

Mark 8:27-38

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Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου·
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

MGVH Then Jesus, along with his disciples, set out for the villages of Caesarea Philippi.

And on the way, he was asking his disciples, “Who are people saying that I am?”

NASB Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, “Who do people say that I am?”

KJV And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

ESV And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?”

NRS Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?”

NET Then Jesus and his disciples went to the villages of Caesarea Philippi. On the way he asked his disciples, “Who do people say that I am?”

TNIV Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”

NJB Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, 'Who do people say I am?'

CEB Jesus and his disciples went into the villages near Caesarea Philippi. On the way he asked his disciples, “Who do people say that I am?”

NLT Jesus and his disciples left Galilee and went up to the villages near Caesarea Philippi. As they were walking along, he asked them, “Who do people say I am?”

MSG Jesus and his disciples headed out for the villages around Caesarea Philippi. As they walked, he asked, “Who do the people say I am?”

- Technically the subject is ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ, but it is not unusual in Greek grammar for the verb to be singular in an instance like this. (“Jesus went out, and his disciples...”)
- Be sure to find Caesarea Philippi on a map. Do you notice anything a bit odd about its location? **it’s north outside of the usual Jewish territory; also note that it was an area known for celebrating Greco-Roman gods (especially Pan) and the emperor ([map](#))**
- What else in Mark happens ἐν τῇ ὁδῷ? (I.e., do a search for that phrase. Also see Acts 9.2.)
Mk. 8:3 (faint on way), 27; 9:33f (arguing about greatest on way); 10:32 (on the way to Jerus.), 52 (Bartimaeus follows on the way)
Act 9:2 so that if he found any who belonged to the Way
- Analyze ἐπηρώτα: **Impf tense 3s person/number began to ask...**
Don’t let the word order throw you. “Whom do the people say me to be?” Put that into English remembering that an infinitive following a verb like λέγω often introduces **Indirect Discourse** with the subject of the infinitive in **Acc case**.

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οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.

MGVH So they told him, saying: “John the Baptist, and others [say] Elijah, still others that you're one of the prophets.”

NASB They told Him, saying, “John the Baptist; and others say Elijah; but others, one of the prophets.”

KJV And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

ESV And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.”

NRS And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.”

NET They said, “John the Baptist, others say Elijah, and still others, one of the prophets.”

TNIV They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”

NJB And they told him, 'John the Baptist, others Elijah, others again, one of the prophets.'

CEB They told him, “Some say John the Baptist, others Elijah, and still others one of the prophets.”

NLT “Well,” they replied, “some say John the Baptist, some say Elijah, and others say you are one of the other prophets.”

MSG “Some say “John the Baptizer,”“ they said. “Others say “Elijah.' Still others say “one of the prophets.”“

- οἱ is here serving as 3rd plural personal pronoun.
- What difference does it make whether the bracketed ὅτι is present or not? **none really because it seems to be clearly direct discourse**

καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός.

MGVH Then he began asking them, “So, you all, who are you saying that I am?” Peter answered and says to him, “You? You are the Messiah!”

NASB And He continued by questioning them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.”

KJV And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

ESV And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.”

NRS He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.”

NET He asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.”

TNIV “But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.”

NJB 'But you,' he asked them, 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.'

CEB He asked them, “And what about you? Who do you say that I am?” Peter answered, “You are the Christ.”

NLT Then he asked them, “But who do you say I am?” Peter replied, “You are the Messiah.”

MSG He then asked, “And you-- what are you saying about me? Who am I?” Peter gave the answer: “You are the Christ, the Messiah.”

- Note that ὑμεῖς is not only redundant, but it is also in an emphatic position: “But YOU, who do you say...” Since it is 2nd plural, using “you all” is appropriate here and clarifies that the question was not simply addressed to Peter.
- Analyze λέγει: **PRES tense** – Note the dramatic effect of the switch to this tense following the string of aorists and imperfects.
- Note that σὺ is not only redundant, but it is also in an emphatic position. One option is simply for it to be emphasized in performance: “**YOU** are...” It might also be rendered by duplicating the pronoun: “You, you are...” Another way that would sound natural in performance is: “You? You are...”
- Be sure to read the NET Bible note on the use of the term χριστός.
Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
sn The term χριστός (christos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.
Personally, here’s an instance where I say the Greek, so that people hear the *christos* which I then translate with Messiah.
- The Syriac Peshitta, a translation of the Gospel with roots back to the 2nd century, reads: “Jesus said to them, ‘But what do you say about me, who I am?’ Simon answered and said to him, ‘You are the Messiah, the Son of the living God.’” (Magiera’s translation)
Any guesses on why Peter's confession here is different than the Greek? a) assimilation to parallel in Matthew; b) influenced by [Tatian's 2nd century Diatesseron](#) in Syriac which records Peter's confession as thus. <http://www.earlychristianwritings.com/diatessaron.html>

