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STRAIGHT AWAY: THE MEANING AND LITERARY FUNCTION OF εὐθείας /
εὐθέως IN THE GOSPEL OF MARK

A DISSERTATION SUBMITTED TO THE FACULTY OF CONCORDIA
SEMINARY, SAINT LOUIS, DEPARTMENT OF EXEGETICAL THEOLOGY,
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY IN THEOLOGY

BY

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MAY 2004

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CHAPTER ONE—GENERAL INTRODUCTION

State of the Study

Mark is the Gospel of breathless excitement. The narrative is noted for its rapid movement between scenes and for an urgent tone through the miracles and journeys of Jesus. With its focus upon the actions of key characters, the Gospel leads the reader quickly through the ministry of Jesus as he approaches his passion. From its opening in 1:2-3 which promises a straight path ahead, the narrative moves forward to the culmination of that road at the cross.

A key in furthering this journey is the use of *εὐθύς*.¹ Used at least forty-two times in the Gospel,² *εὐθύς* serves as an adjective eight times in the New Testament.³ However,

¹ In this study, when the general use of either *εὐθύς* or *εὐθέως* is being discussed, *εὐθύς* will be printed in italics until the text critical issues have been decided. When specific text-critical issues are at hand, then the non-italicized font of each word will be used. *εὐθύς* as an adjective may be translated “straight, direct, level.” More frequently it is used as an adverb and has the meaning “immediately, at once.” Its function as a conjunction with *καί* gives the sense of “then, so then.” Henry Liddell and Robert Scott, *A Greek-English Lexicon*, rev. by Henry Stuart Jones and Roderick McKenzie, 9th edition (Oxford: Clarendon Press, 1977), 716; Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* trans. by William Arndt and F. Gingrich, 2nd edition by F. Gingrich and F. Danker (Chicago: University of Chicago Press, 1979), 321. The adverbial sense of *εὐθύς* is viewed as serving temporal and stylistic functions in Mark but the temporal function only in Matthew and Luke. For this, see F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and ed. by Robert Funk (Chicago: University of Chicago Press, 1961), 56. This study recognizes that many manuscripts differ from the Nestle-Aland text, 27th edition, in the use of *εὐθέως* in addition or in place of *εὐθύς*. The three text-critical tables in the appendix detail the manuscripts which include or prefer *εὐθέως*.

² *εὐθύς* appears in the 27th edition of the Nestle-Aland text at 1:3, 1:10, 1:12, 1:18, 1:20, 1:21, 1:23, 1:28, 1:29, 1:30, 1:42, 1:43, 2:8, 2:12, 3:6, 4:5, 4:15, 4:16, 4:17, 4:29, 5:2, 5:29, 5:30, 5:42 (twice), 6:25, 6:27, 6:45, 6:50, 6:54, 7:25, 8:10, 9:15, 9:20, 9:24, 10:52, 11:2, 11:3, 14:43, 14:45, 14:72, 15:1. Significant variant readings occur with the use of *εὐθύς* at 1:18, 1:21, 1:23, 1:28, 1:29, 3:6, 5:2, 5:42, 6:50, 7:25, 14:45, 14:72 and 15:1, though there are variant readings for all forty-one adverbial uses. Only the adjectival use at 1:3 has no variant readings recorded in Reuben Swanson’s *New Testament Greek Manuscripts* (Sheffield: Sheffield Academic Press, 1995). These variant readings will be discussed at length in chapter two, along with variant readings for *εὐθύς* and *εὐθέως* at 1:31, 2:2, 3:5, 5:13, 5:36, 7:35 (both *εὐθύς* and *εὐθέως* appear as variants with *εὐθέως* being included in brackets in the Nestle text), 9:8, 14:63, 14:68, and 15:46, verses which do not include *εὐθύς* in the Nestle-Aland 27th edition. However *εὐθύς* and/or *εὐθέως* do appear as variant readings in the *Synopsis Quattuor Evangeliorum*, 15th edition, 1996, at 1:31, 2:2, 5:13, 5:36, 7:35, 9:8, 14:63 and 15:46 and as variant readings in the Nestle-Aland 27th edition at 1:31, 2:2, 5:13, 5:36, 7:35, and 15:46..

it is more commonly used as an adverb with fifty-one occurrences.⁴ With forty-two of the fifty-nine New Testament appearances of εὐθύς, Mark's Gospel may be said to be characterized by this vocable.

