

Notes on the Greek New Testament
Week 193 – Mark 14:22-65

Day 961: Mark 14:22-31**Verse 22-25**

Cf. Mt 26:26-29; Lk 22:15-20 also 1 Cor 11:23-25.

Verse 22

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.
λαβὼν Verb, aor act ptc, m nom s λαμβανῶ
ἄρτος, ου m bread, a loaf
εὐλογεῶ bless
κλαῶ break (only of bread)

The normal action of a father at a family meal.

ἔδωκεν Verb, aor act indic, 3 s διδομι
λάβετε Verb, aor act imperat, 2 pl λαμβανῶ
σῶμα, τος n body

Cranfield argues that τὸ σῶμα μου means here 'my person', myself rather than body. The breaking of bread in this familiar way was henceforth to be a pledge of Jesus' presence with his people. France comments, "The unleavened bread, together with the Passover lamb and the bitter herbs, was one of the items over which interpretative words must be spoken as part of the Passover ceremony, the specific point of the symbolism being 'because our fathers were redeemed from Egypt'... But the interpretative words spoken by Jesus are very different. While the symbolism of past redemption may be implicit, it is not included in the formula Mark records. In the fuller versions of Luke and Paul the phrase τὸ ὑπὲρ ὑμῶν [διδόμενον] points towards a redemptive significance, though in the present rather than in the past, but in Mark this is left unsaid. The simple, stark words τοῦτό ἐστιν τὸ σῶμά μου leave the disciples to think it out, until the words over the cup in v. 24 supply the note of vicarious death."

Verse 23

καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν
αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.
ποτήριον, ου n cup

"The third cup of the Passover meal... Over the third cup the prayer of thanksgiving was said. Hence the third cup came to be called 'the cup of blessing'." Cranfield.

ἔδωκεν Verb, aor act indic, 3 s διδομι
πίνω drink

πάντες Adjective, m nom pl πας

Verse 24

καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου
τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
πολλῶν·

αἷμα, ατος f blood
διαθηκη, ης covenant, will, testament

The inclusion of καινης before διαθηκης is an obvious insertion influenced by 1 Cor 11:25 and liturgical usage.

ἐκχεῶ and ἐκχυννῶ pour out, shed
(blood)

Cf. 1 Cor 11:25. "As the Old Covenant had been ratified by the sprinkling of sacrificial blood (Ex 24:6-8), so God's New Covenant with man is about to be established by Jesus' death, and the cup (i.e. the wine it contains) makes those who share in it partakers of the benefits and obligations of the New Covenant. The drinking of the wine is analagous to being sprinkled with the blood of Ex 24." Cranfield. France comments, "As God first rescued his people from Egypt and made his covenant with them at Sinai, so now there is a new beginning for the people of God, and it finds its focus not in the ritual of animal sacrifice but through the imminent death of Jesus. Here is the basis for a thoroughgoing Christian ecclesiology in relation to the people of God in the OT, but for the moment it remains at the level of allusion." France also suggests, "The phrase τὸ ἐκχυννόμενον ὑπὲρ πολλῶν ... vividly recalls the language of the final section of the prophecy of the suffering Servant of Yahweh in Is 53 [53:12], the point at which the redemptive significance of the Servant's death becomes most explicit. Jesus' words over the cup thus pick the concept of vicarious death which he has already presented in 10:45, with a deliberate further echo of that same remarkable passage in Isaiah; see further the discussion of the Is 53 allusion at 10:45 above."

Verse 25

ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίνω ἐκ
τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς
ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν
τῇ βασιλείᾳ τοῦ θεοῦ.

οὐκέτι adv no longer, no more

"The οὐκέτι of A B and the majority text may have been an explanatory gloss ... but it is perhaps more likely that the shorter reading without οὐκέτι (x C W etc.) was an assimilation to Matthew." France.

πίω Verb, aor act subj, 1 s πινω
γενημα, τος n product, harvest
ἀμπελος, ου f vine, grapevine
ἕως until
ἐκεινος, η, ο demonstrative adj. that
ὅταν when, whenever
καινος, η, ον new

"The formula is, as regards its negative significance, that of a Nazirite vow. By making it, Jesus consecrates himself for the imminent sacrificial offering of his life' [Barth]. Cf. Num 6:1-21. But the saying has also a positive significance: it looks forward to the end of the period of the vow, the time when he will again taste wine – in the kingdom of God. This could be taken to refer to the final reunion with the disciples – the messianic feast (cf. Mt 8:11; Lk 14:15; 22:29f.; Rev 19:9); but perhaps is better understood (with Barth) as referring to the period between the Resurrection and Ascension (cf. Acts 10:41; also see Lk 24:30f.,35; Acts 1:4). For the suitability of ἐν τη βασιλειᾳ του Θεου on this interpretation see on 9:1." Cranfield. France, however, comments, "It is unlikely that Jesus' vision extends, as Karl Barth suggested, no further than the forty days after the resurrection when he would continue to appear on earth with his disciples, for in that case it is not clear why the wine drunk at that time (Acts 10:41 specifically mentions eating and drinking with the disciples) should be described as καινός. Most commentators have therefore assumed that ἐν τη βασιλείᾳ τοῦ θεοῦ looks rather to that heavenly authority into which Jesus is so soon to enter, 'sitting at the right hand of Power' (14:62). "Verses 22-24 and 25 thus present two contrasting and yet suggestively linked aspects of what is now to happen. The 'cup of death' (v. 24) and the 'cup of future glory' (v. 25) not only continue the Marcan contrast between the present aspect of the coming of God's kingdom, hidden in rejection and suffering, and its future glory, but also link the two as part of a single purpose: it is through Jesus' imminent death ὑπὲρ πολλῶν that the salvation will be achieved which represents the consummation of God's kingship."

