

## Notes on the Greek New Testament Day 49 – February 18<sup>th</sup> – Mark 3:7-30

### Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 <sup>th</sup> ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

#### Verses 7-12

Cf. Mt 12:15-21; Lk 6:17-19. "This is the longest of Mark's summary accounts of the impact of Jesus' ministry. It does not arise directly out of its immediate context (unlike 1:32-34, 39) but is a relatively self-contained overview which could have been inserted at almost any point in the Galilean narrative. In this position it serves (1) to provide a contrast to the growing sense of opposition and conflict by reminding us that Jesus remains overwhelmingly popular; (2) to fill out the impression of the range of different reactions to Jesus' ministry which Mark is building up in preparation for the discussion of the issue in chapter 4; (3) to provide the context for the selection of twelve followers as Jesus' special companions in distinction from the larger crowd of enthusiasts." France.

#### Verse 7

Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας

ἀναχωρεῶ withdraw, go away  
θάλασσα, ἡς f sea  
πληθος, οὗς n crowd, multitude  
ἀκολουθεῶ follow, accompany

The long and complex sentence of vv 7-8 caused problems for copyists and led to a number of textual variants. Metzger comments that "The [UBS] Committee regarded the reading of B L 565 as the least unsatisfactory text, and the one that accounts best for the origin of most of the other readings."

#### Verse 8

καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν.

περαν prep with gen beyond, across  
ὅσος, ἡ, ον correlative pronoun, as much as, how much; pl. as many as, all  
ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

France writes, "The geographical area indicated is surprisingly wide, since Mark has not hitherto given any indication of any impact outside Galilee (1:28). Judaea and Jerusalem would be a natural extension, especially in view of the interest aroused in those areas already by the preaching of John the Baptist (1:5), but the other regions are more surprising." Commenting on the oddity of both the areas named and on those omitted, France concludes, "It indicates how far Jesus' reputation was spreading, but probably does not offer a firm basis for a demographic analysis of the early phases of the Jesus movement."

#### Verse 9

καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοίαριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλιβῶσιν αὐτόν·

"ἵνα is here used to introduce the substance of a command. Cf. 3:12; 6:8,12; 8:30; 9:18. This usage is common only in later Greek; normal classical Greek would be the infinitive after the verb of command." Cranfield.

πλοιαριον, οὗ n boat, small boat

"Mark often uses diminutives – a colloquial tendency" Cranfield. France comments, "While it is not stated that it is the disciples' own boat which is used, this would seem a natural assumption, and in that case we are offered an interesting insight into the call of Simon and the other fishermen: their 'abandonment' of their means of livelihood (1:18, 20) has not apparently left them without access to a boat, and the frequent mentions of the disciple group travelling by boat hereafter underline the point."

προσκαρτερεω be in attendance, be ready  
(of a boat)

ὄχλος, ου m crowd, multitude  
θλιβω press hard, crush

### Verse 10

πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας.

θεραπευω heal, cure

ὥστε so that, with the result that

ἐπιπιπτο fall upon, come upon

ἄψωνται Verb, aor midd subj, 3 pl ἅπτο  
light; midd. take hold of, touch

μαστιξ, ἰγος f whip, beating with a whip,  
illness, disease

"The word is used in classical Greek as well as in the N.T. for diseases. The use originated of course in the idea that disease was a divine chastisement." Cranfield.

### Verse 11

καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

ἀκαθαρτος, ον unclean

ὅταν when, whenever

θεωρεω see, watch, observe, notice

προσπιπτο fall at someone's feet, fall  
down before someone

κραζω cry out, call out

"What the possessed do is attributed to the spirits possessing them." Cranfield. France comments on the affirmation Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ "This ultimate truth about Jesus, the highest christological confession of Mark's gospel, has already been declared by God himself in 1:11, and will be repeated to three chosen disciples in 9:7, but it remains hidden from people in general until it comes to the surface in the trial of Jesus (14:61-62), and is perceived by the centurion at the cross (15:39). But while human insight is not yet ready for this revelation, the demons are only too well aware of the status and identity of the one whom they instinctively recognise as their superior."

