

Notes on the Greek New Testament Day 64 – March 5th – Mark 12:18-37

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
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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 18-27

Cf. Mt 22:23-33; Lk 20:27-40. "The question from the Pharisees and Herodians was political, with a theological nuance. The Sadducees now pose a purely theological question, earthed in a specific test case. Jesus' response to this question will be a matter of complete indifference to the Roman government, but because it focuses on an area or current controversy on which the dominant 'parties' in Jerusalem were sharply divided, it carries the potential for alienating one or other faction among the listeners. In addition, since the questioners seem to assume that Jesus supports the 'Pharisaic' notion of an afterlife, it offers the opportunity to discredit him as a wise teacher by presenting him with a *reductio ad absurdum* of that position which any Pharisaic teacher might be expected to find equally embarrassing, and so making him look ridiculous before the crowd." France.

Verse 18

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

"The Sadducees were the aristocratic party, made up of the high priestly and leading lay families of Jerusalem. They were wealthy and worldly. Their arrogance and their harshness in the administration of justice were notorious. Conservative in doctrine, they rejected what they regarded as Pharisaic innovations; but their main concern was for the maintenance of their privileges, not for doctrinal purity." Cranfield. These were probably representatives of the ἀρχιερεῖς mentioned earlier.

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ τι who, which

ἀνάστασις, εὗς f resurrection, raising up

Cf. Acts 23:6-8.

ἐπερωτᾶω ask, question

Verse 19

Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

διδάσκαλος, ου m see v.14

"The address διδάσκαλε (cf. v. 14) is particularly appropriate for what purports to be a serious theological question such as a rabbi might be expected to pronounce upon." France.

γράφω write

ἐάν if

ἀποθνήσκω die

καταλίπῃ Verb, aor act subj, 3 s καταλείπω leave, leave behind

γυνή, αἰκος f woman, wife

ἀφῆ Verb, aor act subj, 3 s ἀφημι leave

τέκνον, ου n child; pl descendants

ἐξανίστημι have (σπέρμα) children

σπέρμα, τος n seed, offspring

Cf. Deut 25:5-10. "The levirate law is based on the assumption that a man's 'survival' is through the continuation of the family line, and for those who could see no other form of 'resurrection' this remained an important issue. The use of the verb ἐξαναστήσῃ in the echo of Gn 38:8 (LXX ἀναστήσον), following so soon after the reminder that the Sadducees do not believe in ἀνάστασις, neatly emphasises that this is the only sort of 'resurrection' they can envisage." France.

Verse 20

ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

ἑπτα seven

πρῶτος, η, ον first

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι

Verse 21

καὶ ὁ δευτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως·

δευτερος, α, ον second
ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
καταλιπὼν Verb, aor act ptc, m nom s
καταλειπω see v.19
τρίτος, η, ον third
ὡσαύτως adv in the same way, likewise

Verse 22

καὶ οἱ ἐπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

ἀφῆκαν Verb, aor act indic, 3 pl ἀφιημι
ἔσχατον πάντων adv last of all

Verse 23

ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτὰ ἔσχον αὐτήν γυναῖκα.

ὅταν when
ἀναστῶσιν Verb, 2 aor act subj, 3 pl
ἀνιστημι trans (in fut and 1 aor act) raise;
intrans (in 2 aor & all midd) rise, come
back to life

"The clause ὅταν ἀναστῶσιν is widely attested in the versions even though missing from most early MSS, and was likely to be omitted either as apparently redundant ... or by assimilation to Matthew and Luke; there is no obvious motive for its insertion." France.

ἔσται Verb, fut indic, 3 s εἶμι
ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

"The intention of the Sadducees is to ridicule the Pharisaic doctrine of the resurrection accepted by Jesus." Cranfield.

Verse 24

ἔφη αὐτοῖς ὁ Ἰησοῦς· Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

ἔφη Verb, imperf act ind, 3s φημι say
πλανᾶω lead astray, mislead, deceive
εἰδότες Verb, perf act ptc, m nom pl οἶδα
know, understand

I.e. 'because you do not understand...' "For the Sadducees, who saw their position as based on Scripture and not on later ideas, that was a particularly wounding accusation, and one which Jesus will need to justify in vv. 26-27." France.