Verses 26-31

Cf. Mt 26:30-35; Lk 22:39; also Lk 22:31-34. France comments, "In terms of narrative sequence these verses form a bridge between the last supper and the events in Gethsemane where Jesus' predictions of his fate begin to be fulfilled. But in the overall structure of Mark's passion narrative they have a more significant role. In vv. 10-11 and 18-21 we have learned of the treachery of one of the Twelve, but now that dire prospect is balanced by the even more far-reaching tragedy of the failure of the whole group to support Jesus when the time comes. The Passover meal is thus 'framed' by two predictions of betrayal." He adds that all of this is nevertheless in accordance with Scripture; "What appears to be victory for the forces arrayed against him is in fact all contained within the pattern of his foreknowledge and purpose in carrying out what is 'written of the Son of Man'."

Verse 26

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ὑμνεω sing a hymn

"The second part of the *hallel*, i.e. Pss 114 (or 115)-118." Cranfield.

ὄρος, ος n mountain, hill
ἐλαια, ας f olive tree

"Judas knew where to find them, so this intention must have been agreed before he left the group (perhaps at the end of the meal)." France.

Verse 27

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται·

σκανδαλισθήσεσθε Verb, fut pass indic, 2 pl
σκανδαλιζω cause (someone) to sin,
cause (someone) to give up the faith

Cf. 4:17; 6:3; 9:42.

γέγραπται Verb, perf pass indic, 3 s γραφω

Quoted from Zech 13:7.

πατασσω strike, strike down
ποιμην, ενος m shepherd
προβατον, ου n sheep
διασκορπισθήσονται Verb, fut pass indic, 3 pl
διασκορπιζω scatter

"The same prophetic book which portrays the Messiah as a king riding into Jerusalem on a donkey (see on 11:1-10) also presents the rejected shepherd, described as Yahweh's 'associate' but apparently struck down by the sword of God himself (Zc. 13:7-9)." France. Lane comments, "God commands that the shepherd ... be struck down that the sheep may be scattered as an integral part of a refining process which will result in the creation of a new people of God. This action is associated with the opening of a fountain for the cleansing of sin on behalf of 'the house of David and Jerusalem' (Zech 13:1). The passage to which Jesus referred thus speaks of a necessity which leads to redemption. Even as sheep are scattered in panic when their shepherd falls, so the death of Jesus will cause the disciples to desert him and will mark the loss of the centre point of their own communal fellowship. The emphasis in verse 27, however, falls on the offence which Jesus will cause the disciples... The prophecy that the disciples will be scattered is counter balanced by the promise of reunion in Galilee following the resurrection."

Verse 28

ἀλλὰ μετὰ τὸ ἐγεροθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ἐγεροθῆναί Verb, aor pass infin ἐγειρω
raise

προαγω go before or ahead of

"The saying looks forward to a Resurrection appearance in Galilee. The scattered flock will then be re-established." Cranfield. France comments, "After the imagery of the shepherd and flock in v. 27 the verb (which could mean simply 'to precede'; cf. its intransitive use in 6:45) most naturally conjures up the picture of the Palestinian shepherd walking ahead of his flock into new pasture (cf. Jn 10:3-4)."

Verse 29

ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

ἔφη Verb, imperf act ind, 3s φημι say
εἰ καὶ although

σκανδαλισθήσονται Verb, fut pass indic, 3 pl σκανδαλιζω

Verse 30

καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

σημερον today

νυξ, νυκτος f night

Note the emphatic construction.

πρὶν and πρὶν ἢ before

δις twice

"The variations in the position of δις in the MSS where it occurs indicate considerable uncertainty in the textual tradition, and the omission of δις has considerable support (8 D W and several Old Latin MSS), the more so since B, which has δις here, nonetheless omits the first cockcrow in v. 68. But the omission of δις is so obvious a harmonistic device to eliminate the double cockcrow (which occurs only in Mark) that it should nevertheless be rejected, since it is hard to see why the embarrassment of a second cockcrow should be added into the tradition if it was not represented originally." France.

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

τρεις three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s

ἀπαρνεομαι disown, renounce claim to

"What Jesus now predicts for Peter is worse even than the 'stumbling' and desertion in v. 27 which Peter has already so strongly repudiated. A threefold denial is not simply a momentary succumbing to pressure, but a deliberate dissociation. This is not merely weakness but apostasy, and no wonder the suggestion evoked an even more vehement (ἐκπερισσῶς) repudiation of the idea. If desertion was unthinkable, denial must be more so." France.

Verse 31

ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

ἐκπερισσῶς emphatically, again and again

A word "not found in classical Greek or LXX, and [which] occurs only here in the NT. Conceivably a Markan coinage." Cranfield.

