

## Notes on the Greek New Testament Day 69 – March 10<sup>th</sup> – Mark 14:53-72

### 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 53-65

Cf. Mt 26:57-68; Lk 22:54f, 67-71, 63-65. The account suggests that one/some of the Sanhedrin who were sympathetic to Jesus later informed the disciples of what had occurred. "The proceedings described in vv.55-64 seem to have been not a trial but rather a preliminary inquiry held with a view to the formulation of a charge to bring before Pilate... The production of evidence with regard to the Temple (vv. 57f.) and the High Priest's concentration on 'blasphemy' in v.64 are probably to be explained by the desire of the Jewish leaders to carry as many as possible of the Sanhedrin with them. Evidence of disrespect for the Temple or of blasphemy would be more likely to unite them than evidence of a possible threat to the Roman power. Having once got the members to agree that Jesus deserved to die as a blasphemer, the High Priest presumably then obtained agreement that they would actually proceed before Pilate with a political charge. It is of course clear that it was on a political charge – that of being a messianic pretender – that Jesus was actually condemned and executed by the Romans. "It seems probable that the meeting described in this section was informal, being held at night in the High Priest's house, and that the Sanhedrin had been summoned for the morning (15:1). If the morning meeting, though the more formal gathering, merely confirmed the decisions reached during the night, it was not unnatural that Mark should mention it only in passing." Cranfield.

### Verse 53

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.  
ἀπαγω see v.44

τον ἀρχιερέα = "Caiphas, who held office A.D. 18-36. The Synoptists do not mention Annas in connection with the Passion." Cranfield.

συνερχομαι come together, assemble

"The full phrase οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς (cf. 8:31; 11:27; 14:43) underlines the solemnity and official nature of the occasion, and the addition this time of πάντες further increases the tension by contrasting the lone figure of Jesus with the assembled representatives of official Judaism. The comments above on the less-than-formal nature of the proceedings have suggested perhaps that not all seventy-one members of the Sanhedrin might have been assembled at this time of night, or that members may continue to have arrived during the proceedings (though, of course, it is possible that the High Priest having planned to have Jesus in custody at this time, had issued a 'three-line whip' in advance). In that case Mark's πάντες achieves a literary effect rather than numerical exactitude." France.

### Verse 54

καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

μακροθεν adv far off, at/from a distance

ἀκολουθεω follow, accompany

ἕως up to

ἔσω adv & prep inside, within

ἔσω ἔσω 'right inside'

αὐλη, ης f court, courtyard, palace

"The palace would be built round the αὐλη an open courtyard, which would be entered through the προαυλιον mentioned in v.68. Jn 18:15f explains how Peter was able to get so far." Cranfield.

συγκαθήμεναι sit with  
 ὑπηρετης, ου m attendant, servant  
 θερμαινομαι warm oneself, keep warm  
 φως, φωτος n light

Here used "in the sense of πυρ, fire, as sometimes in classical Greek, but the idea of the light shed by the fire and illuminating Peter is in mind." Cranfield.

### Verse 55

οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠῤῥισκόν·

ὅλος, η, ον whole, all, complete, entire  
 συνέδριον, ου n Sanhedrin (the highest Jewish council in religious and civil matters)

Cranfield considers that this is "possibly a loose way of saying 'all the members of the Sanhedrin present'." (See note at v.53.).

ζητεω seek, look for  
 μαρτυρια, ας f testimony, evidence

εἰς το + infinitive occurs in Mk only here. It is frequent in Paul (e.g. Rom 1:11, 20; 3:26), but also occurs in Mt., Lk, Acts, Heb, 1 Peter.

θανατω kill, put to death

θανατῶσαι αὐτόν here = 'accomplish his death'. "The expression ἐζήτουν μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν conveys two significant impressions of the nature of this hearing. Firstly it was, as we have noted above, a hearing in search of a charge, not a trial based on an already formulated accusation. Secondly, while the charge was not yet decided, the verdict was! In putting the matter in this way Mark has already declared the 'trial' to be more a kangaroo court than an impartial judicial hearing. The objective of killing Jesus already declared in 14:1 rules this gathering, so that whatever procedure is followed will be designed to produce the required capital charge to bring before the Roman prefect." France.

### Verse 56

πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

ψευδομαρτυρεω give false evidence or testimony

ἴσος, η, ον equal, the same, in agreement

"The agreement of two or three witnesses was required (cf. Numb 35:30; Deut 17:6; 19:15)." Cranfield.

### Verse 57

καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες

ἀνιστημι rise, stand up

ψευδομαρτυρεω see v.56

### Verse 58

ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·

καταλυω destroy, tear down, do away with  
 ναος, ου m temple

The sanctuary proper rather than ἱερον which includes the entire temple complex.