The presence of εὐθύς has been frequently noted by commentators as a unique feature of Mark, though there is no unanimous opinion as to the intentionality, correct translation, or overall effect that εὐθύς should have. Many commentators credit εὐθύς with giving the narrative a "sense of vividness and excitement to the action."⁵ James Edwards attributes εὐθύς with "season(ing) the account with a sense of urgency. The fast pace of the action and compressed time signal that the authority of Jesus as God's Son issues in decisive action."⁶ George Kennedy cites εὐθύς as a crucial part of Mark's rhetorical strategy:

'Immediately' is one of Mark's favorite words and gives a forward movement to his account. The truth is immediately and intuitively apprehended because it is

³ Besides its adjectival use at Mark 1:3, εὐθύς occurs at Matthew 3:3, Luke 3:4 and 3:5, Acts 8:21, 9:11, 13:10, and 2 Peter 2:15. Mark 1:3, Matthew 3:3, and Luke 3:4-5 are from Isaiah 40:3-4.

⁴ In addition to the adverbial uses in Mark listed in footnote 2, εὐθύς is used adverbially in Matthew 3:16, 13:20, 13:21, 14:27, and 21:3, Luke 6:49, John 13:30, 13:32, and 19:34, and Acts 10:16. An excellent brief summary of this usage is found in Blass and Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, 55-56.

⁵ William Lane, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 1974), 26. David Rhodes and Donald Michie (*Mark As Story: An Introduction to the Narrative of a Gospel*, Philadelphia: Fortress Press, 1982, 45), note the particular style and the movement of the narrative that εὐθύς contributes to the text. "The presence of participles, as well as a frequent occurrence of 'and' and 'immediately' reinforce the rapid movement of action and characters. The reader is drawn quickly into the story by means of this fast-paced, dramatic movement. The brevity of style and rapidity of motion give the narrative a tone of urgency." Morna Hooker (*The Gospel According to Saint Mark*, Peabody, Massachusetts: Hendrickson Publishers, 1989, 10), credits εὐθύς with imparting urgency into the narrative. William Barclay (*The Gospel of Mark*, Philadelphia: Westminster Press, 1956, xxi), attributes εὐθύς with adding to Mark's rush of events which make the story as vivid to others as it was to himself. Jack Dean Kingsbury (*Conflict in Mark: Jesus, Authorities, Disciples*, Minneapolis: Fortress Press, 1989, 3), mentions εὐθύς as a temporal marker which links episodes and shows the passage of time. Other commentators who view εὐθύς as a distinctive feature of Mark's style stressing instantaneous action include Bastiaan Martinus Franciscus van Iersel, *Mark: A Reader-Response Commentary*, trans. by W.H. Bisscheroux (Sheffield, England: Sheffield Academic Press, 1998) 101; Howard Clark Kee, *Community of the New Age: Studies in Mark's Gospel* (Philadelphia: Westminster Press, 1977), 9; and William Hendrickson, *Exposition of the Gospel According to Mark* (Grand Rapids: Baker Book House, 1975), 11.

⁶ James R. Edwards, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 2002), 59.

true. Some see it, others do not, but there is no point in trying to persuade the latter. This is the most radical form of Christian rhetoric.⁷

Joel Marcus views *εὐθύς* as giving “vividness to the narrative” and leaving “readers with the impression that the divinely willed series of events is unfolding at great speed.”⁸

εὐθύς provides the narrative with the purpose of the cross, as Hugh Anderson says, “‘And immediately’ is a favorite joining phrase of Mark’s...it helps to impart to the narrative a sense of the inexorable forward movement of Jesus’ ministry toward the divinely willed death on the cross.”⁹

However, high regard for the role of *εὐθύς* is not universal.¹⁰ D.E., Nineham singles out *εὐθύς* as being “curiously frequent” and an example of Mark’s “singular monotony of style.”¹¹ Nigel Turner speaks of Mark’s limited style indicated when he “overworks certain words and expressions, ‘immediately’” and holds that the evangelist “would not be given much to invention for variety is not to his taste.”¹²

⁷ George Kennedy, *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill: The University of North Carolina Press, 1984), 105.

