

Mark

Mark 1

Mark 1:1

1 **sn** By the time Mark wrote, the word *gospel* had become a technical term referring to the preaching about Jesus Christ and God's saving power accomplished through him for all who believe (cf. Rom 1:16).

2 **tn** The genitive in the phrase τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ (tou euangeliou Iēsou Christou, "the gospel of Jesus Christ") could be translated as either a subjective genitive ("the gospel which Jesus brings [or proclaims]") or an objective genitive ("the gospel about Jesus Christ"). Either is grammatically possible. This is possibly an instance of a plenary genitive (see *ExSyn* 119–21; M. Zerwick, *Biblical Greek*, §§36–39). If so, an interplay between the two concepts is intended: The gospel which Jesus proclaims is in fact the gospel about himself.

3 **tc** **ℵ*** Θ 28 / 2211 *pc* sams Or lack υἱοῦ θεοῦ (huiou theou, "son of God"), while virtually all the rest of the witnesses have the words (A f1, 13 33 **ℳ** also have τοῦ [του] before θεοῦ), so the evidence seems to argue for the authenticity of the words. Most likely, the words were omitted by accident in some witnesses, since the last four words of v. 1, in uncial script, would have looked like this: **ΙΥΧΡΥΥΥΘΥ**. With all the successive *upsilons* an accidental deletion is likely. Further, the inclusion of υἱοῦ θεοῦ here finds its complement in 15:39, where the centurion claims that Jesus was υἱὸς θεοῦ (huios theou, "son of God"). Even though **ℵ** is in general one of the best NT MSS, its testimony is not quite as preeminent in this situation. There are several other instances in which it breaks up chains of genitives ending in ου (cf., e.g., Acts 28:31; Col 2:2; Heb 12:2; Rev 12:14; 15:7; 22:1), showing that there is a significantly higher possibility of accidental scribal omission in a case like this. This christological *inclusio* parallels both Matthew ("Immanuel...God with us" in 1:23/"I am with you" in 28:20) and John ("the Word was God" in 1:1/"My Lord and my God" in 20:28), probably reflecting nascent christological development and articulation.

sn The first verse of Mark's Gospel appears to function as a title: *The beginning of the gospel of Jesus Christ, the Son of God*. It is not certain, however, whether Mark intended it to refer to the entire Gospel, to the ministry of John the Baptist, or through the use of the term *beginning* (ἀρχή, archē) to allude to Genesis 1:1 (in the Greek Bible, LXX). The most likely option is that the statement as a whole is an allusion to Genesis 1:1 and that Mark is saying that with the "good news" of the coming of Christ, God is commencing a "new beginning."

Mark 1:2

4 **tc** Instead of "in Isaiah the prophet" the majority of MSS read "in the prophets" (A W f13 **ℳ** Irlat). Except for Irenaeus (2nd century), the earliest evidence for this is thus from the 5th (or possibly late 4th) century (W A). The difficulty of Irenaeus is that he wrote in Greek but has been preserved largely in Latin. His Greek remains have "in Isaiah the prophet." Only the later Latin translation has "in the prophets." The KJV reading is thus in harmony with the majority of *late* MSS. On the other hand, the witnesses for "in Isaiah the prophet" (either with the article before Isaiah or not) are early and geographically widespread: **ℵ** B D L Δ Θ f1 33 565 700 892 1241 2427 *al* syp co Ir. This evidence runs deep into the 2nd century, is widespread, and is found in the most important Alexandrian, Western, and Caesarean witnesses. The "Isaiah" reading has a better external pedigree in every way. It has the support of the earliest and best witnesses

from all the texttypes that matter. Moreover it is the harder reading, since the quotation in the first part of the verse appears to be from Exod 23:20 and Mal 3:1, with the quotation from Isa 40:3 coming in the next verse. The reading of the later MSS seems motivated by a desire to resolve this difficulty.

5 **sn** The opening lines of the quotation are from Exod 23:20; Mal 3:1. Here is the forerunner who points the way to the arrival of God's salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.

Mark 1:3

6 **sn** This call to "make his paths straight" in this context is probably an allusion to preparation through repentance.

7 **sn** A quotation from Isa 40:3.

Mark 1:4

8 **tn** Or "desert."

