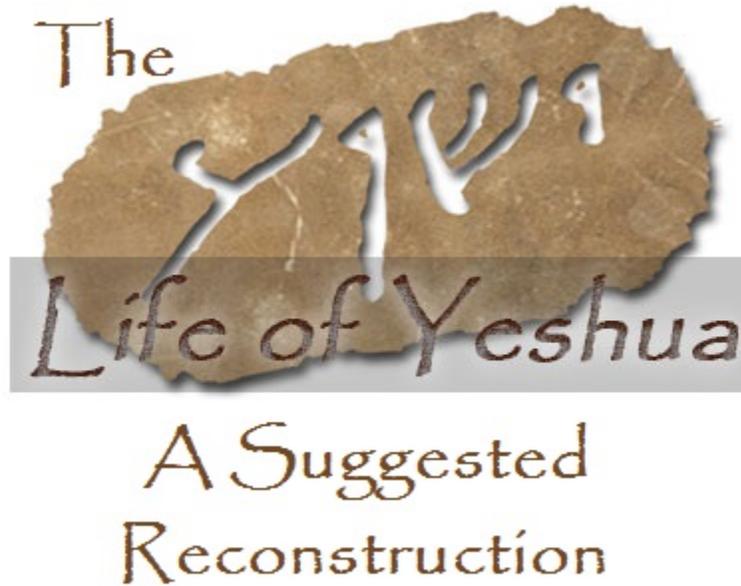


Catalog of Markan Stereotypes and Possible Markan Pick-ups



Revised: 31 January 2023¹

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Citation	Pick-up or Stereotype	Description
Mark 1:1	τοῦ εὐαγγελίου	<p>τὸ εὐαγγέλιον (“the gospel”) occurs 70xx in NT. In the Synoptic Gospels τὸ εὐαγγέλιον appears in Matt. 4:23; 9:35; 24:14; 26:13; Mark 1:1, 14, 15; 8:35; 10:29; 13:10; 14:9; 16:15; but never in Luke, although we do find τὸ εὐαγγέλιον 2xx in Acts (Acts 15:7 [in an address by Peter]; 20:24 [in an address by Paul]).</p> <p>Lindsey noted that although the author of Matthew wrote τὸ εὐαγγέλιον 4xx, in all but one instance (Matt. 26:13) Matthew expanded “the gospel” to “the gospel of the kingdom.” Lindsey further noted that Luke and Matthew agree 4xx against Mark to omit τὸ εὐαγγέλιον (Matt. 4:17 and Luke 4:14 opposite Mark 1:14; Matt. 16:25 and Luke 9:24 opposite Mark 8:35; Matt. 19:29 and Luke 18:29 opposite Mark 10:29; Matt. 10:18 and Luke 21:13 opposite Mark 13:10). Lindsey suggested that since there is no good equivalent for τὸ εὐαγγέλιον in Hebrew or Aramaic, the author of Mark picked up this usage from Acts and/or Paul and worked it into his revision of Luke’s Gospel.²</p>

1. For abbreviations and bibliographical references, see [“Introduction to ‘The Life of Yeshua: A Suggested Reconstruction.’”](#)

2. See See Robert L. Lindsey, [“Introduction to A Hebrew Translation of the Gospel of Mark,”](#) under the subheading “The Markan Stereotypes”; idem, [“A New Approach to the Synoptic](#)

Mark 1:5	πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες	<p>Instead of περιχώρον τοῦ Ἰορδάνου (Luke 3:3) as the location of John the Baptist’s activity, Mark has two localities go out to meet John. Lindsey suggested that “all of Judea and all the Jerusalemites” is based on Acts 26:20, which reads, τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας (“and also in Jerusalem and the whole region of Judea”). Mark 1:4-5 and Acts 26:20 describe the activities of preachers of repentance.</p> <p>On the other hand, Notley has suggested that Mark’s reference to Judea and Jerusalem may have been intended as an allusion to the greater context of the Isaiah quotation applied to John the Baptist in Mark 1:2-3.³ In Isa. 40:9 the author of Mark would have read: <i>Ascend a tall mountain, O bringer of good news to Zion; raise your voice forcefully, O bringer of good news to Jerusalem [Ἱερουσαλημ]; raise [your voices], do not be afraid, say to the cities of Judah [Ἰουδα], “Behold your God.”</i> (Isa. 40:9; NETS)</p> <p>It appears that the author of Mark, who considered the public appearance of John the Baptist to mark the beginning of the “good news (Mark 1:1), equated John the Baptist with the “bringer of good news” of Isa. 40:9. Accordingly, the author of Mark reasoned that the “voice” of Isa. 40:3 is the recipient of the command in Isa. 40:9 to “raise your voice forcefully” in order to proclaim the good news to Jerusalem and Judah.⁴</p>
	ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν	<p>Lindsey suggested that “confessing their sins” was influenced by Acts 19:18, ἐξομολογούμενοι...τὰς πράξεις αὐτῶν (“confessing...their actions”), and James 5:16, ἐξομολογεῖσθε...ἀλλήλοις τὰς ἁμαρτίας (“confess...to one another the sins”).⁵</p>

[Gospels](#),” under the subheading “Personal Encounter with the Problem.” Cf. Pryke (136), who classified εὐαγγέλιον as “Markan Redactional Vocabulary.”

3. See Rainey-Notley, 350; R. Steven Notley, *In the Master’s Steps: The Gospels in the Land* (Jerusalem: Carta, 2014), 15.

4. See A Voice Crying, Comment to L55-56.

5. See Robert L. Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the subheading “Further Proof of Mark’s Dependence on Luke”; idem, “[From Luke to Mark to Matthew: A Discussion of the Sources of Markan ‘Pick-ups’ and the Use of a Basic Non-canonical Source by All the Synoptists](#),” under the subheading “Mark’s Editorial Method: An Examination of Mark Chapter 1”; LHNS, 10 §1. See also A Voice Crying, Comment to L59-60.

Mark 1:10	καὶ εὐθύς	εὐθύς (“immediately”) occurs in NT only in the Gospels and Acts (Matt. 3:16; 13:20, 21; 14:27; 21:3; Mark 1:10, 12, 18, 20, 21, 23, 28, 29, 30, 42, 43; 2:8, 12; 3:6; 4:5, 15, 16, 17, 29; 5:2, 29, 30, 42 [2xx]; 6:25, 27, 45, 50, 54; 7:25; 8:10; 9:15, 20, 24; 10:52; 11:2, 3; 14:43, 45, 72; 15:1; Luke 6:49; John 13:30, 32; 19:34; Acts 10:16). The single instance of εὐθύς in Luke is not paralleled in either Matthew or Mark, whereas the appearance of εὐθύς in Matthew is always parallel to εὐθύς in Mark, or at least it appears in Matthew within the same sentence of the same story as Mark. Lindsey suggested that the first instance of εὐθύς in Mark, which occurs in the story of Jesus’ baptism, was inspired by Acts 10:16. ⁶ Mark noted the expressions “heaven opened” and “voice from heaven” in Luke’s version of Jesus’ baptism, and was reminded of the description of Peter’s vision in Acts 10:11-16. Mark then borrowed phrases from the story in Acts 10, including εὐθύς, to retell the story of Jesus’ baptism. Thereafter, εὐθύς became a Markan stereotype. ⁷
Mark 1:12	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:13	πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ	Lindsey believed Mark’s version temptation narrative may have been inspired by <i>T. Naph.</i> 8:1-6: καὶ ὁ διάβολος φεύζεται ἀφ’ ὑμῶν, καὶ τὰ θηρία φοβηθήσονται ὑμᾶς, καὶ ὁ κύριος ἀγαπήσει ὑμᾶς, καὶ οἱ ἄγγελοι ἀνθέξονται ὑμῶν (“the devil will flee from you, and the wild beasts will fear you, and the Lord will love you, and the angels will help you”). ⁸
Mark 1:14	τὸ εὐαγγέλιον	See τοῦ εὐαγγελίου at Mark 1:1.
Mark 1:15	τῷ εὐαγγελίῳ	See τοῦ εὐαγγελίου at Mark 1:1.

6. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “Sources of the Markan Stereotypes: Jesus’ Baptism.” See also Yeshua’s Immersion, Comment to L24.

7. Pryke (87-96) arrived at the conclusion that εὐθύς is frequently redactional via the perspective of the Two-Source hypothesis.

8. See Lindsey, “[From Luke to Mark to Matthew](#),” under the subheading “Mark’s Editorial Method: An Examination of Mark Chapter 1.” See also, Benjamin Bacon, *The Beginnings of the Gospel Story: A Historico-Critical Inquiry into the Sources and Structure of the Gospel According to Mark, with Expository Notes upon the Text, for English Readers* (New Haven, Conn.: Yale University Press, 1909), 13; Claude G. Montefiore, *The Synoptic Gospels: Edited with an Introduction and a Commentary* (2 vols.; 2d ed.; London: Macmillan, 1927), 1:9.

Mark 1:16	παρὰ τὴν θάλασσαν τῆς Γαλιλαίας	<p>Opposite Luke’s non-Septuagintal παρὰ τὴν λίμνην Γεννησαρέτ (“beside the Lake of Gennesaret”; Luke 5:1),⁹ Mark has παρὰ τὴν θάλασσαν τῆς Γαλιλαίας (“beside the Sea of Galilee”; Mark 1:16), a name that has no equivalent in Hebrew sources.¹⁰ Mark 1:16 is the first reference in Mark’s Gospel to the Sea of Galilee and thereafter the author of Mark consistently used the noun θάλασσα (“sea”) to refer to the freshwater lake (Mark 1:16 [2xx]; 2:13; 3:7; 4:1 [3xx], 39, 41; 5:1, 13 [2xx], 21; 6:47, 48; 7:31). On three occasions Mark has θάλασσα where Luke’s parallel has λίμη (“lake”): Mark 1:16 [1st instance] (cf. Luke 5:1) Mark 1:16 [2nd instance] (cf. Luke 5:2); 5:13 (cf. Luke 8:33). The author of Luke, by contrast, never used θάλασσα with reference to the freshwater lake he knew as Genessaret.</p> <p>Not only did the author of Mark replace Luke’s “lake” with “sea,” the author of Mark added a sea-side setting to several stories where no such setting is found in the Gospel of Luke.¹¹ That Mark’s seaside setting was at least sometimes redactional is shown by three Lukan-Matthean agreements against Mark to omit a reference to the sea (Mark 2:13 [cf. Matt. 9:9; Luke 5:27]; 3:7 [cf. Matt. 12:15; Luke 6:17]; 5:21 [cf. Matt. 9:18; Luke 8:40]).¹²</p> <p>Mark’s use of the noun θάλασσα with reference to the Galilean lake thus appears to be a Markan stereotype.¹³</p>
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9. Luke’s λίμνη Γεννησαρέτ (*limnē Gennēsaret*) never occurs in LXX, but can be reconstructed in Hebrew as יַם גִּנְיָסָר (yām gēnēsar, “lake of Gennesar”), a designation for the lake that did not come into being until the Hasmonean period. According to Josephus the lake of Gennesar, so called by the locals (*J.W.* 3:463), was named after the plain to which it is adjacent (*J.W.* 3:506). The Hebrew equivalent of Γεννησαρέτ (*Gennesar*) is גִּנְיָסָר (gēnēsar), var. גִּנְיָסָר (ginēsar), a name that occurs, e.g., in m. Maas. 3:7; t. Eruv. 7:13; t. Toh. 6:7; Gen. Rab. 98:17 (ed. Theodor-Albeck, 3:1267). In Sifre Deut. §355 (ed. Finkelstein, 419) and Gen. Rab. 98:17 (ed. Theodor-Albeck, 3:1267) we also encounter the form גִּנְיָסָר (ginōsar). See Jastrow, 240.

While the noun λίμνη (*limnē*, “lake”) is rare in LXX (with Hebrew equivalents only in Ps. 106:35; 113:8; Song 7:5) and never used with reference to the Galilean body of water, λίμνη is not un-Hebraic; it is the correct choice for a competent translator of the phrase יַם גִּנְיָסָר (“lake of Gennesar”) into Greek. That the Alexandrian LXX translators incorrectly rendered יַם (yām, “sea,” “lake”) as θάλασσα (*thalassa*, “sea”) when יַם referred to the Galilean body of water (Num. 34:11; Josh. 12:3; 13:27) may be an indication of their unfamiliarity with the Galilee. In any case, there was nothing to hinder the Greek translator of the Hebrew *Life of Yeshua* from selecting the correct Greek term, λίμνη, when referring to the body of water that dominates lower Galilee.