### Verse 12

καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

ἐπετίμα Verb, imperf act indic, 3 s ἐπιτιμαω  
command, order, rebuke  
φανερως, α, ον known, evident, plain

Cf. 1:25.

### Verse 13

Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπήλθον πρὸς αὐτόν.

ἀναβαινω go up, ascend

ὄρος, ους n mountain, hill

To escape the crowds.

προσκαλεομαι call to oneself, summon

ἤθελεν Verb, imperf act indic, 3 s θελω  
wish, will

"Stresses the initiative of Jesus." Cranfield.

ἀπήλθον Verb, aor act ind, 1s & 3pl  
ἀπερχομαι

### Verse 14

καὶ ἐποίησεν δώδεκα, ἵνα ᾧσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

ἐποίησεν is here used in the sense 'appointed', "not a classical meaning of the verb, but one that it sometimes has in the LXX." Cranfield.

δώδεκα twelve

"It seems likely that the number Twelve was deliberately chosen with the tribes of Israel in mind. If it was, then it would seem evidence that Jesus thought of himself as beginning to gather together an obedient people of God (of which the Twelve were to be the nucleus)." Cranfield.

ὀνομαζω name, call

Cranfield thinks that the phrase οὓς καὶ ἀποστολους ὀνομασεν "is probably an assimilation to Lk 6:13 and should almost certainly not be read. It is omitted by A<sup>C</sup> D L f<sup>1</sup> [and many versions]." France similarly argues that the clause is probably not original to Mark saying that Mark does not use the term ἀποστολος as a title for the Twelve.

ἀποστελλω send, send out

They have first to be with him and to learn of him before they can be sent out to minister for him.

κηρυσσω preach, proclaim

### Verse 15

καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

ἐξουσια, ας f authority, power

ἐκβαλλω throw out, expel, cast out

δαμονιον, ου n demon, evil spirit

"The summary in 6:13 indicates that the exorcistic ministry of the Twelve was broadly successful, but 9:14-29 offers a note of caution: there is nothing automatic about the ἐξουσια, and their 'success rate' cannot match that of Jesus himself, from whom their ἐξουσια is necessarily derived. The absence of healing (the most prominent activity of Jesus so far in the gospel) from their terms of reference is surprising (and is therefore remedied by many later MSS and versions, which add θεραπευειν τας νοσους και after ἐξουσιαν, under the influence of Mt 10:1). The fact that in 6:12-13 healing will take its place along with preaching and exorcism as part of the normal mission of the Twelve suggests that its absence here is more a matter of summary reporting than of deliberate exclusion." France.

### Verse 16

και ἐποίησεν τοὺς δώδεκα, και ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,

"The words και ἐποίησεν τοὺς δώδεκα, though read by x B C\* Δ 565 579, should probably be omitted with A C<sup>c</sup> D L W Θ and other uncials, all minuscules other than those mentioned ... They are probably to be explained either as dittography of και ἐποίησεν δώδεκα in v.14, or as added in order to make a smoother text, as they pick up the thread of the ινα-clauses." Cranfield.

ἐπέθηκεν Verb, aor act indic, 3 s ἐπιτιθημι  
place on, add  
ὄνομα, τος n name, title

"Generally πετρος means boulder or stone, while πετρα means rather the living rock; but in Greek usage the distinction is not always observed, and in Aramaic *kepa*, which has only the one form (the final s of the transliterated form being added to give it a Greek ending), does for both meanings, and it is of course *kepa* that lies behind Πετρος here ... The attempt to explain the name psychologically as describing Peter's character is mistaken; for rock-like firmness is not a feature of the N.T. picture of Simon Peter ... The name rather denotes the part which was to be played by him, during the lifetime of Jesus, as spokesman and representative of the chosen twelve, and then for a short period after the Resurrection and Pentecost, as the acknowledged leader of the Primitive Church." Cranfield.

### Verse 17

και Ἰακωβον τὸν τοῦ Ζεβεδαίου και Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου (και ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς),

France writes, "Most witnesses read the plural ὀνοματα. Since only one name is mentioned this is the more difficult reading and should be preferred to the singular ὄνομα (B D etc.), an obvious correction."