χειροποιητος, ον made by human hands

Cf. Acts 7:48; 17:24.

τρεις, τρια gen τριων dat τρισιν three  
 ἄλλος, η, ο another, other  
 ἀχειροποιητος, ον not made by human hands

οικοδομεω build

Cf. 15:29; Jn 2:19-22; Acts 6:14. "It seems clear that the charge, whatever its legal status, was an important element in the cumulative case against Jesus, and it was this rather than his alleged blasphemy which was remembered by the bystanders at the cross (15:29). The seriousness of such a charge may be judged by remembering the experience of Jeremiah, who barely escaped with his life when accused of predicting the temple's destruction, and of Uriah, who did not escape (Je 26:7-24)... There is evidence that some Jews in the first century believed that the existing temple was to be replaced with a new one in the last days. And while this was normally regarded as the work of God himself, there were some who thought that the work of rebuilding would be the task of the Messiah. In that case the next issue raised in v. 61 is ... a logical extension of the idea implied in the temple charge that Jesus is making claims which are appropriate only to the Messiah." France.

### Verse 59

καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

οὕτως and οὕτω adv. thus, in this way

ἴσος, η, ον see v.56

### Verse 60

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

ἐπερωταω ask, interrogate, question

ἀποκρिनομαι answer, reply, say

οὐδεις, οὐδεμα, οὐδεν no one, nothing;

οὐδεν adv not at all

καταμαρτυρεω testify against

οὐκ ἀποκρινη ... καταμαρτυρουσιν "is better taken as two questions (question mark after οὐδεν): to take it as a single question is unsatisfactory, for after ἀποκρινεσθαι οὐδεν an indirect question introduced by τί would be very harsh – one would expect rather to have προς." Cranfield.

### Verse 61

ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

σιωπαω be silent, be quiet, be calm  
ἀποκρινομαι answer, reply, say

Cf. Is. 53:7.

πάλιν again, once more

"The fact that the High Priest asked this question implies that by this time the Jewish authorities had come either to suspect that Jesus might, or to know that he did, regard himself as the Messiah. It is conceivable that Judas had betrayed the secret which Jesus had bidden his disciples to keep to themselves (8:30); but quite apart from that possibility, it is highly probable that, in spite of his injunctions to secrecy and his carefulness to avoid making any overt messianic claim, and in spite of the fact that many things about him were inconsistent with what was expected of the Messiah, some of the things which he had done and said would have raised in the minds of the chief priests and scribes the question whether perhaps behind his authoritative manner there might be an implicit claim to be the Messiah." Cranfield.

France comments that the question is intended to "draw out the basis of the authority implicit in Jesus' public words and actions since coming to Jerusalem (and indeed before), together with the special status which he hinted at by casting himself in the role of the only son of the owner of the vineyard. While Mark has recorded no open claim by Jesus to be Messiah or Son of God, in these deeds and words there is enough fuel for such a charge. It is also possible that part of Judas's offer to the chief priests had been to brief them also on Jesus' more private teaching to his disciples... The High Priest's question is therefore well framed to draw into the open what has hitherto been a matter of indirect implications."

εὐλογητος, η, ον blessed, praised

### Verse 62

ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθημένον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

"With this verse we come to the christological climax of the gospel... The time for concealment is over, and the truth must be declared firmly and openly to those who presume to set themselves as judges over him." France.

ὄψεσθε Verb, fut act indic, 2 pl ὄραω see  
δεξιός, α, ον right, δεξια right hand  
καθημαι sit, sit down, live  
νεφελη, ης f cloud  
οὐρανος, ου m heaven

Cf Ps 110:1; Dan 7:13. "The two texts are woven together in that the Daniel introduction about 'seeing the Son of Man' precedes the imagery from Ps. 110, which is then filled out with the substance of the Daniel vision. But while the words (except for the 'euphemism' τῆς δυνάμεως ...) are drawn from these two passages, the total effect is greater than the sum of the parts, and puts both texts in a new light... Unlike Matthew and Luke, Mark does not specify *when* they will see, but in the comments that follow I shall argue that he has in mind the same immediacy which is expressed in Matthew's ἀπ' ἄρτι and Luke's ἀπὸ τοῦ νῦν. That is, after all, what the second-person address would naturally imply: the vision will be that of those who hear Jesus speaking, not of some future generation. It is only the mistaken presupposition that these words have to do with the parousia which has led anyone to think otherwise (and to try to evade the force of the very clear time indications in Matthew and Luke with indefensible 'translations' such as NIV's 'in the future')... Both passages in fact express in their distinctive ways the same concept of a sovereign authority. This is obvious in the case of the psalm, 'sitting at the right hand of [God]', but if Dn 7:13 is read in context it conveys the same message, in that the one who comes before God in the clouds of heaven is immediately given 'dominion and glory and kingship' which are both universal and unending (on the interpretation of Jesus' references to Dn 7:13 see above on 8:38 and further comments at 13:26). Dn 7:13-14 is, in other words, no less than Ps 110:1 an enthronement oracle, and it is that universal and unending dominion which Jesus here declares that he himself will now receive – and they will see it.