10. In other words, יַם הַגָּלִילִי (yām hagālil, “Sea of Galilee”) does not occur in the Hebrew Bible, DSS, or rabbinic sources. The toponym “Sea of Galilee” is also unattested outside the New

Mark 1:18	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:20	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:21	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:22	ἐπὶ τῇ διδασκίᾳ αὐτοῦ	The Gospel of Luke contains a single instance of the noun διδασκίᾳ (“teaching”), where it occurs in Teaching in Kefar Nahum (Luke 4:32). The parallels to this story in Mark and Matthew are in agreement with Luke’s statement that the audience was amazed ἐπὶ τῇ διδασκίᾳ αὐτοῦ (“at his teaching”; Matt. 7:28; Mark 1:22). Despite recording very little of the content of Jesus’ teaching in his Gospel, the author of Mark made several more references to Jesus’ διδασκίᾳ (Mark 1:27; 4:2; 11:18; 12:38). ¹⁴ The author of Matthew accepted only one of these additional references to Jesus’ teaching (Matt. 22:33 Mark 11:18). Luke and Matthew twice agree against Mark’s use of διδασκίᾳ (Matt. 13:3 Luke 8:4 [cf. Mark 4:2]; Matt 23:1 Luke 20:45 [cf. Mark 11:18]). These data fit the profile of what Lindsey called a Markan stereotype. ¹⁵

Testament in contemporaneous Greek and Latin writings. See R. Steven Notley, “The Sea of Galilee: Development of an Early Christian Toponym,” *Journal of Biblical Literature* 128.1 (2009): 183-188; idem., “Genesis Rabbah 98, 17—‘And Why Is It Called Gennosar?’ Recent Discoveries at Magdala and Jewish Life on the Plain of Gennosar in the Early Roman Period,” in *Talmuda de-Eretz Israel: Archaeology and the Rabbis in Late Antique Palestine* (ed. Steven Fine and Aaron Koller; Berlin: Walter de Gruyter, 2014), 141-157, esp. 144.

11. The author of Mark gives a seaside setting not found in Luke to [Call of Levi](#) (Mark 2:13; cf. Luke 5:27), Yeshua Heals the Crowds narrative (Mark 3:7; Luke 6:17), [Four Soils parable](#) (Mark 4:1; cf. Luke 8:4), and Yair’s Daughter and a Woman’s Faith (Mark 5:21; cf. Luke 8:40).

12. See [Call of Levi](#), Comment to L3.

13. Cf. Pryke (136), who classified θάλασσα as “Markan Redactional Vocabulary.”

14. Cf. Hawkins, 12.

15. Cf. Pryke (136), who classified διδασκίᾳ as “Markan Redactional Vocabulary.”

Mark 1:23	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	πνεύματι ἀκαθάρτῳ	<p>“Impure spirits” are mentioned 22xx in NT (Matt. 10:1; 12:43; Mark 1:23, 26, 27; 3:11, 30; 5:2, 8, 13; 6:7; 7:25; 9:25; Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7; Rev. 18:2). There are no instances of TT agreement to write “impure spirt,” which is mainly due to Matthew’s general avoidance of this term.¹⁶</p> <p>Except for the instance in Luke 11:24, which occurs in a DT pericope omitted by Mark, wherever Luke has “impure spirit,” Mark has it too (Mark 1:23 = Luke 4:33; Mark 1:27 = Luke 4:36; Mark 3:11 = Luke 6:18; Mark 5:8 = Luke 8:29; Mark 9:25 = Luke 9:42). However, Mark also has “impure spirit” or “spirit” where Luke has “demon”: Mark 1:26 (opposite Luke 4:35); Mark 5:2 (opposite Luke 8:27 and Matt. 8:28); Mark 5:13 (opposite Luke 8:33 and Matt. 8:31); Mark 6:7 (opposite Luke 9:1); and Mark 9:20 (opposite Luke 9:42). Mark 3:30 (ὅτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει) has no Lukan or Matthean parallel, but Lindsey suggested that Mark picked up this idea from Luke 7:33 (καὶ λέγετε δαιμόνιον ἔχει; cf. Matt. 11:18).¹⁷ Mark’s use of “impure spirit” does not fit the usual pattern of Markan stereotypes, in which there is little Lukan-Markan agreement to use the stereotypical terms. Nevertheless, the higher frequency of “impure spirit” in Mark as compared with Luke and Matthew, appears to be due to Mark’s editorial activity.¹⁸</p>
Mark 1:26	τὸ πνεῦμα τὸ ἀκάθαρτον	See πνεύματι ἀκαθάρτῳ at Mark 1:23.

16. On Matthew’s avoidance of the term “impure spirit,” see Kazen, 300 n. 1.

17. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “Confirming the Priority of Luke.”

18. Cf. Pryke (137), who classified πνεῦμα ἀκάθαρτον as “Markan Redactional Vocabulary.”

Mark 1:27	ὥστε συζητεῖν	The use of ὥστε + infinitive occurs 11xx in Mark (Mark 1:27, 45; 2:2, 12; 3:10, 20; 4:1, 32, 37; 9:26; 15:5). There are two Lukan-Matthean agreements against Mark's ὥστε + infinitive construction (Matt. 9:8 Luke 5:26 [cf. Mark 2:12]; Matt. 17:18 Luke 9:42 [cf. Mark 9:26]). Moreover, there are no agreements between Luke and Mark on the use of ὥστε + infinitive, despite the fact that ὥστε + infinitive occurs in Luke and Acts (Luke 4:29; 5:7; 12:1; 20:20; Acts 1:19; 5:15; 14:1; 15:39; 16:26; 19:21, 16), which indicates that the author of Luke would not have rejected ὥστε + infinitive had he encountered it in his sources. These data fit the profile of a Markan stereotype. ¹⁹
	διδασχὴ καινὴ	Lindsey suggested that the author of Mark picked up the idea of a “new teaching” from Acts 17:19, δυνάμεθα γινῶναι τίς ἡ καινὴ αὐτῆ ἢ ὑπὸ σοῦ λαλουμένη διδασχὴ (“May we know what this new teaching is which you present?”; RSV), the only other place in NT where a “new teaching” is discussed. ²⁰ See also ἐπὶ τῇ διδασχῇ αὐτοῦ at Mark 1:22.
	τοῖς πνεύμασι τοῖς ἀκαθάρτοις	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 1:28	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:29	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.

19. See our discussion in [Four Soils parable](#), Comment to L11. Approaching Mark from the perspective of the Two-source hypothesis, Pryke (115-119) concluded that ὥστε + infinitive is often the product of Markan redaction.

20. See Lindsey, “[From Luke to Mark to Matthew](#),” under the subheading “Mark’s Editorial Method: An Examination of Mark Chapter 1,” Comment to Mark 1:21-28; idem, “[The Major Importance of the Minor Agreements](#),” under the subheading “Mark’s Special Use of Λόγος.” Cf. LHNS, 210.

Mark 1:30	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	κατέκειτο	Mark's κατέκειτο (Mark 1:30) is opposed by Matthew's βεβλημένην (Matt. 8:14) and Luke's ἦν συνεχόμενη (Luke 4:38). Noticing Luke's συνεχόμενη, Mark may have recalled the description of a sick man in Acts 28:8: "It happened that the father of Publius lay suffering from feverish attacks and dysentery [πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι], and Paul visited him and prayed, and putting his hands on him healed him." Drawing from the similar vocabulary in Acts, Mark might have exchanged Luke's συνεχόμενη for κατέκειτο.

Mark 1:31	κρατήσας τῆς χειρὸς	<p>Lindsey suggested that Mark’s phrase “to grasp the hand” in the context of healing was a Markan stereotype based on Luke’s usage in the story of Yair’s Daughter and a Woman’s Faith (Matt. 9:25 // Mark 5:41 // Luke 8:54).²¹ Nowhere else do Mark and Luke agree to use the verb κρατεῖν (“to grasp,” “to seize”), despite the author of Luke’s willingness to use κρατεῖν 2xx in his Gospel (Luke 8:54; 24:16) and 4xx in Acts (Acts 2:24; 3:11; 24:6; 27:13). The author of Mark used the phrase “grasp the hand” in healing contexts in Mark 1:31 (Healing Shimon’s Mother-in-Law); 5:41 (Yair’s Daughter); 9:27 (Boy Delivered from Demon). The Lukan-Matthean agreements against using κρατεῖν in Healing Shimon’s Mother-in-law (Mark 1:31 [cf. Matt. 8:15; Luke 4:39]) and Boy Delivered from Demon (Mark 9:27 [cf. Matt. 17:18; Luke 9:42]) strongly suggest that it was the author of Mark who added hand grasping to these healing narratives.</p> <p>The author of Mark’s use of κρατεῖν in the sense of “to arrest” is also of interest. Mark has κρατεῖν in this sense 8xx in his Gospel (Mark 3:21; 6:17; 12:12; 14:1, 44, 46, 49, 51). In all but the first and last of these instances the author of Matthew accepted κρατεῖν, but κρατεῖν does not occur in this sense in the Gospel of Luke (Mark 6:17 [= Matt. 14:3; cf. Luke 3:20]; 12:12 [= Matt. 21:46; cf. Luke 20:19]; 14:1 [= Matt. 26:4; cf. Luke 22:2], 44 [= Matt. 26:48; cf. Luke 22:47], 46 [= Matt. 26:50; cf. Luke 22:48], 49 [= Matt 26:55; cf. Luke 22:53]). This pattern is all the more curious since the author of Luke was willing to use κρατεῖν in the sense of “to arrest” in the Book of Acts (Acts 24:6). Due to the frequency of κρατεῖν in Mark’s Gospel compared to Luke’s, Lindsey referred to κρατεῖν as a Markan stereotype.²²</p>
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21. See LHNC, 559.

22. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “Confirming the Priority of Luke.” Cf. Pryke (137), who classified κρατεῖν as “Markan Redactional Vocabulary.”

Mark 1:41	σπλαγχνισθεῖς	σπλαγχνίζεσθαι (“to have compassion”) occurs 12xx in NT (Matt. 9:36; 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22; Luke 7:13; 10:33; 15:20). The three instances of σπλαγχνίζεσθαι in Luke are all in unique Lukan pericopae (Widow’s Son in Judean Nain ; Good Samaritan parable; Prodigal Son parable). The absence of σπλαγχνίζεσθαι from 2 Acts suggests that the word is not Lukan, but stems from his sources. We believe Mark observed Luke’s use of σπλαγχνίζεσθαι in the portions of Luke that he omitted, and used the word 4xx in dramatic elaborations of Lukan pericopae (Mark 1:41 [Healing a Man with Scale Disease]; 6:34 [Feeding 5,000]; 9:22 [Boy Delivered from Demon]), and passages of his own composition (Mark 8:2 [Feeding 4,000]; copied in Matt. 15:32). Consequently, Luke and Mark never agree in the use of σπλαγχνίζεσθαι.
Mark 1:42	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:43	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 1:45	ἤρξατο κηρύσσειν	<p>The author of Mark used the grammatical construction ἄρχειν + infinitive 26xx in his Gospel (Mark 1:45; 2:23; 4:1; 5:17, 20; 6:2, 7, 34, 55; 8:11, 31, 32; 10:28, 32, 41, 47; 11:5; 12:1; 13:15; 14:19, 33, 65, 69, 71; 15:8, 18). Matthew used this construction 12xx, 6xx in agreement with Mark and 2xx in agreement with Luke.</p> <p>In Luke we find ἄρχειν + infinitive 26xx, but only 2xx in the same place where Mark has this construction. In TT pericopae Luke used ἄρχειν + infinitive 13xx without Mark or Matthew’s agreement, but in Acts ἄρχειν + infinitive occurs only 6xx, which suggests that Luke did not proliferate instances of ἄρχειν + infinitive on his own, but rather accepted ἄρχειν + infinitive from his sources.</p> <p>We also note that Luke and Matthew agree 7xx against Mark’s use of ἄρχειν + infinitive, which suggests that this construction did not appear in the pre-synoptic source shared by Matthew and Luke in those locations. Thus ἄρχειν + infinitive appears to be an editorial feature characteristic of the author of Mark’s editorial style, what Lindsey would call a Markan stereotype. Although some instances of ἄρχειν + infinitive in Mark may reflect a pre-synoptic source, we must suspect that many instances of this construction in Mark are secondary.²³</p>

23. On the use of ἄρχειν + infinitive in the Synoptic Gospels, see Randall Buth and Brian Kvasnica, “Critical Notes on the VTS” (JS1, 259-317, esp. 261-268); [Sending the Twelve: Commissioning](#), Comment to L29. Pryke (79-87) concluded via the perspective of the Two-

Mark 1:45 (continued)	πολλά	Lindsey considered the adverbial use of πολλά (“much”), ²⁴ which occurs 12xx in Mark (Mark 1:45; 3:12; 5:10, 23, 38, 43; 6:20, 34; 8:31; 9:12, 26; 15:3), to be a Markan stereotype. ²⁵ Only in their parallels to Mark 8:31 do Matthew and Luke agree with Mark’s use of πολλά as an adverb (Matt. 16:21; Luke 9:22). The remaining instances of Mark’s adverbial use of πολλά are rejected by Matthew and/or Luke. Matthew and Luke agree against Mark to omit πολλά 2xx (Matt. 9:18 and Luke 8:41 against Mark 5:23; Matt. 9:23 and Luke 8:52 against Mark 5:38). Luke omits πολλά against Mark 3xx where there is no Matthean parallel (Luke 8:31 [against Mark 5:10]; 8:56 [against Mark 5:43]; 9:11 [against Mark 6:34]). Matthew omits πολλά against Mark 4xx where there is no Lukan parallel (Matt. 12:16 [against Mark 3:12]; 17:12 [against Mark 9:12]; 17:18 [against Mark 9:26]; 27:12 [against Mark 15:3]). There is no Matthean or Lukan parallel to Mark 1:45 or 6:20.
	ὥστε μηκέτι αὐτὸν δύνασθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 2:1	πάλιν	In contrast to the three instances of πάλιν (“again”) in Luke (Luke 6:43; 13:20; 23:20), Mark has πάλιν 28xx, and Matthew has πάλιν 17xx. Luke uses πάλιν only once in parallel with Mark (Luke 23:20 // Mark 15:12). Matthew uses πάλιν 5xx in parallel with Mark (Matt. 19:24 // Mark 10:24; Matt. 21:36 // Mark 12:4; Matt. 26:42 // Mark 14:39; Matt. 26:43 // Mark 14:40; Matt. 26:72 // Mark 14:70). ²⁶ Lindsey argued that since Matthew and Luke never agree to use πάλιν in parallel with each other, while often agreeing to use other words against Mark’s πάλιν, πάλιν is largely, if not completely, redactional. ²⁷ Unlike the Markan pick-ups, it is not always possible to trace a motive for the Markan stereotypes.

source Hypothesis that ἄρχειν + infinitive in Mark is often redactional.