9 **tn** While Matthew and Luke consistently use the noun βαπτίστης (baptistēs, "[the] Baptist") to refer to John, as a kind of a title, Mark prefers the substantival participle ὁ βαπτίζων (ho baptizōn, "the one who baptizes, the baptizer") to describe him (only twice does he use the noun [Mark 6:25; 8:28]).

10 **sn** *A baptism of repentance for the forgiveness of sins* was a call for preparation for the arrival of the Lord's salvation. To participate in this baptism was a recognition of the need for God's forgiveness with a sense that one needed to live differently as a response to it.

Mark 1:5

11 **tn** *Grk* "And the whole Judean countryside." Mark uses the Greek conjunction καί (kai) at numerous places in his Gospel to begin sentences and paragraphs. This practice is due to Semitic influence and reflects in many cases the use of the Hebrew ו (vav) which is used in OT narrative, much as it is here, to carry the narrative along. Because in contemporary English style it is not acceptable to begin every sentence with "and," καί was often left untranslated or rendered as "now," "so," "then," or "but" depending on the context. When left untranslated it has not been noted. When given an alternative translation, this is usually indicated by a note.

12 **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

13 **tn** *Grk* "they were being baptized by him." The passive construction has been rendered as active in the translation for the sake of English style.

Mark 1:6

14 **sn** John's lifestyle was in stark contrast to many of the religious leaders of Jerusalem who lived in relative ease and luxury. While his clothing and diet were indicative of someone who lived in the desert, they also depicted him in his role as God's prophet (cf. Zech 13:4); his appearance is similar to the Prophet Elijah (2 Kgs 1:8). *Locusts and wild honey* were a common diet in desert regions and locusts (dried insects) are listed in Lev 11:22 among the "clean" foods.

Mark 1:7

15 **tn** *Grk* “proclaimed, saying.” The participle λέγων (legōn) is redundant in contemporary English and has not been translated.

16 **tn** *Grk* “of whom I am not worthy.”

sn The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

17 **tn** The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, “the straps of his sandals,” but it may be more emphatic to retain the singular here.

Mark 1:9

18 **tn** *Grk* “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

19 **map** For location see Map1–D3; Map2–C2; Map3–D5; Map4–C1; Map5–G3.

20 **tn** “River” is not in the Greek text but is supplied for clarity.

Mark 1:10

21 **tn** *Grk* “and immediately coming up out of the water, he saw.” The present participle has been translated temporally, with the subject (Jesus) specified for clarity.

22 **tn** Or “sky.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context. The same word is used in v. 11.

23 **sn** The phrase *like a dove* is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.

Mark 1:11

24 **tn** *Grk* “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (agapētos) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

25 **tn** Or “with you I am well pleased.”

sn The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:8 or, less likely, Gen 22:12, 16. God is marking out Jesus as his chosen one (the meaning of “[in you I take] great delight”), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32–33).

Mark 1:13

26 **sn** The *forty days* may allude to the experience of Moses (Exod 34:28), Elijah (1 Kgs 19:8, 15), or David and Goliath (1 Sam 17:16).

27 **tn** *Grk* “And he.”

28 **tn** *Grk* “were serving him,” “were ministering to him.”

Mark 1:14

29 **tn** Or “arrested,” “taken into custody” (see L&N 37.12).

30 **tc** Most witnesses, especially later ones (A D W m lat), have τῆς βασιλείας (tēs basileias) between τὸ εὐαγγέλιον (to euangelion) and τοῦ θεοῦ (tou theou): “the gospel of the kingdom of God.” On the one hand, it is perhaps possible that τῆς βασιλείας was omitted to conform the expression to that which is found in the epistles (cf. Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Pet 4:17). On the other hand, this expression, “the gospel of God,” occurs nowhere else in the Gospels, while “the gospel of the kingdom” is a Matthean expression (Matt 4:23; 9:35; 24:14), and “kingdom of God” is pervasive in the synoptic Gospels (occurring over 50 times). Scribes would thus be more prone to add τῆς βασιλείας than to omit it. Further, the external support for the shorter reading (N B L Θ f1, 13 28* 33 565 579 892 2427 sa) is significantly stronger than that for the longer reading. There is little doubt, therefore, that the shorter reading is authentic.