λαλεω speak, talk

ἐὰν if, even if

δέη Verb, pres subj, 3 s δεῖ impersonal verb it is necessary, must

συναποθνησκω die together (with)

σε Pronoun, acc s συ

ὡσαυτως adv in the same way, likewise

Day 962: Mark 14:32-38**Verses 32-42**

Cf. Mt 26:36-46; Lk 22:40-46. "The Gethsemane scene is a study in human weakness, even in the weakness of the most trusted of Jesus' disciples. But that is only a subplot. The main focus is on Jesus himself, and more particularly on Jesus as he relates to his Father. We have heard occasionally of Jesus at prayer (1:35; 6:46), but without being privy to the content of his prayer, and we have twice been privileged to hear God himself speak about his Son (1:11; 9:7), but here we penetrate as close as Mark will allow us to the heart of that mysterious relationship. It is summed up in the address Ἀββὰ ὁ πατήρ, the more striking because given to us in both Aramaic and Greek, and it is revealed as a blending of two wills, which pull in different directions but which are brought together in the Son's willing submission to the Father's purpose. Here is the raw material for much later christological debate, but in the narrative context it serves to set Jesus before us clearly as the obedient Son, strong in his submission to suffering and death, in contrast to the disciples who for all Peter's bluster will fall at the first hurdle. It is this extraordinary scene which probably lies behind the vivid account in Heb. 5:7-10 of Jesus' 'prayers and supplications, with loud cries and tears, to the one who was able to save him from death'." France.

Verse 32

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι.

χωριον, ου n piece of land, place
ὄνομα, τος n name

Calvin points out that Jesus would have known that Judas knew he was likely to go there. "He had made an assignation with his enemies, he presented himself to death."

καθίσατε Verb, aor act imperat, 2 pl

καθίζω sit down

ὧδε adv here, in this place

ἕως until, up to, while

προσεύξωμαι Verb, aor midd dep subj, 1 s

προσευχομαι pray

"On both the previous occasions when Mark has depicted Jesus at prayer (1:35; 6:46) he was praying alone, having taken specific measures to get away even from his closest disciples. So now again he goes away from the disciples in order to pray. Prayer for Jesus (unlike some others, 12:40) was not a public performance." France.

Verse 33

καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, παραλαμβανῶ take

"He takes the three with him partly, no doubt, for his own sake, because in his anguish and loneliness he yearns for their company, for their presence as friends who care (so Luther speaks of him as 'seeking comfort from His disciples, whom previously He had comforted') – though the effect of his taking them with him is actually to make more inescapably clear the fact of his aloneness; but surely also for their sakes and the world's, that they might be witnesses of his temptation and of his obedience, so that men might be in a position to understand better what had been done for them." Cranfield.

ἄρχω midd begin

ἐκθαμβεομαι be greatly distressed

"Here denotes a being in the grip of a shuddering horror in the face of the dreadful prospect before him." Cranfield.

ἀδημονεω be distressed or troubled

Occurs in the NT only here, in the Mt parallel and in Phil 2:26. "An anxiety from which there was no escaping and in which He saw no help or comfort." Barth.

Verse 34

καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

περίλυπος, ου very sad, deeply distressed

France suggests the phrase echoes the refrain in Ps 42:5, 11; 43:5 ἵνα τί περιλυτος εἶ, ψυχη. He adds, "It may be that Jesus' eventual acceptance of the will of his Father in Gethsemane owed something to his acquaintance with that psalm, where a mood of despair eventually gives way to a calm trust in God: 'Hope in God; for I shall again praise him, my help and my God'. At this point in the narrative, however, that acceptance is still in the future, and the emotional turmoil expressed in this powerful sequence of words is unrelieved."

ψυχη, ης f self, inmost being, 'soul'
θανατος, ου m death

Echos of Ps 92:5,11; 93:5; Jonah 4:9, cf. Ps 22:15; 141:3.

"Together with the phrase ἐκθαμβεῖσθαι καὶ ἀδημονεῖν in v.33 and the content of vv. 35f., this saying makes clear the striking contrast between Jesus' frame of mind in the face of death and the joyful courage of Jewish and Christian martyrs or the gay serenity of a Socrates. Luther has the suggestive comment: 'No one ever feared death so much as this Man.' One reason for this inexpressible fear and horror may be suggested here (the other – and even more important – reason is revealed in v.36). Jn 12:31 indicates the very special involvement of Satan in the events of the Passion (cf. Lk. 22:53?). In the wilderness Jesus had been tempted by Satan to deviate from his appointed way as the Servant and he had resisted and returned blow for blow. Now in the garden Satan returns in force and in all his majesty as the prince of this world, to avenge his earlier defeat; and Jesus sees now in appalling immediacy the full cost of his steadfast obedience. Now, to use Barth's phrase, 'the bill is being presented'. In Gethsemane it became plain that 'it was one thing to enter and continue on this way, it was another to tread it to the end, and in this world its necessarily bitter end. It was one thing to contradict and withstand the tempter, it was another to see him actually triumphant as he necessarily would be in this world, in the humanity ruled by him, to be refuted by him in the hard language of facts. From this we may gather something at least of the convulsion of that hour.'" Cranfield.

μείνατε Verb, aor act imperat, 2 pl μείνω
remain, stay
γρηγορεω be or keep awake, be alert

Verse 35

καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
καὶ προσηύχето ἵνα εἰ δυνατόν ἐστιν
παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,

προελθὼν Verb, aor act ptc, m nom s
προερχομαι go ahead, go before
μικρον adv a little

I.e. within earshot.

πιπτω fall, fall down
γη, γης f earth

An attitude of supplication (Lk 5:12; 17:16). "It was not, as far as we know, a normal attitude for ordinary prayer, and serves here further to underline the depth of Jesus' emotion." France.