24. On the adverbial use of πολλά, see Hawkins, 35; Taylor, 61; Mann, 171.

25. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “The Markan Stereotypes.”

26. On πάλιν in Mark, see C. H. Turner, “[Marcan Usage: Notes, Critical and Exegetical, on the Second Gospel IX](#),” *Journal of Theological Studies* 29 (1928): 275-289, esp. 283-287. Pryke (96-99) concluded via the perspective of the Two-source Hypothesis that πάλιν in Mark is often redactional.

27. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the

Mark 2:2	ὥστε μηκέτι χωρεῖν	See ὥστε συζητεῖν at Mark 1:27.
	ἐλάλει αὐτοῖς τὸν λόγον	λαλεῖν τὸν λόγον (“to speak the word”) appears 8xx in Acts (Acts 4:29, 31; 8:25; 11:19; 13:46; 14:25; 16:6, 32) and 3xx in Mark (Mark 2:2; 4:33; 8:32). Neither Matthew nor Luke agree to write λαλεῖν τὸν λόγον opposite Mark. Usually in Acts when we encounter λαλεῖν τὸν λόγον, “the word” is qualified by “your” or “of God/the Lord,” however in three instances of λαλεῖν τὸν λόγον “the word” is unqualified as in the three Markan examples (Acts 11:19; 14:25; 16:6). Lindsey suggested that καὶ παρρησία τὸν λόγον ἐλάλει (“and he spoke the word plainly”; Mark 8:32) may have been inspired by Acts 4:29 which reads, δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου (“grant that your servants may speak your word with all boldness”; cf. Acts 4:31). ²⁸
Mark 2:4	τὸν κράβαττον	κράβαττος (“pallet”) occurs 11xx in NT (Mark 2:4, 9, 11, 12; 6:55; John 5:8, 9, 10, 11; Acts 5:15; 9:33). Note that κράβαττος never appears in Matthew or Luke. The story in Mark 2 and the story in Acts 9:33 are about the healing of paralyzed men. In both Acts 5:15 and Mark 6:55 κράβαττος appears in stories about the healing of many people. These observations led Lindsey to conclude that κράβαττος in Mark is a pick-up from Acts. ²⁹
Mark 2:8	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 2:9	τὸν κράβαττόν	See τὸν κράβαττον at Mark 2:4.

subheading “The Markan Stereotypes.”

28. See Lindsey, “[Introduction to *A Hebrew Translation of the Gospel of Mark*](#),” under the subheading “Sources of the Markan Pick-ups.”

29. See Lindsey, “[Introduction to *A Hebrew Translation of the Gospel of Mark*](#),” under the subheading “Sources of the Markan Pick-ups.” Cf. Pryke (137), who classified κράβαττος as “Markan Redactional Vocabulary.”

Mark 2:10	ἐπὶ τῆς γῆς	<p>Lindsey identified ἐπί + ἡ γῆ in Mark as a Markan stereotype due to the numerous instances (5xx) in which Luke and Matthew agree against Mark’s use of this construction.³⁰ There are only two instances of Lukan-Markan agreement on the use of ἐπί + ἡ γῆ (Luke 5:24 // Mark 2:10 // Matt. 9:6; Luke 23:44 // Mark 15:33 // Matt. 27:45).</p> <p>According to Lindsey, the first instance of a Markan stereotype sometimes indicates the author of Mark’s purpose in proliferating the word or phrase he picked up from Luke.³¹ We should therefore note that the first instance of ἐπὶ τῆς γῆς (“upon the earth”) in Mark refers to Jesus’ identity as the Son of Man. The examples of ἐπί + ἡ γῆ in Mark 6:47, 53 [Walking on Water] and 9:3 [Transfiguration] also occur in stories where the issue of Jesus’ identity is a central concern.</p> <p>The high frequency of ἐπί + ἡ γῆ in Mark 4 (4xx) is probably due to the author of Mark’s “homogenization” of the three seed parables in that chapter by incorporating some of the vocabulary taken from one parable into one or both of the others.</p>
Mark 2:11	τὸν κράβαττον	See τὸν κράβαττον at Mark 2:4.
Mark 2:12	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	τὸν κράβαττον	See τὸν κράβαττον at Mark 2:4.
	ὥστε ἐξίστασθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 2:13	πάλιν	See πάλιν at Mark 2:1.
	παρὰ τὴν θάλασσαν	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.

30. See Lindsey, HTGM, 83. See also, Mustard Seed and Starter Dough, Comment to L11.

31. See Lindsey, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “Sources of the Markan Stereotypes: Jesus’ Baptism.”

Mark 2:16	ἔλεγον	<p>Lindsey noted the unusually high frequency in Mark of ἔλεγεν (“he was saying”) and ἔλεγον (“they were saying”), the 3rd person singular and plural imperfect forms of λέγειν (“to say”). Instances of ἔλεγεν/ἔλεγον occur 23xx in Luke compared to 50xx in Mark’s much shorter Gospel.³² Lindsey also noted that Luke and Mark agreed to use the ἔλεγεν/ἔλεγον construction only at Mark 2:27 // Luke 6:5 and Mark 4:30 // Luke 13:18, and that Matthew and Luke never agreed to write ἔλεγεν/ἔλεγον at the same point in their parallel narratives.</p> <p>The few instances of ἔλεγεν/ἔλεγον in Matthew (10xx total)³³ usually agree with Mark (Matt. 9:11 [= Mark 2:16], 21 [= Mark 5:28], 24 [cf. Mark 5:39], 34 [= Mark 3:22]; 12:23 [no Mark //]; 14:4 [= Mark 6:18]; 21:11 [no Mark //]; 26:5 [= Mark 14:2]; 27:41 [= Mark 15:31], 47 [= Mark 15:35]).</p> <p>ἔλεγεν occurs in Mark 2:27; 3:23; 4:2, 9, 11, 21, 24, 26, 30; 5:8, 28, 30; 6:4, 10, 16, 18; 7:9, 14, 20, 27; 8:21, 24; 9:1, 24, 31; 11:17; 12:35, 38; 14:36; 15:12, 14.</p> <p>ἔλεγον occurs in Mark 2:16, 24; 3:21, 22, 30; 4:41; 5:31; 6:14, 15 (2xx), 35; 11:5, 28; 14:2, 31, 70; 15:31, 35; 16:3.</p> <p>Due to its unusually high frequency in Mark in comparison to Luke and Matthew, Lindsey classified the use of ἔλεγεν/ἔλεγον in the Gospel of Mark as a Markan stereotype.³⁴</p>
Mark 2:23	ἤρξαντο ὁδὸν ποιεῖν	See ἤρξατο κηρύσσειν at Mark 1:45.

32. Robert L. Lindsey, “[A New Two-source Solution to the Synoptic Problem](#),” thesis 7.

33. According to N-A there is an additional example of ἔλεγον in Matt. 27:49, but while this reading is supported by Sinaiticus, Alexandrinus, and other MSS; Vaticanus reads εἶπαν (“they said”). The Markan parallel to Matt. 27:49 has λέγων (“saying”; Mark 15:1).

34. Lindsey, HTGM, 28.

Mark 2:24	ἔλεγον	See ἔλεγον at Mark 2:16.
	ἴδε	<p>At no point do the Synoptic evangelists agree to use the interjection ἴδε (“Look!” “See!” “Behold!”). The interjection never occurs in Luke or Acts, it appears 4xx in Matthew (Matt. 25:20, 22, 25; 26:75), and 8xx in Mark (Mark 2:24; 3:34; 11:21; 13:1, 21; 15:4, 35; 16:6). There are three Lukan-Matthean agreements against Mark’s use of ἴδε (Mark 2:24 [cf. Matt. 12:2; Luke 6:2]; 3:34 [cf. Matt. 12:49; Luke 8:21]; 13:21 [cf. Matt. 24:23; Luke 17:21]), which strongly suggests that ἴδε was a redactional addition by the author of Mark. For these reasons Lindsey regarded ἴδε as a Markan stereotype.³⁵</p> <p>In Mark 13:21 ἴδε serves as the equivalent of ἰδοῦ in the Lukan (Luke 17:23) and Matthean (Matt. 24:23) parallels, but we cannot assume that ἴδε always occurs in Mark as a substitute for ἰδοῦ in Anth. It is likely that the author of Mark occasionally added ἴδε on his own initiative.³⁶</p>
Mark 2:27	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 3:1	πάλιν	See πάλιν at Mark 2:1.
Mark 3:5	περιβλεψάμενος	περιβλέπειν (“to look around”) occurs 7xx in NT (Mark 3:5, 34; 5:32; 9:8; 10:23; 11:11; Luke 6:10). Mark 3:5 and Luke 6:10 are parallel. Lindsey suggested that Mark picked up περιβλέπειν from Luke 6:10 and then proliferated its use in subsequent chapters of his Gospel. Lindsey therefore identified περιβλέπειν as a Markan stereotype. ³⁷
Mark 3:6	εὐθύς	See καὶ εὐθύς at Mark 1:10.

35. See LHNC, 467.

36. See [Yeshua, His Mother and Brothers](#), Comment to L42.

37. See LHNC, 795.

Mark 3:6	συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν	<p>There is a striking difference between the Lukan and Markan (and Matthean) conclusions to Man's Withered Hand. Whereas Luke's version ends with the bystanders wondering what they might do (τί ἂν ποιήσαιεν) with Jesus (Luke 6:11), in Mark (and Matthew) they conspire how they might destroy (ἀπολέσωσιν) Jesus (Mark 3:6 Matt. 12:14). Flusser noted that whereas Luke's non-violent conclusion to the story is both realistic and verbally similar to the response of a prominent Pharisee to another miracle worker, Honi the Circle-maker (m. Ta'an. 3:8), Mark's violent conclusion is wildly disproportionate to the situation, since the healing Jesus performed was not even a violation of the Sabbath. Flusser suggested that Mark's conclusion was inspired by Luke's ending to Yeshua's Protest in the Temple, where the authorities seek to destroy (ἀπολέσαι) Jesus (Luke 19:47) but were unable to find anything to do (τί ποιήσωσιν) because of the popular support Jesus enjoyed (Luke 19:48). Noting the similarity between τί ἂν ποιήσαιεν in Luke 6:11 and τί ποιήσωσιν in Luke 19:48 the author of Mark drew forward the Temple authorities' wish to destroy Jesus into Man's Withered Hand.³⁸</p> <p>Flusser also noted the similarity between Luke 6:11 and Acts 4:15-16, where, in response to the apostles' healing a man in the Temple, the authorities conferred with one another (συνέβαλλον πρὸς ἀλλήλους) asking "What can we do with these people (τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις)?" since they were unable to deny the remarkable sign the apostles had performed. Could Mark's use of the noun συμβούλιον (<i>sumboulion</i>, "counsel") in Mark 3:6 have been inspired by Luke's use of the related verb συμβάλλειν (<i>sumballein</i>, "to confer") in Acts 4:15?</p>
Mark 3:7	παρὰ τὴν θάλασσαν	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 3:10	ὥστε ἐπιπίπτειν	See ὥστε συζητεῖν at Mark 1:27.

