew. Even vs.^{17, 18} add little individuality to the passage, though their source and original are unknown.

Two other incidents peculiar to Mark deserve separate mention here. The first (3^{20, 21}) is the attempt of the friends of Jesus (*οἱ παρ' αὐτοῦ*²¹) to take Him by force from the midst of the importunate

crowd (κρατῆσαι αὐτόν²¹) on the ground that He was out of His mind (ἔλεγον γὰρ ὅτι ἐξέστη²¹). A story so slight and to later view improbable could not well be suspected as an invention, and, when taken as genuine, it casts some light upon the charge of the scribes which follows, ἔλεγον ὅτι Βεελζεβοὺλ ἔχει⁽²²⁾. If His friends, when they saw Him absorbed in ministering to the multitude, looked upon Him as beside Himself, what wonder that His foes made haste to pronounce Him possessed, to use our modern term?

The incident in 14³¹⁻³² is loosely related to the main history, but finely illustrates Mark's vividness and force: καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ κρατοῦσιν αὐτόν· ὁ δὲ καταλιπὼν σινδόνα γυμνὸς ἔφυγεν. As a picture of hurried flight, if the allusion may be pardoned, one is reminded of Dante's figure of the mother, awakened by the crackling flames:

"Come la madre ch'al romore è desta
E vede presso a sè le fiamme accese,
Che prende il figlio e fugge e non s'arresta,
Avendo più di lui che di sè cura,
Tanto che solo una camicia vesta."

— *Inj.* 23: 38-42.

For condensed and energetic description, may I add, Mark's two verses surpass the three famous lines in which Dante's Pia tells the piteous tale of her life and death (*Purg.* 5: 134-136).⁴ If the young man before us was Mark himself, that may be a further reason why the incident finds place: but whoever he may have been, this touch of human danger and frailty amid the terrors of that eventful night has sufficient interest for writer and reader alike.

There are other passages as long as these which have no parallel in the other Gospels. But they are closely interwoven with the common account, and hence need not be taken separately. From these "substantive additions," therefore, we turn to the fresh details in incidents not peculiar to Mark.

I. The connection of events is often made clearer and closer by Mark's additions. Scenes which hang in the air, if I may use the phrase, in Matthew and Luke, are naturally introduced and related to earlier events. Words which are fragmentary in the other accounts are given with fuller explanation. These cases are few, as might be expected from the extreme brevity of this record; that they occur

⁴ "Siena mi fe', disfecemi Maremma:
Sàlsi colui che inannellata, pria
Disposata, m'avea con la sua gemma."

at all deserves notice, and for this service Mark has perhaps received too little credit.

(a) Take, for instance, what follows the healing of the leper in 1⁴⁵. Matthew and Luke both have the story (Mt. 8¹⁻⁴; Lk. 5¹²⁻¹⁶); both give the injunction to silence which Christ laid on the leper; Luke adds that multitudes gathered to be healed, but that Jesus remained in the desert, in retirement and prayer, αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος (Lk. 5¹⁶). Mark alone connects these events. He dwells on the leper's deliberate disobedience of Christ's injunction, and adds that this conduct gathered such multitudes that Jesus could not enter the city openly, but was compelled to remain in the desert: ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διάφημιζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι εἰς πόλιν φανερώς εἰσελθεῖν, ἀλλ' ἕξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν (⁴⁵). For what reason this retirement was necessary is not clear. Farrar's suggestion of "a sort of Levitical purification" seems gratuitous. But the connection of the crowds with the leper's busy tongue is unmistakable, and the heedless blazoning of the miracle, however grateful and even natural, hindered the activity of Jesus. From this sequel also the strong language of vs. ⁴³ gains some explanation, καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν.