⁸ Joel Marcus, *Mark 1-8* (New York: Doubleday, 2000), 159.

⁹ Hugh Anderson, *The New Century Bible Commentary: The Gospel of Mark* (Grand Rapids: William B. Eerdmans, 1976), 76.

¹⁰ Speaking broadly of the whole Gospel, while appreciation for the creative authorial work of the evangelist is currently quite common, many in the past and still today view Mark as a simple or even poorly written work. Etienne Trocme (*The Formation of the Gospel According to Mark*, trans. by Pamela Gaughan, Philadelphia: Westminster Press, 1975, 70, 72), summarized the style of Mark, saying, “The main feature is its rusticity,” and “[t]he point is thus settled: the author of Mark was a clumsy writer unworthy of mention in any history of literature.” In contrast to this broad dismissal, James Voelz (“The Style of Mark’s Gospel” paper presented at the seminar “The Greek of the New Testament” at the Studiorum Novi Testamenti Societas meeting, Bonn, 2003, 20) notes that Mark’s style varies, containing what may be semitic qualities and the evidence of oral composition techniques. He demonstrates also that Mark’s style compares favorably with Plato’s *Phaedo*. Voelz summarizes: “In the opinion of this author, Mark’s rather high stylistic characteristics, especially in Hellenistic settings in the second half of the gospel, raise serious question about any analysis which sees his Greek, and, concomitantly, his gospel writing, as primitive and/or unsophisticated. It suggests that Mark’s gospel is a carefully crafted work demanding our close attention.”

¹¹ D.E. Nineham, *The Gospel of Mark* (New York: The Seabury Press, 1963), 40.

¹² Nigel Turner, “The Style of Mark,” in *The Language and Style of the Gospel of Mark*, ed. by J.K. Elliott, (New York: E.J. Brill, 1993), 234. Vincent Taylor (*The Gospel According to St. Mark*, London: MacMillan Press, 1966, 53) held that the style of Mark was due simply to the oral tradition which

Balancing these views is a compromise position. Josef Ernst, though he occasionally sees Mark's use of *εὐθύς* as shallow and empty of meaning,¹³ finds in Mark a middle road between an unliterary style and some independent construction.¹⁴ For others, *εὐθύς* is a key feature of this style which is both unadorned and meaningful.¹⁵ Hugh Anderson puts it this way, "A large part of the genius of Mark's structure is the way it conveys restless movement from beginning to end by a relatively simple and artless and even crude literary style, by the repeated use of linking words like 'and,' immediately,' ..."¹⁶

Paul Vickers sums up this balanced view:

"The continual use of 'immediately' (*euthus, eutheos*) gives the gospel the primitive style of a word-of-mouth storyteller.... All this does not make for a stylish production, and it is probably a mistake to try to turn it into one. The original has an urgency and conviction in its drab, featureless style that is best left alone for our purposes."¹⁷

While recognizing this range of viewpoints, this study examines the individual uses of *εὐθύς* in Mark to a more complete degree than has been done previously. Several factors in the Marcan use of *εὐθύς* are emphasized. These include the unusual concentration of *εὐθύς* in the early chapters of Mark with twelve occurrences in the first

he inherited and that even the vivid details of the text are not to be attributed to the evangelist's own deliberate style.

¹³ Josef Ernst, *Das Evangelium nach Markus* (Regensburg: Verlag Friedrich Postet, 1981), 63, 77.

¹⁴ Ernst, 13.

¹⁵ Ernst Haenchen (*Der Weg Jesu: Eine Erklärung des Markus-Evangelium und der kanonischen Parallelen*, Berlin: Walter de Gruyter and Company, 1968, 29) notes that *εὐθύς* is evidence of Mark's deliberate choice of spoken koine and everyday speech as distinguished from a more literary koine.

¹⁶ Hugh Anderson, *The New Century Bible Commentary: The Gospel of Mark*, 37.