δυνατος, η, ον possible

παρέλθῃ Verb, aor act subj, 3 s
παρερχομαι pass, pass by, pass
away

ὥρα, ας f hour, moment, period of time

"In Jn ὥρα is especially prominent – e.g. 2:4; 5:25; 7:30; 12:23 and esp 12:27." Cranfield.

Verse 36

καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά
σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ'
ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

πατήρ, πατρος m father

"In the Aramaic of Jesus' time *abba*, in origin an exclamation of small children, had replaced in ordinary use *abi* ('my father'), both vocative and non-vocative, and also the emphatic state *aba*. It was not, however, used as a form of address to God (its homely origin no doubt made it seem unsuitable). So its use by Jesus is highly significant... It is significant that Jesus calls God 'Father' at this moment – as he sees the cup held out to him. He knows God as Father even in Gethsemane: to have failed to do so would have been to lose the battle." Cranfield.

France comments, "The much-discussed contention of J. Jeremias that an address to God as Ἀββά is unparalleled in Jewish literature, and marks a unique sense of intimacy with God, remains valid, even if the issue has been clouded by the frequent assertion by preachers that this familiar term equated to the English 'Daddy'. J. Barr's argument that 'Abba is not Daddy' is well taken, in that there is nothing childish about the special relationship implied (it was also used, for example, by disciples addressing their rabbi), but that was not Jeremias's point. The term conveys the special intimacy of a son in a patriarchal family. And in that sense Jesus' use of this form of address to God is striking and unparalleled, until it was taken over from him by his followers: Paul introduces Ἀββά as the sign of an amazing and hitherto inadmissible relationship of the individual believer with God (Rom. 8:15; Gal. 4:6)."

παρένεγκε Verb, aor act imperat, 2 s
 παραφέρω take away, remove
 ποτηριον, ου n cup
 θελω wish, will

"For ποτηριον see on 10:38. The other and more important reason for Jesus' ἐκθαμβεῖσθαι και ἀδημονεῖν is now indicated. In his identification with sinful men he is the object of the holy wrath of God against sin, and in Gethsemane as the hour of the Passion approaches the full horror of that wrath is disclosed... Isa. 51:22 speaks of the cup of God's fury being taken away from Jerusalem. Now Jesus prays that it may be taken away from him; but his prayer is really a prayer and not a demand, for he does not set his will over against the will of the Father. He has not actually made the removal of the cup his will; the wish he expresses is conditional upon the will of God. That is the significance of ἄλλ οὐ τί ἐγὼ θελω ἀλλὰ τί σου and also of εἰ δυνατόν ἐστίν in v.35. So his prayer does not call his obedience into question." Cranfield.

France comments, "Jesus' appeal to his Father is based on the twin assumptions that on the one hand πάντα δυνατά σοι, but on the other hand God has a will which is to be accepted rather than altered by prayer. It is the blending of these two convictions which gives all prayer its mysterious dynamic, and frustrates any 'quick-fix' approach... Prayer ... consists not in changing God's mind but in finding our own alignment with God's will. Where our desire is not in line with God's purpose, it is the former which must give way: οὐ τί ἐγὼ θελω ἀλλὰ τί σύ. If that is true for ὁ υἱὸς μου ὁ ἀγαπητός (1:11; 9:7), how much more for the rest of us."

Verse 37

καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς
 καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων,
 καθύδεις; οὐκ ἴσχυσας μίαν ὥραν
 γρηγορῆσαι;

καθευδω sleep
 ἰσχυω be strong, be able
 εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one

"The only answer Jesus receives to his prayer is the hard answer of events. It begins with the failure of the three to watch with him, which drives home his utter aloneness." Cranfield.

Verse 38

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ
 ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα
 πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

"The situation ... gives rise to words of rebuke and warning which no doubt Mark expected his readers to take as applicable to themselves as well as to the first disciples. (Cf. 13:35, 37 for the call γρηγορεῖτε so as not to be found sleeping, 13:36, though the reference there is to an eschatological coming and the sleep is part of a parabolic image.)...

"Editors differ over the punctuation of v. 38: if a comma is placed after γρηγορεῖτε but not after προσεύχεσθε the following ἵνα clause becomes the subject of the prayer..., whereas if a comma is placed only after προσεύχεσθε the ἵνα clause becomes the purpose of the combined command γρηγορεῖτε καὶ προσεύχεσθε. But since the wakefulness and the prayer are in any case closely linked, the different ways of construing the syntax make little difference to the sense. It was in both wakefulness and prayer that the disciples had failed." France.

ἔλθῃτε Verb, aor act subj, 2 pl ἐρχομαι
 πειρασμος, ου m period or process of
 testing, trial, test, temptation

"The issue of whether 'temptation' or 'testing/trial' best conveys the sense in English is very much the same here as in the ongoing discussion with regard to the translation of the Lord's Prayer, whose terminology of being 'led into' πειρασμός is similar to the locution ἐρχομαι εἰς πειρασμόν here. What confronts the disciples at this point is both 'testing' in the sense of an ordeal which they will prove unable to cope with and 'temptation' in that the urge to run away will put their own safety before loyalty to God and his Son."
France.

προθυμος, ον willing
σαρξ, σαρκος f flesh
ἀσθενής, ες sick, weak, helpless

The first phrase is perhaps an echo of *ruah nedibah* ('a willing spirit') in Ps. 51:12 (MT 14), which seems to be identified with 'thy Holy Spirit' in the previous verse. The meaning would then be that God's Spirit which is imparted to them is willing, but their human nature is weak. Or it may be that πνευμα is here used as in 2:8, 8:12 of the human spirit." Cranfield.