(b) Take, again, the strife among the disciples as to which should be greatest. In Matthew's account (18¹) the disciples bring their own question to the Master, though in its most general form, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Luke (9⁴⁶⁻⁴⁸) represents the dispute as private, but discerned by Jesus, who reads their thoughts (διαλογισμὸν τῆς καρδίας αὐτῶν), sets a little child beside Him, and indirectly meets their question. But Mark (9³³⁻³⁷) tells us that Jesus, when they have reached the house in Capernaum, pointedly asks the disciples their subject of dispute in the way; that they were silent, evidently for shame; then, that Jesus tells the twelve plainly, whoever will be first shall be last of all and servant of all, and setting the little child in the midst of them promises His blessing on him who receives one such little child in His name: καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς τί ἐν τῇ ὁδῷ διελογίζεσθε; οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἕσχατος καὶ πάντων διάκονος.

(c) Compare, again, Matthew's version of the cursing of the fig tree with Mark's (Mt. 21¹⁹; Mk. 11^{13, 14, 19-21}). The effect follows at once in the single verse of Matthew. But Mark puts the words

of Jesus in the morning on the way from Bethany to Jerusalem ; then, after the account of the day is over, as they pass over the same road they notice the withered tree. Peter recalls the incident of the morning, and Christ enforces the need of faith.

The other instances may be recounted briefly. The question about fasting arose, as we learn from 2¹⁸, while the disciples of John the Baptist and the Pharisees were engaged in that exercise, and the neglect of Christ's disciples in this direction is therefore naturally brought to mind. So in 7² the question on the authority of the rabbis comes up because Christ's disciples are observed to neglect the traditional ceremony of purification before each meal.⁵ That the twelve apostles were singly chosen from the larger circle of followers becomes clear from 3¹³, *καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν*, while the 14th and 15th verses show the double purpose behind their call, *ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια*. The purpose of Christ's withdrawal to the desert after the return of the twelve from their mission Mark alone gives in 6³¹, *Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν*. In 9¹⁴⁻¹⁶, again, the transition from the Transfiguration scene to the healing of the lunatic boy is less abrupt in Mark's account. As Jesus and the three draw near the disciples, they notice the crowd about them and the questioning scribes. As soon as the multitude catch sight of Jesus, they turn in amazement and gather to greet Him. "Why question ye with them?" He asks, and then follows the answer of the afflicted father : *καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτοὺς. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτοὺς τί συζητεῖτε πρὸς αὐτούς;* With the same development of detail Mark enlarges upon Luke's story of the poor widow and the two mites. Jesus, we read in 12⁴¹⁻⁴⁴, had taken his seat over against the treasury, and was watching the throng of givers as they brought their offerings. Many rich men came in turn, and then the widow ; and, as she passed on, Jesus called His disciples and pointed to her as the chief giver. A single phrase sometimes serves as a closer link between successive events. In 1⁹ *ἐν ἐκείναις ταῖς ἡμέραις* joins the Baptist's prophecy of the Messiah with the coming of Jesus to baptism. The same phrase in 8¹ joins the record of the multiplied

⁵ The following verses, describing minutely the observances of the Pharisees in the washing of cups and tables, are peculiar to Mark also.

loaves — seven loaves among four thousand — with the healing of the deaf and dumb man, and the consequent gathering of people about Him.

II. Again, in the explanation of events, and their sequel, Mark sometimes adds a fuller reason than Matthew and Luke have given. A single word may suggest far more than is said in such cases.

