

**Notes on the Greek New Testament**  
**Day 65 – March 6<sup>th</sup> – Mark 12:38-13:13**

**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 38-40**

Cf Lk 20:45-47, also Mt 23 and Lk 11:37-12:1.

**Verse 38**

Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγεν· Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἐν στολαῖς περιπατεῖν καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς διδασκῆναι, ἧς f teaching, what is taught  
βλεπῶ see, beware of

Cf. 8:15.

θέλω wish, will

Used here in the sense 'like,' or perhaps rather stronger, 'take pleasure in.'

στολή, ἧς f robe, long robe

A particular kind of cloak that was "the insignia of the learned" Cranfield – their academic gowns.

περιπατεῶ walk, walk about, live  
ἄσπασμος, ου m greeting

Deferential salutations.

ἀγορά, ἧς f market place

**Verse 39**

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

πρωτοκαθεδρία, ἧς f place of honour

"The bench in front of the ark (containing the scriptures) and facing the people." Cranfield.

συναγωγή, ἧς f synagogue, congregation, assembly

πρωτοκλισία, ἧς f place of honour

δειπνον, ου n feast, banquet

Cf. Lk 14:7-10, also Jn 13:1-17 "for a graphic repudiation of a similar preoccupation with status and reputation among Jesus' own disciples." France.

**Verse 40**

οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμνονται περισσώτερον κρίμα.

κατεσθίω and κατεσθῶ eat up, devour,  
prey upon

οἰκία, ἧς f house, home, household  
χήρα, ἧς f widow

"The vulnerability of widows is a recurrent theme in biblical literature, so that to defraud them is particularly despicable. κατεσθίοντες τὰς οἰκίας is a vivid phrase for taking material advantage of them (like our 'eat someone out of house and home'); cf. καταφαγον σου τὸν βίον (Lk 15:30). How the scribes were alleged to do this can only be a matter of speculation. It could be through excessive legal fees, through mismanaging to their own advantage an estate of which they were made trustees, through taking their houses as pledges for unpayable debts, through promoting the temple cult which 'eats up' the resources of the pious poor, or more generally through exploiting their hospitality and trust." France.

προφασίς, ἧς f false motive, pretence

μακρός, ο, ου long

προσευχομαι pray

Cf. Mt 6:5.

λήμνονται Verb, fut midd dep indic, 3 pl  
λαμβάνω

περισσότερος, ο, ου adj more, greater  
κρίμα, τος n judgement, condemnation,  
punishment

Cf. Jas 3:1. "It is better in context to take the comparative not of varying levels of condemnation or punishment, but rather of the more obvious guilt of these people than of other less blatant sinners." France.

**Verse 41**

Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

καθίζω sit down, sit

κατεναντι prep with gen opposite, before

"There is no difference in meaning between κατέναντι and ἀπέναντι, and both are adequately represented in the NT. Since Mark uses the former in 11:2 and 13:3, it is more likely his stylistic preference. The inclusion of the name of Jesus in order to clarify the subject (which is clear from the context but not specified in this pericope) is probably a later addition." France.

γαζοφυλακιον, ου n Temple treasury, offertory box

"What exactly is meant is not certain: possibly the thirteen trumpet-shaped receptacles which, according to Mishnah, were placed against the wall of the Court of the Women, or the Treasury itself, or perhaps we should think of a receptacle for gifts placed in the Treasury but having an opening on the outside of the Treasury. The first or the last of these suggestions would seem to fit the narrative better than the second." Cranfield.

θεωρεω see, watch, observe, notice

βαλλω throw, place

χαλκος, ου m copper, copper coin

Here meaning any form of money.

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

πλουσιος, α, ου rich, well-to-do

**Verse 42**

καὶ ἔλθοῦσα μία χήρα πτωχή ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.