38. See Flusser, JOC, xxv, n. 35. Also, see the correction to this note suggested in the [JP](#) post, "[Corrections and Emendations to Flusser's Judaism of the Second Temple Period](#)," under the subheading "Addendum 3: Corrections to Flusser's *Judaism and the Origins of Christianity*."

Mark 3:11	τὰ πνεύματα τὰ ἀκάθαρτα	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
	ὅταν αὐτὸν ἐθεώρουν	<p>The verb θεωρεῖν occurs 7xx in Mark (Mark 3:11; 5:15, 38; 12:41; 15:40, 47; 16:4), but never in agreement with Luke despite the fact that θεωρεῖν also occurs 7xx in Luke's Gospel (Luke 10:18; 14:29; 21:6; 23:35, 48; 24:37, 39). The author of Luke also used θεωρεῖν 14xx in Acts (Acts 3:16; 4:13; 7:56; 8:13; 9:7; 10:11; 17:16, 22; 19:26; 20:38; 21:20; 25:24; 27:10; 28:6) demonstrating conclusively that the author of Luke felt no aversion toward this verb. In Matthew θεωρεῖν occurs twice, once in agreement with Mark (Matt. 27:55 // Mark 15:40) and once without the agreement of Mark or Luke (Matt. 28:1; cf. Mark 16:1; Luke 24:1). These two instances prove that the author of Matthew was not in principle opposed to the use of θεωρεῖν. Its scarcity in Matthew is probably a reflection of Matthew's non-Markan source.</p> <p>The frequency of θεωρεῖν in Mark combined with the complete lack of agreement with Luke on its use caused Lindsey to categorize θεωρεῖν in Mark as a Markan stereotype.³⁹</p>
Mark 3:12	πολλά	See πολλά at Mark 1:45.

39. See LHNC, 458.

Mark 3:16	τοὺς δώδεκα	<p>According to Lindsey the use of “the Twelve” as a title for a select group of Jesus’ disciples is un-Hebraic. Lindsey believed that the author of Luke picked up this designation for the twelve apostles from Paul (cf. 1 Cor. 15:5) and occasionally inserted it into the text of his Gospel. The author of Mark subsequently picked up on this secondary Lukan usage and expanded it in his Gospel.⁴⁰</p> <p>The use of οἱ δώδεκα (“the Twelve”) for the twelve apostles occurs 10xx in Mark (Mark 3:16; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 1720, 43). At least half of these were likely added by the author of Mark, as one example occurs in a verse unique to Mark (Mark 3:16) and there are four Lukan-Matthean “minor” agreements against the use of the title οἱ δώδεκα in Mark (Mark 4:10 [cf. Matt. 13:10; Luke 8:9]; 9:35 [cf. Matt. 18:1; Luke 9:46]; 11:11 [cf. Matt. 21:17; Luke 19:–]; 14:20 [cf. Matt. 16:23; Luke 22:21]). Only four instances of Mark’s titular use of οἱ δώδεκα are supported in Luke (Mark 6:7 // Luke 9:1; Mark 10:32 // Luke 18:31; Mark 14:10 // Luke 22:3; Mark 14:43 // Luke 22:47).⁴¹</p>
Mark 3:20	πάλιν	See πάλιν at Mark 2:1.
	ὥστε μὴ δύνασθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 3:21	κρατῆσαι αὐτόν	See κρατήσας τῆς χειρός at Mark 1:31.
	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 3:22	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 3:23	ἐν παραβολαῖς	See ἐν παραβολαῖς at Mark 4:11.
	ἔλεγεν	See ἔλεγον at Mark 2:16.

40. See Lindsey, HTGM, 69-70.

41. Cf. Pryke (136), who classified δώδεκα as “Markan Redactional Vocabulary.”

Mark 3:28	ἀμὴν λέγω ὑμῖν	The Gospel of Mark has fourteen instances of the word ἀμὴν, always as part of the phrase ἀμὴν λέγω ὑμῖν/σοι (Mark 3:28; 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30; [16:8]) only three of which are supported by Luke (Mark 10:15 // Luke 18:17; Mark 10:29 // Luke 18:29; Mark 13:30 // Luke 21:32). The remaining instances of ἀμὴν in Mark should probably be attributed to Markan redaction, as the author of Mark treated ἀμὴν as an adverb equivalent to ἀληθῶς (“truly”) contrary to Hebrew usage. ⁴² The redactional proliferation of ἀμὴν λέγω ὑμῖν/σοι in Mark qualifies this phrase as a Markan stereotype.
Mark 3:30	ἔλεγον	See ἔλεγον at Mark 2:16.
	πνεῦμα ἀκάθαρτον	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 3:34	περιβλεψάμενος	See περιβλεψάμενος at Mark 3:5.
	ἴδε	See ἴδε at Mark 2:24.
Mark 4:1	πάλιν	See πάλιν at Mark 2:1.
	ἤρξατο διδάσκειν	The phrase ἤρξατο διδάσκειν (“he began to teach”) appears 4xx in Mark (Mark 4:1; 6:2, 34; 8:31). The combination ἤρξατο + διδάσκειν does not occur in Matthew or Luke. Lindsey suggested that Mark picked up “began to teach” from Acts 1:1 (ἤρξατο...διδάσκειν), ⁴³ the only other place in NT where we find ἤρξατο + διδάσκειν. See also ἤρξατο κηρύσσειν at Mark 1:45.
	παρὰ τὴν θάλασσαν...ἐν τῇ θαλάσῃ...πρὸς τὴν θάλασσαν	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
	ὥστε...καθῆσθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 4:2	ἐν παραβολαῖς	See ἐν παραβολαῖς at Mark 4:11.
	ἔλεγεν	See ἔλεγον at Mark 2:16.
	ἐν τῇ διδαχῇ αὐτοῦ	See ἐπὶ τῇ διδαχῇ αὐτοῦ at Mark 1:22.
Mark 4:5	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.

42. See Sign of Yonah, Comment to L30. Cf. Pryke (136), who classified ἀμὴν as “Markan Redactional Vocabulary.”

43. See Lindsey, HTGM, 54; LHNS, 71 §90.

Mark 4:6	ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη	Lindsey suggested that Mark worked an allusion to James 1:11 (ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι; “For the sun rises with scorching heat”; NIV) into the Four Soils parable. ⁴⁴
Mark 4:8	αὐξανόμενα	Matthew and Luke agree against Mark to omit the reference to the seed “increasing.” Lindsey suggested that Mark added αὐξάνειν in order to allude to the three instances of this verb in Acts where it refers to the word of God increasing (Acts 6:7; 12:24; 19:20). ⁴⁵ Cf. Mark 4:14 where Mark equates the seed with “the word.” The parallel in Luke 8:11 reads, “the seed is the word of God.”
Mark 4:9	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 4:10	τοῖς δώδεκα	See τοὺς δώδεκα at Mark 3:16.
Mark 4:11	ἔλεγεν	See ἔλεγον at Mark 2:16.
	ἐν παραβολαῖς	In Luke the phrase ἐν παραβολαῖς (“in parables”) occurs only once, in Luke 8:10, where the original meaning of the saying probably had nothing to do with Jesus’ rationale for using story parables to illustrate his teachings. Instead, the phrase ἐν παραβολαῖς probably originally meant “in riddles” and the saying contrasted the hiddenness of God’s redemptive power in former times with the visible manifestations of his saving power in the time in which Jesus and his contemporaries lived. The author of Luke inserted the saying into the context of the Four Soils parable because he misunderstood the phrase ἐν παραβολαῖς as a reference to Jesus’ pedagogical methods. ⁴⁶ The author of Mark picked up on Luke’s mistaken understanding of ἐν παραβολαῖς as a reference to story parables and repeated this secondary usage (Mark 3:23; 4:2; 12:1). The author of Matthew subsequently expanded the secondary usage of this phrase even further.
Mark 4:15	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 4:16	εὐθύς	See καὶ εὐθύς at Mark 1:10.

44. See Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the subheading “Further Proof of Mark’s Dependence on Luke.”

45. Personal communication. Cf., Lindsey, HTGM, 54.

46. See our discussion in [Mysteries of the Kingdom of Heaven](#), Comment to L19.

Mark 4:17	εὐθύς	See καὶ εὐθύς at Mark 1:10.
	σκανδαλίζονται	In Luke the verb σκανδαλίζειν (“to trip,” “to ensnare”) occurs 2xx, once in a DT pericope (Luke 7:23 // Matt. 11:6) and once in a TT pericope (Luke 17:2 // Matt. 18:6 // Mark 9:42). These examples demonstrate that when σκανδαλίζειν occurred in his source(s) the author of Luke was willing to accept it. In Mark σκανδαλίζειν occurs 8xx (Mark 4:17; 6:3; 9:42, 43, 45, 47; 14:27, 29). The author of Matthew accepted all of Mark’s uses of σκανδαλίζειν, but all but one of Mark’s uses of σκανδαλίζειν in TT lack support from Luke (Mark 6:3 [= Matt. 13:57; cf. Luke 4:22]; 9:42 [= Matt. 18:6 // Luke 17:2]; 14:27 [= Matt. 26:31; cf. Luke 22:31-34], 29 [= Matt. 26:33; cf. Luke 22:31-34]). These data suggest that the author of Mark was responsible for the proliferation of the the verb σκανδαλίζειν in the synoptic tradition. In other words, σκανδαλίζειν in Mark is a Markan stereotype. ⁴⁷
Mark 4:21	ἔλεγεν	See ἔλεγεν at Mark 2:16.
Mark 4:24	ἔλεγεν	See ἔλεγεν at Mark 2:16.
Mark 4:26	ἔλεγεν	See ἔλεγεν at Mark 2:16.
Mark 4:29	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 4:30	ἔλεγεν	See ἔλεγεν at Mark 2:16.
Mark 4:31	ὡς κόκκῳ σινάπεως	Against Mark’s “as a mustard seed,” Luke and Matthew agree to write ὅμοια ἐστὶν κόκκῳ σινάπεως (“it is like a mustard seed”; Matt. 13:31; Luke 13:19). Yet Luke and Matthew both share the phrase ὡς κόκκῳ σινάπεως (“as a mustard seed”) in the Boy Delivered from Demon pericope (Matt. 17:20; Luke 17:6) in a verse omitted by the author of Mark. It appears that Mark made up for this omission by including the phrase in his paraphrase of the Mustard Seed parable. ⁴⁸
Mark 4:32	ὥστε δύνασθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 4:33	ἐλάλει αὐτοῖς τὸν λόγον	See ἐλάλει αὐτοῖς τὸν λόγον at Mark 2:2.
Mark 4:34	κατ’ ἰδίαν	See κατ’ ἰδίαν at Mark 6:32.

47. See Four Soils interpretation, Comment to L48.

48. See [Mustard Seed and Starter Dough](#) parables, Comment to L7.

Mark 4:35	τό πέραν	<p>The Gospel of Mark has four instances of τό πέραν (“the other side”) used substantively without a further qualifier (e.g., τῆς θαλάσσης [“of the sea”]). These occur in Mark 4:35; 5:21; 6:45; 8:13. By contrast, τό πέραν absent qualifier never occurs in the Gospel of Luke.</p> <p>Significantly, however, the first instance of τό πέραν absent qualifier in Mark corresponds to the sole instance of πέραν in Luke where it occurs as part of the phrase εἰς τὸ πέραν τῆς λίμνης (“to the other side of the lake”; Luke 8:22).</p> <p>Mark’s use of πέραν in Mark 5:1 responds to Luke 8:22 in another way. In Mark 5:1 we find the phrase εἰς τὸ πέραν τῆς θαλάσσης (“to the other side of the sea”). The noun θάλασσα (“sea”) is Mark’s replacement for Luke’s λίμη (“lake”) in Mark 1:16 [2xx] (cf. Luke 5:1, 2); 5:13 (cf. Luke 8:33). See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.</p> <p>Lindsey referred to Mark’s use of τό πέραν as a Markan stereotype.⁴⁹</p>
Mark 4:37	ὥστε ἤδη γεμίζεσθαι	See ὥστε συζητεῖν at Mark 1:27.
Mark 4:37	τῆ θαλάσση	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 4:41	ἔλεγον	See ἔλεγον at Mark 2:16.
	ἢ θάλασσα	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 5:1	τό πέραν	See τό πέραν at Mark 4:35.
	τῆς θαλάσσης	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 5:2	εὐθύς	See καὶ εὐθύς at Mark 1:10.
	πνεύματι ἀκαθάρτῳ	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 5:4	καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι	<p>Mark’s statement that “no one was able to subdue” the possessed man is reminiscent of James’ assertion that “no one is able to subdue the tongue” (James 3:8). Mark 5:4 and James 3:7-8 are the only NT passages in which the verb δαμάζειν (“to subdue”) appears. It is possible that the author of Mark alluded to James 3:7-8 when he composed Mark 5:4.⁵⁰</p>