31 **tn** The genitive in the phrase τὸ εὐαγγέλιον τοῦ θεοῦ (to euangelion tou theou, “the gospel of God”) could be translated as either a subjective genitive (“the gospel which God brings”) or an objective genitive (“the gospel about God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see *ExSyn* 119–21; M. Zerwick, *Biblical Greek*, §§36–39). If so, an interplay between the two concepts is intended: The gospel which God brings is in fact the gospel about himself.

Mark 1:15

32 **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

33 **sn** The *kingdom of God* is a reference to the sovereign activity of God as he rules over his creation and brings his plans to realization.

Mark 1:16

34 **sn** This is a parenthetical comment by the author.

Mark 1:17

35 **tn** The Greek term ἄνθρωπος (anthrōpos) is used here in a generic sense, referring to both men and women, thus “people.”

sn The kind of fishing envisioned was net — not line — fishing (cf. v. 16; cf. also BDAG 55 s.v. ἀμφιβάλλω, ἀμφίβληστρον) which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, *Mark* [NICNT], 67). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life.

Mark 1:18

36 **sn** The expression *followed him* pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

Mark 1:19

37 **tn** Or “a boat.” The phrase ἐν τῷ πλοίῳ (en tō ploiō) can either refer to a generic boat, some boat (as it seems to do in Matt 4:21); or it can refer to “their” boat, implying

possession. Mark assumes a certain preunderstanding on the part of his readers about the first four disciples and hence the translation “their boat” is justified (cf. also v. 20 in which the “hired men” indicates that Zebedee’s family owned the boats).

Mark 1:21

38 **tn** *Grk* “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

39 **sn** *Capernaum* was a town located on the northwestern shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.

map For location see Map1–D2; Map2–C3; Map3–B2.

40 **tn** The Greek word *εὐθύς* (*euthus*, often translated “immediately” or “right away”) has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (SBG 10), 73–77.

41 **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

42 **sn** The *synagogue* was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though its origin is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present. (See the Mishnah, *m. Megillah* 3–4; *m. Berakhot* 2.) First came the law, then the prophets, then someone was asked to speak on the texts. Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and its relationship to Old Testament fulfillment.

Mark 1:22

43 **tn** *Grk* “They.”

44 **sn** Jesus’ teaching impressed the hearers with the directness of its claim; he taught with *authority*. A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point. Apparently Jesus addressed the issues in terms of his own understanding.

45 **tn** Or “the scribes.” The traditional rendering of *γραμματεὺς* (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.

Mark 1:23

46 **sn** *Unclean spirit* refers to an evil spirit.

47 **tn** *Grk* “he cried out, saying.” The participle *λέγων* (*legōn*) is redundant in contemporary English and has not been translated.

Mark 1:24

48 **tn Grk** "What to us and to you?" This is an idiom meaning, "We have nothing to do with one another," or "Why bother us!" The phrase τί ἡμῖν καὶ σοί (ti hēmin kai soi) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἐγώ). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say "What to me and to you?" meaning, "What have I done to you that you should do this to me?" (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, "What to me and to you?" meaning, "That is your business, how am I involved?" (2 Kgs 3:13, Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: "Leave me alone...." For a very similar expression see Lk 8:28 and (in a different context) John 2:4.

49 **sn** The confession of Jesus as *the Holy One* here is significant, coming from an unclean spirit. Jesus, as the Holy One of God, who bears God's Spirit and is the expression of holiness, comes to deal with uncleanness and unholiness.

Mark 1:25

50 **tn Grk** "And." Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

51 **tn Grk** "rebuked him, saying." The participle λέγων (legōn) is redundant in English and has not been translated.

52 **sn** The command *Come out of him!* is an example of Jesus' authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else's name.

Mark 1:28

53 **tn Grk** "And." Here καί (kai) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

Mark 1:29

54 **tn Grk** "And." Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

55 **sn** See the note on *synagogue* in 1:21.

Mark 1:30

56 **tn Grk** "And." Here καί (kai) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

57 **tn Grk** "him"; the referent (Jesus) has been specified in the translation for clarity.

Mark 1:31

58 **tn** The imperfect verb is taken ingressively here.

Mark 1:34

59 **tn Grk** "And." Here καί (kai) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

60 **sn** Note how the author distinguishes healing from exorcism here, implying that the two are not identical.

