

Notes on the Greek New Testament
Week 195 – Mark 15:33-16:20

Day 971: Mark 15:33-41

Verses 33-39

France comments, "In the previous section Jesus has been the passive object of crucifixion and mockery. Now as the passion narrative reaches its climax in his death, while the themes of mockery and perhaps cruelty continue in vv. 35-36, they are overshadowed by the renewed focus on Jesus himself. The unnatural darkness tells us that this is a crucifixion unlike any other, and prepares us to hear Jesus' dreadful last shout from the cross, and then to witness the striking manner in which he died. His death is as extraordinary as his life, and its far-reaching implications are underlined by the physical symbol of the tearing of the temple curtain and by the astonished declaration of the centurion, whose use of the title υἱὸς θεοῦ rounds off the revelation of the true significance of Jesus which began in Mark's introductory statement in 1:1. The title has come to the surface at several points in the narrative, but this is the first time it has been uttered with conviction (as opposed to the High Priest's scepticism, 14:61) by a human witness. The identity of that witness, a pagan soldier without the benefit either of Jewish theological education or of having been a disciple of Jesus, fits well with Mark's persistent theme of the inability of either the Jewish leadership or even Jesus' own disciples to recognise who he is, and prompts Mark's readers to reflect that what has now taken place is to be the basis for good news εἰς πάντα αἰ ἔθνη (13:10), εἰς ὅλον τὸν κόσμον (14:9).

"In v. 39, then, Mark's account of the hapless and humiliating death of Jesus unexpectedly reaches a triumphant christological climax. But this seems the more incongruous in that this final scene is dominated not by a shout of triumph but by what sounds like a cry of despair. Mark has chosen to record as Jesus' last words (though not the last words about Jesus) not a confident address to God as Ἀββᾶ but a tortured cry of abandonment. Perhaps he knew no tradition of other less devastating words from the cross such as Luke and John record. But in recording this last utterance he has set up the supreme paradox of his paradoxical story. The two verses 34 and 39 thus create the two poles of a mind-stretching antinomy, which Mark leaves unresolved for his readers to work at. Nor will he offer much help with its resolution in the rest of the narrative: the message that the crucified Jesus is alive again (16:6-7) will indeed assure us that all is now well, that whatever was the reality underlying Jesus' cry of despair was not the end of the story. But that cry in itself remains unexplained, unless it be by reflection back over a narrative in which Jesus' death has been repeatedly declared to be the goal of his ministry, in which Scripture must be fulfilled, and the purpose of which has been hinted at in tantalisingly brief statements about a ransom for many (10:45) and about the blood of the covenant (14:24). There are raw materials here for constructing a theological understanding of Jesus' death within which the stark words of v. 34 may find a place, but Mark gives us no help in constructing it. His theology of the cross remains expressed in paradox."

Verse 33

Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

ὥρα, ας f see v.25

ἕκτος, η, ον sixth

σκοτος, ους n darkness

ἐγένετο Verb, aor midd dep indic, 3 s

γινομαι

ὅλος, η, ον whole, all

γῆ, γης f earth, land

ἐνάτος, η, ον ninth

I.e. from noon until 3 p.m. France comments, "Darkness during the day is a recognised mark of God's displeasure and judgment (Dt 28:29; Am 8:9; Je 15:9, and cf. on 13:24 above for other such 'cosmic' judgment language in Is 13:10 etc.), and the supreme example of that phenomenon in the OT, the darkness over Egypt which was the penultimate plague at the time of the first Passover (Ex 10:21-23), is echoed in Mark's language (LXX Ex. 10:22: ἐγένετο σκότος ... ἐτὶ πάσαν γῆν Αἰγύπτου). That parallel suggests what is in any case more probable, that γῆ is here to be understood in its more limited sense of the land of Judaea rather than of a worldwide darkness." France.

Verse 34

καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλωι ἐλωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

βοᾶω call, cry out, shout
μεγας, μεγαλη, μεγα large, great

"In v. 37, even at the moment of Jesus' death, he will again speak of φωνῇ μεγάλῃ. Jesus is not going out with a wimper but in full possession of his faculties. The loudness of the cry also serves to underline the depth of the emotion it expresses." France.

ελωι Aramaic word ελωι My God
λεμα (Aramaic word) why?
σαβαχθανι (Aramaic word) you have forsaken me
μεθερμηνευω translate
ἐγκατέλιπές Verb, aor act indic, 2 s
ἐγκαταλειπω forsake, abandon

France comments, "The variety of readings of the Hebrew/Aramaic text of Ps 22:1 quoted in both Matthew and Mark leaves room for considerable doubt on which form Mark used and what Hebrew/Aramaic words he was transliterating; the κ text printed in UBS⁴/NA²⁷ reflects a general agreement that Mark's quotation is intended to be in Aramaic, and that 'Hebrewising' readings are due to assimilation to Matthew (though Matthew's ἡλί, often taken to be Hebrew, is in fact the form found in the extant targum of Ps 22:1)... In the Greek rendering it is more likely that the word order ἐγκατέλιπές με, which conforms to LXX Ps 21[22]:2[1], would be altered to agree with Matthew's order με ἐγκατέλιπες than the other way round. The substitution of ὠνειδισάς με in some Western texts may be an attempt to avoid the theological embarrassment of Jesus' desertion by God."