γραφῆ, ης f writing, Scripture
μηδε negative particle nor, and not, neither

"Those who understand the Scriptures and therefore reckon with the power of God will not deny the resurrection because they cannot comprehend the 'how' of it." Cranfield.

Verse 25

ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς·

νεκρος, α, ον dead
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
γαμεω marry
γαμίζω give (a bride) in marriage

"The mention of the angels touches on another point at which the Sadducees disagreed with the Pharisees (cf. Acts 23:8)." Cranfield. France comments, "Jesus suggests that the earthly perspective, within which the exclusiveness of the marriage bond has a central place, is inappropriate to a new quality of life which is not like that of human beings on earth but of 'angels in heaven'. Earthly life is temporary, and therefore requires the procreation of further life, in the context of marriage, for its continuance, but heavenly life is eternal, and there is no place in it for procreation. Marriage and reproduction belong only to the earthly sphere (note that it is marriage, not love, which Jesus declares to be inappropriate in heaven). Angels, as eternal beings, have no need to reproduce. And in such a context the exclusiveness and jealousy which belong to marriage are no longer appropriate. Something like that seems to be the logic of Jesus' very compressed argument. It is based on a theology of angels and of heaven which is for us a matter of faith rather than experience, and as such may leave many readers less than satisfied. But its purpose is to challenge the assumption of the Sadducees that an afterlife, if it exists, must be just like this one, and can therefore be evaluated in terms of life on earth (cf. 1 Cor 15:50). That is to fail to appreciate τὴν δύναμιν τοῦ θεοῦ." France's comments, I believe, need to be nuanced a little in light of the 'earthy' character of NT hope concerning resurrection and new creation, but are nevertheless valuable.

Verse 26

περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βᾶτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;

ἐγείρω raise

"The change from the active ἀναστῶσιν in vv. 23, 25 to the passive ἐγείρονται here may be intended to draw attention to the fact that resurrection is not automatic but is the result of God's active concern (as the argument of vv. 26-27 will assume), a demonstration of the δύναμις τοῦ θεοῦ (v. 24)." France.

ἀναγινωσκω read, read in public worship
βιβλος, ου f book, record
βατος, ου m & f bush, thornbush

I.e. in the passage relating the story of the burning bush. Cf. Rom 11:2, ἐν Ἡλίᾳ.

πως how(?)

"In LXX Ex. 3:6 the phrase θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ, without articles (except that LXX A has an article before the first θεὸς only), follows an introductory ὁ θεὸς τοῦ πατρὸς σου which is omitted in all the synoptic quotations. All three synoptic quotations show textual variations here, but it seems probable that Matthew included articles before all uses of θεὸς, and Luke only before the first. It is perhaps more likely that Mark agreed with Luke (and substantially with the LXX) in omitting the last two articles (and possibly the first; so D W) and that they were added by assimilation to Matthew; but the matter is of stylistic rather than exegetical interest." France.

Verse 27

οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾷσθε.

ζω live, be alive
πολυ adv much, greatly
πλαναω see v.24

"The fact that in Moses' time God could still call himself the God of Abraham, Isaac and Jacob implies that at that time he still remembered and cared for them, and, since he is the living, almighty and faithful God, those whom he remembers and cares for must be alive... And if they were still alive with God (for this pre-resurrection life, cf. Lk 23:43; 16:19-31; Phil 1:23...) in the time of Moses, we may be confident that at the last God will also raise up their bodies, so that they may share the final blessedness. The kernel of the argument is the faithfulness of God." Cranfield

France similarly comments, "The argument is ... a reflection on the character of the covenant God whom Moses encountered, a God who through his new name 'I AM' is revealed as the living God, the ever-present helper and deliverer of his people. If such a God chooses to be identified by the names of his long-dead servants Abraham, Isaac, and Jacob, with whom his covenant was made, and whom he committed himself to protect, they cannot be simply dead and forgotten: οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων. It is a cryptic, allusive argument worthy of a rabbinic teacher, but its basis, far from being merely the tense of a verb, is in the fundamental theological understanding of Yahweh, the living God, and of the implications of his establishing an 'everlasting covenant' with his mortal worshippers."