In the story of the Gerasenes, for instance, both Matthew and Luke speak of the united petition of the people that Jesus would depart from their coasts. As a reason for this strange request, Luke says that they were held by great fear (*ὄτι φόβῳ μεγάλῳ συνέχοντο*, 8^π). Mark alone tells us that the keepers who carried them word told them not only about the demoniac who was healed, but also about the swine which were lost (*περὶ τῶν χοίρων*, 5¹⁶), and the close connection of the following verse implies that their fear and their desire for Christ's departure were alike selfish (*καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν*, 5¹⁷). On the other hand, Mark by a single touch brings out a better side of the character of Herod (Antipas) in explaining his long indulgence of John the Baptist. Matthew says he wished to slay him, but feared the people because they regarded John as a prophet (14⁵). But in Mark (6²⁰) we read that Herod had been touched by some reverence for John himself, *ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν*. What better description could be given of a heart that wavers between conviction and selfish interest, and what better introduction could be given to Herod's vacillating conduct after his oath to Herodias? Again, at the time of the crucifixion, the popular outcry for Barabbas and the weakness of Pilate are most clearly brought out by Mark. Matthew alludes to Pilate's practice in releasing at the feast some prisoner for whom the people asked (27¹⁵). Mark adds that they pressed upon the governor at this time to honor the custom (15⁸). Matthew further implies that the alternative, Jesus or Barabbas, was presented by Pilate, which seems the more strange as all the evangelists leave the impression that Pilate sought to release Jesus. In Mark's narrative (15⁶⁻¹⁵; cf. Mt. 27¹⁵⁻²⁶; Lk. 23¹⁸⁻²⁵) we find the solution of the difficulty. The first mention of Barabbas is there made, not by Pilate, but by the populace. Pilate, knowing that the priests have delivered up Jesus because of envy, appeals directly to the multitude, *θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων* (9); but the priests incite the people (*ἀνείσεισαν*, 11) to ask for Barabbas instead. The shrewdness of the hierarchy is

the more apparent because, as Mark tells us, this Barabbas is no common prisoner, but the sharer in some patriotic outbreak, some conspiracy which carried murder in its train. As a popular hero, then, Barabbas would be a name to conjure with. And Pilate, because he wished to keep on good terms with this irritable populace, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι (¹⁵), releases Barabbas, and gives Jesus up to their will. Again, the exclamation of the centurion at the cross, ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς Θεοῦ ἦν, is called forth, not simply because of the general occurrences he had witnessed, as Luke says, ἰδῶν . . . τὸ γινόμενον (23⁴⁷), nor as in the case of the other bystanders because of the earthquake and its terrors alone, τὸν σεισμόν καὶ τὰ γινόμενα (ιδόντες) ἐφοβήθησαν σφόδρα (Mt. 27⁵⁴), but also from the manner in which the sufferer endured and died (ἰδῶν . . . ὅτι οὕτως ἐξέπνευσεν, Mk. 15³⁹).

III. Our third and largest class of details in Mark relates not to the sequence and connection of events, but to the events themselves. These details belong to the presentation of individual scenes. They cover all peculiarities of situation and character, all lifelike movement and animated dialogue. They convey an impression of reality and naturalness just in proportion to their unstudied simplicity, and seem to bring us nearer to those who were from the beginning eyewitnesses of the word (οἱ ἀπ' ἀρχῆς αὐτόπται . . . τοῦ λόγου, Lk. 1²). Complete illustration of this class would involve a citation of almost the whole Gospel, and the several topics which remain to be discussed may all be grouped under this head.

1. Notice, first, what seem to be traces of minuter accuracy of description, as compared with Matthew and Luke. A rapid summary of successive scenes will be sufficient here, and the general effect must depend upon accumulated details. At the baptism of Jesus, 'the rending heavens' (σχιζομένους τοὺς οὐρανοὺς, 1¹⁰) leaves a more vivid impression, both in tense and in meaning, than the general aorists, ἀνεψύχθησαν of Matthew (3¹⁶), and ἀνεψυχθῆναι of Luke (3²¹). Ἐκβάλλει (1¹²) discloses the powerful constraint of the spirit that thrust Jesus forth into the desert and the temptation; contrast ἀνήχθη (Mt. 4¹); ἦγετο (Lk. 4¹). Whether the tempter becomes more personal in Mark, ἰπὸ τοῦ Σατανᾶ (1¹³), than in the other Synoptic writers, τοῦ διαβόλου, may perhaps be questioned (Σατανᾶ is to be omitted of course in Lk. 4⁸). But μετὰ τῶν θηρίων (1¹³) certainly heightens the desolation of the scene, and the rest of the verse seems to imply a continuous ministry of angels during the temptation, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. At the call of the first four disciples,