ἐλθοῦσα Verb, aor act ptc, f nom s ἐρχομαι

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, a

χηρα, ας f widow

πτωχος, η, ου poor, pitiful

λεπτον, ου n lepton (copper coin worth 1/2 quadrans or 1/128 denarius)

δυο gen & acc δυο dat δυσιν two

κοδραντης, ου m quadrans (Roman copper coin worth 1/4 assarion)

"Mark's use of κοδραντης supports the view that he was writing in the west, as the *quadrans* was not in circulation in the east." Cranfield. France, however, comments, "The use of the Latin term is not necessarily due to a Roman origin for the gospel, since 'Roman designations of coins were already in the first century AD more common in Palestine than the Greek and Hebrew designations still also in use' [Schurer]; Matthew also uses the term (5:26)."

**Verse 43**

καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

προσκαλεσάμενος Verb, aor midd dep ptc, m

nom s προσκαλεομαι call to oneself

πλειων, πλειον ορ πλεον more

"Just possibly means 'more than any of those who ...'; more probably 'more than all of those put together who ...'." Cranfield.

**Verse 44**

πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

πάντες Adjective, m nom pl πας

περισευω be left over, be more than enough, have plenty

Participle here meaning 'their excess.'

ὑστερησις, εως f need, want, poverty

"Used also in Phil 4:11 in the sense of 'want', 'need'." Cranfield.

ὁσος, η, ου as much as; pl. all

εἶχεν Verb, imperf act indic, 3 s ἔχω

όλος, η, ου whole, all, entire

βιος, ου m life, living, possessions

Here means 'livelihood'.

"It is natural to assume that large gifts are of more value to God than small ones (cf. 10:26!) – after all more can be done with them. But Jesus here calls in question this complacent assumption of conventional piety (cf. the somewhat similar significance of 13:1-2). The gifts of the rich, though large, were easy gifts: the widow's gift, though tiny, meant a real surrender of herself to God and trust in him, and therefore is honouring God *as God*, as one to whom we belong wholly and who is able to care for us." Cranfield.

Mark "turns upside down the normal human valuation of people. What matters in God's sight is not what a person has (and therefore is able to give without pain) but the devotion which causes her to give even at great personal cost, even though the amount of the gift may be completely negligible in comparison with the enormous wealth of the temple. The gift does not matter to God so much as the giver. And, it is implied, this should also be the basis of his people's valuation. By such a criterion the first will often be last, and the last first." France.

### Mark 13:1-37

Cf. Mt 24:1-36; Lk 21:5-36.

### Verses 1-2

Of 13:1-2 France writes, "Here is another misleading chapter division. While 13:1-2 is the setting for the question (13:3-4) which in turn provokes the discourse of 13:5-37, it functions also, and no less importantly, as the culmination of the lengthy section of Jesus' confrontation with the authorities in the temple which began in 11:27, following from his provocative acts in 11:11-25. Without 13:1-2 the sequence of dialogues in chapters 11-12 is left without a conclusion... It is thus appropriate that the whole episode ends not with the authorities taking action against Jesus (that will come later), but with Jesus, now the unquestioned winner in the contest, himself severing the connection by leaving the temple and pronouncing its downfall.

"The unnamed disciple's superficial admiration for the magnificence of the buildings, contrasted with Jesus' declaration of their ultimate bankruptcy, furnishes yet another example of the reorientation to the new perspective of the kingdom of God to which the disciples are committed but which they remain slow to grasp, and which Mark expects his readers to embrace. The old structure of authority in which God's relationship with his people has hitherto been focused, is due for replacement. The language of a ναὸς ἀχειροποίητος to replace the existing man-made structure (14:58), while it is not explicit at this point, is clearly implied. As Mt 12:6 has it, 'Something greater than the temple is here'. The discourse which will follow in vv. 5-37 will fill out the nature of that 'something greater'."

France continues by stating that Jesus' prediction of the destruction of the temple "is the only basis recorded by Mark for the charge which was to be brought against Jesus at his trial (14:57-58) and would remain in the minds of those who mocked him on the cross (15:29-30)."