¹⁷ Paul V. Vickers, *Person to Person: The Gospel of Mark*. (Westchester, Pennsylvania: Swedenborg Foundation Publishers, 1998), xxii-xxiii. Susan Garrett (*The Temptations of Jesus in Mark's Gospel*, Grand Rapids: William B. Eerdmans Publishing Company, 1998, 7) asks directly: "As rhetorician, was a Mark a master of indirection or a rank amateur? The answer, I suspect, is 'something in between.' Some of the rhetorical 'strategies' that Fowler and other recent interpreters identify—especially certain uses of irony—do indeed seem too artful to be accidental. On the other hand, some of this Gospel's ambiguities may not be 'strategies of indirection' at all, but the result of hasty or careless writing or of the unreflective combining of sources."

chapter and thirty appearances in the first six chapters followed by the diminished use in the later chapters.¹⁸ This focused use of *εὐθύς* in the beginning of the Gospel corresponds well with much of the initial healing, teaching, and travel of Jesus, but it is not restricted to his activities. His disciples, those healed by him, the crowds, and his enemies also respond with immediacy.

However, as a second key factor, the use of *εὐθύς* declines significantly in chapters 7-11 with only eight uses in these five chapters.¹⁹ The decrease of *εὐθύς* might be explained easily if the content of the chapters were significantly different from that which comes before. However, there is no extended teaching material in these chapters, and there is no significant decrease in the miracles of Jesus or the movement of characters.²⁰ Jesus' travel continues with an increase in references to his journey upon the "way," eight of the sixteen uses of *ὁδός* occurring in chapters eight through ten. The pace of the narrative clearly slows as the climactic arrival of Jerusalem approaches. David Rhodes and Donald Michie note:

¹⁸ According to the reckoning of this study, *εὐθύς* is located at 1:3, 1:10, 1:12, 1:18, 1:20, 1:21, 1:23, 1:28, 1:29, 1:30, 1:42, 1:43, 2:8, 2:12, 3:6, 4:5, 4:15, 4:16, 4:17, 4:29, 5:2, 5:29, 5:30, 5:42 (twice), 6:25, 6:27, 6:45, 6:50, and 6:54.

¹⁹ These eight occurrences are 7:25, 8:10, 9:15, 9:20, 9:24, 10:52, 11:2 and 11:3 in the Nestle-Aland 27th edition. Various manuscripts also include *εὐθύς* at 7:35 and 9:8, readings which will be discussed in the text critical chapter.

²⁰ It is interesting to note that while *εὐθύς* is used, as expected, primarily with Jesus' travel, healings, and the reaction to them, it is also used five times in chapter four with the parables of the sower and of the automatic soil, 4:5, 4:15, 4:16, 4:17, 4:29. Also, within chapters 7-11, there are several places where one would expect to find *εὐθύς*, given the narrative's action, vocabulary used, and the existence of parallel situations in which *εὐθύς* is found. Two examples are 8: 25 and 9:8. In 8:25, the blind man is healed and this healing is commonly seen as the first half of an inclusion with the healing of blind Bartimaeus in 10:46-52. In 10:52, *εὐθύς* is found in an expected role, signaling the immediacy of the healing, *καὶ εὐθὺς ἀνέβλεψεν*. It would not have been surprising to have found it in 8:25 in a similar situation with related vocabulary, *καὶ διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα*. In 9:8, the adverb *ἐξάπινα* is used where one would expect to find *εὐθύς*. Several manuscripts, including D*, Θ, 69, 788, 28, 565, and 788*, use *εὐθέως* at this point. For this, see Reuben Swanson, Jr., ed. *New Testament Greek Manuscripts: Mark*. (Sheffield: Sheffield Academic Press, 1995), 137. Why *εὐθύς* was not used by the Evangelist in these and other expected locations throughout the Gospel will be a part of the following discussion.

As the story progresses, the frequency of the word ‘immediately’ drops off, but reappears later to reinforce how quickly the arrest and trial of Jesus take place. And the tempo varies. Whereas early in the narrative the action shifts rapidly from one action to another, the end of the journey slows to a day-by-day description of what happens in a single location, Jerusalem, and then an hour-by-hour depiction of the crucifixion.”²¹

The role of *εὐθύς* in this adjusted pace is as important as its early urgency.

