

Notes on the Greek New Testament Day 62 – March 3rd – Mark 11:1-25

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th 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

Mark 11:1-25

Of 11:1-25 France writes, "Jesus' arrival in Jerusalem, for the first and only time in Mark's narrative, and at the end of a lengthy account of the journey from the north, makes a climactic moment in the story. In the period leading up to the Passover festival, when large numbers of pilgrims would have been making their way into the city, it might have been possible for Jesus and his disciples to arrive quite inconspicuously if they had so wished. Instead, by means of two dramatic actions (the royal procession outside the city walls and the demonstration in the temple) Jesus makes sure that his arrival is noticed. Both actions claim a unique status and authority for Jesus, and neither is calculated to win the goodwill of the religious authorities; a direct challenge to Jesus' credentials will quickly follow (11:27-33). In introducing his third act in this way, Mark allows his readers no doubt that this is the beginning of a decisive confrontation, in which neither side will be in a mood to compromise."

Verses 1-11

Cf. Mt. 21:1-11; Lk 19:28-38.

France introduces verses 1-11 saying, "In the narrative context it is important to note the identity of the crowd who shout Hosanna. We have noted in the previous pericope the deliberate mention of an ὄχλος ἰκανός accompanying Jesus and his disciples as they leave Jericho for Jerusalem (see also on 15:40-41), and we must assume that the same crowd are now completing the journey together. The location is still outside Jerusalem (v. 1), and Jesus will not in fact enter the city until v. 11. The traditional description of this scene as the 'Triumphal Entry' is therefore inaccurate: It describes Jesus' approach to the city, not his entry. The shouting crowd are therefore the pilgrim group to whom we have already been introduced, and Mark puts their identity beyond doubt by using the phrase οἱ προαγοντες και οἱ ακολουθουντες (v. 9). This is not yet, then, the Jerusalem crowd, but the pilgrims, probably mostly like Jesus Galileans, who are accompanying him and his disciples to the city for the festival. (See on 15:40-41 for some comments on the composition of this crowd.) They are already predisposed, after the event at Jericho, to favour Jesus and to echo Bartimaeus' evaluation of him as υἱος Δαυιδ. Those who react with enthusiasm to the arrival of the Galilean Messiah are thus Jesus' Galilean supporters rather than the potentially more sceptical Jerusalem crowd whom he has not yet encountered. Matthew adds a note to make this contrast explicit in 21:10-11, but even in Mark the point is clear. There is no warrant here for the preacher's favourite comment on the fickleness of a crowd which can shout 'Hosanna' on one day and 'Crucify him' a few days later. They are not the same crowd. The Galilean pilgrims shouted 'Hosanna' as they approached the city; the Jerusalem crowd shouted, 'Crucify him'."

Verse 1

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσόλυμα εἰς
Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν
Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

ὅτε conj when, at which time
ἐγγίζω approach, draw near
ὄρος, οὐς n mountain, hill

"This apparently unnecessary mention of the Mount of Olives may arise from Mark's awareness of its messianic connotations (Zc. 14:4; cf. Ezk 11:23; 43:1-5)." France.

ἐλαια, ας f olive tree
ἀποστελλω send, send out
δύο gen & acc δύο dat δύο two

Verse 2

καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν
κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς
αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν
οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν· λύσατε
αὐτὸν καὶ φέρετε.

ὑπαγω see 10:52
κώμη, ης f village, small town
κατεναντι prep with gen opposite, before

"Probably Bethphage, though it could just possibly be Bethany." Cranfield.

εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω
πῶλος, ου m colt, young donkey
δεδεμένον Verb, perf pass ptc, m acc s δεω
bind, tie

May echo Gen 49:10-11.

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing
οὐπω not yet
καθίζω sit (down), take on's seat

An echo of Zech 9:9.

λυω loose, untie, release
φερω bring, lead

Verse 3

καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἶπατε
ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει· καὶ εὐθὺς
αὐτὸν ἀποστέλλει πάλιν ὧδε.

ἐάν if

"It makes no difference whether τι; is read as interrogative adverb ('Why are you doing this?') or pronoun ('What is this that you are doing?'); the resumption of this clause in v. 5 favours the latter." France.

εἶπατε Verb, aor act imperat, 2 pl λεγω
χρεια, ας f need, want

In referring to ὁ Κύριος, Jesus may have meant God rather than himself, or it could here mean 'its master has need of it' – so Taylor, who assumes that the owner was with Jesus at the time. France is of the view that, "the formula is much more likely to reflect the regular Jewish use of the phrase as a divine title. In that case the password asserts that the donkey is needed for God's service, a bold claim by Jesus for the significance of his own arrival at Jerusalem, but one which is no surprise to those who have learned from Mark that Jesus is bringing in God's kingdom."