βροντη, ης f thunder

"The reason for the name is most probably to be found in such outbursts as are related in 9:38; Lk 9:54." Cranfield.

### Verse 18

και Ανδρέαν και Φίλιππον και Βαρθολομαῖον και Μαθθαῖον και Θωμᾶν και Ἰακωβον τὸν τοῦ Ἀλφαίου και Θαδδαιῖον και Σίμωνα τὸν Καναναῖον

"The problem of the identity of the obscure twelfth member of the group ... has led to the Western reading Λεββαιοιν (more widely represented in Matthew, where some MSS give Θαδδαιος as a second name of Λεββαιοις, or vice versa), probably representing an alternative way of getting the Λευι of 2:14 into the apostolic list, if he was not identified with Μαθθαιος." France.

### Verse 19

και Ἰούδαν Ἰσκαριώθ, ὃς και παρέδωκεν αὐτόν.

παραδιδωμι hand over, deliver up

### Verse 20

Και ἔρχεται εἰς οἶκον· και συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.

Verses 20 & 21 are peculiar to Mark.

συνερχομαι come together, assemble

Perhaps at the house of Simon and Andrew in Capernaum, cf. 1:29; 2:1. Some, however, think that the anarthrous εἰς οἶκον could be read as 'home' and imply that Jesus had his own home in Capernaum.

πάλιν see v.1

ὄχλος, ου m see v.9

ὥστε see v.10

δυναμι can, be able to, be capable of

μηδε nor, and not, not even

ἄρτος, ου m bread, a loaf, food

φαγεῖν Verb, aor act infin ἐσθω eat

ἄρτος φαγεῖν "A Semitic expression for taking food of any sort (cf. e.g. Gen 3:19)." Cranfield.

**Verse 21**

καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον  
κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

οἱ παρ αὐτοῦ An idiomatic expression in Koine Greek meaning those closely connected with someone. Here meaning his family. This original reading appears to have proved so embarrassing that it prompted several scribal alterations, replacing the family with οἱ γραμματεῖς καὶ οἱ λοιποὶ, anticipating the following verse.

κρατεῶ hold, hold fast, sieze  
ἐξίστημι be amazed, be out of one's mind

Cf. Jn 7:5.

"Jesus' people back home have heard reports of the rowdy scenes in Capernaum, and decide that it is time to take Jesus in hand for his own sake and the family's reputation, on the assumption that, to use a modern idiom, he has 'flipped'. But before they can arrive to make their (unsuccessful) attempt to get hold of him, an even more damaging accusation comes from a different quarter, illustrating precisely the sort of unfavourable official notice which the family had perhaps been planning to avert." France. The arrival of the family is taken up in v 31.

**Verses 22-30**

Cf. Mt 12:22-32; Lk 11:14-23; 12:10.

"Exorcism has been so far, and will remain throughout the Galilean period, one of the most prominent aspects of Jesus' public activity... At this point, more than anywhere in the gospel, exorcism becomes the subject of theological consideration. No new incident of exorcism is here narrated (in contrast to Matthew and Luke), but the significance of the whole exorcistic enterprise (in which Jesus' disciples as well as he himself are now involved, v 15; cf. 6:7, 13) is opened up for discussion. Exorcism not only exhibits the power of Jesus (and of those who derive their ἐξουσία from him, 3:14-15). It also reveals something of what is happening at the level of the supernatural power struggle which underlies the earthly ministry of Jesus, of which 1:12-13 has already given notice.

"Jesus' control over demonic powers speaks of the collapse of the βασιλεια του Σατανα (vv 24-26) in the face of the incoming of the βασιλεια του θεου. The power of Satan, hitherto a real (though not unlimited) force in the world, has entered terminal decline (cf. τελος ἐχει, v 26). The strong man is now bound, and his possessions left vulnerable to the stronger one who now confronts him (v. 27). The ministry of Jesus thus represents the decisive turning point in the contest between good and evil for the control of the world and its people. All this is so clearly manifest to any unprejudiced observer that to attempt to explain it away by interpreting the ministry of Jesus as exercised in support of Satan's power rather than for its subversion is to commit the unforgiveable sin of calling good evil and evil good, of confusing the Spirit of God with the spirit of darkness (vv. 28-30). Jesus is thus declared to be the one in and through whom the Spirit of God is now dramatically at work (as 1:8, 10, 12-13 have led us to expect). In Jesus and his ministry the lines are clearly drawn, and the question turns out to be not simply one of rival interpretations of miracles, but of who Jesus really is. The ultimate significance of the exorcisms is christological." France.