With Jesus’ arrival at Jerusalem, a new phase in the use of *εὐθύς* begins. After two occurrences in 11:2 and 11:3 in which Jesus directs the disciples in preparing for the arrival at Jerusalem, *εὐθύς* is not found from 11:4 to 14:42.²² This section of Mark comprises 153 verses, making up 23% of the entire Gospel.²³ This extended absence of *εὐθύς* with a brief return in the final chapters is one of the intriguing aspects in discussing the intentional use of this vocable.

The final key in the placement of *εὐθύς* comes with the last four occurrences in 14:43, 14:45, 14:72, and 15:1. These four happen when one might expect that the evangelist is through with *εὐθύς*.²⁴ However, *εὐθύς* is found with the approach and betrayal by Judas, the final denial by Peter, and the dawning of Good Friday. For the evangelist, these four events have sufficient importance to be marked with his signal word. If *εὐθύς* were only a stylistic habit, one would expect a relatively even distribution

²¹ David Rhodes and Donald Michie, *Mark As Story: An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982), 45. Their comment continues “Because the whole narrative moves toward Jerusalem and toward crucifixion, the slowing of the tempo greatly intensifies the experience of this event for the reader.” Within the course of this study’s reading, Rhodes and Michie give the clearest notice of this change in frequency of *εὐθύς* and the most complete explanation of the change.

²² It is interesting to note that while *εὐθύς* is found in various manuscripts at ten locations not included in the Nestle-Aland text, none of these ten are between 11:4 and 14:42.

²³ This accounting ends the Gospel at Mark 16:8 and follows the Nestle-Aland 27th edition text in placing in the apparatus five verses which are numbered but commonly found in the margin or footnotes of English translations, 7:16, 9:44, 9:46, 11:26, and 15:28. With these five removed from the count, there are 661 verses in Mark. The 23% referred to above is a rounding down of the exact amount of 23.1467474%.

²⁴ An interesting example of this expectation might be in the dual accounting for *εὐθύς* in the commentary by R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark* (Grand Rapids: William B. Eerdmans, 2002). He notes correctly on page 16 that it is used 42 times, but later (p. 76) speaks of only 37 uses of it. The later number is correct if one omits 1:3 as adjectival, and omits the final four uses altogether, which is perhaps what France has done unintentionally.

over the entire Gospel. Its early concentration, gradual decline in use, complete absence for an extended portion of the Gospel, and final return suggest a deliberate use by the evangelist. The structure of the Gospel suggested by this overall pattern and the correspondence between many of the significant uses of *εὐθύς* will be explained fully in the chapters three and four of this study.

The unusual distribution of *εὐθύς* throughout the Gospel leads the study to consider its contribution to an overall outline of the Gospel. Though no consensus exists concerning the exact structure of Mark, many commentators point to the central role of the episode at Caesarea Philippi (8:27-30) with its identification of Jesus as the Christ and the following three forecasts of his passion (8:31, 9:31, and 10:33-34) along with the Transfiguration (9:1-8). While these key events are recognized in this study's outline, this proposal will demonstrate how *εὐθύς* indicates, by its frequency, absence, and return along with its use with key actions and characters, a distinctive outline for the Gospel. Beginning with its prophecy of a straight path at 1:3, *εὐθύς* provides the urgency of the journey and marks the mileposts on the way to the cross.²⁵