Cf. Ps 22:1. "Though repeated naturally in Aramaic in the earliest Church, the cry was probably originally uttered in Hebrew; for the Hebrew *eli eli* would be more easily mistaken for the name of the prophet... The cry is to be understood in the light of 14:36; 2 Cor 5:21; Gal 3:13. The burden of the world's sin, his complete self-identification with sinners, involved not merely a felt, but a real, abandonment by his Father. It is in the cry of dereliction that the full horror of man's sin stands revealed. But the cry also marks the lowest depth of the hiddenness of the Son of God – and so the triumphant τετελεσται of Jn 19:30 is, paradoxically, its true interpretation. When this depth had been reached, the victory had been won." Cranfield.

France comments, "It is of course true that Ps. 22, having begun on a note of despair, concludes twenty verses later in hope and thanksgiving, but Jesus echoed not the latter part of the psalm but its opening, and to read into these few tortured words an exegesis of the whole psalm is to turn upside down the effect which Mark has created by this powerful and enigmatic cry of agony. Six hours after he was placed on the cross, and after three hours of darkness, Jesus felt abandoned by God."

Verse 35

καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδε Ἡλίαν φωνεῖ.

παρεστηκότων Verb, perf act ptc, m nom s
παριστημι and παριστανω stand before/by
Ἡλιας, ου m Elijah
φωνεω call, call out

Verse 36

δραμων δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθείς καλάμῳ ἐπότιζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

δραμων Verb, aor act ptc, m nom s
τραχω run
γεμιζω fill
σπογγος, ου m sponge
ὄξος, ους n sour wine
περιθείς Verb, aor act ptc, m nom s
περιτιθημι put on
καλαμος, ου m reed, rod, cane
ποτιζω give to drink

"The word ὄξος here, together with ποτίζω, echoes LXX Ps 68[69]:22[21], which, as we have noted above regarding v. 23, speaks of a hostile act and mentions poison in parallel to the ὄξος. If, as his wording suggests, Mark intended such an allusion here (though not in v. 23), it seems that under the influence of the psalm passage he is putting a more sinister construction on what was in itself a harmless and even kindly act, though done in a context of mockery. He does not tell us at this time whether Jesus accepted the offer, though the imperfect ἐπότιζεν might perhaps be read like the ἐδίδουν of v. 23 as conative, implying that the attempt was unsuccessful." France.

ἀφιημι leave

ἴδωμεν Verb, aor act subj, 1 pl ὄραω see

'let him alone; let us see ...'

καθελεῖν Verb, aor act infin καθαίρω
take down

Verse 37

ὁ δὲ Ἰησοῦς ἀφείξ φωνὴν μεγάλην
ἐξέπνευσεν.

ἀφείξ Verb, aor act ptc, m nom s ἀφιημι

Here 'let [out]', i.e. 'having uttered'

ἐξέπνευσεν Verb, aor act indic, 3 s ἐκπνεω
expire, die

Of the content of the cry, Mark says nothing. France, however, comments, "The recognition in Jesus of a υἱὸς θεοῦ would follow more naturally from a 'noble' or peaceful death than from one in unrelieved depression, which was surely familiar enough to a centurion used to officiating at crucifixions."

Verse 38

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
δύο ἀπ' ἄνωθεν ἕως κάτω.

καταπέτασμα, τος n curtain

ναος, ου m temple, sanctuary, inner part
of Jewish Temple

Cf. Heb 6:19; 9:3; 10:20.

ἐσχίσθη Verb, aor pass indic, 3 s σχιζω
split, tear, separate

δυο gen & acc δυο dat δυοιν two

ἀνωθεν from above

κάτω down, below

The death of Jesus opened the way into the presence of God. France refers to the tearing of the curtain as a 'divine repose' to the mockery of the chief priests in vv 31-32, mockery they add to the taunts of the crowd concerning the supposed claim of Jesus that he would destroy the temple and rebuild it in three days. The destruction of the temple has begun and the creation of the 'new and living way' will follow.

Verse 39

Ἴδων δὲ ὁ κεντυρίων ὁ παρεστηκώς ἐξ
ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν
εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς
θεοῦ ἦν.