### Verse 1

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

ἐκπορευομαι go or come out

ἱερον, ου n temple, temple precincts

"While ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ is not in itself a highly coloured phrase, its wider context suggests that Mark intended it to be noticed. Jesus has been in the temple continuously since 11:27; now he leaves it, and will not return again in Mark's narrative. The only other thing we hear of the temple (apart from the charge at Jesus' trial and on the cross) will be the tearing of its curtain as Jesus dies. Moreover, he goes from the temple onto the Mount of Olives (v. 3), presumably leaving by the east gate. It does not take a very profound knowledge of the book of Ezekiel to recall the dramatic description of God's abandonment of his temple as the chariot throne of God's glory rises up from inside the temple, pauses at the east gate, and comes to rest on 'the mountain east of the city' (Ezk 10:18-19; 11:22-23). So now again the divine presence is withdrawn from the temple, and it is left to its destruction." France.

διδασκαλος, ου m teacher

ποταπος, η, ου what kind, what wonderful

λιθος, ου m stone

οικοδομη, ης f building, structure

"The disciple's amazement is shared even by modern visitors who see the huge ashlar blocks in the remaining Herodian walls, and these were only the substructure, not the temple proper." France.

### Verse 2

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.

βλεπω see, look

μεγας, μεγαλη, μεγα large, great

ἀφεθῆ Verb, aor pass subj, 3 s ἀφιμι leave

ὧδε adv here, in this place

"In the NT Greek either λίθος ἐπὶ λίθον (as in Matthew) or λίθος ἐπὶ λίθῳ (as in Luke) would be idiomatically acceptable, but the strong predominance of the former in MSS of Mark suggests that the latter is a scribal correction to Luke's more 'classical' use; the sense is not affected. ὁδε is also strongly represented, but would be a natural 'clarification' of a sense which is otherwise indicated (as in Luke) only by the context, so it may well be due to assimilation to Matthew." France.

καταλυθῆναι Verb, aor pass subj καταλω  
destroy, tear down

Jesus' prediction was fulfilled in a remarkably literal fashion: "Josephus (*War* 7:1-3) records the temple's being levelled to the ground, after previously being burned (*War* 6.249-66). Even the now-sacred Western Wall was not part of the temple but only the supporting structure for the platform on which it was built." France.

For Jesus' predictions of the destruction of the Temple, cf. 14:58; 15:29; Jn 2:19; Mt 23:38. "In so doing he was following in the steps of the prophets (cf. Jer 7:1-15; 26:1-24; Mic 3:10-12)." Cranfield.

Cranfield connects Jesus' prediction of this destruction with:

- i) The fact that with his coming the temple is superseded (cf. Mt 12:6);
- ii) It had become a stumblingblock to the Israelites;
- iii) The words of the disciples in the previous verse make it clear that it was proving a stumblingblock to them also.

### Verses 3-37

Of the discourse of verses 3-37, France writes "The prediction of the destruction of the temple from which it takes its cue is plain enough, but as the discourse develops its language becomes increasingly allusive, drawing on themes of OT apocalyptic and political prophecy which are not as familiar to most modern readers as they would have been to at least a proportion of Mark's original readers. As a result, widely divergent interpretations of the discourse have been proposed, and it remains the most disputed area in the study of Mark's gospel. In the account which follows I intend to keep clearly in view the context in which it is set, and the questions to which therefore it may be expected to provide answers. The disciples' question with which it begins seeks elucidation of Jesus' pronouncement about the destruction of the temple, and it is this question which must set the agenda for our interpretation of the discourse which follows. It is about 'the end of the old order'."

France resists the category of 'apocalypse' for this passage and comments that the "focus is as much on the pastoral need to prepare disciples for difficult times ahead as it is to explain the future course of events. A discourse which is constructed primarily around second-person imperatives addressed to the disciples does not look like what is normally understood by 'apocalyptic'."