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καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

MGVH And he **warned** them not to tell anyone about him.

NASB And He warned them to tell no one about Him.

KJV And he **charged** them that they should tell no man of him.

ESV And he **strictly charged** them to tell no one about him.

NRS And he sternly ordered them not to tell anyone about him.

NET Then he warned them not to tell anyone about him.

TNIV Jesus warned them not to tell anyone about him.

NJB And he **gave them strict orders** not to tell anyone about him.

CEB Jesus **ordered** them not to tell anyone about him.

NLT But Jesus warned them not to tell anyone about him.

MSG Jesus warned them to keep it quiet, not to breathe a word of it to anyone.

- **ἐπιτιμάω** occurs in this verse and also verses 32 and 33. (Note that the object of ἐπιτιμάω is in the dative case.) How else is ἐπιτιμάω used in the Gospel of Mark? **Mk. 1:25 spirit; 3:12 spirit; 4:39 wind; 8:30, 32f Peter/Jesus; 9:25 spirit ; 10:13 parents, 48 Bartimaeus**
- ἵνα introduces a **Purp/Subst** clause with the verb λέγωσιν in the **Subjn mood**

31

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι

ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.

MGVH And he began teaching them that it was necessary for the Child of Humanity to suffer many things and to be rejected by the elders and chief priests and experts in the Law and to be killed and after three days, to rise.

NASB And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

KJV And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

ESV And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.

NRS Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

NET Then Jesus began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests, and experts in the law, and be killed, and after three days rise again.

TNIV He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again.

NJB Then he began to teach them that the Son of man was destined to suffer grievously, and to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again;

CEB Then Jesus began to teach his disciples: “The Human One must suffer many things and be rejected by the elders, chief priests, and the legal experts, and be killed, and then, after three days, rise from the dead.”

NLT Then Jesus began to tell them that the Son of Man must suffer many terrible things and be rejected by the elders, the leading priests, and the teachers of religious law. He would be killed, but three days later he would rise from the dead.

MSG He then began explaining things to them: “It is necessary that the Son of Man proceed to an ordeal of suffering, be tried and found guilty by the elders, high priests, and religion scholars, be killed, and after three days rise up alive.”

- Note the construction: δεῖ followed by the verbs παθεῖν, ἀποδοκιμασθῆναι, ἀποκτανθῆναι, and ἀναστῆναι in the **INF mood** with the subject in the **ACC case**
- τὸν υἱὸν τοῦ ἀνθρώπου > This is regularly translated as “the Son of Man.” It can function simply as an indirect reference to one’s self or as a title deriving from Daniel 7.13 as an eschatological figure. It does hint at one’s humanity, and thus note the CEB’s “the Human One.” The phrase does not point to the figure particularly being the “son” of anyone, so using inclusive language, I have chosen, “the Child of Humanity.”
- Where else does the verb ἀποδοκιμάζω occur in the Gospel of Mark? **12.10** How does it relate to Jesus’ statement? **cornerstone rejected**
- Who does Jesus say will kill him? **Aor Pass does not indicate who will be the killers (also note that it does not say “crucify” here or in 9.31 or 10.33)**

καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.

MGVH And he was saying this openly. And Peter took him aside and began reprimanding him.

NASB And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him.

KJV And he spake that saying openly. And Peter took him, and began to rebuke him.

ESV And he said this plainly. And Peter took him aside and began to rebuke him.

NRS He said all this quite openly. And Peter took him aside and began to rebuke him.

NET He spoke openly about this. So Peter took him aside and began to rebuke him.

TNIV He spoke plainly about this, and Peter took him aside and began to rebuke him.

NJB and he said all this quite openly. Then, taking him aside, Peter tried to rebuke him.