France comments, "R. E. Brown argues that Jesus' words apply to himself as well as to the disciples: the purpose of his prayer has been to overcome his human weakness which shrinks from fulfilling the Father's will."

Day 963: Mark 14:39-47

Verse 39

καὶ πάλιν ἀπελθὼν προσήύξατο τὸν αὐτὸν λόγον εἰπὼν.

παλιν again, once more

τον αὐτον λογον 'the same thing.'

εἰπων Verb, aor act ptc, m nom s λεγω

τὸν αὐτὸν λόγον εἰπὼν is omitted by D and some Old Latin MSS, probably accidentally.

Verse 40

καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

καταβαρυνομαι be very heavy
(ὀφθαλμοὶ κ. be unable to keep one's eyes open)

ᾔδεισαν Verb, pluperf act indic, 3 pl οἶδα know, understand

ἀποκριθῶσιν Verb, aor pass dep subj, 3 pl ἀποκρινομαι answer, say

"Their embarrassed silence recalls that of 9:34; once again the disciples are put in the wrong (cf. also 9:6, where they are silenced not so much by embarrassment as by bewilderment)."
France.

Verse 41

καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

τρίτος, η, ον third

(το) λοιπον adv. henceforth, from now on
ἀναπαυω give relief; midd relax, rest

"it is possible to take καθευδετε το λοιπον και ἀναπαυεσθε as a command, supposing either that by this time Jesus no longer feels the need of their watching with him, since he has placed the cup to his lips, or else that the command is ironical, a rebuke. (If we take the command to be seriously meant, we can explain the immediate change that follows by supposing that after Jesus has told his disciples to sleep on he suddenly sees Judas and his company approaching.) A perhaps better alternative is to take the words as a question (or possibly an exclamatory statement)."
Cranfield.

The New Jerusalem Bible translates the phrase, 'You can sleep on now and have your rest. It is all over'.

France comments on the awkwardness of the transition from permission to sleep to the almost immediate command, 'Get up! Let us go!' and writes, "Perhaps we are to assume that after Jesus' first words sounds were heard which indicated the approach of the arresting party and led him to countermand his permission to sleep."

ἀπεχω trans receive in full; intrans. be distant; midd. abstain from, avoid; impers. it is enough

Cranfield says that a great variety of explanations of ἀπεχει have been suggested:

- i) 'it is sufficient', 'enough of this!', with reference to the disciples' sleeping;
- ii) 'it is sufficient', with reference to the ironical rebuke (καθευδετε ...);
- iii) in a technical commercial sense, 'he (i.e. Judas) has received it (i.e. the promised money);
- iv) in a commercial sense but impersonally, 'it is paid up', so 'the time is up';
- v) 'he (i.e. Judas) is taking possession of (me)'.

Other meanings are possible if το τέλος is read after ἀπεχει (D and a few other MSS, cf. Lk 22:37), either:

- vi) 'it has its end', 'it is finished';
- vi) 'the end is far away?' (ἀπεχει το τέλος is then a third question, and what follows corrects the disciples' mistaken idea – '(On the contrary) the hour has come!

Of all of these, Cranfield prefers the first.

ώρα, ας f hour, moment

"ἦλθεν ἡ ὥρα picks up not only the ὥρα of v. 35 but the whole sequence of Jesus' passion predictions culminating in the twin announcements of betrayal and of death at the Passover meal: the time of fulfilment has now arrived." France.

παραδιδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἁμαρτωλος, ον sinful, sinner

Verse 42

ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

ἐγειρω raise, rise

"ἐγείρεσθε ἄγωμεν in another context might sound like a call to run away, but that cannot be its meaning here, where we have been repeatedly shown that Jesus intends to go through with the events he has predicted, and where the prayer just concluded has led to his acceptance of the Father's will. This is a call to advance rather than to retreat. They are probably simply going to rejoin the other disciples close by, ready to meet the arrival of the expected posse." France.

παραδιδούς Verb, pres act ptc, m nom s
παραδιδωμι

ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω
approach, draw near

Verses 43-52

Cf. Mt 26:47-56; Lk 22:47-53. Of Jesus' betrayal and arrest, France comments, "Everything is happening ἵνα πληρωθῶσιν αἱ γραφαί, and Jesus is content that it should be so. He who is physically the victim and captive gives the impression of being in a deeper sense in charge of the situation. The disciples, on the other hand, fall to pieces."

Verse 43

Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δωδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

εὐθὺς adv. straightway, immediately

ἔτι still, yet

παραγινομαι come, arrive, appear

δωδεκα twelve

ὄχλος, ου m crowd, multitude

μαχαιρα, ης f sword

ξύλον, ου n wood, club

"suggests a rabble collected for the purpose, though possibly it would denote some of the Temple police accompanied by slaves of the High Priest." Cranfield.

The last phrase suggests that they represented the entire Sanhedrin.

Verse 44

δεδοκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὁν ἂν φιλήσω αὐτός ἐστίν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.

δεδοκει Verb, aor act indic, 3 s διδομι

συσσημον, ου n sign, signal

ὅς ἂν whoever

φιλεω love, kiss

κρατεω hold, sieze, arrest

ἀπαγω lead away by force

ἀσφαλως adv safely, under close guard

"Judas' instruction to the guards, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς, suggests that he expected resistance, whether from Jesus or from the other disciples, and the guards duly grab Jesus physically to prevent escape." France.

