274 ST. MARK. XIII. 383—87.   
   
 oat xxv.13. 0'Take ye heed, watch [¢¢and pray]: for ye know not   
 ‘ieee When the time is. 54 [P For the Son of man is] as a man   
 vue=""“ pp taking a far journey, who left his house, and gave   
 authority to his servants, [4 and] to every man his work, and   
 commanded the porter to watch. % Watch ye therefore :   
 for ye know not when the master of the house cometh, 44 a¢   
 even, or at midnight, or at the cockerowing, or in the   
 morning : ° lest coming suddenly he find you sleeping.   
 87 And what I say unto you I say unto all, Watch.   
 XIV. 1 After two days was \* the feast of the passover,   
 and of unleavened bread: and the chief priests and the   
 scribes sought how they might take him by craft, and put   
 him todeath. 2\*° But they said, Not \* on the feast day, lest   
 there be an uproar of the people.   
 5 And % being in Bethany in the house of Simon the   
 leper, as he sat at meat, there came a woman having an   
 alabaster box of ointment of gpikenard very precious ; and   
 asee Luke in several ancient P not expressed in the original.   
 a. PP the original only, going from home: see on Matt. xxv. 14.   
 q omit, 44 ¢ead, whether at.   
 T render, the passover, and the [feast of] unleavened bread.   
 If read, for. 5 render, during the feast. 88 render, When he was.   
   
   
   
   
   
 not so know it as then to indicate to are so frequent and irregular, as in my   
 the disciples.” Of such a sense there is opinion wholly to preclude the idea that   
 not a hint in the context: nay, is alto- St. Mark had ever seen either. The   
 gether alien from it. The account given minute analysis of any passage in the   
 by the orthodox Lutherans, as three will, 4 think, convince an unpre-   
 by Meyer, but not by Lord knew this by judiced examiner of this. beset this   
 if at the time it is remem- part of the history, sce note   
 bered, that it this possession which on Matt. xxvi. 17. rs the pass-   
 He emptied Himself when He became man over, and [feast of] unleavened bread]   
 for us, and which it belongs to the very classed together, the time of eat-   
 essence of mediatorial kingdom to hold ing the Passover was actually the com-   
 in subjection the Father. 88—37.] mencement of the feast of unleavened   
 Peculiar to Mark, and containing con- bread. The announcement by our Lord   
 densed matter of Matthew, vv. and of his approaching death (Matt. xxvi. 2)   
 perhaps an allusion to the paruble the is omitted by St. and St. Luke.   
 talents in xxv. The porter is 8—9.] Tux anornTine aT BETHANY.   
 the door-porter, whose office would be Matt. xxvi.6—18. John xii.1—8. (On   
 to look out for approaching travellers, Luke vii. 86—-50, see note“ The   
 answering especially to the ministers of whole narrative has remarkable points of   
 the word, who are (Ezek. xxxiii.) similarity that of St. has   
 men to God’s church. been used as one of the indications that   
 Cuap. XIV. 1, 2.) Conspreacy oF THR St. Mark had knowledge of and used the   
 JEWISH AUTHORITIES AGAINST JESUS. Gospel of St. John. My own view leads   
 Matt. xxvi.1—6. Luke xxii.1, 2. The me to a different Thave   
 account of the events preceding the pas- already remarked (note on Matt. xxvi.   
 sion in our Gospel takes a middle rank that while St. seems to have pre-   
 between those of Matthew and St. Luke. served trace of the parenthetic of   
 It contains very few words are not this narrative, trace altogether fails   
 to be found in one or other them ; but in our account. It proceeds as if con-   
 at the same time the from both tinuous. 8. spikenard} The original,