the movement of the fishermen (1¹⁶) is more vividly described than in Matthew (*ἀμφιβάλλοντας ἐν τῇ θαλάσῃ*; cf. *βάλλοντας ἀμφίβλητρον*, Mt. 4¹⁸), the slight distance between the boats of the partners is indicated (*ὀλίγον*, 1¹⁹), and the hired servants who remain with Zebedee are mentioned, *μετὰ τῶν μισθωτῶν* (2⁰). The house where Jesus dwells when in Capernaum, the centre of so large a part of Mark's Gospel, is said to belong to Andrew as well as Peter (1²⁹), and James and John become inmates there with Jesus. At the sick-bed of Peter's mother-in-law the strong grasp of Christ's hand (*κρατῆσαι*) contrasts with the simple touch of Matthew (cf. *ἤψατο*, Mt. 8¹⁵), and the effect of the miracle in bringing the whole city to the door is noted in vs. 33, *καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν*. Luke dwells most frequently upon the retirement of Jesus for prayer, but Mark first mentions this particular and associates it with His second day in Capernaum, *καὶ πρῶτῃ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κακεῖ προσήυχετο* (1³⁵). Into this retirement Peter and the other disciples follow Him with the message, "All seek Thee"; *κατεδίωξεν . . . Σίμων καὶ οἱ μετ' αὐτοῦ . . . καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε* (1^{36, 37}). The neighboring villages to which Jesus turns are styled *κωμοπόλεις* (3⁸), a term found here only in the New Testament. The repeated words and gestures of entreaty with which the leper draws near in 1⁴⁰ are peculiar to Mark. Several noteworthy details occur in the story of the paralytic (2¹⁻¹²). The listening crowds that fill Peter's house, and gather around the door, *καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν* (2³); the rude litter of the paralytic, *κράβαττον* (contrast *κλίνη*, Mt. 9², and *κλίνη, κλινίδιον*, Lk. 5^{18, 19}); his four bearers, *αἰρόμενον ὑπὸ τεσσάρων* (3³); the breaking up and digging away of the roof, *ἀπεστέγασαν τὴν στέγην . . . καὶ ἐξορύξαντες* (4¹); contrast Luke's *διὰ τῶν κεράμων* (5¹⁹). All these features are clearly drawn, and nowhere perhaps does the unstudied simplicity of Mark contrast more strongly with the more elaborate literary form of Luke. In 3¹⁻¹¹ we have a vivid picture in miniature of the multitude of demoniacs and afflicted people that pressed upon Jesus, and of His own precaution to escape for a little from their importunity. The verses are so distinctive that they might almost be called without parallel in Mt. 4²⁴, Lk. 6^{18, 19}; *καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μᾶστιγας καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ*. In 3^{31, 34} we find the mother of Jesus, and His

friends, unable to reach Him because of the press, sending word to Him of their wish ; while in his reply He points to the inner circle of disciples who are seated around Him, *ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν . . . τοὺς περὶ αὐτὸν κύκλῳ καθήμενους*. The twelve, again, are mentioned apart from the other disciples who in 4¹⁰ come to ask an explanation of His parables, *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*. His weariness is perhaps indicated by the peculiar phrase (4³⁶) they took Him as He was, *ὡς ἦν*, in the boat ; the beating of the waves and the sinking of the boat is graphically portrayed, *τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον* (5⁷) ; the place of Jesus, *ἐν τῇ πρύμνῃ*, and His attitude and state, *ἐπὶ τὸ προσκεφάλαιον καθεύδων* (8⁸), are indicated ; His words of rebuke to the sea are given, *Σιώπα, πεφίμωσο* (3⁹).