Verse 45

καὶ ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν.

προσερχομαι come or go to, approach

καταφιλεω kiss

"The compound perhaps indicates a prolonged kissing designed to give all the ὄχλος a chance to see which person is to be seized and to be ready to seize him at once." Cranfield.

Verse 46

οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.

ἐπιβαλλω lay (hands) on

Verse 47

εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίριον.

παραστηκότων Verb, perf act ptc, m nom s
παριστημι and παριστανω stand
before/by

Identified as Peter in Jn 18:10.

σπασάμενος Verb, aor midd dep ptc, m nom
 s σπασομαι draw (of swords)
 παιω strike, hit
 δουλος, ου m slave, servant
 ἀφείλεν Verb, aor act indic, 3 s ἀφαιρω
 take away
 ὠταριον, ου n ear

Day 964: Mark 14:48-56

Verse 48

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν
 καὶ ξύλων συλλαβεῖν με;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρινομαι see v.40
 ληστῆς, ου m robber, insurrectionist

"ληστής is a pejorative word which no one would be likely to use of himself: its use by Josephus as virtually a technical term for members of the Zealot and related movements is conditioned by his desire to distance himself from such people. The way Jesus uses the word here adds to the irony that he will himself end up crucified between two λησταί (15:27), as if he were one of them." France.

ἐξήλθατε verb, aor act indic, 2 pl
 ἐξερχομαι
 συλλαμβανω seize, arrest

Verse 49

καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα
 πληρωθῶσιν αἱ γραφαί.

καθ' ἡμέραν 'daily', 'suggests a longer ministry in Jerusalem than Mark has recorded and is perhaps evidence in support of the Johannine tradition in this respect.' Cranfield.

ἤμην Verb, imperf act indic, 1s εἶμι
 ἱερον, ου n temple, temple precincts
 διδασκω teach
 κρατω see v.44
 πληρωθῶσιν Verb, aor pass subj, 3 pl
 πληρωω fulfill, make come true
 γραφη, ης f writing, Scripture
 γεγονεν should be understood.

Verse 50

καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

ἀφιημι leave, forsake
 ἔφυγον Verb, aor act indic, 1 s & 3 pl
 φευγω flee, run away from

"Note the emphatic position of πάντες and the complete forsakenness of Jesus." Cranfield.

Verse 51

Καὶ νεανίσκος τις συνηκολούθει αὐτῷ
 περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ, καὶ
 κρατοῦσιν αὐτόν·

νεανισκος, ου m young man

Perhaps a reference to Mark himself, "a kind of modest signature to the gospel." Cranfield.

συνακολουθεω follow, accompany
 περιβεβλημένος Verb, perf pass ptc, m nom
 s περιβαλλω put on, clothe, dress
 σινδων, ονος f linen cloth

A superior form of outer garment.

γυμνος, η, ον naked, bare, poorly
 dressed

Cranfield suggests that he may have hurriedly dressed and rushed out.

Verse 52

ὁ δὲ καταλιπὼν τὴν σινδὸνα γυμνὸς
 ἔφυγεν.

καταλιπὼν Verb, aor act ptc, m nom s
 καταλειπω leave (behind), abandon

"The ignominious flight of this anonymous sympathiser serves in the narrative context to underline the complete failure of Jesus' friends to support him when the moment came. Apart from his captors, Jesus leaves Gethsemane alone." France.

Verses 53-65

Cf. Mt 26:57-68; Lk 22:54f, 67-71, 63-65.
 The account suggests that one/some of the Sanhedrin who were sympathetic to Jesus later informed the disciples of what had occurred. "The proceedings described in vv.55-64 seem to have been not a trial but rather a preliminary inquiry held with a view to the formulation of a charge to bring before Pilate... The production of evidence with regard to the Temple (vv. 57f.) and the High Priest's concentration on 'blasphemy' in v.64 are probably to be explained by the desire of the Jewish leaders to carry as many as possible of the Sanhedrin with them. Evidence of disrespect for the Temple or of blasphemy would be more likely to unite them than evidence of a possible threat to the Roman power. Having once got the members to agree that Jesus deserved to die as a blasphemer, the High Priest presumably then obtained agreement that they would actually proceed before Pilate with a political charge. It is of course clear that it was on a political charge – that of being a messianic pretender – that Jesus was actually condemned and executed by the Romans.

"It seems probable that the meeting described in this section was informal, being held at night in the High Priest's house, and that the Sanhedrin had been summoned for the morning (15:1). If the morning meeting, though the more formal gathering, merely confirmed the decisions reached during the night, it was not unnatural that Mark should mention it only in passing." Cranfield.

Verse 53

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

ἀπαγω see v.44

τον ἀρχιερέα = "Caiphas, who held office A.D. 18-36. The Synoptists do not mention Annas in connection with the Passion." Cranfield.

συνερχομαι come together, assemble

"The full phrase οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς (cf. 8:31; 11:27; 14:43) underlines the solemnity and official nature of the occasion, and the addition this time of πάντες further increases the tension by contrasting the lone figure of Jesus with the assembled representatives of official Judaism. The comments above on the less-than-formal nature of the proceedings have suggested perhaps that not all seventy-one members of the Sanhedrin might have been assembled at this time of night, or that members may continue to have arrived during the proceedings (though, of course, it is possible that the High Priest having planned to have Jesus in custody at this time, had issued a 'three-line whip' in advance). In that case Mark's πάντες achieves a literary effect rather than numerical exactitude." France.