CEB He said this plainly. But Peter took hold of Jesus and, scolding him, began to correct him.

NLT As he talked about this openly with his disciples, Peter took him aside and began to reprimand him for saying such things.

MSG He said this simply and clearly so they couldn't miss it. But Peter grabbed him in protest.

- παρρησίᾳ here is a dative of manner = plainly, openly
- ἤρξατο is followed by ἐπιτιμᾶν in the *INF mood*
- ἐπιτιμᾶν – Recall that Jesus did this very thing to the disciples in v.30. Does the word mean the same in both places? **it is at least a play on the word, but it's difficult to express the repetition with the same English word**

ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει·

ὑπάγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

MGVH But, after turning around and looking at his disciples, he reprimanded Peter and says,

“Get behind me, Satan! For you're not considering God's concerns but human ones.”

NASB But turning around and seeing His disciples, He rebuked Peter and said,

“Get behind Me, Satan; for you are not setting your mind on God's interests, but man's.”

KJV But when he had turned about and looked on his disciples, he rebuked Peter, saying,

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

ESV But turning and seeing his disciples, he rebuked Peter and said,

“Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

NRS But turning and looking at his disciples, he rebuked Peter and said,

“Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

NET But after turning and looking at his disciples, he rebuked Peter and said,

“Get behind me, Satan. You are not setting your mind on God's interests, but on man's.”

TNIV But when Jesus turned and looked at his disciples, he rebuked Peter.

“Get behind me, Satan!” he said. “You do not have in mind the concerns of God, but merely human concerns.”

NJB But, turning and seeing his disciples, he rebuked Peter and said to him,

'Get behind me, Satan! You are thinking not as God thinks, but as human beings do.'

CEB Jesus turned and looked at his disciples, then sternly corrected Peter:

“Get behind me, Satan. You are not thinking God's thoughts but human thoughts.”

NLT Jesus turned around and looked at his disciples, then reprimanded Peter.

“Get away from me, Satan!” he said. “You are seeing things merely from a human point of view, not from God's.”

MSG Turning and seeing his disciples wavering, wondering what to believe, Jesus confronted Peter.

“Peter, get out of my way! Satan, get lost! You have no idea how God works.”

- Does the phrase ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ seem awkward or unnecessary to you? What is the point of including it? **how would you video the scene? is the rebuke meant to include all the disciples?**
- ἐπετίμησεν – Note that this is the third time now this verb is used. (Cf. vv.30, 32.)
- Note the dramatic effect of the switch to the **PRES tense** of λέγει
- “Get behind me...”: Note where else in Mark ὀπίσω μου is used: **1.7, 17; 8.33, 34**
What is the effect of Jesus statement to Peter? **The phrase in 1.17 and 8.34 locate someone who is in the proper position of discipleship following Jesus >> in the very act of rebuking Peter, Jesus is also putting him in a discipleship position**
- σατάν – How might the use of this title here relate to its use in 1.13? >> **Peter's objection is a test/temptation**
To its use in 4.15? **the seed / word has been sown with Peter but is immediately snatched away**
It seems clear that Peter is not literally Satan but a representative of the satanic way of thinking. It might be better, then, to not capitalize the word and render this similar to what **Richard Swanson suggests**: “Get behind me, you satan!”
- Note how the versions render φρονεῖς. What does a lexicon suggest for a range of meanings?

- [Fri] φρονέω impf. ἐφρόνουν; fut. φρονήσω; (1) think, have an opinion, have understanding (AC 28.22; 1C 13.11); (2) followed by the accusative ponder on, be intent on, keep thinking about (PH 3.19); (3) as having an attitude or frame of mind think in such a way, purpose, be inclined (PH 2.5); (4) have high regard for, honor, respect (RO 14.6)
NT Word Study: To think, have a mindset, be minded. The activity represented by this word involves the will, affections, and conscience.
EDNT: φρονέω phroneō think, reflect; set one's mind on
- How must you translate the phrases τὰ τοῦ θεοῦ and τὰ τῶν ἀνθρώπων? **as substantives**

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς·

εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

MGVH And he called the crowd together, with his disciples, and he said to them,

“If anyone wants to be following behind me, you're going to have to deny yourself and take your cross and start following me.”