61 **tn** *Grk* “And.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

62 **sn** Why Jesus *would not permit the demons to speak* is much discussed. Two possibilities are (1) the mere source of the testimony (demonic) and (2) that the title, with its political implications, may have had elements that Jesus wished to avoid until the full nature of his mission was clarified.

63 **tc** The MSS vary on what is read at the end of v. 34. Some have “they knew him to be the Christ,” with various Greek constructions (*ἤδεισαν αὐτὸν Χριστὸν εἶναι* [*hdeisan auton Christon einai*] in B L W Θ *f*1 28 33vid 565 2427 *al*; *ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι* [*hdeisan ton Christon auton einai*] in [N2] C [*f*13 700] 892 1241 [1424] *pc*); codex D has “they knew him and he healed many who were sick with various diseases and drove out many demons,” reproducing exactly the first half of the verse. These first two longer readings are predictable expansions to an enticingly brief statement; the fact that there are significant variations on the word order and presence or absence of *τὸν* argues against their authenticity as well. D’s reading is a palpable error of sight. The reading adopted in the translation is supported by N* A 0130 11^{lat}. This support, though hardly overwhelming in itself, in combination with strong internal evidence, renders the shorter reading fairly certain.

Mark 1:35

64 **tn** *Grk* “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

65 **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

66 **tn** The imperfect *προσηύχετο* (*prosēucheto*) implies some duration to the prayer.

Mark 1:38

67 **tn** *Grk* “And he said to them.”

68 **tn** *Grk* “Because for this purpose I have come forth.”

Mark 1:39

69 **tn** *Grk* “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

70 **sn** See the note on *synagogue* in 1:21.

Mark 1:40

71 **tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

72 **sn** The ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A *leper* was totally ostracized from society until he was declared cured (Lev 13:45–46).

73 **tn** This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not.

Mark 1:41

74 **tc** The reading found in almost the entire NT ms tradition is *σπλαγχνισθείς* (*splanchnistheis*, “moved with compassion”). Codex Bezae (D), {1358}, and a few Latin MSS (a ff2 r1*) here read *ὀργισθείς* (*orgistheis*, “moved with anger”). It is more difficult to account for a change from “moved with compassion” to “moved with anger” than it is for a copyist to soften “moved with anger” to “moved with compassion,” making the decision quite difficult. B. M. Metzger (*TCGNT* 65) suggests that “moved with anger” could have been prompted by 1:43, “Jesus sent the man away with a very strong warning.” It also could have been prompted by the man’s seeming doubt about Jesus’ desire to heal him (v. 40). As well, it is difficult to explain why scribes would be prone to soften the text here but not in Mark 3:5 or 10:14 (where Jesus is also said to be angry or indignant). Thus, in light of diverse MSS supporting “moved with compassion,” and at least a plausible explanation for *ὀργισθείς* as arising from the other reading, it is perhaps best to adopt *σπλαγχνισθείς* as the original reading. Nevertheless, a decision in this case is not easy. For the best arguments for *ὀργισθείς*, however, see M. A. Proctor, “The ‘Western’ Text of Mark 1:41: A Case for the Angry Jesus” (Ph.D. diss., Baylor University, 1999).

75 **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

76 **sn** *Touched*. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, *m. Nega'im* 3.1; 11.1; 12.1; 13.6–12).

Mark 1:43

77 **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

78 **tn** *Grk* “him”; the referent (the man who was healed) has been specified in the translation for clarity.

Mark 1:44

79 **tn** *Grk* “And after warning him, he immediately sent him away and told him.”

80 **sn** The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 1:34; 3:12; 5:43; 7:36; 8:26, 30; and 9:9 for other cases where Jesus asks for silence concerning him and his ministry.

81 **sn** On the phrase *bring the offering that Moses commanded* see Lev 14:1–32.

82 **tn** Or “as an indictment against them”; or “as proof to the people.” This phrase could be taken as referring to a positive witness to the priests, a negative testimony against them, or as a testimony to the community that the man had indeed been cured. In any case, the testimony shows that Jesus is healing and ministering to those in need.

Mark 1:45

83 **tn** *Grk* “he”; the referent (the man who was healed) has been specified in the translation for clarity.

84 **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

85 **tn** *Grk* “and”; *καί* (*kai*) often has a mildly contrastive force, as here.

86 **tn** The imperfect verb has been translated iteratively.