France continues, "The view that the whole discourse is to be understood as relating to the temple's destruction and contains no parousia reference at all has the merit of simplicity and of respecting the narrative context in which it is set, but remains a minority view. It is now perhaps best exemplified by the work of N. T. Wright... Wright's interpretation agrees for the majority of the discourse with the view adopted in this commentary, but differs from it primarily in not recognising a clear break and change of subject matter in v. 32. For the crucial verses 24-27 this view corresponds with my own conviction that the apocalyptic language of these verses, drawn almost entirely from identifiable OT texts, relates, as did those texts in their own contexts, not to the collapse of the physical universe and the end of the world but to imminent and far-reaching political change, in the context of the predicted destruction of Jerusalem. On this view the 'coming of the Son of Man' is language not about an eschatological descent of Jesus to the earth but, as in the vision of Daniel from which it derives, about the vindication and enthronement of the Son of Man at the right hand of God, to receive and exercise supreme authority. In other words, what is being described in vv. 24-27, as in the OT passages from which their language is drawn, is a change of government: the temple and all that it stood for is out, and the Son of Man is in. The same theme will be picked up, in similar language, in the climactic declaration of Jesus' sovereignty in 14:61-62. I shall defend this exegesis below. For now it is necessary only to note that its effect is to remove at a stroke the single most embarrassing feature of chapter 13 for traditional Christian interpretation, the unequivocal and very emphatic statement in v. 30 that the events just described will take place before this generation has passed. They did! "Why then am I not content, with Wright, to remove the parousia altogether from Mark 13? First of all, there is a marked change of subject in v. 32. It is not merely that *περὶ δέ* frequently has this function elsewhere in the NT, but also that whereas in the discourse up to that point Jesus has spoken of 'days' which are coming and of events summarised as *ταῦτα (πάντα)*, v. 32. speaks instead of *ἡ ἡμέρα ἐκείνη*. No such (singular) day has been mentioned so far, and there is a marked contrast between the certainty of the temporal prediction with regard to the date at which *ταῦτα πάντα* will occur (v. 30) and the ignorance of even the Son concerning the 'day and hour' now envisaged."

France provides an analysis of indicators of time and sequence in Mark 13 to add support to his conclusion that v. 32 marks a shift in focus from the imminent to the more distant.

### Verse 3

Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·

καθημαι sit, sit down

ὄρος, ος n mountain, hill

ἐλαια, ας f olive tree

κατεναντι prep with gen opposite, before

"κατέναντι need be no more than a note of location, giving a viewpoint over the temple just as in 12:41 Jesus had a viewpoint over the treasury; as such it is a narrative prompt to the reader to recognise that the following discourse relates to the fate of the temple, which dominates the view as Jesus speaks. But following on his abandonment of the temple and prediction of its destruction κατέναντι τοῦ ἱεροῦ may also be intended to underline that Jesus is 'over against' the temple in a more profound sense as well (*ἐναντίος* means 'opponent')." France.

ἐπηρώτα Verb, imperf act indic, 3 s

ἐπερωτω ask, question

ἰδιος, α, ον one's own; κατ' ἰδιαν privately

### Verse 4

Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

πότε interrog adv. when?

ἔσται Verb, fut indic, 2 s εἶμι

σημειον, ου n sign

ὅταν when

μέλλω (before an infin) be going, be about, be destined

συντελεῖσθαι Verb, pres pass infin συντελεω end, complete, bring about

"It would be natural for the disciples to assume that the destruction of the Temple would be part of a complex of events leading to the End... The disciples, excited and disturbed by Jesus' prediction, want to know when the Temple is to be destroyed and what is the sign by which they may know that the final consummation is approaching. Their question is one that pervades all biblical and extra-biblical apocalyptic. They want to be told what will be the 'sign' – that is, they want an infallible means of recognising the approach of the End; they want in fact to be relieved from having to 'watch'. But instead of a single sign Jesus gives them a baffling multiplicity of signs. The purpose of his reply is not to impart esoteric information but to strengthen and sustain faith." Cranfield.