"How they will see it is not spelled out. But when the prisoner about to be condemned and executed declares that his judges will see his God-given authority, we are clearly in the realm of vindication, a vindication which was to begin with Jesus' resurrection and according to Luke to be more visibly confirmed by his ascension (seen, however like his resurrection not by the Sanhedrin but by his disciples)... That sovereignty began to become visible outside the group of disciples with the powerful growth of the NT church, and in a negative sense in the demise of Jerusalem and its temple as the focus of God's rule on earth (in connection with which we have already seen Dn 7:13 deployed in 13:26; see notes there). All this offers a similar range of interpretation to what we found in the 'seeing' in 9:1, and again here it is in connection with 'power'. We need not be more specific, since Mark is not, but within this complex of events it would certainly be possible for Jesus' judges within their lifetime to see that the 'Messiah' they thought they had destroyed had in fact been vindicated and exalted to the place of supreme authority." France.

**Verse 63**

ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· Τί ἐτι χρεῖαν ἔχομεν μαρτύρων;

διαρρήξας Verb, aor act ptc, m nom s  
 διαρρηγνυμι and διαρησσω tear, rip  
 χιτων, ωνος m tunic, shirt; pl. clothes

An indication that he regarded what he had heard as blasphemy, cf. 2 Ki 18:37; 19:1.

ἐτι still, yet

χρεια, ας f need, want

μαρτυς, μαρτυρος dat pl μαρτυσιν m  
 witness

**Verse 64**

ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

βλασφημία, ας f blasphemy  
 φαινω shine; midd. and pass. appear  
 κατέκριναν Verb, aor act indic, 3 pl  
 κατακρινω condemn, pass judgement  
 on

ἐνοχος, ον liable, answerable, guilty

εἶναι Verb, pres infin eimi

θανατος, ου m death

"Mark probably uses this form of expression rather than κατεκριναν αὐτον θανατω (or ἀποθανειν), because he is aware that this was not a formal trial and that they were not pronouncing a sentence but rather giving a legal opinion." Cranfield.

**Verse 65**

καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ· Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

ἤρξαντό Verb, aor midd dep indic, 3 pl ἄρχω  
 midd begin  
 ἐμπτω spit on  
 περικαλυπτω cover (over), blindfold  
 προσωπον, ου n face  
 κολαφίζω beat, strike  
 προφητεω prophesy

The various longer texts are best explained as expansions of an original simple Προφήτευσον which was felt to be too obscure; they reflect various aspects of the fuller versions in Mt 26:68 and Lk 22:64.

France comments, "Mark does not spell out just how Jesus is expected to prophesy ... but the expansion in both Matthew and Luke with τίς ἐστὶν ὁ παίσας σε; indicates a much more specific focus, the ability of this alleged Messiah to identify those who hit him."

"The reader is not likely to miss the irony of the sarcastic demand that Jesus 'prophesy' when the way they are treating him is in fact itself a direct fulfilment of what he has earlier predicted as his own fate in Jerusalem (just as the incident immediately following in vv 66-72 will fulfil exactly another more recent prediction). France.

ὑπηρετης, ου m attendant, servant  
 ῥαπισμα, τος n a blow (with a stick); slap  
 (with the hand)

ῥαπισμασιν ... ἔλαβον "seems to be a vulgarity, possibly due to Latin influence." Cranfield.

**Verses 66-72**

Cf. Mt. 26:69-75; Lk 22:56-62.

**Verse 66**

Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδικῶν τοῦ ἀρχιερέως,

κατω down, below, beneath

αὐλη, ης f see v.54

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

παιδικη, ης f maid, slave-girl

"The female diminutive form παιδίσκη may have the effect of emphasising her social insignificance – hardly a person for Peter to be afraid of. But in the NT (where the masculine παιδίσκος is not used) παιδίσκη does not generally have clear diminutive force, and can serve merely as the feminine form of παῖς (see Lk 12:45)." France.

### Verse 67

καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ·

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω see, observe

θερμαινομαι see v.54

ἐμβλέψασα Verb, aor act ptc, f nom s

ἐμβλεπω look straight at, consider

After ἰδοῦσα, suggests a more searching look.

ἦσθα Verb, imperf indic, 2 s (one of two forms) εἰμι

"The order του Ναζαρηνοῦ ... του Ἰησοῦ is perhaps contemptuous." Cranfield.

### Verse 68

ὁ δὲ ἠρνήσατο λέγων· Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ προαυλίον καὶ ἀλεκτωρ ἐφώνησεν.