πάλιν again, once more
ὧδε adv here, in this place

ἀποστέλλει is a futuristic present. Cranfield thinks this last phrase is most naturally taken as part of the message – an assurance that the foal will be returned quickly. France, however, writes, "if we accept that ὁ κύριος is God. In that case the password ends at ἔχει, and the following clause (without πάλιν; see Textual Note) is, as in Matthew, Jesus' prediction of the questioner's response to it: 'he will immediately send it here' (ὧδε being the place from which Jesus is sending the disciples on their errand). The same sequence of password and response will recur at v. 6, confirming that that was Mark's intention here too." The ambiguity has given rise to a number of textual variants.

Verse 4

καὶ ἀπήλθον καὶ εὔρον πῶλον δεδεμένον πρὸς
θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν
αὐτόν.

ἀπήλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι
εὔρον Verb, aor act indic, 1 s & 3 pl εὐρισκω
πῶλος, ου m see v.2
θύρα, ας f door, gate
ἔξω adv. out, outside
ἀμφοδον, ου n street

Verse 5

καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς·
Τί ποιεῖτε λύοντες τὸν πῶλον;

ἐκεῖ there, in that place
ἐστηκότων Verb, perf act ptc, m nom s
ἵστημι stand

Suggests that the owner was not present.

Verse 6

οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ
ἀφήκαν αὐτούς.

ἀφήκαν Verb, aor act indic, 3 pl ἀφημι
allow

Verse 7

καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν.

φέρω see v.2

ἐπιβάλλω throw or place on

ἱματιον, ου η clothing, robe, cloak

καθίζω see v.2

Verse 8

καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

ἔστρωσαν Verb, aor act indic, 3 pl

στρώννυμι and στρώννω spread

ἄλλος, η, ο another, other

στιβας, αδος f leafy branch

κοπῶ cut

ἀγρος, ου m field, countryside

To add to the 'carpet' laid out for Jesus.

Verse 9

καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

προαγω go before or ahead of

ἀκολουθεω follow, accompany

Not intended to suggest two separate crowds.

κραζω cry out, call out

ῶσαννα hosanna (in Aramaic), an

exclamation of praise literally meaning,

"Save, I pray"

εὐλογεω speak well of, bless

Cf. Ps 118:26a. "In the psalm the sense is 'Blessed in the name of the Lord be he that cometh' (a blessing of the pilgrims who have come to the feast), and presumably the crowd used the words in this sense – whether with quite general intention or with a particular reference to the pilgrim whose way they were strewing with foliage is not clear. But Mark probably means his readers to catch another meaning – taking ἐν ὀνόματι Κυρίου with ὁ ἐρχόμενος rather than with εὐλογημενος, and so to see the special appropriateness of the words on this occasion. Cf. Lk 19:38, where the addition of ὁ βασιλευς makes this the plain meaning." Cranfield.

Verse 10

Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.

"perhaps ... a patriotic shout called forth by the associations of Ps 118 and the Passover – a reference to the expected messianic kingdom. There is no need to take them to imply an identification of Jesus with the Messiah." Cranfield, who suggests that Jesus' actions were not understood as messianic at the time, but only with the wisdom of hindsight (cf. Jn. 12:16). Had his riding into Jerusalem upon a colt been viewed as a declaration of his messiahship it would have been mentioned at his trial.

France, however, notes, "The title υἱος Δαυὶδ which the crowd heard at Jericho has been remembered, and it is hardly surprising if now the king riding into the city of David is expected to re-establish Israel's national sovereignty, the βασιλεια του πατρος ημων Δαυιδ. In deliberately enacting Zc 9:9-10 Jesus can have expected no less; David is not mentioned at that point in Zechariah (but see 12:7-13:1), but the king riding in triumph into Jerusalem as 'your king' is clearly modelled on David. It may be, as we shall see at 12:35-37, that Jesus would wish to challenge a *purely* Davidic understanding of his royal claim, but he could not claim that the crowd's Davidic interpretation of his ride into the city was unjustified, however limited their perception of its significance.

"The first dramatic public gesture, therefore, has placed the Galilean preacher firmly in contention for the title 'King of the Jews', and that title will be at the centre of his Roman trial (15:2, 9, 12, 18, 26, 32). For the Jewish leaders it would not have the same connotations as for the Roman governor, and 'Son of David' had an honourable place in their messianic ideology. But that does not mean that they would be pleased to hear it shouted outside the walls of Jerusalem by an excited Galilean crowd escorting a Galilean pretender, particularly one whose teaching and activity in Galilee have already given cause for scribal concern."