49. See LHNC, 790. Cf. Pryke (137), who classified εἰς τὸ πέραν as “Markan Redactional Vocabulary.”

50. See [Possessed Man in Gergashite Territory](#), Comment to L26-27.

Mark 5:8	ἔλεγεν	See ἔλεγον at Mark 2:16.
	τὸ πνεῦμα τὸ ἀκάθαρτον	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 5:10	πολλά	See πολλά at Mark 1:45.
Mark 5:13	τὰ πνεύματα τὰ ἀκάθαρτα	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
	εἰς τὴν θάλασσαν...ἐν τῇ θαλάσῃ	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 5:15	θεωροῦσιν	See ὅταν αὐτὸν ἐθεώρουν at Mark 3:11.
Mark 5:16	διηγήσαντο αὐτοῖς...πῶς	In NT, the verb διηγείσθαι (“to describe”) is confined to Mark (Mark 5:16; 9:9), Luke (Luke 8:39; 9:10), Acts (Acts 8:33; 9:27; 12:17) and Hebrews (Heb. 11:32). The phrase διηγήσαντο αὐτοῖς πῶς (“he described to them how”) occurs at Acts 9:27 and Acts 12:17, where people describe how the Lord had miraculously intervened in their lives. Mark may have picked up this phrase from Acts and decided to use it in Mark 5:16.
Mark 5:17	ἤρξαντο παρακαλεῖν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 5:20	ἤρξατο κηρύσσειν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 5:21	διαπεράσαντος...ἐν τῷ πλοίῳ	The verb διαπερᾶν (“to go over,” “to cross”) occurs 6xx in NT (Matt. 9:1; 14:34; Mark 5:21; 6:53; Luke 16:26; Acts 21:2). Lindsey suggested that Mark picked up “crossing over...in the boat” from Acts 21:2, where Paul finds a ship and crosses over to Phoenicia (καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην). ⁵¹
	πάλιν	See πάλιν at Mark 2:1.
	τό πέραν	See τό πέραν at Mark 4:35.
	παρὰ τὴν θάλασσαν	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.

51. See LHNC, 205.

Mark 5:22	εἰς τῶν ἀρχισυναγῶγων	<p>The author of Mark used the formula εἰς + genitive to designate an individual belonging to a particular group 11xx (Mark 5:22; 6:15; 8:28; 9:17, 37; 12:28; 13:1; 14:10, 20, 43, 66). The Gospels of Luke and Matthew agree together against Mark’s use of this formula 8xx. Matthew accepts the εἰς + genitive formula from Mark 3xx (Matt. 16:14 [// Mark 8:28]; 26:14 [// Mark 14:10], 47 [// Mark 14:43]). The instance in Mark 14:43 is the only one with which Luke agrees (// Luke 22:47). Despite the overwhelming Lukan-Matthean agreement against Mark’s εἰς + genitive formula neither author was against this construction in principle. Matthew has it 3xx without Mark’s support (Matt. 18:28; 25:40; 26:51). Luke has it 3xx without Mark’s support (Luke 15:15, 19, 26) and it appears once in Acts 23:17.⁵²</p> <p>The combination of high frequency in Mark but almost total lack of agreement with Luke despite Luke’s willingness to use the formula elsewhere fits the profile of a Markan stereotype.</p>
Mark 5:23	πολλά	See πολλά at Mark 1:45.
Mark 5:28	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 5:29	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 5:30	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 5:31	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 5:32	περιεβλέπετο	See περιβλεψάμενος at Mark 3:5.
Mark 5:34	ὑπάγε εἰς εἰρήνην	<p>Luke’s parallel has πορεύου εἰς εἰρήνην (“go in peace”; Luke 8:48). Lindsey noted that opposite πορεύεσθαι in Luke, Mark normally supplies a synonym. Lindsey suggested that Mark’s wording in 5:34 may have been influenced by James 2:16 (ὑπάγετε ἐν εἰρήνῃ; “go in peace”).⁵³ James 2:14-17 criticizes faith without deeds, such as saying to someone in need “go in peace” while doing nothing to alleviate his or her suffering. Mark 5:34 emphasizes that it was faith that made the woman well, and Jesus says “go in peace” only after the woman’s suffering has been addressed.</p>

52. See Temple’s Destruction Foretold, Comment to L5.

53. See Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the

Mark 5:38	θεωρεῖ	See ὅταν αὐτὸν ἐθεώρουν at Mark 3:11.
	πολλά	See πολλά at Mark 1:45.
Mark 5:40	αὐτὸς δὲ ἐκβαλὼν πάντας	In the Raising of Yair’s Daughter, Mark and Matthew describe Jesus sending everyone outside (Mark 5:40; Matt. 13:25), but this detail is absent in Luke (cf. Luke 8:53). Acts 9:40, however, describes Peter sending everyone outside (ἐκβαλὼν δὲ ἔξω πάντας) in the story of Dorcas (Tabitha). It is possible that Mark picked up the idea of sending everyone outside from Acts 9:40 and that Matthew copied this detail from Mark.
Mark 5:41	κρατήσας τῆς χειρὸς	See κρατήσας τῆς χειρὸς at Mark 1:31.
	Ταλιθα κουμ	Lindsey suggested that Ταλιθα κουμ (a Greek transliteration of an Aramaic phrase meaning “Little girl, arise!”) was inspired by the similar command, Ταβιθά ἀνάστηθι (“Tabitha, arise!”), in Acts 9:40. Lindsey noted that if his suggestion is correct, then it would suggest that the author of Mark knew Aramaic.
Mark 5:42	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 5:43	διεστείλατο	διαστέλλειν (“to command”) is one of Mark’s stereotypical words. It occurs 1x in Matthew, 5xx in Mark and 0xx in Luke. Outside the Synoptic Gospels διαστέλλειν occurs only in Acts 15:24 and Heb. 12:20. Matthew and Luke agree against Mark to omit διαστέλλειν 3xx (Matt 9:26 and Luke 8:56 opposite Mark 5:43; Matt. 16:6 and Luke 12:1 opposite Mark 8:15; Matt. 17:9 and Luke 9:37 opposite Mark 9:9). Matthew’s single instance of διαστέλλειν is not in agreement with the parallels in Mark 8:30 and Luke 9:21. ⁵⁴
	πολλά	See πολλά at Mark 1:45.
Mark 6:2	ἤρξατο διδάσκειν	See ἤρξατο κηρύσσειν at Mark 1:45. See also ἤρξατο διδάσκειν at Mark 4:1.
Mark 6:3	ἐσκανδαλίζοντο	See σκανδαλίζονται at Mark 4:17.
Mark 6:4	ἔλεγεν	See ἔλεγον at Mark 2:16.

subheading “Further Proof of Mark’s Dependence on Luke.”

54. Cf. Pryke (136), who classified διαστέλλειν as “Markan Redactional Vocabulary.”

Mark 6:7	τοὺς δώδεκα	See τοὺς δώδεκα at Mark 3:16.
	ἤρξατο αὐτοὺς ἀποστέλλειν	See ἤρξατο κηρύσσειν at Mark 1:45.
	τῶν πνευμάτων τῶν ἀκαθάρτων	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 6:9	ὑποδεδεμένους σανδάλια	Whereas Mark permits the apostles to wear sandals, Luke 10:4 and Matt. 10:10 record a prohibition against wearing shoes. The phrase “strap on sandals” occurs only twice in NT: in Mark’s version of the Conduct on the Road pericope (Mark 6:9) and in Luke’s account of Peter’s rescue from prison (Acts 12:8). Some scholars have suggested that Mark modified the list of prohibited items in the Conduct on the Road pericope in order to permit the items mentioned in Exod. 12:11 that the Hebrew slaves had with them when they ate the Passover lamb. ⁵⁵ Luke’s story of Peter’s escape not only takes place at Passover, but it draws heavily on the vocabulary of Exod. 12. ⁵⁶ Perhaps the author of Mark borrowed “strap on sandals” from Acts 12:8 in order to point backward to the Exodus and forward to the story of Peter. ⁵⁷
Mark 6:10	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 6:11	ἐκτινάξατε	Matthew follows Mark in the use of ἐκτινάσσειν (Matt. 10:14) for “shake off the dust,” whereas Luke employs the verb ἀποτινάσσειν (Luke 9:5). Remarkably, however, in Acts we find ἐκτινάσσειν used to describe Paul’s wiping the dust from his feet (Acts 13:51; cf. 18:6).
Mark 6:13	ἤλειπον ἐλαίῳ	ἀλείφειν (“to anoint”) occurs 9xx in NT (Matt. 6:17; Mark 6:13; 16:1; Luke 7:38, 46 [2xx]; John 11:2; 12:3; James 5:14). But only in Mark 6:13 and James 5:14 are the sick said to be anointed with oil. Lindsey suggested that Mark borrowed ἤλειπον ἐλαίῳ from the phrase ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου (“anointing him with oil in the name of the Lord”) in James 5:14. ⁵⁸

55. See our discussion in [Sending the Twelve: Conduct on the Road](#), Comment to L66.

56. See Daniel R. Schwartz, *Agrippa I: Last King of Judea* (Tübingen: Mohr [Siebeck], 1990), 120 n. 51, n. 53.

57. See [Sending the Twelve: Conduct on the Road](#), Comment to L73.

58. See Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the subheading “Further Proof of Mark’s Dependence on Luke”; cf. Bacon, *The Beginnings of the*

Mark 6:14	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 6:15	ἔλεγον (2xx)	See ἔλεγον at Mark 2:16.
	εἷς τῶν προφητῶν	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22.
Mark 6:16	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 6:17	ἐκράτησεν τὸν Ἰωάννην	See κρατήσας τῆς χειρός at Mark 1:31.
	Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ	The author of Mark’s erroneous identification of Herodias’ first husband as Philip has long been noted by scholars. Lindsey’s hypothesis offers a satisfying explanation of how the author of Mark came to make this blunder. Luke 3:1 is the only other verse in the New Testament to contain the phrase Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, the antecedent of αὐτοῦ in Luke 3:1 being none other than Herod Antipas. Supposing, as Lindsey’s theory does, that Mark was intimately acquainted with Luke’s Gospel, the author of Mark could easily have drawn the mistaken inference that the brother of Herod who was married to Herodias must be Philp, the only person mentioned as being Herod’s brother in Luke.
Mark 6:18	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 6:20	πολλά	See πολλά at Mark 1:45.
Mark 6:23	ἕως ἡμίσεως τῆς βασιλείας μου	Mark may have picked up the promise of “up to half my kingdom” from Esther 5:3 (ἕως τοῦ ἡμίσεως τῆς βασιλείας μου; cf. Esth. 7:2). ⁵⁹ Matthew’s parallel is “he promised with an oath to give her whatever she might ask” (Matt. 14:7: ὅθεν μεθ’ ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται).
Mark 6:25	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 6:27	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 6:31	κατ’ ἰδίαν	See κατ’ ἰδίαν at Mark 6:32

Gospel Story, 66.

59. See Bacon, *The Beginnings of the Gospel Story*, 75; David Flusser, “[A New Portrait of Salome](#),” under the subheading “The Salome Story through the Pens of Matthew and Mark.”

Mark 6:32	κατ' ἰδίαν	The phrase κατ' ἰδίαν is an example of a Markan stereotype. ⁶⁰ In Luke this phrase occurs twice (Luke 9:10; 10:23), and in both instances κατ' ἰδίαν is probably editorial. In Mark κατ' ἰδίαν occurs 7xx: Mark 4:34; 6:31; 6:32 (= Luke 9:10); 7:33; 9:2; 9:28; 13:3. ⁶¹ The reason Mark did not copy the second instance of Luke's κατ' ἰδίαν (Luke 10:23) is that Mark omitted the Blessedness of the Twelve pronouncement, which Luke 10:23 introduces. Nevertheless, the author of Mark was clearly enamored of the idea that Jesus spoke privately to his disciples. He therefore repeatedly worked this theme into his Gospel. The Gospel of Matthew subsequently inherited the theme of privacy from Mark. In Matthew's much longer Gospel κατ' ἰδίαν occurs 6xx, mostly in agreement with Mark: Matt. 14:13 (= Mark 6:32 // Luke 9:10); 14:23; 17:1 (= Mark 9:2; cf. Luke 9:28); 17:19 (= Mark 9:28); 20:17; 24:3 (= Mark 13:3, cf. Luke 21:7).
Mark 6:34	ἐσπλαγχνίσθη	See σπλαγχνισθεῖς at Mark 1:41.
	ἤρξατο διδάσκειν	See ἤρξατο κηρύσσειν at Mark 1:45. See also ἤρξατο διδάσκειν at Mark 4:1.
	πολλά	See πολλά at Mark 1:45.
Mark 6:35	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 6:45	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	τό πέραν	See τό πέραν at Mark 4:35.
Mark 6:47	ἐν μέσῳ τῆς θαλάσσης	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 6:48	ὁ ἄνεμος ἐναντίος αὐτοῖς	ἐναντίος (“against”) occurs 8xx in NT (Matt. 14:24 // Mark 6:48; Mark 15:39; Acts 26:9; 27:4; 28:17; 1 Thess. 2:15; Titus 2:8). Lindsey suggested that Mark picked up the phrase “the wind was against them” from Acts 27:4, where Luke writes, “for the winds were against us” (διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους). ⁶²
	ἐπὶ τῆς θαλάσσης	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 6:48	ἐπὶ τῆς θαλάσσης	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.