ἴδων Verb, aor act ptc, m nom s ὄραω

κεντυριων, ωνος m centurion

παρεστηκώς Verb, perf act ptc, m nom s
παριστημι see v.35

ἐναντιος, α, ον against, contrary to; ἐξ
ἐ. opposite

οὕτως and οὕτω οὗτος thus, in this way

Cranfield states that "There is strong textual evidence for the inclusion of κράξας before ἐξέπνευσεν, and it should perhaps be read." κράξας is included in the majority of witnesses but omitted from the Alexandrian. France comments, "It is perhaps marginally more likely that κράξας was added (perhaps under the influence of Mt 27:50) because it was felt that an original οὕτως needed to be clarified, and that οὕτως then dropped out of a few texts (but not the majority) because the phrase had become too cumbersome."

ἐξέπνευσεν see v.37

ἀληθως adv truly, in truth

"What exactly *the centurion* meant by υἱὸς θεοῦ we cannot be sure. Quite possibly he used the term in a Gentile sense – 'demi-god', 'hero'. If so, then this exclamation, like the use of Βασιλευς των Ἰουδαιων in vv.9, 12, 18 26, and of ὁ Χριστος ὁ Βασιλευς Ἰσραελ in v.32, and the assertion Ἄλλους ἐσωσεν in v.31, is an unwitting proclamation of the truth. For *Mark* it is clearly important that at this point, whether intentionally or unintentionally, the truth was publicly declared. A theme of the whole gospel (see on 1:1) here comes to its triumphant conclusion." Cranfield.

Verses 40-41

France argues that these verses are better linked with what follows than what precedes – they are integral to the burial narratives and resurrection appearances. On the women France comments, "The appearance at this point in Mark's narrative of a group of women, who will be the narrative focus of the rest of the story, marks a remarkable shift in the gospel's emphasis. The reader of Mark's gospel alone would have concluded up to this point that the movement which Jesus began was an all-male movement. There had been no mention of supporting women as in Lk 8:2-3, nor of specific women associates like Martha and Mary (Lk 10:38-42). Women have appeared in Mark's narrative as the recipients of Jesus' ministry of deliverance, but the nearest we have seen to a woman follower has been the woman who anointed Jesus in 14:3-9, and she was an anonymous figure who featured only in that one incident. It is only at this point, when all Jesus' male followers (except the enigmatic Joseph of Arimathea, if he is to be reckoned as a supporter) have fallen by the wayside, that Mark lets us know that all the time there has been a female element to Jesus' entourage, who are now ready to pick up where the men have left off. The three women named are representative of a wider circle of female followers (γυναῖκες ... ἐν αἷς ...) whose close association with the disciple group is marked by the verbs ἀκολουθεῖω and διακονέω, even though the term μαθητής has been reserved only for the (all-male) Twelve; and in addition there is a wider circle of ἄλλαι πολλαί who have been part of the group coming south to Jerusalem. Only now, when the women come to the centre of the stage for the closing phase of the narrative, does Mark reveal the mixed nature of Jesus' entourage in the Galilean period...

"The important role played by these women in the closing stages of Mark's narrative (and indeed their earlier role in Galilee, now for the first time revealed) is a pointer to something new in the movement Jesus has begun which contrasts strongly with the male domination of the society of his (and Mark's) time. When all the male disciples have deserted, the women are still there faithful to the last. And it will be to them first that the message of the resurrection is entrusted. In a society which gave no legal status to the testimony of women ... everything will nevertheless come to depend on their witness to what they have seen and heard."

Verse 40

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλωμῆ, γυνῆ, αἰκος f woman
μακροθεν adv far off, at/from a distance
θεωρεω see, watch, observe

Verse 41

αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.

ὅτε conj when
ἀκολουθεω follow, accompany
διακονεω serve, wait on, care for

Cf. Lk 8:3.

ἄλλος, ἡ, ο another, other
συναναβάσαι Verb, aor act ptc, f nom pl
συναναβαινω come up together with

"This information enables us to fill in the background to the account of Jesus' arrival at Jerusalem in 11:1-10, particularly the presence of ὄχλος ἱκανός (10:46) of Galileans who came up with Jesus from Jericho and who were προάγοντες καὶ ἀκολουθοῦντες as they approached the city, shouting their support for Jesus as the coming king (11:8-10). Their enthusiasm has survived sufficiently to keep them even at this gruesome scene, standing apart from the mocking citizens of Jerusalem." France.

Day 972: Mark 15:42-47**Verse 42**

Cf. Mt 27:57-61; Lk 23:50-56. Those crucified were normally either left to decompose on the cross, taken down and left in a heap for scavengers to dispose of or were buried unceremoniously in a mass grave. France comments, "Honourable burial in a proper rock tomb was highly unlikely, and in this case it depended on the goodwill of a wealthy and influential member of the Sanhedrin, who apparently dissented from his colleagues' verdict on Jesus and used his social position to gain permission for an individual burial. Joseph of Arimathea thus enters the Christian tradition not simply as a well-disposed outsider like Simon of Cyrene or the centurion, but as at least a potential disciple (see below for the significance of the description προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ), and the fact that Mark can introduce him in this commendatory way suggests that he may have remained in good standing with the church within which Mark obtained his information."