ὑψιστος, η, ον highest, most high

'Save now (, O Thou who dwellest) in the highest.'

Verses 11-25

W. R. Telford entitled 11:11-25, 'The Barren Temple and the Withered Tree.' France writes, "This is one of the most elaborate examples of Mark's tendency to weave separate incidents together by shifting the spotlight to and fro between the two narrative scenes, so as to enable the reader to interpret each incident in the light of the other. The resultant enhancement of both episodes is impressive, and in particular a clear theological *raison d'être* is provided for the otherwise pointless and embarrassing account of the cursing of the fig tree. The narrative sequence may be set out as follows:

A First visit to the *temple* (11:11)
 B Cursing of the *fig tree* (11:12-14)
 A Jesus takes action in the *temple* (11:15-19)
 B The *fig tree* is found to be dead (11:20-25)
 A Jesus returns to the *Temple* (11:27) ...
 To recognise this structure offers an answer to the puzzlement of some commentators over the function of Mark's unique v. 11, often described as an anticlimax after the royal procession, in that when Jesus eventually reaches the temple, the heart of 'his' city, nothing happens: Jesus simply 'looks at the temple as a tourist might and then leaves' (Schweitzer ...). But his 'looking around' is not without purpose, and he leaves, in Mark's telling of the story, in order to return and take decisive action the next day. In the meantime an incident will occur which gives to the reader (and to the disciples?) some food for thought on what that action is all about."

Verse 11

Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ὀψὲ ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

ἱερον, ου n temple, temple precincts
 περιβλεπομαι look around
 ὀψια, ας f evening
 ἤδη adv now, already
 ὠρα, ας f hour, moment, time
 δωδεκα twelve

"Jesus' first visit to the temple gives him the opportunity to see for himself what is going on there, and to plan his action for the next day. What happens in the morning will not be a spontaneous act of outrage, but a planned demonstration." France.

Verses 12-14

Cf. Mt 21:18f.

Cranfield suggests that the destruction of the fig tree is an acted parable. Schlatter says "That which happened in the Temple [vv.15-19] and Jesus' action against the tree [vv.12-14, 20-25] explained each other." France writes, "Mark's structuring of this section suggests such an interpretation, as we have seen, and it is supported by the prophetic use of fig trees and their fruit (especially the 'early' or 'first-ripe' figs) to symbolise the people of God and their obedience. See most obviously Je 8:13; 24:1-10; Ho 9:10, 16-17; Mi 7:1, and in the NT Lk 13:6-9. Mi 7:1-6 provides a particularly illuminating parallel. Similar symbolic use is found frequently in postbiblical Judaism. The evidence suggests that Mark and his readers would have had no difficulty in recognising the symbolism of the unsuccessful search for figs. Moreover, when the fig tree occurs again later in this gospel in a parabolic use in 13:28, it will again be in connection with the fate of the temple; while the symbolism is not the same as here, it will again focus on the close connection between the fig tree's leaves and the promise of fruit."

Verse 12

Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπεινάσεν.

ἐπαυριον the next day
 πειναω be hungry

Verse 13

καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα, ὃ γὰρ καιρὸς οὐκ ἦν σύκων.

ἰδων Verb, aor act ptc, m nom s ὄραω see
 συκη, ης f fig tree
 μακροθεν adv far off, at a distance
 φυλλον, ου n leaf
 ἄρα inferential particle consequently, then,
 thus – sometimes with εἰ or ἐπει for emphasis.
 οὐδεις, οὐδεμα, οὐδεν no one, nothing
 εἰ μὴ except
 καιρος, ου m time, season
 συκων, ου n fig

Verse 14

καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρινομαι reply, say

Used here, as often in Mark, in the sense of response to some situation rather than reply to a comment.

μηκετι no longer

αιων, αιωνος m age, world order, eternity

μηδεις, μηδεμια, μηδεν no one, nothing

καρπος, ου m fruit, harvest

φαγοι Verb, aor act optative, 3 s εσθιω eat

μη (here μηκετι ... μηδεις) + optative expresses a negative wish.

Verses 15-19

Cf Mt 21:12f; Lk 19:45-48.

Of the cleansing of the Temple, Cranfield writes, "The inner meaning of this incident is messianic, and this is doubtless in Mark's mind. In Calvin's words, 'He declared Himself to be both King and High Priest, who presided over the Temple and the worship of God'. Indeed, we may see here the fulfilment of the promise of Mal 3:1ff. But outwardly the action did not go beyond the exercise of prophetic authority (cf. Jer 7:1ff., 26:1ff.). Its messianic nature was veiled. Had there been anything openly messianic about it, the Romans would surely have taken action. At the same time the question may have arisen in the minds of the Jewish authorities whether possibly his action pointed to an assertion of more than prophetic authority."