Verse 54

καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

μακροθεν adv far off, at/from a distance
ἀκολουθεω follow, accompany

ἔως up to

ἔσω adv & prep inside, within

ἔως ἔσω 'right inside'

αὐλή, ης f court, courtyard, palace

"The palace would be built round the αὐλή an open courtyard, which would be entered through the προαυλιον mentioned in v.68. Jn 18:15f explains how Peter was able to get so far." Cranfield.

συγκαθηναι sit with

ὑπηρετης, ου m attendant, servant

θερμαινομαι warm oneself, keep warm

φως, φωτος n light

Here used "in the sense of πυρ, fire, as sometimes in classical Greek, but the idea of the light shed by the fire and illuminating Peter is in mind." Cranfield.

Verse 55

οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠύρισκον·

ὅλος, η, ον whole, all, complete, entire
συνεδριον, ου n Sanhedrin (the highest Jewish council in religious and civil matters)

Cranfield considers that this is "possibly a loose way of saying 'all the members of the Sanhedrin present'." (See note at v.53.).

ζητεω seek, look for

μαρτυρια, ας f testimony, evidence

εἰς το + infinitive occurs in Mk only here. It is frequent in Paul (e.g. Rom 1:11, 20; 3:26), but also occurs in Mt., Lk, Acts, Heb, 1 Peter.

θανατωω kill, put to death

θανατωσαι αὐτόν here = 'accomplish his death'. "The expression ἐζήτησαν μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν conveys two significant impressions of the nature of this hearing. Firstly it was, as we have noted above, a hearing in search of a charge, not a trial based on an already formulated accusation. Secondly, while the charge was not yet decided, the verdict was! In putting the matter in this way Mark has already declared the 'trial' to be more a kangaroo court than an impartial judicial hearing. The objective of killing Jesus already declared in 14:1 rules this gathering, so that whatever procedure is followed will be designed to produce the required capital charge to bring before the Roman prefect." France.

Verse 56

πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

ψευδομαρτυρεω give false evidence or testimony

ἴσος, η, ον equal, the same, in agreement

"The agreement of two or three witnesses was required (cf. Numb 35:30; Deut 17:6; 19:15)." Cranfield.

Day 965: Mark 14:57-65

Verse 57

καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες

ἀνίστημι rise, stand up
ψευδομαρτυρεῶ see v.56

Verse 58

ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·

καταλύω destroy, tear down, do away with

ναός, οὐ m temple

The sanctuary proper rather than ἱερόν which includes the entire temple complex.

χειροποίητος, οὐν made by human hands

Cf. Acts 7:48; 17:24.

τρεις, τρια gen τριων dat τρισιν three

ἄλλος, ἡ, ο another, other

ἀχειροποίητος, οὐν not made by human hands

οἰκοδομῶ build

Cf. 15:29; Jn 2:19-22; Acts 6:14. "It seems clear that the charge, whatever its legal status, was an important element in the cumulative case against Jesus, and it was this rather than his alleged blasphemy which was remembered by the bystanders at the cross (15:29). The seriousness of such a charge may be judged by remembering the experience of Jeremiah, who barely escaped with his life when accused of predicting the temple's destruction, and of Uriah, who did not escape (Je 26:7-24)...

There is evidence that some Jews in the first century believed that the existing temple was to be replaced with a new one in the last days. And while this was normally regarded as the work of God himself, there were some who thought that the work of rebuilding would be the task of the Messiah. In that case the next issue raised in v. 61 is ... a logical extension of the idea implied in the temple charge that Jesus is making claims which are appropriate only to the Messiah." France.

Verse 59

καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

οὕτως and οὕτω adv. thus, in this way

ἴσος, ἡ, ον see v.56

Verse 60

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

μεσός, ἡ, ον middle; ἐν μ., εἰς μ. in the middle, among

ἐπερωτάω ask, interrogate, question

ἀποκρίνομαι answer, reply, say

οὐδεις, οὐδεμία, οὐδεν no one, nothing;

οὐδεν adv not at all

καταμαρτυρεῶ testify against

οὐκ ἀποκρίνη ... καταμαρτυροῦσιν "is better taken as two questions (question mark after οὐδεν): to take it as a single question is unsatisfactory, for after ἀποκρίνεσθαι οὐδεν an indirect question introduced by τί would be very harsh – one would expect rather to have προς." Cranfield.

Verse 61

ὁ δὲ ἔσιωπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

σιωπάω be silent, be quiet, be calm

ἀποκρίνομαι answer, reply, say

Cf. Is. 53:7.

πάλιν again, once more

"The fact that the High Priest asked this question implies that by this time the Jewish authorities had come either to suspect that Jesus might, or to know that he did, regard himself as the Messiah. It is conceivable that Judas had betrayed the secret which Jesus had bidden his disciples to keep to themselves (8:30); but quite apart from that possibility, it is highly probable that, in spite of his injunctions to secrecy and his carefulness to avoid making any overt messianic claim, and in spite of the fact that many things about him were inconsistent with what was expected of the Messiah, some of the things which he had done and said would have raised in the minds of the chief priests and scribes the question whether perhaps behind his authoritative manner there might be an implicit claim to be the Messiah." Cranfield.