60. See Lindsey, LHNC, 467.

61. Cf. Pryke (137), who classified κατ' ἰδίαν as “Markan Redactional Vocabulary.”

62. See Lindsey, LHNC, 333.

Mark 6:50	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 6:53	διαπεράσαντες	See διαπεράσαντος...ἐν τῷ πλοίῳ at Mark 5:21.
Mark 6:54	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 6:55	ἤρξαντο...περιφέρειν	See ἤρξατο κηρύσσειν at Mark 1:45.
	τοῖς κραβάττοις	See τὸν κράβαττον at Mark 2:4.
Mark 7:3	κρατοῦντες τὴν παράδοσιν	See κρατήσας τῆς χειρός at Mark 1:31.
Mark 7:4	παρέλαβον κρατεῖν	See κρατήσας τῆς χειρός at Mark 1:31.
Mark 7:6	καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν	The author of Mark introduces a quotation from Isaiah with the words, “Well did Isaiah prophesy concerning you hypocrites...,” which is reminiscent of Paul’s introduction of an Isaiah quotation in Acts: καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν (“Well did the Holy Spirit speak through Isaiah the prophet to your fathers...”; Acts 28:25). Lindsey suggested that Mark’s introductory formula was inspired by the formula he found in Acts. ⁶³
Mark 7:8	κρατεῖτε τὴν παράδοσιν	On κρατεῖν as a Markan stereotype, see κρατήσας τῆς χειρός at Mark 1:31.
Mark 7:9	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 7:14	πάλιν	See πάλιν at Mark 2:1.
	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 7:20	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 7:25	εὐθύς	See καὶ εὐθύς at Mark 1:10.
	πνεῦμα ἀκάθαρτον	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 7:27	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 7:31	πάλιν	See πάλιν at Mark 2:1.
	εἰς τὴν θάλασσαν τῆς Γαλιλαίας	See παρὰ τὴν θάλασσαν τῆς Γαλιλαίας at Mark 1:16.
Mark 7:33	κατ’ ἰδίαν	See κατ’ ἰδίαν at Mark 6:32.

63. See LHNC, 522.

Mark 7:36	διστείλατο	See διστείλατο at Mark 5:43.
	διστέλλετο	See διστείλατο at Mark 5:43.
Mark 8:1	πάλιν	See πάλιν at Mark 2:1.
Mark 8:2	σπλαγχνίζομαι	See σπλαγχνισθεῖς at Mark 1:41.
Mark 8:3	ἐν τῇ ὁδῷ	The phrase ἐν τῇ ὁδῷ (“in the way”) occurs 6xx in Mark (Mark 8:3, 27; 9:33, 34; 10:32, 52) and 6xx in Luke (Luke 9:57; 10:31; 12:58; 19:36; 24:32, 35), but Luke and Mark never agree to write ἐν τῇ ὁδῷ in parallel with one another. Matthew and Luke agree against Mark to omit this phrase 4xx (Matt. 16:13 and Luke 9:18 against Mark 8:27; Matt. 18:1 and Luke 9:46 against Mark 9:33; Matt. 18:1 and Luke 9:46 against 9:34; Matt. 20:34 and Luke 18:43 against Mark 10:52). These observations led Lindsey to conclude that the author of Mark picked up ἐν τῇ ὁδῷ from the portions of Luke he omitted, and inserted ἐν τῇ ὁδῷ at other points in his Gospel where it was absent in Luke’s parallel. ⁶⁴

64. See LHNC, 684.

Mark 8:6	εὐχαριστήσας ἔκλασεν	<p>Only Mark and Matthew relate the Feeding 4,000 story. In the Feeding 5,000 story all three synoptic authors agreed to use the verb εὐλογεῖν (“to bless”) to describe Jesus blessing God before the meal (Matt. 14:19; Mark 6:41; Luke 9:16). Apart from Mark 8:6 and its parallel in Matt. 15:36, the precise phrase εὐχαριστήσας ἔκλασεν (“giving thanks he broke”) occurs in only two other NT passages, both of which describe Jesus’ “Last Supper” (Luke 22:19; 1 Cor. 11:24; cf. Acts 27:35).</p> <p>It is possible that Mark picked up this eucharistic vocabulary from one (or both) of these sources and added it to the Feeding 4,000 story, which Matthew later copied.</p> <p>Note, too, that in the Feeding 5,000 story Luke and Mark use a different verb for breaking (κατακλᾶν; Mark 6:41; Luke 9:16) than that which Mark and Matthew used in the Feeding 4,000 story (κλᾶν; Matt. 15:36; Mark 8:6). The verb κατακλᾶν does not appear anywhere else in the NT, but κλᾶν appears 14xx in NT (Matt. 14:19 [Feeding 5,000]; Matt. 15:36 = Mark 8:6 [Feeding 4,000]; Mark 8:19 [referring to Feeding 4,000]; Matt. 26:26 = Mark 14:22 = Luke 22:19 [Last Supper]; Luke 24:30 [Emmaus]; Acts 2:46; 20:7, 11; 27:35; 1 Cor. 10:16 [referring to the Lord’s Supper.]; 1 Cor. 11:24 [referring to the Lord’s Supper]). We also find the term κλάσις τοῦ ἄρτου (“breaking of bread”) in Luke 24:35 and Acts 2:42, but nowhere else in the NT. It appears that in the Feeding 5,000 story Luke did not adapt the wording of his source to his preferred vocabulary for the breaking of bread. Mark’s version of the Feeding 4,000, on the other hand, does appear to have been adapted to incorporate eucharistic language that is particularly characteristic of Luke-Acts.</p>
Mark 8:10	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.

Mark 8:11	ἤρξαντο συζητεῖν	See ἤρξατο κηρύσσειν at Mark 1:45. Mark 8:11 is one of three places where Mark and Luke agree to use ἄρχειν + infinitive.
	πειράζοντες αὐτόν	In the Gospel of Luke the verb πειράζειν (“to test,” “to tempt”) occurs twice: once in the temptation narrative (Luke 4:2) and once in a verse written to explain the meaning of Jesus’ statement that his generation sought for a sign (Luke 11:16). It seems likely that the author of Luke wished to imply that demanding a sign from Jesus was equivalent to the devil’s tempting suggestions that Jesus should prove that he truly was the Son of God. In Mark the notion that fellow human beings tested or tempted Jesus is expanded beyond the Sign of Yonah pericope (Mark 8:11), appearing in On Divorce (Mark 10:2) and Paying Tribute (Mark 12:15). The author of Matthew expanded the temptation motif even further. In addition to Sign of Yonah (Matt. 16:1), On Divorce (Matt. 19:3) and Paying Tribute (Matt. 22:18), the temptation motif also occurs in Torah Expert’s Question (Matt. 22:18).
Mark 8:12	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 8:13	πάλιν	See πάλιν at Mark 2:1.
	τό πέραν	See τό πέραν at Mark 4:35.
Mark 8:15	διεστέλλετο	See διεστειλάτο at Mark 5:43.
Mark 8:21	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 8:24	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 8:25	πάλιν	See πάλιν at Mark 2:1.
Mark 8:27	ἐν τῇ ὁδῷ	See ἐν τῇ ὁδῷ at Mark 8:3.
Mark 8:28	εἷς τῶν προφητῶν	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22.
Mark 8:31	ἤρξατο διδάσκειν	See ἤρξατο κηρύσσειν at Mark 1:45. See also ἤρξατο διδάσκειν at Mark 4:1.
	πολλά	See πολλά at Mark 1:45.
Mark 8:32	τὸν λόγον ἐλάλει	See ἐλάλει αὐτοῖς τὸν λόγον at Mark 2:2.
	ἤρξατο ἐπιτιμᾶν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 8:35	τοῦ εὐαγγελίου	See τοῦ εὐαγγελίου at Mark 1:1.

Mark 9:1	ἔλεγεν	See ἔλεγον at Mark 2:16.
	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
	ἐν δυνάμει	Matthew and Luke agree against Mark to omit ἐν δυνάμει (“in power”; Matt. 16:28; Luke 9:27). Lindsey suggested that Mark added this detail under the influence of Luke 21:27, where we read, ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως (“they will see the Son of Man coming in a cloud with power”).
Mark 9:2	κατ’ ἰδίαν	See κατ’ ἰδίαν at Mark 6:32.
Mark 9:8	περιβλεψάμενοι	See περιβλεψάμενος at Mark 3:5.
Mark 9:9	διεστειλάτο	See διεστειλάτο at Mark 5:43.
Mark 9:10	τὸν λόγον ἐκράτησαν	See κρατήσας τῆς χειρός at Mark 1:31.
Mark 9:12	πολλά	See πολλά at Mark 1:45.
Mark 9:15	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	ἐξεθαμβήθησαν	ἐκθάμβειν (“to be alarmed”) occurs 4xx in NT (Mark 9:15; 14:33; 16:5, 6). Lindsey supposed that Mark modeled Mark 9:15 on the basis of Acts 3:11, ⁶⁵ where the only instance of the adjective ἐκθαμβος in NT appears: Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένη Σολομῶντος ἐκθαμβοὶ (“While he clung to Peter and John, all the people ran together to them in the portico called Solomon’s, astounded”; RSV). Compare Mark 9:15: καὶ εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν (“And immediately all the crowd, when they saw him, were greatly amazed, and ran up to him and greeted him”; RSV). After this initial use of ἐκθάμβειν in the Gospel of Mark, it became a Markan stereotype.
Mark 9:17	εἷς ἐκ τοῦ ὄχλου	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22.
Mark 9:20	πνεῦμα	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
	εὐθύς	See καὶ εὐθύς at Mark 1:10.

65. See LHNC, 316.

Mark 9:22	βοήθησον ἡμῖν	In only two places in NT do we find the exact phrase βοήθησον ἡμῖν (“Help us!”): Mark 9:22 and Acts 16:9, where we read of Paul’s dream in which a man from Macedonia says, “Help us!” Perhaps the author of Mark wished to echo the words in Paul’s dream in his story of the boy afflicted by a demon.
	σπλαγχνισθεῖς	See σπλαγχνισθεῖς at Mark 1:41.
Mark 9:24	εὐθύς	See καὶ εὐθύς at Mark 1:10.
	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 9:25	τῷ πνεύματι τῷ ἀκαθάρτῳ	See πνεύματι ἀκαθάρτῳ at Mark 1:23.
Mark 9:26	πολλά	See πολλά at Mark 1:45.
	ὥστε τοὺς πολλοὺς λέγειν	See ὥστε συζητεῖν at Mark 1:27.
Mark 9:27	κρατήσας τῆς χειρὸς	See κρατήσας τῆς χειρὸς at Mark 1:31.
Mark 9:28	κατ’ ἰδίαν	See κατ’ ἰδίαν at Mark 6:32.
Mark 9:31	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 9:33	ἐν τῇ ὁδῷ	See ἐν τῇ ὁδῷ at Mark 8:3.
Mark 9:34	ἐν τῇ ὁδῷ	See ἐν τῇ ὁδῷ at Mark 8:3.
Mark 9:35	τοὺς δώδεκα	See τοὺς δώδεκα at Mark 3:16.
Mark 9:37	ἐν τῶν τοιοῦτων παιδίων	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22.
Mark 9:41	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 9:42	σκανδαλίση	See σκανδαλίζονται at Mark 4:17.
Mark 9:43	σκανδαλίζη	See σκανδαλίζονται at Mark 4:17.
	εἰς τὸ πῦρ τὸ ἄσβεστον	The only other instance of πῦρ ἄσβεστον (“unquenchable fire”) in NT is in the DT pericope Purifying the Threshing Floor (Matt. 3:12 // Luke 3:17). Whereas the author of Mark omitted this saying of John the Baptist, it appears that he remembered the phrase “unquenchable fire” and inserted it into Mark 9:43.
Mark 9:45	σκανδαλίζη	See σκανδαλίζονται at Mark 4:17.
Mark 9:47	σκανδαλίζη	See σκανδαλίζονται at Mark 4:17.