NASB And He summoned the crowd with His disciples, and said to them,

“If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

KJV And when he had called the people unto him with his disciples also, he said unto them,

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

ESV And calling the crowd to him with his disciples, he said to them,

“If anyone would come after me, let him deny himself and take up his cross and follow me.

NRS He called the crowd with his disciples, and said to them,

“If any want to become my followers, let them deny themselves and take up their cross and follow me.

NET Then Jesus called the crowd, along with his disciples, and said to them,

“If anyone wants to become my follower, he must deny himself, take up his cross, and follow me.

TNIV Then he called the crowd to him along with his disciples and said:

“Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

NJB He called the people and his disciples to him and said,

‘If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.

CEB After calling the crowd together with his disciples, Jesus said to them,

“All who want to come after me must say no to themselves, take up their cross, and follow me.

NLT Then, calling the crowd to join his disciples, he said,

“If any of you wants to be my follower, you must turn from your selfish ways, take up your cross, and follow me.

MSG Calling the crowd to join his disciples, he said,

“Anyone who intends to come with me has to let me lead. You're not in the driver's seat; I am. Don't run from suffering; embrace it. Follow me and I'll show you how.

- The addition of σὺν τοῖς μαθηταῖς αὐτοῦ is not very smooth, but again, what is the point? **they are nothing special...**
- εἴ τις θέλει... Note that this is a simple condition with the assumption that there are indeed people who wish to follow Jesus
- ὀπίσω μου > I use “behind me” in my translation to match the same wording in the previous verse.
- ἀπαρνησάσθω, ἀράτω and ἀκολουθεῖτω are all **IMPV mood, 3S person/number.** > **varying ways to express imperative sense and be inclusive: NET note on translation using “must” so not heard as permissive; NRSV pluralizing to make inclusive; others switch to 2nd person**
- ἀπαρνησάσθω and ἀράτω are **AOR tense**; ἀκολουθεῖτω is **PRES tense**. Why is this significant? **the following is ongoing**
- Look up ἀπαρνέομαι in a lexicon to get a sense of its meaning. Now check where else it is used in Mark. What do you understand ἀπαρνησάσθω ἑαυτὸν to mean? What would it mean to “deny oneself”?
- **[Fri] ἀπαρνέομαι fut. ἀπαρνήσομαι; 1aor. ἀπηρνήσαμην; 1fut. pass. ἀπαρνηθήσομαι; deny; (1) in the NT mainly of denying relationship to a person reject, disown (MT 26.34); (2) as choosing to live in a selfless way deny or disregard oneself (MT 16.24) Mk. 8:34; 14:30f, 72 (Peter's denying of Jesus)**

- Is σταυρὸν meant literally here? If not, what do you think is the emphasis of its non-literal meaning? perhaps not a literal cross, but it means death and not simply hardship
- How might you translate this verse using inclusive language? NRSV, CEB: pluralizes NLT, MGVH: switches to 2nd person

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ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

MGVH For whoever wants to save their life will lose it, but whoever loses their life for my sake and for the sake of the gospel, will save it.

NASB "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

KJV For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

ESV For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.

NRS For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.

NET For whoever wants to save his life will lose it, but whoever loses his life for my sake and for the gospel will save it.

TNIV For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

NJB Anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it.

CEB All who want to save their lives will lose them. But all who lose their lives because of me and because of the good news will save them.

NLT If you try to hang on to your life, you will lose it. But if you give up your life for my sake and for the sake of the Good News, you will save it.

MSG Self-help is no help at all. Self-sacrifice is the way, my way, to saving yourself, your true self.

- How are you going to translate ψυχή in this and the following verses? **soul > LIFE**
- Following ὅς δ' ἂν, we would expect, as in the first half of the verse, a verb in the subjunctive, so it is a bit surprising to encounter ἀπολέσει again. The use of the future indicative with ἂν is not entirely unusual. The repetition of ἀπολέσει does connect the two expressions together. (Additionally, ἀπόλλυμι does not appear to be used in the present subjunctive in the NT.)
- This passage has become something of a cliché. Is the Message translation helpful? >> **are we talking about saved for heaven? or saved as in true/real/genuine/authentic life? how direct of a connection is there between losing and saving? (ie, by losing do we cause the saving? or by losing do we embark on way that results in saving?)**

36

τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;

MGVH For what good is it for a person to gain the whole world and forfeit their life?