France comments that the question is intended to "draw out the basis of the authority implicit in Jesus' public words and actions since coming to Jerusalem (and indeed before), together with the special status which he hinted at by casting himself in the role of the only son of the owner of the vineyard. While Mark has recorded no open claim by Jesus to be Messiah or Son of God, in these deeds and words there is enough fuel for such a charge. It is also possible that part of Judas's offer to the chief priests had been to brief them also on Jesus' more private teaching to his disciples... The High Priest's question is therefore well framed to draw into the open what has hitherto been a matter of indirect implications."

εὐλογητος, η, ον **blessed, praised**

Verse 62

ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθημένον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

"With this verse we come to the christological climax of the gospel... The time for concealment is over, and the truth must be declared firmly and openly to those who presume to set themselves as judges over him." France.

ὄψεσθε Verb, fut act indic, 2 pl ὄραω **see**
 δεξιός, α, ον **right**, δεξιά **right hand**
 καθημαι **sit, sit down, live**
 νεφελῆ, ης f **cloud**
 οὐρανός, ους m **heaven**

Cf Ps 110:1; Dan 7:13. "The two texts are woven together in that the Daniel introduction about 'seeing the Son of Man' precedes the imagery from Ps. 110, which is then filled out with the substance of the Daniel vision. But while the words (except for the 'euphemism' τῆς δυναμέως ...) are drawn from these two passages, the total effect is greater than the sum of the parts, and puts both texts in a new light... Unlike Matthew and Luke, Mark does not specify *when* they will see, but in the comments that follow I shall argue that he has in mind the same immediacy which is expressed in Matthew's ἀπ' ἄρτι and Luke's ἀπὸ τοῦ νῦν. That is, after all, what the second-person address would naturally imply: the vision will be that of those who hear Jesus speaking, not of some future generation. It is only the mistaken presupposition that these words have to do with the parousia which has led anyone to think otherwise (and to try to evade the force of the very clear time indications in Matthew and Luke with indefensible 'translations' such as NIV's 'in the future')... Both passages in fact express in their distinctive ways the same concept of a sovereign authority. This is obvious in the case of the psalm, 'sitting at the right hand of [God]', but if Dn 7:13 is read in context it conveys the same message, in that the one who comes before God in the clouds of heaven is immediately given 'dominion and glory and kingship' which are both universal and unending (on the interpretation of Jesus' references to Dn 7:13 see above on 8:38 and further comments at 13:26). Dn 7:13-14 is, in other words, no less than Ps 110:1 an enthronement oracle, and it is that universal and unending dominion which Jesus here declares that he himself will now receive – and they will see it.

"How they will see it is not spelled out. But when the prisoner about to be condemned and executed declares that his judges will see his God-given authority, we are clearly in the realm of vindication, a vindication which was to begin with Jesus' resurrection and according to Luke to be more visibly confirmed by his ascension (seen, however like his resurrection not by the Sanhedrin but by his disciples)... That sovereignty began to become visible outside the group of disciples with the powerful growth of the NT church, and in a negative sense in the demise of Jerusalem and its temple as the focus of God's rule on earth (in connection with which we have already seen Dn 7:13 deployed in 13:26; see notes there). All this offers a similar range of interpretation to what we found in the 'seeing' in 9:1, and again here it is in connection with 'power'. We need not be more specific, since Mark is not, but within this complex of events it would certainly be possible for Jesus' judges within their lifetime to see that the 'Messiah' they thought they had destroyed had in fact been vindicated and exalted to the place of supreme authority." France.

Verse 63

ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;

διαρρήξας Verb, aor act ptc, m nom s
 διαρρηγνυμι and διαρησσω tear, rip
 χιτων, ωνος m tunic, shirt; pl. clothes

An indication that he regarded what he had heard as blasphemy, cf. 2 Ki 18:37; 19:1.

ἔτι still, yet

χρεῖα, ας f need, want

μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

Verse 64

ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

βλασφημία, ας f blasphemy
 φαίνω shine; midd. and pass. appear
 κατέκριναν Verb, aor act indic, 3 pl
 κατακρινω condemn, pass judgement
 on

ἐνοχος, ον liable, answerable, guilty

εἶναι Verb, pres infin εἶμι

θανατος, ου m death

"Mark probably uses this form of expression rather than κατέκριναν αὐτὸν θανάτω (or ἀποθανεῖν), because he is aware that this was not a formal trial and that they were not pronouncing a sentence but rather giving a legal opinion." Cranfield.

Verse 65

Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

ἤρξαντό Verb, aor midd dep indic, 3 pl
 ἀρχω midd begin
 ἐμπτυω spit on
 περικαλυπτω cover (over), blindfold
 προσωπον, ου n face
 κολαφιζω beat, strike
 προφητεω prophesy

The various longer texts are best explained as expansions of an original simple Προφήτευσον which was felt to be too obscure; they reflect various aspects of the fuller versions in Mt 26:68 and Lk 22:64. France comments, "Mark does not spell out just how Jesus is expected to prophesy ... but the expansion in both Matthew and Luke with τίς ἐστίν ὁ παῖσας σε; indicates a much more specific focus, the ability of this alleged Messiah to identify those who hit him."

"The reader is not likely to miss the irony of the sarcastic demand that Jesus 'prophesy' when the way they are treating him is in fact itself a direct fulfilment of what he has earlier predicted as his own fate in Jerusalem (just as the incident immediately following in vv 66-72 will fulfil exactly another more recent prediction). France.

ὑπηρετης, ου m attendant, servant
 ῥαπτισμα, τος n a blow (with a stick);
 slap (with the hand)

ῥαπισμασιν ... ἔλαβον "seems to be a vulgarity, possibly due to Latin influence." Cranfield.