Verse 28

Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν· Ποία ἐστὶν ἐντολὴ πρώτη πάντων;

προσερχομαι come, approach
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
συζητεω argue, discuss, question
ἰδων Verb, aor act ptc, m nom s ὄραω see,
observe
καλῶς adv well

"καλῶς in this context means not just 'cleverly' (so as to escape the intended trap or even to win the argument), but that Jesus' answers have been good, wholesome, satisfying, leading the scribe to hope for an equally enlightening (not just clever) answer to his own more fundamental question; cf. the combination of καλῶς with ἐπ' ἀληθείας in v.32." France.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρῖνομαι answer, reply

"Whereas other questions have been posed by groups, giving the impression of official delegations, this comes from an individual, and it soon becomes clear that his attitude is not that of the majority of the γραμματεῖς. He comes already favourably disposed towards Jesus, and leaves even more so. Such an open-minded enquirer prefigures the minority support which Jesus and his followers will find even in the Sanhedrin (15:43; Acts 5:33-39; cf. Jn 7:50-51; 19:38-40)." France.

ἐπερωταω see v.18
ποιος, α, ον interrog pro. what, which
ἐντολη, ης f command
πρωτος, η, ον first, leading, foremost

παντων "πασων might have been expected, as ἐντολη is feminine and is actually read by some MSS; but παντων is to be explained as a stereotyped use of the neuter genitive plural to intensify the superlative." Cranfield.

France comments, "The question of v. 14 was primarily political with theological overtones, and that of v. 23 essentially theological. Here, as is appropriate to a question from a scribe, we move onto more legal ground. The question is familiar from scribal debates about the law. Given that there are, according to scribal reckoning, 613 separate commandments in the five Books of Moses (R. Simlai [c. 250]...), the question of priority could not be avoided. The rabbis discussed which commandments were 'heavy' and which 'light', and sometimes ranked certain categories of law as more essential than others. There was a natural desire for a convenient summary of the law's requirements, a single principle from which all the rest of the Torah was derived (the rabbis used the term *k'lal* for such a summarising principle). See *b. Sab.* 31a for the famous request to Shammai and Hillel to 'teach me the whole Torah while I am standing on one leg', and Hillel's reply, 'Do not do to your neighbour what is harmful to you; this is the whole Torah: the rest is commentary.' Jesus' own summary in Mt 7:12 is strikingly similar, and again carries the rider, 'This is the law and the prophets'."

Verse 29

ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν· Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,

Jesus quotes the 'Shema', Deut 6:4f.

Verse 30

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω
love, show love for

"The love here commanded is the response of a man in the totality of his being to the prior love of God. The whole man is the object of the divine love and the whole man is thereby claimed by God for himself." Cranfield.

ὅλος, η, ον whole, all, entire

καρδια, ας f heart

ψυχη, ης f self, inmost being, life, 'soul'

διανοια mind, understanding

ισχυς, υος f strength

"In place of δυνάμεως in the final phrase Mark has ἰσχύος; there is no great difference in meaning, and ἰσχύος (Luke uses the same noun) may well reflect an alternative Greek version which was in common use... The other difference from the LXX is that Mark has added the phrase καὶ ἐξ ὅλης τῆς διανοίας σου, thus giving four phrases where Deuteronomy has only three. There is some variation in the three nouns in the LXX versions of Deut 6:5 and of the related text 2 Ki 23:25, all four of Mark's nouns being represented among the variants, but with the exception of the Lucian revision (presumably influenced by NT texts) no LXX version has more than the three nouns of the Hebrew. Mark and Luke, however, according to the best represented text, each have four nouns, though Mark reverts to only three in the scribe's resume in v. 33. Matthew, like Dt 6:5, has only three nouns, but by retaining Mark's additional διάνοια and omitting ἰσχύς he has left himself without an equivalent to the third Hebrew noun... These variations indicate a text in regular liturgical or catechetical use. They do not greatly affect the overall sense of the pronouncement, but the NT expansion from three nouns to four seems to be a distinctive feature of Jesus' use of it. It is difficult to differentiate clearly between the force of καρδία, ψυχή and διάνοια in the context of Hebrew thought, but the addition of διάνοια ... may suggest a deliberate extension of the familiar text to emphasise the intellectual faculty as a key element in God's service." France.