Verse 42

Καὶ ἤδη ὄψιας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον,
ἤδη adv now, already
ὄψια, ας f evening

"For the wide range of times to which ὄψιας γενομένης may apply, see on 6:47; 14:17. If the death of Jesus took place soon after 3 pm (see on v. 37), Joseph's initiative would fit within the period of roughly three hours between that and sunset, since the object of his request is to have the body buried before the sabbath begins." France.

ἐπεὶ since, because
παρασκευῆ, ης f day of preparation
(before a sacred day)
προσαββατον, ου n the day before the
Sabbath, Friday

Verse 43

ἔλθων Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

εὐσχημων, ον gen ονος respected, of
high standing
βουλευτης, ου m council member (of the
Sanhedrin)
προσδεχομαι wait for, expect

Cf. Lk 2:25.

τολμαω dare, be brave

'plucked up courage and ...'

αἰτεω ask; midd ask for oneself, request
σωμα, τος n body

"Whatever the impression we may have gained from the last few chapters, not everyone in Jerusalem, and indeed not everyone in the Sanhedrin, had decided against Jesus." France.

Verse 44

ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρωτησεν αὐτὸν εἰ πάλαι ἀπέθανεν·

θαυμάζω wonder, be amazed
τέθνηκεν Verb, perf act indic, 3 s θνησκω
die; perf be dead

προσκαλεσάμενος Verb, aor midd dep ptc,
m nom s προσκαλεομαι call to
oneself, summon

ἐπερωταω ask, interrogate, question
παλαι adv long ago, all this time

Some MSS seek to smooth out Mark's inelegant idiom εἰ πάλαι by substituting εἰ ἤδη – as already used in the previous clause.

ἀπέθανεν Verb, aor act indic, 3s
ἀποθνησκω die

I.e. he asked how long ago Jesus had died.

Verse 45

καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.

γνοὺς Verb, aor act ptc, m nom s γινωσκω
ἐδωρήσατο Verb, aor midd dep indic, 3 s
δωρομαι give
πτωμα, τος n body, corpse

Verse 46

καὶ ἀγοράσας σινδόνα καθελων αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

"Apart from the need to 'take Jesus down' from the cross, this verse describes a normal, respectful if hurried burial." France.

ἀγοραζω buy, redeem
σινδων, ονος f linen cloth (for clothing or
burial)

καθελων Verb, aor act ptc, m nom s
καθαιρω see v.36

ἐνείλησεν Verb, aor act indic, 3 s ἐνειλεω
wrap in

ἔθηκεν Verb, aor act indic, 3 s τιθημι
place

μνημειον, ου n grave, tomb
λελατομημένον Verb, perf pass ptc, m acc
& n nom/acc s λατομεω cut, hew (of
rock)

πετρα, ας f rock, solid rock

I.e. probably a substantial family tomb, with
space for several bodies. Matthew says it was
Joseph's own.

προσκυλιω roll against or to
λιθος, ου m stone
θυρα, ας f door, gate

Verse 47

ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ
Ἰωσήτος ἐθεωροῦν ποῦ τέθειται.

θεωρεω see, watch, observe, notice
ποῦ interrogative adverb where

"Two of the women who were introduced as
witnesses of Jesus' death are now also
witnesses of his burial... They were there not
just to watch, however, but so as to know
where to return to after the sabbath." France.

Day 973: Mark 16:1-8

Verses 1-8

Cf. Mt 28:1-10; Lk 24:1-11; Jn 20:1-10.
"One feature of all four gospel accounts which
goes a long way towards authenticating the
story as a whole is the prominence of women;
for this is a feature which the early Church
would not be likely to invent.
"As far as the Markan pericope of the Empty
Tomb is concerned, the naturalness of the first
part (esp. v.3), the simplicity and restraint of
vv 5-8, and the surprising feature of the
women's silence all point to authenticity. It
reads like an eye-witness's account, not a
dramatisation of a religious conviction."
Cranfield.

Verse 1

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ
Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου
καὶ Σαλωμὴ ἠγόρασαν ἀρώματα ἵνα
ἐλθοῦσαι ἀλείψωσιν αὐτόν.

διαγενομένου Verb, aor midd dep ptc, m &
n gen s διαγινομαι pass (of time)

ἀγοραζω buy
ἀρωμα, ατος n aromatic spice or oil

I.e. they bought the spices/oils on Saturday
night after sunset.

ἐλθοῦσαι Verb, aor act ptc, f nom pl
ἐρχομαι

ἀλείψωσιν Verb, aor act subj, 3 pl ἀλείφω
anoint

"The fact that they thought in terms of
anointing ... suggests that, if, as 15:41
suggests, they have been with Jesus on the way
to Jerusalem and so have heard his passion
predictions, they have simply not taken
seriously his expectation of rising again after
three days." France.

Verse 2

καὶ λίαν πρωτὶ τῇ μιᾷ τῶν σαββάτων
ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος
τοῦ ἡλίου.