The demoniac of Gerasa (or Gadara), his habit of life, his untamable nature, his abode in the tombs and the mountains, and his violent cries and cuttings of himself, are described at length (5³⁻¹⁰), so that we do not wonder Matthew adds (8²⁸) that no one could pass that way ; *ὅς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῖσαι διὰ τὸ αὐτὸν πολλαῖς πέδαις καὶ ἀλύσειν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν* (5³⁻⁶). Again, the past life and present hopeless condition of the woman with the issue of blood lends emphasis to her faith (5²⁶) ; *καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφελήσασα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἔλθοῦσα*. As she tells the whole story herself according to vs.³⁵, *καὶ εἶπεν αὐτῇ πᾶσαν τὴν ἀλήθειαν*, the preservation of the details is less surprising. On the way to the house of Jairus, a single word, or part of a word rather, added by Mark, *παρακούσας τὸν λόγον λαλούμενον* (5³⁶), shows at once the delicacy of the messengers from the house in bringing their word to Jairus alone, and the prompt encouragement which Jesus gives to the wavering faith of Jairus. In 6⁵, the few cases of healing which Jesus wrought in His own city are not overlooked, *εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθείς τὰς χεῖρας ἐθεράπευσεν*, while His marvel at the unbelief of His townsmen is noted, *καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν* (6⁶). In the first mission of the Twelve, Mark adds that they were sent, like the Seventy later, two by two (6⁷) ; substitutes sandals for the shoes, which are forbidden (9) ; and mentions their preaching of repentance, their casting out demons, and their anointing the sick with oil (cf.

Jas. 5¹⁴), καὶ ἐξελθόντες ἐκήρυσαν ἵνα μετανοῶσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον (6^{12, 13}).

Herod's birthday feast with his guests is described in 6²¹ more fully than by Matthew, δειπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, the civil, military, and social leaders of the region ; and the sending of the executioner to bring the head of the Baptist is noticed, καὶ ἐνθὺς ἀποστείλας ὁ βασιλεὺς σκεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ (27). The painful writhings of the lunatic boy are noted in 9²⁰, καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εἰθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων ; also the spasm in which the child falls as the spirit leaves him, when the multitude believe him dead (28), with the full and definite charge of Jesus to the banished demon (28), τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἐξήλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη (25-27). Mark alone gives the name of Bartimæus, calls him a beggar, says that Jesus bade His followers summon him, and describes his haste and eagerness to obey (10⁴⁶⁻⁵¹), ὁ υἱὸς Τιμαίου Βαρτίμαϊος, τυφλὸς προσαίτης, — Ἰησοῦς εἶπεν Φωνήσατε αὐτόν, — καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε, ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. In 11¹⁴, the place where the two disciples found the colt in Bethany is minutely indicated, δεδεμένον πρὸς θύραν ζέω ἐπὶ τοῦ ἀμφοδίου. To the cleansing of the temple Mark adds that Jesus would allow no one even to carry anything through the courts, and thus make the sacred precincts a thoroughfare (11¹⁶), καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. In his brief summary of the parable of the talents (13³⁴; cf. Mt. 25¹⁵), the task of each servant is emphasized, and the special charge to the keeper of the door, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. The following verse names each of the four watches of the night as a possible time for His own coming, ἢ ὀψέ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί (13³⁵). The indignation of the disciples (Mt. 26⁸), of Judas (Jn. 12⁴), over the wasted ointment turns into angry chiding of Mary in 14⁵, καὶ ἐνεβριμῶντο αὐτῇ. The protests of Peter and the rest that they will never deny their Master finds excessive utterance in 14³¹, ὁ δὲ ἐκπερισσῶς ἐλάλει, . . . ὡσαύτως δὲ καὶ πάντες ἔλεγον ; the place of the denial is defined in 66 and 68, κάτω ἐν τῇ αὐλῇ . . . καὶ ἐξήλθεν ζέω εἰς τὸ προαύλιον ; and the repeated taunt of the same maidservant is caught up by the bystanders, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως (66), — καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν

λέγειν τοῖς παρεστῶσιν (⁶⁹), καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ (⁷⁰); at the close of the story, the violent remorse of Peter comes out in the forceful phrase, ἐπιβαλὼν ἔκλαιεν (⁷²). A curious note in Stanley's *Corinthians* (p. 180, on 1 Cor. 11²-14⁴⁰) says the phrase "ἐπιβαλὼν ἔκλαιεν probably signifies, he drew his mantle (the oriental type) over his head, and began to weep." In 15¹, the whole Sanhedrin is said to have been summoned to the condemnation of Jesus, ὅλον τὸ συνέδριον. The boldness of Joseph in begging for the body of Jesus is noted, and Pilate's question whether He were already dead (15⁴³⁻⁴⁵), τολμήσας . . . ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. The appearance of the young man who was seen in the empty tomb is described by Mark (16⁵), νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν; and the mingled amazement and trembling joy which the tidings of the resurrection stirred in the hearts of the women hold them speechless as they return from the garden (16⁸), εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδὲν οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

To this rapid summary should be added the many instances in which, with his wonted simplicity and anxiety to make his statement complete, Mark repeats what the other writers are content to let the reader supply for himself. In 6³⁸⁻⁴³, for instance, in the miracle of the five loaves among the five thousand, the fishes are thrice mentioned, in the distribution and in the gathering of the fragments, as well as at the beginning. Other illustrations of this point will be found in 2^{16, 19} 10^{35, 38} 12^{20, 21}.

2. A few picturesque details must be noticed, which, though they may add no special impression of accuracy, give color and charm to Mark's narrative without detracting from its artless and unconscious effect. The disputed phrase ὁδὸν ποιεῖν (2²³), whether interpreted to *make a path*, or to *make their way*, belongs in this category. In 6^{39, 40}, the contrast between the green grass (χλωρῷ χόρτῳ, ³⁹) and the groups of gathered men, women, children (Mt. 14²¹), with variety in dress and color, no doubt suggests the comparison to garden beds, πρασιαὶ πρασιαί. In 6⁴⁸, the weary toil of unsuccessful rowing is noted, βασανιζομένους ἐν τῷ ἐλαίνειν, and the apparent intention of Jesus, as He walks on the sea, to pass them by, καὶ ἤθελεν παρελθεῖν αὐτούς. Chapter 6, vs. ⁴⁵, presents a vivid picture of the people around Gennesaret, as they hasten to bring their sick upon litters into the presence of the Healer, περιέδραμον . . . καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. In 10²², στυγνᾶσας

(elsewhere only in Mt. 16⁸, if at all) well pictures the cloud that overspreads the young man's face, as he goes away sorrowful from the presence of Jesus. His earlier zeal, too, has also been emphasized by his running to meet Jesus in the way, and kneeling before Him, *εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτόν* (17). In 9³⁶, and again in 10¹⁶, *ἐναγκαλισάμενος* adds a touch to the tenderness of Christ's treatment of little children, whether brought to Him by their parents, or called by Himself to point a lesson for His disciples. In 6², the wonder of Nazareth over His miracles centres in the power of His touch, *πόθεν τοῦτο ταῦτα . . . καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν γινόμεναι*; and in 9³, at the Transfiguration, the splendor of Christ's very garments is expressed in homely fashion, *στίλβοντα λευκὰ λίαν, ὡς γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι*.

3. A third feature by which Mark gives reality to his scenes relates to the language of the speakers. There is often here a peculiar directness, an animation, in question and answer. The words seem to have been caught up as they fell from the lips, and preserved in all their native freshness and charm. Sometimes this effect is gained by a word, a single touch: sometimes it comes from the whole dialogue.