Verse 31

δευτέρα αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

δευτερος, α, ον second

Though asked for the single greatest commandment, Jesus adds a second in his reply, since the two are inseparable (cf. 1 Jn 4:19,20). For Jesus' "explicit linking together of these two very familiar OT texts we have no Jewish precedent... The two are linked both by the key verb ἀγαπήσεις and by the fact that they represent respectively the first and second parts of the decalogue." France.

πλησιον i) prep with gen near; ii) ὁ π.
neighbour, fellow man.

σεαυτου, ης reflexive pronoun yourself

The quotation is from Lev 19:18 (cf. Rom 13:10; Jas 2:8). "The command to love one's neighbour as oneself does not in any way legitimise self-love (as has sometimes been thought); but in it God addresses us as the men we actually are, sinners who love ourselves, and claims us *as such* for love to our neighbours." Cranfield.

μειζων, ον greater, greatest
 ἄλλος, η, ο another, other

Verse 32

καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἔστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

καλως may be taken with εἶπες: 'Truly Master, you have well said ...'. "But it is perhaps better taken by itself as an exclamation." Cranfield. France agrees, saying, "For καλῶς as an exclamation in response to someone else's statement ('Well said', 'Hear, hear!') cf. Rom 11:20."

διδασκαλος, ου m teacher
 ἀληθεια, ας f truth, reality; ἐν ἀ. truly
 εἶπες Verb, aor act indic, 2 s λεγω
 πλην prep with gen. except, besides

Cf. Deut 4:35; Is 45:21; Ex 8:10.

Verse 33

καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσώτερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

συνεσις, εως f understanding, insight

"The substitution of συνεσις for διανοια in v.30 introduces a little variety, but makes no appreciable difference to the sense." Cranfield. France comments, "Its meaning is not far from that of διάνοια and has a similarly 'intellectual' tone."

ὄλος, η, ον whole, all, complete, entire
 περισσοτερος, α, ον greater, much more
 ὀλοκαυτωμα, τος η whole burnt offering
 θυσια, ας f sacrifice, victim

"ὀλοκαυτωμα represents the Hebrew *olah* and denotes sacrifice in which the flesh was not eaten, but the whole victim was burnt. Θυσια generally represents *zebah*, which is the ordinary word for a sacrifice in which the flesh was eaten by the worshippers." Cranfield.

France comments, "The sweeping 'demotion' of the whole system of temple sacrifice on the part of a scribe (much of whose professional concern focused around sacrificial regulations) is remarkable, though it may be paralleled by the summaries of the law attributed to both Hillel and Akiba... Its terms strongly recall Ho 6:6, where in the LXX the same two nouns, θυσια and ὀλοκαυτωματα are subordinated to ἔλεος (towards other people?) and ἐπίγνωσις θεοῦ. It does not of course, any more than did Ho 6:6 (and cf. e.g., 1 Sa 15:22; Is 1:10-17; Je 7:22-23), imply any doubt as to the validity of the sacrificial system; the point is its relative importance."

Verse 34

καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

ἰδων see v.28

"The omission of αὐτόν by κ D W Θ and many other MSS is an obvious correction to the redundancy of Mark's grammar; its omission in most OL and some other versions is naturally explained as a matter of idiomatic translation rather than of textual difference." France.