λίαν adv exceedingly, very, quite
πρωτὶ adv early morning, in the early
morning, morning

τῇ μιᾷ τῶν σαββάτων 'on the first day of the
week.' The phrase "occurs in all the gospel
accounts of the discovery of the empty tomb
(Mt 28:1; Lk 24:1; Jn 20:1, 19); it had
apparently become an essential element in the
story, important as the basis for the choice of
this as the Christian holy day (Acts 20:7; 1 Cor
16:2)." France.

μνημειον, ου n see 15:46
ἀνατείλαντος Verb, aor act ptc, m gen s
ἀνατελλω rise, dawn

ἡλιος, ου m the sun

I.e. immediately after sunrise.

Verse 3

καὶ ἔλεγον πρὸς ἑαυτάς, τίς ἀποκυλίσει
ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
μνημείου;

ἀποκυλιω roll away

For the final phrase, cf. 15:46.

"Suggests a vividly remembered anxiety."
Cranfield

Verse 4

καὶ ἀναβλέψασαι θεωροῦσιν ὅτι
ἀποκεκύλισται ὁ λίθος, ἦν γὰρ μέγας
σφόδρα.

ἀναβλέψασαι Verb, aor act ptc, f nom pl
ἀναβλεπω look up

θεωρεω see, observe, notice

ἀποκεκύλισται Verb, perf pass indic, 3 s
ἀποκυλιω

σφοδρα very much, very

Verse 5

καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον
νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς
περιβεβλημένον στολὴν λευκὴν, καὶ
ἐξεθαμβήθησαν.

εἰσελθοῦσαι Verb, aor act ptc, f nom pl
εἰσερχομαι enter, go in

"In front of the entrance to the sepulchre (θυρα του μνημειου in v.3) there may have been a forecourt such as is mentioned in the Mishnah (e.g. *Ohol.* 15:8). The entrance was probably small and low, so that one would have to stoop to look inside or to enter; the chamber itself perhaps six or seven feet square and the same height; the place where the body had rested a bench against one of the walls or a shelf or trough let into the wall." Cranfield.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
νεανίσκος, ου m young man

"Clearly an angel is meant (cf. Mt 28:2,5; Lk 24:4,23; Jn 20:12 ...). It may be suggested that the purpose of the angel's presence at the tomb was to be the link between the actual event of the Resurrection and the women. Human eyes were not permitted to see the event of the Resurrection itself. But the angels as the constant witnesses of God's action saw it... By means of the angel's testimony the event of the Resurrection in its infinite graciousness towards men and in its infinite mystery and majesty was made known to men." Cranfield.

καθημαι sit, sit down
δεξιός, α, ον right, δεξια right hand
περιβεβλημένον Verb, perf pass ptc, m acc
& n nom/acc s περιβάλλω put on,
dress
στολή, ης f robe, long robe
λευκός, η, ον white, shining

Mark perhaps intends to remind us of the appearance of Jesus' clothing at his transfiguration, cf. 9:3.

ἐξεθαμβήθησαν Verb, aor pass indic, 3 pl
ἐκθαμβεομαι be greatly surprised or
alarmed

Verse 6

ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε·
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε
ὁ τόπος ὅπου ἔθηκαν αὐτόν.

ἐκθαμβεῖσθε Verb, pres pass imperat, 2 pl
ἐκθαμβεομαι

"The word of reassurance (even if unsuccessful, v. 8) is a common feature of angelic appearances; cf. Dn 10:12; Mt 28:5; Lk 1:13, 30; 2:10; Acts 27:24." France.

ζητεω seek, search for, look for

ἐσταυρωμένον Verb, perf pass ptc, m acc s
σταυρω crucify
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

"While the mere use of the passive here must not be pressed, since sometimes the passive of ἐγειρω is used without any proper passive force (e.g. 2:12), it is clear that the N.T. characteristically refers to the Resurrection as God's act (e.g. Acts 3:15; 4:10; Rom 4:24; 8:11; 10:9; 1 Cor 6:14; 15:15; 2 Cor. 4:14; 1 Peter 1:21)." Cranfield.

ὧδε adv here, in this place

τοπος, ου m place

ὅπου adv. where

ἔθηκαν Verb, aor act indic, 3 s τιθημι
place

It is worth including here a lengthy quotation from Cranfield who writes: "If ... we accept the view that the belief that the tomb had been found empty goes back to the earliest days of the Church, how are we to account for it? B.H. Streeter rejected the idea that the body of Jesus was raised; but he thought that the evidence for the tomb's being empty was convincing. His explanation was that some unknown person had removed the body. Kirsopp Lake, on the other hand, thought that the women went by mistake to the wrong tomb (a not very likely hypothesis quite apart from 15:47) and a young man directed them to the right one with the words, 'He is not here: behold, there is the place where they laid him' (rejecting ἠγέρθη as a later addition and reading ἐκεῖ after ἴδε with D W Θ 565). An obvious difficulty of both explanations is that, if the empty tomb played any part in, or was implied by, the earliest preaching, one would have expected the truth to have emerged. Why did not the unknown person confess? Why did not the young man explain? That someone that knew where the body was should have kept his secret to himself seems equally improbable, whether he was friendly disposed towards the disciples, or hostile, or neutral. And, had the Jewish authorities been informed, they would have been in a difficult position to destroy the new movement without difficulty, whereas, if any of the disciples had been told, it would mean that the Christian Church was founded upon a deliberate deception – a supposition not easy to reconcile with what we know of the early Church."