**Verse 22**

καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων  
καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι  
ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ  
δαίμονια.

καταβαινω come or go down

"The inclusion of καταβάντες indicates that these are not just scribes who happen to live in Galilee, but rather a newly arrived delegation from the capital. Their immediately hostile accusation does not suggest a neutral fact-finding visit; they have come looking for a fight. The imperfect ἔλεγον here and in v. 30 suggests not a passing comment but a sustained campaign of vilification." France.

Βεελζεβούλ may mean 'lord of the dwelling' (cf. Mt 10:25 and the reference to οἰκία in vv. 25 & 27). By the Scribes it seems to have been used simply as the name of a prince of demons.

"It is the charge of being possessed, rather than simply of drawing on demonic power as in Matthew and Luke, which Mark regards as making the scribes' allegation unforgiveable." France.

ἄρχων, οντος m ruler  
δαίμονιον, ον n demon, evil spirit  
ἐκβαλλω throw out, expel, cast out

**Verse 23**

καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

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

"Mark quite often uses προσκαλεσάμενος as a narrative device to introduce a significant statement or act of Jesus (7:14; 8:1, 34; 10:42; 12:43; cf. 6:7). Here it implies that while the scribes were speaking about Jesus rather than directly to him, he now initiates a direct confrontation." France.

Παραβολή is here used with reference to "the picturesque and allusive maxims which follow and by which the charge of acting under the power of the ruler of the demons is rebutted." Taylor.

**Verses 24-26**

"These parabolic sayings all develop the same basic theme, that since strength depends on unity, an attack on any part of Satan's domain is a sign not of collusion with him but of threat to his power. Jesus thus ridicules the strange notion expressed in v 22b that the ruler of demons might allow his power to be used against his own forces." France.

**Verse 24**

καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη·

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
μερισθῆ Verb, aor pass subj, 3 s μερίζω divide

σταθῆναι Verb, aor pass infin ἰστημι stand, stop, stand firm, hold ground.

ἐκεῖνος, η, ο demonstrative adj. that

**Verse 25**

καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῆ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι·

**Verse 26**

καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι 2 aor rise, stand up

στήναι Verb, 2 aor act infin ἰστημι

"No distinction of meaning is intended between σταθῆναι and στήναι" Cranfield.

τελος, ους n end, conclusion, termination

"The exorcisms show that Satan's kingdom *is* in fact under attack: if this is not from the inside, then he is facing an external enemy, and the successes of that enemy point to his downfall, not through civil strife but through conquest by a stronger power. While τέλος ἔχει is formally hypothetical, the wider context reveals that it in fact expresses the reality of the new situation introduced by Jesus' exorcistic ministry, which v. 27 will vividly, though still parabolically describe... It is not a matter of a kingdom divided, but of two rival kingdoms in conflict. As proclaimer of the kingdom of God Jesus is necessarily engaged in the destruction of the kingdom of Satan. It is from that quarter, not from within, that Satan's τέλος is coming." France.

**Verse 27**

ἀλλ' οὐδεὶς δύναται εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
ἰσχυρος, α, ον strong, mighty, powerful  
σκευος, ους n object, thing  
διαρπαζω plunder, steal, take away  
ἐὰν μὴ except, unless  
πρῶτον adv. first, first of all

δήσῃ Verb, aor act subj, 3 s δεω bind, tie

"The implication of ἐὰν μὴ πρῶτον τον ἰσχυρον δῆσῃ is, since Jesus is freeing Satan's thralls, that Jesus has already bound Satan. But there is a tension between vv. 27 and 23b-26. Jesus has already won a decisive victory (most notably in the Temptation). But this does not mean that Satan's power is finished; on the contrary, the point of vv. 23b-26 is precisely that it is still strong. Even after the Cross and Resurrection and Ascension have completed the victory, the power of Satan, though broken, will still be strong. It is the tension between ἐφθασεν ἐφ' ὑμας ἡ βασιλεια του Θεου (Mt 12:28) and ἐλθατω ἡ βασιλεια σου (Mt 6:10), the paradox of Heb 2:8. Not till the Parousia will it be resolved." Cranfield.