NASB “For what does it profit a man to gain the whole world, and forfeit his soul?

KJV For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

ESV For what does it profit a man to gain the whole world and forfeit his soul?

NRS For what will it profit them to gain the whole world and forfeit their life?

NET For what benefit is it for a person to gain the whole world, yet forfeit his life?

TNIV What good is it for you to gain the whole world, yet forfeit your soul?

NJB What gain, then, is it for anyone to win the whole world and forfeit his life?

CEB Why would people gain the whole world but lose their lives?

NLT And what do you benefit if you gain the whole world but lose your own soul?

MSG What good would it do to get everything you want and lose you, the real you?

- κερδῆσαι ... ζημιωθῆναι – From what domain of life do such terms originate? **banking/finance**
- In this verse and the previous, we are dealing with pairs of opposites. Looking over the translations, which provide the clearest contrasts?
- **save >< lose and benefit/gain >< forfeit**

37

τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

MGVH For what could a person give in exchange for their life?

NASB “For what will a man give in exchange for his soul?

KJV Or what shall a man give in exchange for his soul?

ESV For what can a man give in return for his soul?

NRS Indeed, what can they give in return for their life?

NET What can a person give in exchange for his life?

TNIV Or what can you give in exchange for your soul?

NJB And indeed what can anyone offer in exchange for his life?

CEB What will people give in exchange for their lives?

NLT Is anything worth more than your soul?

MSG What could you ever trade your soul for?

- ἀντάλλαγμα– From what domain of life does this term originate? **business**
- How do you read? Is this a ‘real’ question or simply a rhetorical one? **note use of SUBJN ... seems to be rhetorical but if there were a real answer, it would have be something like “another life”**

ὃς γὰρ ἐὰν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

- MGVH For whoever is ashamed of me and my words in this adulterous and sinful generation,
the Child of Humanity will also be ashamed of them when he comes in the glory of his Father with the holy angels.
- NASB “For whoever is ashamed of Me and My words in this adulterous and sinful generation,
the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”
- KJV Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation;
of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.
- ESV For whoever is ashamed of me and of my words in this adulterous and sinful generation,
of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”
- NRS Those who are ashamed of me and of my words in this adulterous and sinful generation,
of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”
- NET For if anyone is ashamed of me and my words in this adulterous and sinful generation,
the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”
- TNIV If any of you are ashamed of me and my words in this adulterous and sinful generation,
the Son of Man will be ashamed of you when he comes in his Father's glory with the holy angels.”
- NJB For if anyone in this sinful and adulterous generation is ashamed of me and of my words,
the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels.'
- CEB Whoever is ashamed of me and my words in this unfaithful and sinful generation,
the Human One will be ashamed of that person when he comes in the Father's glory with the holy angels.”
- NLT If anyone is ashamed of me and my message in these adulterous and sinful days,
the Son of Man will be ashamed of that person when he returns in the glory of his Father with the holy angels.”
- MSG “If any of you are embarrassed over me and the way I'm leading you when you get around your fickle and unfocused friends, know that you'll be
an even greater embarrassment to the Son of Man when he arrives in all the splendor of God, his Father, with an army of the holy angels.”

- “Son of Man” “Human One” “Child of Humanity”: Cf. v31 note above
- ὅταν is followed by ἔλθῃ in the **subjunctive** mood. What is significant about the **aorist** tense of ἔλθῃ? **simple/single action**.
- If shame / ἐπαισχυνθῆ is one side of the expression, what term in this verse functions as its opposite? **δοξα**
- Are angels “holy”? Where else in the Greek Bible does it refer to “holy angels”? **Luk 9.26; Act 10.22; Rev 14.10; Tob 11.14; Tob. 8:15; 11:14; 12:15; Tbs. 11:14; 3 Ma. 6:18; Job 5:1; Dan. 4:22,34; Matt. 1:20; Mk. 8:38; Lk. 1:35; 9:26; Acts 10:22; 1 Pet. 1:12; Rev. 3:7; 8:3f; 14:10**

9.1

Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου

ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

MGVH And he began saying to them, “I’m telling you, the truth is: There are some standing here who most certainly will not get a taste of death until they see that the dominion of God has come in power.”