Verse 7

ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ
καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς
εἶπεν ὑμῖν.

ὑπάγω go, go one's way, depart
εἶπατε Verb, aor act imperat, 2 pl λεγω

"The special mention of Peter is best explained as due to the fact that after his denials of Jesus he needed a special assurance that he had not been cast off. Had it been intended to mark him out as chief of the apostles, he would probably have been mentioned before the others rather than after them." Cranfield.

προαγω intrans go before or ahead of
ἐκεῖ there, in that place
ὄψεσθε Verb, fut act indic, 2 pl ὁραω see

Cf. 14:28. "When the angel sent the disciples into Galilee, he did so, I think, in order that Christ might make himself known to a greater number of persons; for we know that he lived a long time in Galilee. He intended also to give his followers greater liberty, that by the very circumstances of their retirement they might gradually acquire courage. Besides, by their being accustomed to the places, they were aided in recognising their Master with greater certainty." Calvin.

Verse 8

καὶ ἐξεληθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου,
εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ
οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

ἐξεληθοῦσαι Verb, aor act ptc, f nom pl
ἔξερχομαι
ἔφυγον Verb, aor act indic, 1 s & 3 pl
φευγω flee, run away from
εἶχεν Verb, imperf act indic, 3 s ἔχω
τρόμος, ου m trembling
ἐκστασις, εως f amazement
φοβεομαι fear, be afraid (of)

Cf. Mt 28:8; Lk 24:9. "Presumably Mark meant his words to be understood in a limited sense – their silence was only for a little while... It is not surprising that the women were afraid and rendered speechless for a while. Mark's account (more emphatically than any of the others) underlines the mystery and awe-fulness of the Resurrection and warns against all attempts to sentimentalise or domesticate or reduce to the measures of our mental capacity or emotional convenience the decisive intervention of God." Cranfield.

France, while agreeing that verses 9ff. below are not part of the original gospel, nevertheless argues that Mark did not intend his account to finish here for the following reasons:

- i) The phrase ἐφοβοῦντο γάρ is an inelegant way to conclude a narrative
- ii) The suggestion that the women told no one anything, while appropriate as a temporary silence, is hardly appropriate as a permanent silence. All Mark's readers would have known that they *did* go on to tell the other disciples what they had seen and heard. Mark surely intended to narrate something of that.
- iii) The words of the angel, and Jesus' earlier words recorded in 14:28, point to appearances to the disciples in Galilee. Surely Mark intended to recount something of this.

France concludes that Mark was either prevented from finishing his account by some circumstance (perhaps even death), or that the original ending was lost very early on before copies had been made. The omission or loss led to the later additions.

However, it may be that this is precisely how Mark intended to end his account. It is appropriate to a gospel which has traded heavily on paradox that it ends on such a paradoxical note. If it is asked, 'how can the story be left there?' the answer is that it has not been. The story continues in the life of the community for whom Mark wrote and in the community of the contemporary church.

The text of the closing verses of Mark

The textual evidence relating to Mark 16:9-20 is summed up as follows in Metzger's *Textual Commentary*.

"Four endings of the Gospel according to Mark are current in the manuscripts.

"(1) The last twelve verses of the commonly received text of Mark are absent from the two oldest manuscripts (א and B), from the Old Latin codex Bezae Cantabrigiae (it^b), the Sinaitic Syriac manuscript, about one hundred Armenian manuscripts, and the two oldest Georgian manuscripts (written AD 897 and AD

913). Clement of Alexandria and Origen show no knowledge of the existence of these verses, furthermore Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate a spurious addition to a document.

"(2) Several witnesses, including four uncial Greek manuscripts of the seventh, eighth, and ninth centuries (L Ψ 099 0112), as well as Old Latin k, the margin of the Harclean Syriac, several Sahidic and Boharic manuscripts, and not a few Ethiopic manuscripts, continue after verse 8 as follows (with trifling variations): "But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west the sacred and imperishable proclamation of eternal salvation." All of these witnesses except it^k also continue with verses 9-20.

"(3) The traditional ending of Mark, so familiar through the AV and other translations of the Textus Receptus, is present in the vast number of witnesses, including A C D K X W Δ Θ Π Ψ 099 0112 f¹² 28 33 *al.* The earliest patristic witnesses to part or all of the long ending are Irenaeus and the Diatessaron. It is not certain whether Justin Matyr was acquainted with the passage; in his *Apology* (I.45) he includes five words that occur in a different sequence in ver.20...