France comments, "The persistent view that the second half of the question has a more 'eschatological' reference than the first half, while it is primarily due to a prior judgment about the subject matter of the discourse that follows, is also sometimes supported by Mark's use of the verb συντελεῖσθαι, which recalls Matthew's extension of the question to cover also the συντέλεια τοῦ αἰῶνος." France thinks the question is entirely about the destruction of the temple, 'when will it happen, and how will we know that it is due?'

### Verses 5-37

Cranfield divides this discourse into three parts:

- i) vv 5-23 *The End is not yet*, in which Jesus outlines characteristics which will mark the whole period between the Incarnation and Parousia – which are also signs which point to the End;
- ii) vv 24-27 *Cosmic signs* immediately heralding the Parousia;
- iii) vv. 28-37. *Watch therefore!*

Compare France's comments before verse 3.

### Verses 5-8

"The discourse begins on a note which is one of its most persistent characteristics, the warning against premature expectation. It begins with an imperative, βλέπετε, which will be repeated in vv. 9, 23, and 33. The disciples, and those who following them will read these words, are called to discernment and warned against the sort of superficial impressions of 'fulfilment' which have been the bane of students of apocalyptic and eschatological literature ever since." France.

### Verse 5

ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

ἄρχω rule, govern; midd begin

"As in 4:1 ἤρξατο λέγειν alerts the reader to expect a substantial discourse." France.

βλεπω see, look, be able to see, beware of  
πλαναω lead astray, mislead, deceive

"The first of the signs of the End is the presence of deceivers." Cranfield.

### Verse 6

πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.

ἐλεύσονται Verb, fut midd dep indic, 3 pl

ἐρχομαι

ὄνομα, τος n name

Either 'claiming to be sent by me' or 'arrogating to themselves the title of Messiah which by right belongs to me'. On the first interpretation, the ἐγὼ εἰμι would mean that they would claim that Jesus had come. France thinks that the warning is directed against the kind of 'messianic' leaders who emerged between Jesus' ministry and the Jewish war.

### Verse 7

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

ὅταν when, whenever, as often as  
πολεμος, ου m war, battle, conflict

The second characteristic of the 'last times' is conflict and suffering.

ἀκοη, ης f report, news

θροεῖσθε Verb, pres pass imperat, 2 pl

θροεομαι be alarmed or startled

Cf. Jer. 51:46.

δεῖ impersonal verb it is necessary, must

"Wars are sure to happen, and their occurrence is *not* to be seen as having any eschatological significance." France.

οὐπω not yet

τελος, ους n end, conclusion, termination

"Here is another word which seems to some to suggest a reference to the end of the world, but τέλος is a very general word for 'end', the completion of a process (e.g., 3:26; Mt 26:58; Lk 1:33), and the nature of that 'end' depends on the context. Here there has been no word of any 'end' other than that of the temple's destruction, for which in this context τὸ τέλος is the obvious term to use. The disciples have asked when the catastrophic event predicted by Jesus will be accomplished (συντελέω), and he replies by speaking first of when that completion (τέλος) is *not* to take place." France.

### Verse 8

ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα.

ἐγειρω raise

ἔθνος, ους n nation, people

ἔσονται Verb, fut indic, 3 pl εἶμι

σεισμος, ου m earthquake

τοπος, ου m place; κατὰ τοπος 'from place to place', 'in various places'

λιμος, ου m & f famine, hunger

"The addition of καί before ἔσονται (or in some witnesses its substitution for ἔσονται) is a natural 'improvement' to the awkward asyndeton of ἔσονται λιμοί, as a second and shorter ἔσονται clause. The addition of λοιμοί in a few texts may be accounted for both by assimilation to Luke and by the similarity in sound and appearance to λιμοί, and both that addition and the more common insertion of καὶ παραχαί [παραχος = 'confusion', 'disturbance'] would help fill out the very meagre clause ἔσονται λιμοί. The inclusion of παραχαί is widely attested, and is not due to assimilation to another version, and so has more claim to be original than λοιμοί; but it might also be the result of a careless scribe misreading the following ἀρχή. The text seems to have been subject to imaginative expansion." France.