France writes that Jesus' "attack on the traders and money changers, who were there in the Court of the Gentiles with the permission of the temple authorities and who provided a convenient and probably essential service to worshippers visiting the temple from outside Jerusalem, was not simply (if at all) a protest against exploitation by unscrupulous traders. It extended also to their customers (τους αγοραζοντας) and even to anyone who was carrying things through the area. It was a repudiation of the way the temple's affairs were being conducted (and therefore of those under whose authority this took place), not simply an attempt to correct abuse of the system. What Antiochus had done by blatant idolatry, the Jewish leaders themselves have allowed to happen under pressure of commercial interests. Temple worship has lost its true focus, and must again be purified."

Verse 15

Και ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστερὰς κατέστρεψεν

ἱερον, ου n see v.11

ἐκβάλλω throw out, expel, cast out

πωλεω sell, barter

ἀγοραζω buy, redeem

"Mark tells the story in such a way as to suggest that Jesus' protest was not against the trade in itself, nor against any supposed exploitation by the traders (for in that case why should he expel buyers as well as sellers?), but rather against its being in the wrong place. This is not what the temple courts were for." France.

τραπέζα, ης f table, food, meal; bank

κολλυβιστης, ου m money-changer

Facilities were available for changing ordinary Greek or Roman money into the Tyrian coinage acceptable to the Temple.

καθεδρα, ας f seat, chair

περιστερα, ας f dove, pigeon

καταστρεφω overturn

Verse 16

καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,

ἤφιεν Verb, imperf act indic, 3 s ἀφημι allow, permit

διενέγκῃ Verb, aor act subj, 3 s διαφερω carry through, drive about

"διαφερω in the LXX and NT is usually intransitive, meaning 'differ' ... 'excel'; here it is used transitively – 'carry through' (cf. Acts 8:49; 27:27)." Cranfield.

σκευος, ους n object, thing, vessel

"Only Mark adds this much more far-reaching demand by Jesus... It is again a matter of an inappropriate use of the temple area." France.

Verse 17

καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

διδασκω teach

γέγραπται Verb, perf pass indic, 3 s γραφω write

προσευχη, ης f prayer

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation; τα ἔ. Gentiles

Cf. Is 56:7. "The buying and selling in the Court of the Gentiles was effectually preventing the one area of the Temple that was open to the Gentiles from being 'a place of prayer'." Cranfield.

πεποιήκατε Verb, perf act indic, 2 pl ποιωω σπηλαιον, ου n cave, hideout

ληστης, ου m robber

Cf. Jer 7:11. A reference perhaps to the swindling nature of their trade. However, France thinks that it simply "highlights their lack of respect for God's house by comparing it with that earlier flagrant abuse of the sanctuary" – i.e. the one recorded in Jer. 7:11.

Verse 18

καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν·
ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

ἀρχιερεὺς, εὼς m high priest, member of
high priestly family

γραμματεὺς, εὼς m scribe
ζητεῶ seek, search for, look for
πῶς how(?)

"πῶς is used here to introduce an indirect question instead of ὅπως. It is sometimes so used in classical Greek." Cranfield.

ἀπολλύμι destroy, kill
φοβεομαι fear, be afraid (of)
ὄχλος, ου m crowd, multitude
ἐκπλησσομαι be amazed
διδάχη, ης f teaching, what is taught

"While no doubt some of Jesus' supporters from the previous day may have been present, this is now essentially a Jerusalem crowd, and at this stage they, too, are on Jesus' side." France.

Verse 19

Καὶ ὅταν ὄψε ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

ὅταν when
ὄψε late in the day, evening
ἐκπορευομαι go or come out

"Variation between singular (Jesus) and plural (Jesus and the disciples) in verbs of motion linking pericopes has been a feature both of Marcan style and of the MSS tradition. Here both readings are strongly supported, but the plural seems more natural since a plural follows in v. 20; the singular would then be due to the fact that in vv. 15-19 the focus has been on Jesus alone." France.

ἔξω adv. out, outside, away
πολις, εὼς f city, town

Verses 20-26

Cf. Mt 21:20-22. "It is not easy, and perhaps not important, to decide whether Matthew has telescoped an originally more extended event, and has capitalised on this foreshortening by then introducing παραχρημα, or whether Mark has stretched out a previously single incident in order to fold it around the protest in the temple." France.