"(4) In the fourth century the traditional ending also circulated, according to testimony preserved by Jerome, in an expanded form, preserved today in one Greek manuscript. Codex Washingtonianus includes the following after ver.14: "And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [*or*, does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now' – thus they spoke to Christ. And Christ replied to them, 'The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may return to the truth and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.'"

In addition to the textual evidence, it is quite apparent that the vocabulary and style of verses 9-20 are quite different from the rest of Mark's Gospel. France comments, "It certainly reads very differently from Mark's lively and expansive narrative, and contains a notable concentration of words not used elsewhere in Mark. In particular, both v. 20 and the main part of the Shorter Ending read more like pious committee summaries of the post-Easter task and experiences of the church than like the way Mark writes his gospel."

Cranfield sums up the evidence by saying, of these verses, "They were probably attached to Mk some time before the middle of the second century, in order to fill the obvious gap. But the clumsy connection shows that they were not specially written for this purpose. Originally compiled, it would seem, as a catechetical summary, they may have been in existence for a considerable time before being appended to Mk. In style and vocabulary they are obviously non-Markan."

France draws attention to the way in which the Longer Ending (vv 9-20) echoes, usually in abbreviated form, elements of the resurrection stories of Matthew, Luke, and John. He provides the following analysis:

v. 9	Appearance to Mary of Magdala	Jn 20:11-17 (with Lk 8:20)
v. 10	Mary of Magdala as messenger	Jn 20:18
vv. 11,13	Disciples' unbelief	Lk 24:11, 41
vv. 12-13	Walk to Emmaus	Lk 24:13-35
v. 14	Appearance to the eleven	Lk 24:36-39; Jn 20:19-23
v. 14	Rebuke of unbelief	Jn 20:24-29 [?]
v. 15	Evangelistic Commission	Mt 28:19; Lk 24:47
v. 19	Ascension	Lk 24:50-51 (together with the 'sitting at the right hand' theology of Hebrews etc.)

Day 974: Mark 16:9-13**Verse 9**

[[Ἀναστὰς δὲ πρωτὶ πρωτῆ σαββάτου
ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ,
παρ• ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

ἀνίστημι intrans (in 2 aor & all midd) rise

"Note the clumsiness of the connection with vv 1-8. The subject is not named, as though Jesus had just been mentioned, while Mary is described as though she was being 'introduced'." Cranfield.

πρωτὶ adv (in the) early morning

πρωτος, η, ον first

σαββατον, ου n (often in pl) the seventh day, Sabbath, week

πρωτη σαββατου = on the first day of the week.

ἐφάνη Verb, aor pass indic, 3 s φαινω shine; midd. and pass. appear, be seen

Μαγδαληνη, ης f woman of Magdala

παρα preposition with gen from

ἐκβεβλήκει Verb, pluperf act indic, 3 s

ἐκβαλλω expel, cast out

ἑπτα seven

δαιμονιον, ου n demon, evil spirit

Cf. Lk 8:2.

Verse 10

ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ•
αὐτοῦ γενομένοις πενθοῦσι καὶ
κλαίουσιν•

ἐκεῖνος, η, ο that, he/she, it

πορευθεῖσα Verb, aor pass dep ptc, f nom s

πορευομαι go

ἀπαγγελλω announce, proclaim

πενθεω mourn, be sad

κλαιω weep, cry

Verse 11

κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη
ὕπ• αὐτῆς ἠπίστησαν.

κάκεινος, η, ο contraction of και ἐκεῖνος

ζῆ Verb, pres act indic, 3s ζω live, be alive

ἐθεάθη Verb, aor pass indic, 3 s θεαομαι see

ἀπιστεω fail or refuse to believe

Cf. Mt 28:17; Lk 24:11; Jn 20:25

Verse 12

Μετὰ δὲ ταῦτα δυοῖν ἐξ αὐτῶν
περιπατοῦσιν ἐφανερωθῆ ἐν ἑτέρᾳ μορφῇ
πορευομένοις εἰς ἀγρόν•

δυο gen & acc δυο dat δυοιν two

περιπατεω walk

ἐφανερωθῆ Verb, aor pass indic, 3 s

φανερωω make known, reveal, make evident

Cf. Lk 24:13-25

ἕτερος, α, ον other, another, different

μορφη, ης f nature, form

"Possibly means 'in a different form from that in which he appeared to Mary' (with reference to the fact that the two took him for a traveller, while Mary had mistaken him for a gardener); but more probably it reflects Lk 24:16 and is to be explained as subjective to the two disciples (i.e. to them he appeared ἐν ἑτέρᾳ μορφῇ inasmuch as they did not recognise him)." Cranfield.

ἀγρος, ου m field, countryside

Verse 13

κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς
λοιποῖς: οὐδὲ ἐκεῖνοις ἐπίστευσαν.