"First century earthquakes might include one experienced at Jerusalem in AD 67 (Josephus, *War* 4.286-87; cf. 1.370 for an earlier earthquake in Palestine), and further afield Acts 16:26 mentions an earthquake in Philippi, while news of the partial destruction of Pompeii by an earthquake in AD 62 or of a major earthquake in Asia Minor in AD 61 would probably have reached Palestine. There was a major famine in the reign of Claudius, c. AD 46 (Acts 11:28; Josephus, *Ant* 3.320; 20.101...)." France.

ἀρχη, ης f beginning

"implies that there is plenty more to follow and that the sufferings will get worse." Cranfield.

ὠδιν, ινος f birth-pains, suffering

"The Rabbinic expression 'the birth-pangs of the Messiah' (meaning not the sufferings of the Messiah but the sufferings expected to precede his coming) was probably already current in the time of Jesus ... The origin of the expression is perhaps to be seen in such passages as Isa 26:17; 66:8; Jer 22:23; Hos 13:13; Mic 4:9f. For the use of the image in the NT, cf. Jn 16:21; 1 Thess 5:3, the first of which well illustrates the meaning here." Cranfield. France comments that "This range of usage suggests a 'live' metaphor, capable of being adapted to a wide variety of uses, not a technical term in the later rabbinic sense which would therefore carry its own ready-made eschatological application."

### Verse 9

βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῦ.

βλεπω see v.5

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The sufferings referred to in vv 9-13 are sufferings peculiar to disciples – persecution." Cranfield. France comments, "The warning is not so that they should try to escape persecution, but to prepare them to endure it faithfully."

παραδωσουσιν Verb, fut act indic, 3 pl

παραδιδωμι hand over, deliver up

"The choice of this verb, with its echoes of 9:31; 10:33, suggests a link between their treatment and that of Jesus himself." France.

συνεδριον, ου n Sanhedrin; pl local city councils

Cranfield argues that εἰς συναγωγας is better taken with δαρήσεσθε than with παραδωσουσιν (the εἰς being equivalent to ἐν). Jesus is telling them that his disciples will be viewed as heretics by the Jews.

δαρήσεσθε Verb, fut pass indic, 2 pl δερω beat, strike

ἡγεμων, ονος m governor, ruler

βασιλευς, εως m king

σταθήσεσθε Verb, fut pass indic, 2 pl ἵστημι set, place

ἕνεκα (ἐνεκεν and εἵνεκεν) prep with gen because of, for the sake of

μαρτυριον, ου n testimony, witness

The meaning is illustrated from the book of Acts and particularly the commission given by the risen Christ to Paul, Acts 9:15,16.

**Verse 10**

καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

ἔθνη see v.8

"Jesus' excursions into Gentile territory (5:1-20; 7:24-8:10) and his Gentile following in 3:8 have begun to prepare us for this vision, and we have seen in 7:24-8:10 a deliberate extension of the blessings of Israel's Messiah to the surrounding peoples. It is possible that the explicit inclusion of πάντα τὰ ἔθνη in the Isaiah quotation in 11:17 is a further pointer in this direction, even if that is not the main thrust in context. Later the confession of Jesus as Son of God by a Gentile officer will be foretaste of the universal church (15:39). But this verse, and by implication 14:9) is the most explicit indication in Mark's gospel of the universal scope of the good news and therefore of the Christian mission, as it will be spelled out in Matthew's final commission (28:19-20) and in the whole narrative of Luke's second volume. In v. 27, as we shall see, that vision will be further developed." France.

πρῶτον adv. first

I.e. before the End.