Verse 20

Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

παραπορευομαι pass by
πρῶτ' adv in the early morning, morning
εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
συκὴ, ης f see v.13
ἐξηραμμένην Verb, perf pass ptc, f acc s
ξηραίνω dry up; pass wither
ρίζα, ης f root

"Indicates the completeness of the destruction. Cf. Job 18:16; 28:9; 31:12; Ezek 17:9; Hos 9:16." Cranfield.

Verse 21

καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Παββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται.

ἀναμνησθεὶς Verb, aor pass dep ptc, m nom s
ἀναμνησκω remind; pass remember
κατηράσω Verb, aor midd dep indic, 2 s
(irreg) καταραομαι curse, place a
curse upon

"For the use of καταραομαι to describe Jesus' negative wish see on v. 14; Mark gives no hint that the term, however distasteful to some modern readers, is inappropriate to describe what Jesus has done. It is Jesus' powerful word, not coincidence, which has destroyed the tree, and the following verses will take up the theme of God's power operating dramatically through a human word." France.

ἐξήρανται Verb, perf pass indic, 3 s ξηραίνω

Verse 22

καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν θεοῦ·

ἀποκριθεὶς see v.14

The addition of εἰ before ἔχετε "looks like a correction to ease a rather abrupt imperative by echoing the more familiar construction of Mt 21:21; Lk 17:6, without recognising that the opening clause of the long sentence thus created becomes redundant before the later condition of faith." France.

πιστις, εὼς f faith, trust, belief

Verse 23

ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἶπῃ τῷ ὄρει τούτῳ· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἔν τῃ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.

ὃς ἂν **whoever**

ὄρος, οὐς **n** **mountain, hill**

ἄρθητι **Verb, aor pass imperat, 2 s** αἶρω
take up, take away

βλήθητι **Verb, aor pass imperat, 2 s** βαλλω
throw, throw down

θάλασσα, ἡς **f** **sea**

The Dead Sea is visible from the Mount of Olives.

διακριθῆ **Verb, aor pass subj, 2 s** διακρινω
judge, evaluate, discern; midd & aor pass **doubt, hesitate**

πιστεύῃ **Verb, pres act subj, 3 s** πιστευω
believe (in), have faith (in), have confidence in

λαλεω **speak, talk**

"One is to be absolutely confident in God's readiness to respond to faith. Cf. Is 65:24; Mt 6:8; Jas 1:6.

ἔσται **Verb, fut indic, 2 s** εἶμι

"While the structure of Mark's narrative indicates that the fig-tree episode is to be read as a symbol of God's judgment on Jerusalem and its temple, the explicit lesson which is drawn from the event by the addition of this saying is, as in Matthew, on what may appear to be a different subject altogether... But even if originally independent, vv. 22-25 are not an alien intrusion in this context, for the imminent loss of the 'house of prayer' in Jerusalem (v. 17) poses the urgent question of where the tradition of prayer is then to continue. The implication of these verses thus appears to be that the Jerusalem temple is condemned and replaced by the praying community.

"The communal aspect of prayer is evident from the fact that vv. 22 and 24-25 are expressed in the plural (and the singular form of v. 23 derives from a ὃς ἂν which generalises the statement); prayer is here presented as something which the community of disciples undertakes together, not a private transaction between the individual believer and God." France.

Verse 24

διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

ὅσος, ἡ, ον **correlative pronoun, as much as, how much, how far; pl. as many as, all**
προσευχομαι **pray**
αἰτεω **ask, request**

ἐλάβετε **Verb, aor act indic, 2 pl** λαμβανω

"The aorist ἐλάβετε is the bolder and more striking expression, and λαμβανετε looks like a softening correction, assimilating the tense to the preceding γίνεται. λημψεσθε is even less demanding, and may also have been introduced from the different construction in Mt 21:22." France.

"The simplistic reading of this passage which attributes all 'unanswered' prayer to inadequate faith on the part of the one praying can be pastorally disastrous, and must be set against the fact that the will of God is not necessarily to be equated with that of the person praying." France.

Verse 25

καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν.

ὅταν **when, whenever**

στήκετε **Verb, perf act indic & imperat, 2 pl**
ἴστημι **stand**

ἀφίημι **cancel, forgive**

οὐρανός, οὐ **m** **heaven**

ἀφῆ **Verb, aor act subj, 3 s** ἀφίημι

παραπτῶμα, τος **n** **sin, wrongdoing**

Cf. Mt. 5:23-24; 6:14f; 18:23-35.

Verse 26

This verse is omitted by x B L W 565 700 pc k l sy^s. It would appear to be an addition from Mt 6:15. The TR reads εἰ δε ὑμεῖς οὐκ ἀφίετε, οὐδε ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.