NASB And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”

KJV And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

ESV And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.”

NRS And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.”

NET And he said to them, “I tell you the truth, there are some standing here who will not experience death before they see the kingdom of God come with power.”

TNIV And he said to them, “Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.”

NJB And he said to them, ‘In truth I tell you, there are some standing here who will not taste death before they see the kingdom of God come with power.’

CEB Jesus continued, “I assure you that some standing here won't die before they see God's kingdom arrive in power.”

NLT Jesus went on to say, “I tell you the truth, some standing here right now will not die before they see the Kingdom of God arrive in great power!”

MSG Then he drove it home by saying, “This isn't pie in the sky by and by. Some of you who are standing here are going to see it happen, see the kingdom of God arrive in full force.”

- Note: The Revised Common Lectionary reading ends with 8.38, but this 9.1 verse really is a part of the whole scene before the temporal shift clearly indicated in 9.2.
- ἀμὴν draws attention to the statement that follows and affirms the truth of what is said. (The word is a transliteration of the Hebrew connected to the Hebrew root for “truth.”)
- “...some standing here who will never taste death until they see that the dominion of God has come in power.” > This statement is the basis for a good deal of critical commentary. Was Jesus really expecting God’s dominion in power to show up within the generation of his hearers? (Mark 1.15?) If so, does that mean he was wrong? Does it refer to his transfiguration which immediately follows this text? His crucifixion? Resurrection? Or do we need to redefine what “God’s dominion in power” looks like? How do you think Mark would define it? How would you define it?
- οὐ μὴ γεύσονται θανάτου = “never taste death”: This is a strong future denial (emphatic denial) grammatical construction. I.e., “never” or “certainly not” is more accurate than simply “not.” “Taste death” is an odd expression that only occurs in the synoptic parallels (Mat 16.28; Luke 9.27) and in John 8.52 and Heb 2.9. There is another instance in the late 2nd century Jewish work, 2 Esdras 6.26. “See death” (Ps 89.48; Luke 2.26; John 8.51) would seem to be synonymous.

Mark 8.27-9.1 – mgvh translation

Jesus has become well known by this time, and people, including Herod Antipas who killed John the Baptizer, have already be speculating about who he really is. Prior to today's reading, Jesus has been traveling along the north side of the Sea of Galilee. For a second time he had fed a large crowd of people, and then he healed a blind man. Now, they head further north into pagan territory.

²⁷ Then Jesus, along with his disciples, set out for the villages of Caesarea Philippi.

²⁸ And on the way, he began asking his disciples, saying to them,
“Who are people saying that I am?”

So they told him, saying:

“John the Baptist, and others say Elijah, still others that you're one of the prophets.”

²⁹ Then he began asking them,

“So, you all, who are you saying that I am?”

Peter answered and says to him,

σὺ εἶ ὁ χριστός. (*su ei ho Christos*). “You? You are the Messiah!”

³⁰ And [Jesus] **warned** them not to be telling anyone about him.

³¹ Then he began teaching them,

“It is necessary for the Child of Humanity
to suffer many things
and to be rejected by the elders and chief priests and experts in the Law
and to be killed
and, after three days, to rise.”

³² And he was speaking openly about this.

Now Peter took him aside and began **reprimanding** him.

³³ But, after turning around and looking at his disciples, he **reprimanded** Peter, and he says,
ὑπάγε ὀπίσω μου, σατανᾶ (*hypage opisō mou, satana*) “Get behind me, Satan!
For you're not considering God's concerns but human ones.”

³⁴ And he called the crowd together, along with his disciples, and he said to them,

“If anyone wants to be following behind me,
they must deny themselves and take their cross and start following me.”

³⁵ For... whoever wants to save their life

will lose it,

but whoever will lose their life for my sake and for the sake of the gospel,
will save it.

³⁶ For... what good is it doing for a person to gain the whole world
and forfeit their life?

³⁷ For... what could a person give in exchange for their life?

³⁸ For... whoever is ashamed of me and my words in this unfaithful and sinful generation,
the Child of Humanity will also be ashamed of them
when he comes in the glory of his Father with the holy angels.

^{9.1} And he began saying to them,

“I'm telling you, the truth is:

There are some standing here who most certainly will not get a taste of death
until they see that the dominion of God has come in power.”