France refers to the "argument of E Best that 3:27 assumes that Satan is already subdued, and that therefore we should understand 1:12-13 as portraying his decisive defeat." France comments, "The logic of 3:27 is not necessarily as tight as that. Nothing may be seized from the strong man until he is bound, but this does not require that he be bound once for all, after which there is no further contest. Rather, each individual confrontation with Satan (in the person of one of the possessing demons who are under his control) will involve a 'power encounter', in which Jesus must assert his superior authority. There is no suggestion that the outcome will ever be in doubt (except in one case where Jesus' disciples attempt to draw on his authority without adequate spiritual preparation, 9:14-29) since the proclamation of God's kingship has brought about a new situation of eschatological victory over Satan; but, as in NT eschatology generally, that victory in principle must still be implemented in reality through real conflict. That is how Jesus' exorcisms are to be understood."

τοτε then, at that time

Cf. Is 49:24f & 53:12. "If reminiscence of Is 53:12 is reflected here, then it would be a trace of Jesus' consciousness of being the Servant of the Lord." Cranfield.

### Verse 28

Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·

"In the gospels ἀμην occurs only on the lips of Jesus (apart from Mk 16:20); Mt., thirty times; Mk, thirteen; Lk, six (Luke occasionally translates Jesus *amen* by ἀληθως, ἐπ ἀληθειας); Jn, twenty five (always doubled). So it is a highly significant characteristic of Jesus' speech. It is always followed by λεγω ὑμιν (σοι). By its use he solemnly guarantees the truth of what he is about to say." Cranfield. Schlier says, "in the ἀμην before the λεγω ὑμιν of Jesus all Christology is contained in a nutshell: He who sets up His word as something true (that is permanent), is at the same time the One who acknowledges it and confirms it in His life, and so in turn, makes it, once he has fulfilled it, a demand upon others."

"There is no parallel to Jesus' introductory use of ἀμην in pre-Christian Jewish literature. Still less is there any instance of a Jewish teacher using the phrase ἀμην λεγω ὑμιν. The one nonresponsorial use of *amen* in the OT adds a further and remarkable dimension to Jesus' usage; Is 65:16 uses *elohe-amen* 'God of the Amen' as a divine title. A saying thus introduced is not to be taken lightly." France.

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφιημι  
cancel, forgive

ἁμαρτημα, τος η sin, sinful deed  
βλασφημια, ας f slander, blasphemy  
ὅσος ἀν, ὅσος ἐάν whoever, whatever  
βλασφημειω slander, blaspheme

### Verse 29

ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.

ὃς ἀν whoever

πνευμα, ατος η wind, breath, spirit

ἅγιος, α, ον holy

"the scribes are blaspheming against the Holy Spirit in that they are attributing to the agency of Satan exorcisms wrought by Jesus in the power of the Holy Spirit." Cranfield.

ἀφεσις, εως f forgiveness, cancellation (of sins)

αἰων, αἰωνος m age, eternity

ἐνοχος, ον liable, answerable, guilty

αἰωνιος, ον eternal, everlasting

Cranfield points out that Jesus does not necessarily imply that the scribes *have* committed such a sin; he warns them of the danger of committing it. He adds, "It is a matter of great importance pastorally that we can say with absolute certainty to anyone who is overwhelmed by fear that he has committed this sin, that the fact that he is so troubled is itself sure proof that he has not committed it." Such a sin is not merely a matter of words but consists in a fixed attitude of mind. Cranfield suggests that "those who most particularly should heed the warning of this verse today are the theological teachers and the official leaders of the churches."

"It is a warning to those who adopt a position of deliberate rejection and antagonism, not an attempt to frighten those of a tender conscience." France.

### Verse 30

ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

ἀκαθαρτος, ον unclean

Cf. v.22.