The broken questions in 1² and 2⁷ are quite in point; *τί ἐστὶν τοῦτο; διδαχὴ καινὴ* — *τί οὗτος οὕτως λαλεῖ; βλασφημεῖ*. Also the bewilderment of the three at the Transfiguration, quaintly interpreted in 9⁶, *οὐ γὰρ ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο*, and in 9¹⁰ their secret wonder as to the resurrection of which their Master has spoken to them, *καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι*. Note also the abruptness of Christ's ἀποκρίθητέ μοι in 11³⁰, as He asks of the Scribes to pronounce on the source of John's baptism, whether from heaven or of men. And again (12¹⁵), regarding the census money, as He forces His questioners to bring Him the hated coin, *φέρετέ μοι δηνάριον ἵνα ἴδω*. Nor should the questionings of the two Marys and Salome on their way to the tomb be overlooked (16³), *τίς ἀποκλύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου*. But the most noteworthy passages in this respect are 9²⁰⁻²⁴ and 12³³⁻³⁴. In the former (9²⁰⁻²⁴), Jesus asks the father of the lunatic boy how long this affliction has followed him, *πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ*; (21). We feel the anxiety and impatience of the father's heart, through his reply, as he says, *ἐκ παιδιόθεν· καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν* and then, breaking off suddenly, adds, *ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς* (22). Taking the father's own word, Jesus answers, *τό*

Εἰ δύνῃ; πάντα δυνατὰ τῷ πιστεύοντι; and the father, unable longer to endure the suspense, cries out, εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ (24). Again, in 12³², the scribe, who is questioning Jesus as to the greatest commandment, struck by the breadth of His answer, accepts His word, εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστὶν καὶ οὐκ ἐστὶν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. We do not wonder at the solemn answer of Jesus after this ingenuous confession, nor at the effect of this answer upon his hearers (34), καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπρωτῆσαι.

Certain words of Jesus, preserved by other Evangelists, gain new force from the form in which Mark gives them. I need hardly repeat the list of Aramaic words peculiar to him, and given as from Christ's lips: Βοανηργες (3¹⁷), Ταλειθα κουμ (5⁴¹), κορβαν (7¹¹), Ἐφφαθα (7³⁴), Ἄββα (14³⁶). The first words of Jesus recorded by Mark emphasize the fitness of the time of His appearance in language which John's Gospel twice ascribes to Him (7⁶⁻⁸), πεπλήρωται ὁ καιρὸς (1¹⁵), and adds a direct call to faith as well as to repentance, πιστεύετε τῷ εὐαγγελίῳ. In 2²⁷ the significant saying, τὸ σάββατον διὰ τὸν ἄνθρωπον, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, fitly introduces the words which Luke and Matthew also preserve, ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (28). In 3²⁸ there is a noteworthy addition to the warning against the unpardonable sin, ἀλλὰ ἔνοχος ἔσται αἰωνίου ἁμαρτήματος. To Matthew's interpretation of the thorns that choke the good seed (Mt. 13²²) and in explanation of Luke's ἡδονῶν τοῦ βίου (8¹⁴), Mark adds αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι (4¹⁹), which reminds one of Wordsworth's phrase, "the weight of chance desires" (*Ode to Duty*). Other words of Jesus peculiar to Mark are 9³⁰, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαι με; 9⁵⁰, ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις; 9⁴⁰, πᾶσα γὰρ θυσία ἀλλὴ ἀλισθήσεται (?); 10³⁰, in elaboration of the more general promise of a hundred-fold for sacrifices made by His disciples, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν. Even in the evidence of the false witnesses (14⁵⁸), the contrast of γὰρ τοῦτον τὸν χειροποιήτον and ἄλλον ἀχειροποιήτον gives a color of truth to the words they put in the mouth of Jesus, and are a reminder of John 2¹⁹⁻²¹, which passage points to the same contrast.