ἠρνήσατο Verb, aor midd dep indic, 3 s ἄρνεομαι deny, disown

"denied (it)"; but possibly the reader is intended to think also of the meaning 'denied (him)'. Cranfield.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor) οἶδα (verb perf in form but with present meaning) know

ἐπίσταμαι know, understand

Cranfield lists a number of ways of understanding Peter's words:

- i) I neither know nor understand what you say (mean).
- ii) I neither know him, nor do I understand what you say (mean).
- iii) I neither know nor understand this that you say. What do you mean?
- iv) I neither know nor am acquainted with him. What do you mean?

France suggests the repetition is "a rhetorical device to strengthen the force of the denial."

ἔξω adv. out, outside, away

προαυλίον, ου n gateway, forecourt

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

"After προαυλίον the words καὶ ἀλεκτωρ ἐφώνησεν should be read, though omitted by B L W c sy<sup>s</sup>. The omission of the words is probably to be explained as an assimilation to Mt. and Lk., in which only one cock-crowing is mentioned." Cranfield.

### Verse 69

καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.

ἰδοῦσα see v.67

ἀρχω midd begin

παλιν again, once more

παραεστῶσιν Verb, perf act ptc, m & n dat pl

παριστημι and παριστανω stand before/by

"There is some variation between the four gospels as to who challenged Peter." Cranfield.

France comments, "The identification of Peter this time as ἐξ αὐτῶν, not simply as having been with Jesus, suggests that while it was only Jesus whom they had been sent to arrest, his followers were perceived as a coherent group of troublemakers. Their rapid flight from Gethsemane, and the subsequent account by John of their meeting behind closed doors 'for fear of the Jews', confirm that they felt themselves to be a suspect group."

### Verse 70

ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει·

ἄρνεομαι see v.68

παραεστῶτες Verb, perf act ptc, m nom pl

παριστημι

ἀληθως adv truly, in truth

Cranfield considers that "the balance of probability seems to be in favour of the reading, καὶ ἡ λαλία σου ὁμοιάζει after Γαλιλαῖος εἶ in spite of the impressive witnesses for omission." In this view he has little support from other commentators.

ὁμοιάζει Verb, pres act indic, 3 s ὁμοιάζω to resemble

### Verse 71

ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνῶναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

ἀναθεματιζω curse, invoke a curse on oneself, bind with a solemn vow

France thinks that the most likely meaning is that Peter cursed *Jesus*. He writes, "In this context the natural object to be understood is Jesus, so that Mark portrays Peter as voluntarily doing what Pliny was later informed that 'real Christians' could not be compelled to do (Pliny, *Ep.* 10.96.5), cursing Jesus. This understanding of the text, which Christian interpreters naturally find unwelcome (hence translations such as RSV, NIV), is the most probable sense of Mark's words, though he has avoided too blatant offence by leaving the object of the verb unstated."

ὀμνύναι Verb, pres act infin ὀμνῶ and ὀμνυμι swear, make an oath

### Verse 72

καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

εὐθὺς adv. straightway, immediately  
 δευτερος, α, ον second; ἐκ δ. a second time

ἐκ δευτέρου is omitted by several MSS, probably as part of harmonisation with the other gospels which record only one crowing (see note on v. 68). Similar variants and omissions occur with δις later in the verse.

ἀνεμνήσθη Verb, aor pass indic, 3 s  
 ἀναμνησκω remind; pass remember  
 ῥημα, ατος n word, thing  
 πρὶν and πρὶν ἢ before  
 δις twice  
 τρίς three times  
 ἀπαρνήσῃ Verb, fut midd dep indic, 2 s  
 ἀπαρνεομαι  
 ἐπιβαλλω lay (hands) on, throw or place on, beat against, fall to

"Many different interpretations have been suggested; 'when he thought thereon'; 'covering his head'; 'drawing his cloak about his face'; 'dashing out'; 'throwing himself on the ground'; 'set to and'. The last, which is Moulton's suggestion, is perhaps the most probable." Cranfield.

France comments, "Mark's choice of idiom must remain obscure, but the essential sense is not in doubt: Peter's bold denials give way to remorse as he realises that he has fallen into precisely the trap of which Jesus has warned him. With that Mark's account is complete, and we are left to guess how the bystanders reacted to this apparent confession of guilt and how Peter escaped from his compromising situation in the προαύλιον of the High Priest's house."

κλαω weep, cry

"ἔκλαυσεν (κ\* A\* C) looks like simple harmonisation to the tense in Matthew and Luke (which is in any case more natural in context). ἤρχατο (D Θ) is probably an attempt to put into better Greek the assumed meaning of the odd participle ἐπιβαλὼν ... in the same way as most of the versions have rendered it." France.