Mark 10:1	πάλιν (2xx)	See πάλιν at Mark 2:1.
Mark 10:2	πειράζοντες αὐτόν	See πειράζοντες αὐτόν at Mark 8:11.
Mark 10:10	πάλιν	See πάλιν at Mark 2:1.
Mark 10:15	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 10:19	Μὴ ἀποστερήσης	<p>ἀποστρέφειν (“to defraud”) occurs 6xx in NT (Mark 10:19; 1 Cor. 6:7, 8; 7:5; 1 Tim. 6:5; James 5:4), while the negative imperative forms of ἀποστρέφειν occur only in Mark 10:19 (μὴ ἀποστερήσης) and 1 Cor. 7:5 (μὴ ἀποστερεῖτε). The source for Mark’s insertion of “do not defraud” is not clear, since this prohibition does not appear in the Ten Commandments. Lindsey believed that the negative imperative in 1 Cor. 7:5 inspired Mark’s insertion of this commandment at Mark 10:19.</p> <p>The only instance of ἀποστρέφειν in the Pentateuch is Exod. 21:10: εἰς δὲ ἄλλην λάβη ἑαυτῷ τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὀμιλίαν αὐτῆς οὐκ ἀποστερήσει (“And if he takes another [wife] to him, he shall not withhold her necessities and clothing and marital rights”; NETS). The other examples of ἀποστρέφειν in LXX are: 4 Macc. 8:23; Sir. 4:1; 29:6, 7; 34:21, 22; Mal. 3:5. It is possible that Mark was inspired by Mal. 3:5, for there we read:</p> <p>καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τὰς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ</p> <p>I will be a swift witness against the sorceresses and against the adulteresses and against those who swear by my name falsely and against those who defraud the hired worker of his wages.... (NETS)</p> <p>Compare to Mark 10:19:</p> <p>Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης</p> <p>Do not murder. Do not commit adultery. Do not steal. Do not testify falsely. Do not defraud.</p>
Mark 10:23	περιβλεψάμενος	See περιβλεψάμενος at Mark 3:5.
Mark 10:24	πάλιν	See πάλιν at Mark 2:1.
Mark 10:28	ἤρξατο λέγειν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 10:29	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
	τοῦ εὐαγγελίου	See τοῦ εὐαγγελίου at Mark 1:1.

Mark 10:32	ἐν τῇ ὁδῷ	See ἐν τῇ ὁδῷ at Mark 8:3.
	πάλιν	See πάλιν at Mark 2:1.
	τοὺς δώδεκα	See τοὺς δώδεκα at Mark 3:16.
	ἤρξατο αὐτοῖς λέγειν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 10:41	ἤρξαντο ἀγανακτεῖν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 10:47	ἤρξατο κράζειν καὶ λέγειν	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 10:52	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	ἐν τῇ ὁδῷ	See ἐν τῇ ὁδῷ at Mark 8:3.
Mark 11:2	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 11:3	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	πάλιν	See πάλιν at Mark 2:1.
Mark 11:5	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 11:11	περιβλεψάμενος	See περιβλεψάμενος at Mark 3:5.
	τῶν δώδεκα	See τοὺς δώδεκα at Mark 3:16.
Mark 11:15	ἤρξατο ἐκβάλλειν	See ἤρξατο κηρύσσειν at Mark 1:45. Mark 11:15 is one of three places where Mark and Luke agree to use ἄρχειν + infinitive.
Mark 11:17	ἔλεγεν	See ἔλεγον at Mark 2:16.
Mark 11:18	ἐπὶ τῇ διδαχῇ αὐτοῦ	See ἐπὶ τῇ διδαχῇ αὐτοῦ at Mark 1:22.
Mark 11:21	ἴδε	See ἴδε at Mark 2:24.
Mark 11:23	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
	μὴ διακριθῆ	Lindsey suggested that Mark picked up “do not doubt” from James 1:6 (μηδὲν διακρινόμενος). See the entry to Mark 11:24. ⁶⁶

66. See Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the subheading “Further Proof of Mark’s Dependence on Luke.”

Mark 11:24	πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν	Lindsey suggested that the author of Mark crafted Mark 11:23-24 so as to echo James 1:5-6. ⁶⁷ According to Lindsey, Mark’s statement, “whenever you pray and ask, have faith that you have received, and it will be to you,” may have been influenced by the phrases αἰτείω δὲ ἐν πίστει (“but ask in faith”; James 1:6) and καὶ δοθήσεται αὐτῷ (“and it will be given to him”; James 1:5). Notice that in Mark 11:23 and James 1:6 we find references to the θάλασσα (“sea”). Mark 11:20-26 has no parallel in Luke, but it is partially paralleled in Matt. 21:19-22.
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67. See Lindsey, “[Measuring the Disparity Between Matthew, Mark and Luke](#),” under the subheading “Further Proof of Mark’s Dependence on Luke.”

Mark 11:25	εἴ τι ἔχετε κατὰ τινος	<p>It is possible that Mark 11:25 is based on the source of Matt. 5:23-24. In Mark 11:25 we read, “And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses” (RSV), whereas in Matt. 5:23-24 we find, “So if you are offering your gift [προσφέρει τὸ δῶρόν] at the altar, and there remember that your brother has something against you [ἔχει τι κατὰ σοῦ], leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift [πρόσφερε τὸ δῶρόν]” (RSV). If so, then Mark significantly changed the focus of the original saying in two important ways. First, Mark changed the saying from a command to make amends for one’s own wrongdoing into a command to forgive someone else. Second, Mark de-Judaized the saying, turning a specifically Jewish activity (sacrificing in the Temple) into a universal activity (prayer).</p> <p>Lindsey suggested that Mark’s revision of the saying may have been influenced by Luke’s account of Paul’s trial before Felix, where Paul declares, εἴ τι ἔχοιεν πρὸς ἐμέ (“if they have something against me”; Acts 24:19). Prior to this declaration, Paul described how he had been wrongly accused while presenting offerings (προσφοράς) in the Temple (Acts 24:17). Thus, Paul’s offering had been interrupted not because he had done something wrong, but because other people had falsely accused him.</p> <p>If Lindsey’s suggestion is correct that Mark 11:25 is a modified version of the saying found in Matt. 5:23-24, and that the change of the saying’s focus from seeking forgiveness to offering forgiveness was motivated by Mark’s desire to conform the saying to Paul’s experience in the Temple, then the absence of the Temple motif in Mark 11:25 is all the more remarkable. On the other hand, since Mark’s focus is on the need to forgive, the universalizing of the saying need not be attributed to anti-Jewish feeling. To the contrary, if Mark expected his readers to catch the allusion to Paul’s experience in the Temple, then the re-worked version of Jesus’ saying is distinctly conciliatory toward the Jewish people.</p>
Mark 11:27	πάλιν	See πάλιν at Mark 2:1.
Mark 11:28	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 12:1	ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν	See ἤρξατο κηρύσσειν at Mark 1:45. Mark 12:1 is one of three places where Mark and Luke agree to use ἄρχειν + infinitive.

Mark 12:4	πάλιν	See <i>πάλιν</i> at Mark 2:1.
Mark 12:12	ἐζήτουν αὐτὸν κρατῆσαι	See <i>κρατήσας τῆς χειρός</i> at Mark 1:31.
Mark 12:15	τί με πειράζετε	See <i>πειράζοντες αὐτόν</i> at Mark 8:11.
Mark 12:28	εἷς τῶν γραμματέων	See <i>εἷς τῶν ἀρχισυναγῶγων</i> at Mark 5:22.
Mark 12:35	ἔλεγεν	See <i>ἔλεγον</i> at Mark 2:16.
Mark 12:38	ἐν τῇ διδαχῇ αὐτοῦ	See <i>ἐπὶ τῇ διδαχῇ αὐτοῦ</i> at Mark 1:22.
	ἔλεγεν	See <i>ἔλεγον</i> at Mark 2:16.
Mark 12:41	ἐθεώρει	See <i>ὅταν αὐτόν ἐθεώρουν</i> at Mark 3:11.
Mark 12:43	ἀμὴν λέγω ὑμῖν	See <i>ἀμὴν λέγω ὑμῖν</i> at Mark 3:28.
Mark 13:1	εἷς τῶν μαθητῶν αὐτοῦ	See <i>εἷς τῶν ἀρχισυναγῶγων</i> at Mark 5:22.
	ἴδε	See <i>ἴδε</i> at Mark 2:24.
Mark 13:3	κατ' ἰδίαν	See <i>κατ' ἰδίαν</i> at Mark 6:32.
Mark 13:5	ἤρξατο λέγειν	See <i>ἤρξατο κηρύσσειν</i> at Mark 1:45.
Mark 13:7	μὴ θροεῖσθε	There are only three instances of <i>θροεῖν</i> in NT (Matt. 24:6 // Mark 13:7; 2 Thess. 2:2). Lindsey suggested that Mark changed Luke's <i>μὴ πτοηθῆτε</i> ("do not be terrified"; Luke 21:9) to <i>μὴ θροεῖσθε</i> ("do not be disturbed") in order to allude to 2 Thess. 2:2 where, in a discussion about Jesus' return, Paul tells his readers <i>μηδὲ θροεῖσθαι</i> ("do not be disturbed"). ⁶⁸
Mark 13:8	ἀρχὴ ὠδίνων ταῦτα	The noun <i>ὠδίν</i> ("pain," "birth pain") occurs 4xx in NT (Matt. 24:8 // Mark 13:8; Acts 2:24; 1 Thess. 5:3). Lindsey supposed that Mark wrote "these are the beginning of birth pains" in order to allude to Paul's description of Jesus' return: <i>τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὴν τῆ ἐν γαστρὶ ἐχούσῃ</i> ("then sudden destruction comes upon them like birth pains upon a pregnant woman"; 1 Thess. 5:3). ⁶⁹

68. See Lindsey, "[From Luke to Mark to Matthew](#)," under the subheading "An Examination of the Editorial Activity of the First Reconstructor," Comment to L24.

69. See Lindsey, "[From Luke to Mark to Matthew](#)," under the subheading "An Examination of the Editorial Activity of the First Reconstructor," Comment to L30. Cf. LHNC, 1025.

Mark 13:9	καὶ εἰς συναγωγὰς δαρήσεσθε	Whereas Luke 21:12 has <i>παραδιδόντες εἰς τὰς συναγωγὰς</i> (“handing you over to the synagogues”), Mark writes “and in synagogues you will be beaten.” The only other place in NT where we find <i>δέρειν</i> + <i>συναγωγή</i> is in Acts 22:19. Matthew’s parallel is similar to Mark, except that he uses a different verb, <i>μαστιγοῦν</i> (“to flog with a whip”; Matt. 10:17) instead of <i>δέρειν</i> . The idea of beatings in the synagogue in Mark 13:9 may be another example of Mark inserting the experiences of later believers as described in Acts into his telling of Jesus’ story.
Mark 13:10	τὸ εὐαγγέλιον	See <i>τοῦ εὐαγγελίου</i> at Mark 1:1.
Mark 13:14	τὸ βδέλυγμα τῆς ἐρημώσεως	In his version of Jesus’ prophecy, Mark dropped Luke’s reference to the soldiers who will surround Jerusalem (Luke 21:20) and introduced “the abomination of desolation” (Mark 13:14), a clear allusion to <i>βδέλυγμα τῶν ἐρημώσεων</i> (“abomination of desolations”) in Dan. 9:27. Lindsey believed that Mark’s inspiration for this change was <i>ἡ ἐρήμωσις</i> (“the desolation”), which he saw in Luke 21:20. ⁷⁰
Mark 13:15	ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω	Lindsey believed that Mark used verses from Luke 17:22-37, which describes the Day of the Son of Man, in order to change Jesus’ prophecy concerning the destruction and redemption of Jerusalem into an eschatological discourse about the Second Coming. Here Mark took “let the one on the housetop not come down” from Luke 17:31 which reads, <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά</i> (“on that day whoever is on the housetop and his belongings are in the house, let him not go down to get them”).
Mark 13:19	ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις οἷα οὐ γέγονεν τοιαύτη	Lindsey believed that Mark wrote “these will be days of tribulation such as have not been” in order to allude to Dan. 12:1 which reads, <i>Ἐκείνη ἡ ἡμέρα θλίψεως οἷα οὐκ ἐγενήθη ἀφ’ οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης</i> (“That is a day of affliction, which will be such as has not occurred since they were born until that day”; NETS).
Mark 13:20	οὓς ἐξελέξατο	The phrase <i>οὓς ἐξελέξατο</i> (“whom he chose”) occurs elsewhere in NT only in Acts, where it appears 2xx as a description of the apostles (Acts 1:2, 24). Lindsey supposed that Mark picked up this designation from Acts and inserted it into his version of Jesus’ prophecy.