It is Mark also who oftenest recalls the looks of Jesus, with the changing expression of love and interest or indignation and rebuke. So He looks upon His gathered disciples, as He calls them mother and sister and brother (3³⁴), as He seeks for the poor woman who has touched Him in the throng (5^{30, 32}). So He looks with rebuke upon Peter, who would dissuade Him from the path of sorrow (8³³). So He looks upon the young man who asks the way to life with unspoken love (10²¹), and again with sorrow and anxiety over his great refusal looks about upon His disciples (10²³). The strange language in 10³² seems to imply some peculiar impressiveness in His face as He begins his last journey to Jerusalem, ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. A few brief hints reveal the feelings of Jesus: toward the leper, for instance (1⁴¹), σπλαγχνισθείς, and again as He sends him away, ἐμβριμησάμενος (1⁴³); over the hardness of heart shown by Pharisees and Herodians (3⁵), συνλυπούμενος; when the Pharisees tempt Him, asking a sign from heaven (8¹²), ἀναστενάξας (*harax leg. New Testament*) τῷ πνεύματι; at His disciples, when they would forbid the children to come unto Him (10¹⁴), ἡγανάκτησεν. Certain habits of Jesus are also briefly indicated: the beginning of His preaching in Capernaum, when He regularly seeks the synagogue for this purpose (1²¹); of retirement for prayer and meditation, as above mentioned (1³⁵); of following His parables with private explanation to His disciples (4^{33, 34}), κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλεν πάντα (cf. Acts 19³⁹, only other use in New Testament); 10¹⁰, where the disciples come to ask Him fuller explanation of His teaching regarding marriage and divorce. The same passage (4^{33, 34}) discloses the purpose of the parables, as they were spoken to the multitude: καὶ ταύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς.

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors."

— Tennyson, *In Mem.* 36. 2.

Here the task of the essayist finds its end. The simple plan laid down at the beginning has been followed, however imperfectly. The details peculiar to Mark have been observed, gathered, and grouped under successive heads. The lights and shades of the picture have been studied; the movement of characters and the changes of scene,

so far as they are distinctive, have been noted. To restore the parts to their place, or attempt a completed picture, falls outside our present province. Still less does any comparison of the Gospels, in origin or relationship of time and originality, belong to my purpose. Not creation, not criticism, but simply analysis and observation have been the aim. Yet it may be neither superfluous nor presumptuous for the writer, as he closes, to record the impression regarding the whole Gospel of Mark which this examination has left upon his mind. Whatever, then, the conclusions of criticism may be regarding the relation of Mark to *the* oral Gospel, or common Tradition, or to the two other Synoptic narrations, to the present writer Mark seems to bear more resemblance to *an* oral Gospel than either Matthew or Luke. The same story, which in Matthew receives a topical arrangement, and in Luke an artistic grace and completeness of form, appears in Mark with unstudied simplicity and naturalness of movement. The scope and limits of Mark's record, and even his choice of scenes and deeds, remind one of such addresses as are briefly outlined in the Acts, of Paul's (13²²⁻³¹), of Peter's (10³⁶⁻⁴²). With the latter especially Mark's Gospel has close affinity, nor could a better motto for the whole be found than in the 38th verse: Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν ἐνεργειῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. In tone and temper, moreover, and in that quickness of eye and memory for outward details and accessories of time and place, Mark seems of a kindred mould with Peter, fitted to write down for other ages, with whatever latitude the word ἐρμηνεύτης may be used, the Gospel according to Peter's remembrance and preaching. Nearer by far to Mark in respect to graphic details stands John, and not either Matthew or Luke. And to the reader of the New Testament, not its critical student, it seems neither unfitting nor unnatural that the two most distinctive accounts of the life of Jesus should come from his two closest disciples — the first, in the glow and freshness of the present, with the dew of youth upon it, from the lips and heart of Peter; the last, sublimated and interpreted by experience and long communion of spirit, yet with a multitude of graphic details also, from the heart and life of John.