δεῖ see v.7

κηρυχθῆναι Verb, aor pass infin κηρυσσω  
preach, proclaim

εὐαγγέλιον, ου n good news, gospel

"It is part of God's eschatological purpose that before the End all nations shall have an opportunity to accept the gospel. The interval is the time of God's patience during which men are summoned to repentance and faith; it has for its content the Church's mission to the world. That does not mean that the world will necessarily get steadily more Christian or that the End will not come till all men are converted. It is a promise that the gospel will be preached, not that it will necessarily be believed. The disciples' witness is another characteristic of the last times." Cranfield.

France, however, comments, "The proclamation of the gospel to all nations is the precursor to the events which the disciples have asked about, and that, we have argued, is the destruction of the temple. In that case, here is another 'sign'. The temple will not be destroyed (and with it the central role of Israel in God's purposes come to an end) until the good news has already gone out beyond Israel to πάντα τὰ ἔθνη, and so the new 'temple' which replaces the physical building will not be a solely Jewish institution. We shall see this vision expressed in v. 27 in the gathering of the elect from all over the world into the newly established sovereignty of the Son of Man. The proclamation of the εὐαγγέλιον is the means by which this ingathering will be accomplished, and the scope of that proclamation must therefore be universal. Moreover, it must be carried out πρῶτον, so as to be the basis of that new beginning which follows from the end of the old order (and of the temple which symbolises it). So before the temple is destroyed, the good news must be proclaimed to all the nations." Drawing attention to Rom 15:19, 23 and also Rom 16:26; Col 1:6, 23, France continues, "From that point of view Mark, writing in Rome some time later, would have found no difficulty in perceiving that the good news had indeed been proclaimed to πάντα τὰ ἔθνη while the temple was still standing. There was already in existence an international people of God even if not every nation on earth had yet heard the good news (or indeed was even known to exist at that time)."

**Verse 11**

καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐάν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

ὅταν when, whenever, as often as  
ἄγωσιν Verb, aor act subj, 3 pl ἄγω bring  
προμεριμναῶ worry ahead of time  
λαλεῶ speak, talk

"The promise that words will be supplied is for hard-pressed disciples on trial, not for lazy preachers!" France.

ὃ ἐάν whatever

δοθῇ Verb, aor pass subj, 3s δίδωμι

ἐκεῖνος, η, ο demonstrative adj. that

ᾠρα, ας f hour, moment

ἅγιος, α, ον holy

"In their hour of need God ... will give them the word to speak (cf. Ex 4:12; Jer 1:9)." Cranfield. France comments, "Luke enthusiastically records the fulfilment of this promise (Lk 12:11-12; 21:12-15; in the latter it is Jesus himself rather than the Spirit who will supply the words) in the narratives of Acts 4:8, 31; 5:32; 6:10; 13:9 etc."

### Verse 12

καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον  
καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα  
ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·

παραδώσει Verb, fut act indic, 3 s

παραδίδωμι

θάνατος, ου m death

τέκνον, ου n child

ἐπαναστήσονται Verb, fut midd dep indic, 3

πρὶ ἐπανισταμαι turn against, rebel  
against

γονεὺς, εως m parent

θανάτω kill, put to death

"will deliver them to death', 'bring about their death', rather than 'kill them'." Cranfield.  
Cf. Mt 10:35f = Lk 12:52f.; also Mic 7:6.

### Verse 13

καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ  
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος  
σωθήσεται.

ἔσεσθε Verb, fut indic, 2 pl εἶμι

μισέω hate, despise

ὄνομα, τος n name

Cf. Mt 24:9; Lk 21:17 also Mt 10:22; 5:11; Jn 15:18-20; 1 Jn 3:13.

ὑπομείνας Verb, aor act ptc, m nom s

ὑπομένω endure, remain

τέλος, ους n end

here means 'to the end' rather than 'to the End',  
cf. Jn 13:1; 1 Thess 2:16; 2 Chron 31:1.

"There is no expectation that this hostility will  
be overcome, only that it must be endured."

France.

σωθήσεται Verb, fut pass indic, 3 s σωζω

save