ἀπελθόντες Verb, aor act ptc, m nom pl

ἀπερχομαι

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω

λοιπος, η, ον rest, remaining, other

πιστεω believe (in), have faith (in)

Day 975: Mark 16:14-20**Verses 14-18**

Cf. Lk 24:36-49; Jn 20:19-23 and also Mt 28:16-20.

Verse 14

Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς
ἑνδεκα ἐφανερωθῆ, καὶ ὠνειδίσειεν τὴν
ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι
τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον οὐκ
ἐπίστευσαν.

ὑστερον adv afterwards, later

ἀνακειμαι be seated at table

ἑνδεκα eleven

ἐφανερωθῆ Verb, aor pass indic, 3 s

φανερωω make known, reveal

ὄνειδιζω reproach

ἀπιστια, ας f unbelief

σκληροκαρδια, ας f stubbornness
 θεασαμένοις Verb, aor midd dep ptc, m & n
 dat pl θεαομαι see, look at, observe
 ἐγγεγερμένον Verb, perf pass ptc, m acc s
 ἐγειρω raise
 πιστευω believe (in), have faith (in)

On the lengthy gloss at the end of v.14, see notes on vv 9-20.

Verse 15

καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

πορευομαι go, proceed, travel
 ἅπας, ασα, αν (alternative form of πας) all, whole
 κηρύξατε Verb, aor act imperat, 2 pl
 κηρυσσω preach, proclaim
 εὐαγγελιον, ου n good news, gospel
 κτισις, εως f creation, what is created

Here, 'creature' i.e. 'to everyone'.

Verse 16

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

βαπτισθεὶς Verb, aor pass ptc, m nom s
 βαπτίζω baptise
 σωθήσεται Verb, fut pass indic, 3 s σωζω save
 ἀπιστήσας Verb, aor act ptc, m nom s
 ἀπιστεω fail or refuse to believe
 κατακριθήσεται Verb, fut pass indic, 3 s
 κατακρινω condemn

"The order, πιστεύσας before βαπτισθεὶς, and perhaps also the absence of any μη βαπτισθεὶς answering to ἀπιστησας, rule out a magical, mechanical concept of baptism." Cranfield.

Verse 17

σημεῖα δὲ τοῖς πιστεύουσαις ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλωσσῆς λαλήσουσιν καιναῖς,

σημειον, ου n miraculous sign
 παρακολουθεω follow closely, accompany
 ὄνομα, τος n name, authority
 δαιμονιον, ου n demon, evil spirit
 ἐκβαλοῦσιν Verb, fut act indic, 3 pl
 ἐκβαλλω throw out, expel, cast out

Cf. 3:15; 6:7,13; Acts 8:7; 16:18; 19:12.

γλωσσα, ης f tongue, language
 λαλεω speak, talk
 καινος, η, ον new

Cf. Acts 2:4; 10:46; 19:6; 1 Cor 12:10,28; 14:2ff.

Cranfield says that the term καινος "points to the fact that these tongues are a fore-token of the age to come in which God will make all things new. Cf. the use of καινος in 2 Cor 5:17; Gal 6:15; 2 Pet 3:13; Rev 2:17; 3:12; 5:9; 14:3; 21:1f.,5.

Verse 18

[καὶ ἐν ταῖς χερσίν] ὄφεις ἄρουσιν, κἄν θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἄρρωστούς χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

χειρ, χειρος f hand
 ὄφις, εως m snake, serpent
 ἄρουσιν Verb, fut act indic, 3 pl αἶρω take, take away

Cf. Acts 28:3-6.

καν (και ἐαν) even if, and if, even
 θανασιμον, ου n deadly poison
 πῖωσιν Verb, aor act subj, 3 pl πινω drink

βλαπτω harm, injure
 ἄρρωστος, ον sick, ill
 ἐπιθήσουσιν Verb, fut act indic, 3 pl
 ἐπιτιθημι place on, place, put
 ἔξουσιν Verb, fut act indic, 3 s ἔχω; ἔχω
 καλως be well, healthy

Cf. Acts 28:8.

Verse 19

Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

λαλεω speak, talk
 ἀνελήμφθη Verb, aor pass indic, 3 s
 ἀναλαμβάνω take up, take, carry
 καθίζω sit down, take one's seat
 δεξιός, α, ον right, δεξια right hand

Cf. 14:62. The words are an echo of Ps 110:1. Calvin says that this is "a similitude borrowed from princes", and that "the subject here considered is not the position of His body, but the majesty of His empire."

Verse 20

ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.]]

ἐκεῖνος, η, ο that, those, they
 ἐξεληθόντες Verb, aor act ptc, m pl nom
 ἐξερχομαι
 ἐκήρυξαν Verb, aor act indic, 3 pl
 κηρυσσω

πανταχου everywhere
συνεργεω work with, work together with
βεβαιω confirm, verify
επακολουθεω follow

Cf. Heb 2:3f; Acts 14:3, also Rom 15:19; 2
Cor 12:12.