70. See Lindsey, “[From Luke to Mark to Matthew](#),” under the subheading “An Examination of the Editorial Activity of the First Reconstructor,” Comment to L61.

Mark 13:21	ἴδε	See ἴδε at Mark 2:24.
Mark 13:29	ἐγγύς ἐστὶν ἐπὶ θύραις	Mark’s replacement for Luke’s secondary “near is the kingdom of God” (Luke 21:31) “near is he, at the doors” (Mark 13:29), may be an allusion to James 5:9 where we read, ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν (“Behold the judge is standing before the doors”). ⁷¹
Mark 13:30	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 13:32	περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ	Lindsey believed the author of Mark picked up the idea that knowledge of the timing of the eschaton is reserved for the Father alone from Acts 1:7, where Jesus states, “It is not yours to know times or seasons which the Father has set in his own authority.” ⁷² Although “the Son” and “the angels” are not specified in Acts 1:7 as they are in Mark 13:32, we note that the Son of Man is associated with the Father and the angels in Luke 9:26 (cf. Mark 8:38; Matt. 16:27). Thus it is likely that both Acts 1:7 and Luke 9:26 influenced Mark 13:32. ⁷³ Mark’s reference to the “day” and “hour” was probably picked up from Luke 12:46, which describes a slave’s lord coming “in a day that he does not expect and in an hour that he does not know.” ⁷⁴
Mark 14:1	ἐζήτουν...αὐτὸν ἐν δόλῳ κρατήσαντες	See κρατήσας τῆς χειρός at Mark 1:31.

71. See Lindsey, “[From Luke to Mark to Matthew](#),” under the subheading “An Examination of the Editorial Activity of the First Reconstructor,” Comment to L114.

72. See Robert L. Lindsey, “[A New Two-source Solution to the Synoptic Problem](#),” under point 2; idem, “[Introduction to A Hebrew Translation of the Gospel of Mark](#),” under the subheading “The Confirmation of Lockton’s Work.”

73. See Days of the Son of Man, Comment to L1-6.

74. See LHNS, 176 §221.

Mark 14:2	ἔλεγον	See ἔλεγον at Mark 2:16.
	μη̄ ἐν τῇ ἑορτῇ	According to Mark and Matthew the chief priests sought to kill Jesus, but they said, “Not during the feast, lest there be an uprising among the people” (Mark 14:2; Matt. 26:5). Their intention to delay killing Jesus until after the Passover is problematic, since it conflicts with the rest of the passion narrative. ⁷⁵ Luke’s parallel makes no mention of the priests’ intention to delay (Luke 22:2), but in Acts 12:4 we read that Herod (Agrippa I) put Peter in prison during the Feast of Unleavened Bread and intended to deliver him up to the people after the Passover (βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ). ⁷⁶
Mark 14:9	ἀμὴν δὲ λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
	τὸ εὐαγγέλιον	See τοῦ εὐαγγελίου at Mark 1:1.
Mark 14:10	εἷς τῶν δώδεκα	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22. See also τοὺς δώδεκα at Mark 3:16.
Mark 14:17	τῶν δώδεκα	See τοὺς δώδεκα at Mark 3:16.
Mark 14:18	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 14:19	ἤρξαντο λυπεῖσθαι καὶ λέγειν	See ἤρξαντο κηρύσσειν at Mark 1:45.
Mark 14:20	εἷς τῶν δώδεκα	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22. See also τοὺς δώδεκα at Mark 3:16.
Mark 14:25	ἀμὴν λέγω ὑμῖν	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 14:27	σκανδαλισθήσεσθε	See σκανδαλίζονται at Mark 4:17.
Mark 14:29	σκανδαλισθήσονται	See σκανδαλίζονται at Mark 4:17.
Mark 14:30	ἀμὴν λέγω σοι	See ἀμὴν λέγω ὑμῖν at Mark 3:28.
Mark 14:31	ἔλεγον	See ἔλεγον at Mark 2:16.

75. This incongruity was noted in Samuel Sandmel, *Judaism and Christian Beginnings* (New York: Oxford University Press, 1978), 350.

76. Noting the similarity between Mark 14:2 and Acts 12:4, Foakes Jackson-Lake (4:134) wrote, “This is one of several cases where a motif in the gospel of Mark is omitted by the parallel in the gospel of Luke only to reappear in Acts.” An alternate explanation is that Mark picked up the detail about delaying an execution until after the Passover from Acts 12:4.

Mark 14:33	ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν	See ἤρξατο κηρύσσειν at Mark 1:45. See also ἐξεθαμβήθησαν at Mark 9:15.
Mark 14:36	ἔλεγεν	See ἔλεγον at Mark 2:16.
	αββα ὁ πατήρ	Matthew and Luke agree against Mark to omit αββα ὁ πατήρ (Matt. 26:39; Luke 22:42). Lindsey suggested that Mark took αββα ὁ πατήρ from Rom. 8:15 and/or Gal. 4:6. ⁷⁷
Mark 14:39	πάλιν	See πάλιν at Mark 2:1.
Mark 14:40	πάλιν	See πάλιν at Mark 2:1.
Mark 14:43	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	εἷς τῶν δώδεκα	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22. See also τοὺς δώδεκα at Mark 3:16.
Mark 14:44	κρατήσατε αὐτὸν	See κρατήσας τῆς χειρός at Mark 1:31.
Mark 14:45	εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 14:46	ἐπέβαλον τὰς χεῖρας	The combination ἐπιβαλεῖν + χεῖρ occurs 10xx in NT in descriptions of arrests (Matt. 26:50; Mark 14:46; Luke 20:19; 21:12; John 7:30, 44; Acts 4:3; 5:18; 12:1; 21:27). Matthew follows Mark in writing ἐπέβαλον τὰς χεῖρας in the account of Jesus' arrest, but this phrase is not found in Luke's description of the same story. However, 5xx in his writings Luke describes the arrest of Jesus' later followers using ἐπιβαλεῖν + χεῖρ (Luke 21:12; Acts 4:3; 5:18; 12:1; 21:27). Lindsey suggested that Mark wrote ἐπέβαλον τὰς χεῖρας into his version of Jesus' arrest in order to connect Jesus' story to the stories of later believers as recorded in Acts.
	ἐκράτησαν αὐτὸν	See κρατήσας τῆς χειρός at Mark 1:31.
Mark 14:49	ἐκρατήσατέ με	See κρατήσας τῆς χειρός at Mark 1:31.

77. See Lindsey, "[Introduction to A Hebrew Translation of the Gospel of Mark](#)," under the subheading "Sources of the Markan Pick-ups."

Mark 14:58	καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ	While Matthew follows Mark in reporting the testimony of false witnesses who claimed that Jesus threatened to destroy the Temple (Mark 14:55-60; Matt. 26:59-62), Luke does not record this episode. It is possible that the author of Mark borrowed the detail about false witnesses from the story of Stephen who was falsely accused of speaking against the Temple. Compare Acts 6:13 (ἔστησάν τε μάρτυρας ψευδεῖς) with Mark 14:58 (καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ).
	τὸν ναὸν τοῦτον τὸν χειροποίητον	The adjective χειροποίητος occurs 6xx in the NT (1x Mark; 2xx Acts; 1x Eph.; 2xx Heb.). It is possible that the author of Mark picked up the term χειροποίητος from Stephen's speech in Acts 7:48, where Steven declares that the Most High does not live in houses made with hands. ⁷⁸
Mark 14:61	πάλιν	See πάλιν at Mark 2:1.
Mark 14:63	διαρρήξας τοὺς χιτῶνας	The verb διαρρηγνύναι ("to tear") occurs 5xx in NT (Matt. 26:65 // Mark 14:63; Luke 5:6; 8:29; Acts 14:14). Matthew copied Mark's depiction of the high priest tearing his robes, but this detail is absent in Luke. Lindsey suggested that Mark picked up this notion from Acts 14:14 where Barnabas and Paul tear their clothes (διαρρήξαντες τὰ ἱμάτια αὐτῶν) in response to the people of Lystra who said, "The gods have come down to us in human likeness" (Acts 14:11). Acts 14:14 is the only other place in NT where the rending of garments is portrayed. Note also the interesting description of the priests in Ep. Jer. 30: καὶ ἐν τοῖς οἴκοις αὐτῶν οἱ ἱερεῖς διφρεύουσιν ἔχοντες τοὺς χιτῶνας διερρωγότας ("And in their houses the priests take their seat with their tunics torn"; NETS).

78. Cf. LHNC, 1007.

Mark 14:64	ἠκούσατε τῆς βλασφημίας	In Acts 6:11 Stephen’s accusers claim, “We have heard him speak blasphemous words against Moses and God.” Mark may have picked up the charge of blasphemy from Luke’s account of Stephen’s trial and inserted it into his re-written version of Jesus’ trial. Note that according to Acts 14:14, Barnabas and Paul tear their clothing when they hear the people of Lystra exclaim, “The gods have come down to us...” (Acts 14:11): ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν (Acts 14:14). Mark may have picked up the detail about tearing clothing in response to hearing claims of divinity from Acts 14 in order to suggest that Jesus claimed to be divine.
Mark 14:65	ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 14:66	μία τῶν παιδισκῶν	See εἷς τῶν ἀρχισυναγῶγων at Mark 5:22.
Mark 14:68	ἐπίσταμαι	The verb ἐπίστασθαι (“to know,” “to understand”) occurs 14xx in NT (Mark 14:68; Acts 10:28; 15:7; 18:25; 19:15, 25; 20:18; 22:19; 24:10; 26:26; 1 Tim. 6:4; Heb. 11:8; James 4:14; Jude 10). Its high frequency in 2 Acts demonstrates that ἐπίστασθαι is a Lukan term. Nevertheless, Matthew and Luke agree against Mark to omit ἐπίστασθαι from their versions of Peter’s denial (Matt. 26:70; Luke 22:57). It is possible that Mark utilized Lukan vocabulary to dramatize his version of Peter’s denial. Lindsey pointed to the parallelism of γινώσκειν and ἐπίστασθαι in Acts 19:15 as the possible inspiration for Mark 14:68. ⁷⁹
Mark 14:69	ἤρξατο πάλιν λέγειν	See ἤρξατο κηρύσσειν at Mark 1:45. See also πάλιν at Mark 2:1.
Mark 14:70	πάλιν (2xx)	See πάλιν at Mark 2:1.
	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 14:71	ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι	See ἤρξατο κηρύσσειν at Mark 1:45.

79. See LHNC, 371.

Mark 14:72	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
	ἐκ δευτέρου	The adjective δευτέρος (“second”) occurs 45xx in NT; however, the phrase ἐκ δευτέρου occurs only 6xx (Matt. 26:42; Mark 14:72; John 9:24; Acts 10:15; 11:9; Heb. 9:28). Lindsey suggested that just as a voice (φωνή) had to speak to Peter twice on the rooftop (Acts 10:15; cf. 11:9), so Mark decided to have the rooster crow (ἐφώνησεν) twice in order to bring Peter to his senses. ⁸⁰
Mark 15:1	καὶ εὐθύς	See καὶ εὐθύς at Mark 1:10.
Mark 15:3	πολλά	See πολλά at Mark 1:45.
Mark 15:4	πάλιν	See πάλιν at Mark 2:1.
	ἴδε	See ἴδε at Mark 2:24.
Mark 15:5	ὥστε θαυμάζειν	See ὥστε συζητεῖν at Mark 1:27.
Mark 15:8	ἤρξατο αἰτεῖσθαι	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 15:12	πάλιν	See πάλιν at Mark 2:1.
	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 15:13	πάλιν	See πάλιν at Mark 2:1.
Mark 15:14	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 15:18	ἤρξαντο ἀσπάζεσθαι	See ἤρξατο κηρύσσειν at Mark 1:45.
Mark 15:31	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 15:35	ἔλεγον	See ἔλεγον at Mark 2:16.
	ἴδε	See ἴδε at Mark 2:24.
Mark 15:40	θεωροῦσαι	See ὅταν αὐτὸν ἐθεώρουν at Mark 3:11.
Mark 15:47	ἐθεώρουν	See ὅταν αὐτὸν ἐθεώρουν at Mark 3:11.
Mark 16:3	ἔλεγον	See ἔλεγον at Mark 2:16.
Mark 16:4	θεωροῦσιν	See ὅταν αὐτὸν ἐθεώρουν at Mark 3:11.
Mark 16:5	ἐξεθαμβήθησαν	See ἐξεθαμβήθησαν at Mark 9:15.

80. See LHNC, 191.

Mark 16:6	ἐκθαμβεῖσθε	See ἐξεθαμβήθησαν at Mark 9:15.
	ἴδε	See ἴδε at Mark 2:24.
Mark 16:15	τὸ εὐαγγέλιον	See τοῦ εὐαγγελίου at Mark 1:1.

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