νουνεχως wisely, sensibly
 ἀπεκρίθη see v.28
 μακραν far, far off
 βασιλεια, ας f kingdom

"Could the scribe but come to realise it, he was indeed not far from the kingdom of God; for he was actually in the presence of, and already apparently to some extent drawn towards, him in whose person and activity that Kingdom had come near to men, the one who is himself the αὐτοβασιλεια (see on 1:15)." Cranfield.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
 οὐκετι adv no longer, no more
 τολμαω dare, be brave
 ἐπερωταω ask, question

"After such an encouraging comment it is surprising to read that no one dared ask any more questions. Does Mark intend us to think back to the discomfiture experienced by the earlier questioners, or are we to assume that the 'good sense' displayed by this man is so exceptional, and the implications of his statement so radical, that others are wary of associating with him? But perhaps it is more likely that Mark intends no such direct link with the immediately preceding pericope, and that the final clause of v. 34 is simply a bridge passage to prepare for the new pattern from v. 35 where it is Jesus himself who poses the question or speaks on his own initiative." France.

Verses 35-37a

Cf. Mt 22:41-46; Lk 20:41-44.

Verse 35

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστίν;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
διδασκω teach
ἱερον, ου n temple, temple precincts

"As a passover visitor, with no place of his own in Jerusalem, he has made the public arena of the court of the Gentiles his base of operations since his arrival, and is by now presumably becoming a familiar figure there."

πως how(?)

Cranfield thinks this question was probably a response to a trick or trap question put to him. France comments, "In the narrative context ... it is hardly likely that those who were aware of Jesus' ostentatiously royal ride to the city, with the shouts of Hosanna and the invocation of the coming kingdom of David, could have seen this question as having no relevance to Jesus' own identity and status, even though its 'academic' presentation prevents it from being used against him as a messianic claim."

Verse 36

αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

Ὀν ἐν τῷ Πνεύματι τῷ Ἁγίῳ cf. Acts 1:16; 28:25; 2 Tim 3:16; 2 Peter 1:21. Jesus asserts both the Davidic and Divine authorship of Ps 110. France, however, comments, "no one at that time would have doubted that a psalm which begins with the formula *David mizmor* was written by David... I would not be so confident as thirty years ago [R T France, *Jesus and the OT*] ... in the ... contention that the interpretation which was agreed in the first century is necessarily a better guide to the historical origin and exegetical sense of the psalm than the views of most modern scholarship. It may be so, but the argument was not mounted for the sake of twentieth-century critics and does not have to pass their scrutiny to be effective. As a rhetorical question launched by Jesus in the Temple it achieves its purpose."

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down
δεξιός, α, ον right, δεξια right hand
ἕως ἂν until
θῶ Verb, aor act subj, 1 s τιθημι place, set, appoint
ἐχθρός, α, ον enemy, one hated
ὑποκατω prep with gen under, beneath
πους, ποδος m foot

"The quotation follows the LXX of Ps 110 (LXX 109):1 closely, though ὑποκατω is substituted for ὑποποδιον and the article is omitted before κύριος (the majority of MSS do however have a text assimilated to the LXX)." Cranfield. France comments, "It is perhaps more likely that Mark followed the LXX at this point ... (as in a wide range of MSS and versions), and the text was later assimilated to Matthew. But the authorities for ὑποκάτω, though not numerous, are also impressive."

Verse 37

αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστίν υἱός; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

λεγειν with double accusative used to refer to calling *someone something* (cf. 10:18).

ποθεν from where(?), how(?), why(?)

"While in itself this conclusion is christologically unsatisfying, it leaves the way open for a more adequate christology to be put in place of 'Son of David'. Mark (unlike Matthew) does not guide the reader as to what that christology should be, but probably by the time his gospel was written he hardly needed to. It is most likely, both in the light of the christological emphasis of the rest of the gospel, and perhaps also because the discarded title has introduced the idea of sonship, that readers would think of the title 'Son of God'." France.

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

ὄχλος, ου m crowd, multitude

ὁ πολυς ὄχλος "Possibly 'the great crowd', but more probably 'the mass of people' (so Moffatt) or 'the common people' (AV, RV)." Cranfield.

ἠδεως gladly

Cranfield thinks that the latter half of the verse is better taken with what follows rather than what precedes – "a general statement introducing vv.38-40."