²⁵ Besides the use of *εὐθύς* throughout the Gospel, it is also interesting to note its use with individual characters. *εὐθύς* modifies a wide range of characters' actions. Jesus' actions are the most frequently affected with eleven verses focused on his movement, knowledge, or speech including 1:10, 1:20, 1:21, 1:29, 1:43, 2:8, 5:30, 6:45, 6:50, 8:10, and 14:43; (some of these are done in the company of the disciples such as 6:45 where he made the disciples leave or 8:10 where he leaves with them.). The actions of the recipients of miracles, their coming to Jesus, their speech or action, and the effect of the miracle itself is described ten times including 1:23, 1:42, 2:12, 5:2, 5:29, 5:42a, 7:25, 9:20, 9:24, and 10:52. The disciples, either as a group or, with the final two which deal with Judas and Peter, as individuals, are the third most common group with five verses including 1:18, 1:30, 11:2, 14:45, and 14:72. The crowd's reaction to Jesus is introduced four times with *εὐθύς* including 1:28, 5:42b, 6:54, and 9:15. The parables have five unique uses of *εὐθύς*. The shallow soil's ready acceptance of the brief life with the seed is found three times (4:5, 4:16, and 4:17), and the coming of the bird in 4:15 and the harvest in 4:29. Finally, there are a number of singular actions such as the action of those characters not directly interacting with Jesus, for example the girl and Herod in 6:25 and 6:27, and the owner of the donkey in 11:3. The enemies of Jesus are also modified twice (3:6 and 15:1), as is the Spirit's driving of Jesus in 1:12. Overall there is a balance between the initiating work of Jesus and the reactions to him. No one character has an exclusive use of *εὐθύς*, so it is not a simple signal for a single person or a consistent action. Rather, with this broad

The Literary Viewpoint of the Study

This study approaches the Gospel with a literary-critical viewpoint. As has become common in New Testament studies, literary criticism, with its wide diversity of sub-categories, promises to deal with the text as a unity with a particular emphasis on the literary techniques used by the author to convey his message and influence the reader.²⁶

This study works within the narrative-critical viewpoint as it is defined by W.R. Telford and as practiced, for example, by David Rhodes and Donald Michie in *Mark As Story*.²⁷

Narrative criticism is the study of the biblical narrative with particular emphasis on plot, characterization, point of view, and the narrative world of space and time. The whole of the narrative is considered with an emphasis on the intentional coherence of the text. The narrative is concerned with both the story as that which happens and the discourse as the

range of characters and settings involved, it demonstrates the Evangelist's intention to color a broad sweep of the canvas of the Gospel with this deliberate touch.

²⁶ An excellent summary of literary criticism including its roots in New Criticism and its many distinct branches is found in Stanley Porter's chapter, "Literary Approaches to the New Testament: From Formalism to Deconstruction and Back," in *Approaches to New Testament Study*, ed. by Stanley Porter and David Tombs, 77-128 (Sheffield: Sheffield Academic Press, 1995). Porter has several cautions concerning the imprecise definitions of literary criticism and the attempts to combine several, perhaps incompatible, methodologies (pages 94-96). Despite these reservations, he notes a number of strengths of literary-critical methodologies including attention to plot, character, and setting, the value of the entire story and the integrity of the whole text, and a focus on the process of writing (pages 112-115).

²⁷ W.R. Telford, *Mark* (Sheffield: Sheffield Academic Press, 1995), 90-92. Telford's work on the Gospel has a useful summary of various literary-critical methods such as narrative criticism, reader-response criticism, and structuralism. As presented by Telford they appear fairly distinct from each other. In practice it appears that such distinctions are rarely preserved in commentaries and articles. Donald Juel, (*The Gospel of Mark* Nashville: Abingdon Press, 1999, 28), is correct when he says, "What is crucial here is not the particular literary methodology chosen or the concept of narrative. The point is more basic. One can read Mark's Gospel as a whole story. Individual pieces are important as they relate to the other parts of the whole. If Mark's Gospel is like a mosaic, one needs to stand far enough away to glimpse the whole picture." Rhodes and Michie, as noted in this study, give the most complete attention to the role of *εὐθύς* in its concentration and return and are frequently cited by commentators for their groundbreaking work in Mark. David Rhodes ("Narrative Criticism and the Gospel of Mark," *Journal of the American Academy of Religion* 60 (1982), 412-413), gives a thorough summary of narrative criticism's key components of plot, conflict, character, setting, narrator, and others with an emphasis on the unity of the narrative.

influence of the story upon the reader/hearer with particular attention to the point of view and style of the narration.²⁸

Of the many aspects of the narrative considered by narrative criticism, those which are most applicable to this study are setting and character. The setting involves space and time, these aspects most affected by the repetition of *εὐθύς*, which bridges both time and space. But, as we shall see, *εὐθύς* also modifies the actions of characters in Mark. The study of *εὐθύς* in this dissertation will contribute to the understanding of both significant characters such as Jesus and Peter as well as minor characters such as Bartimaeus.²⁹

The successful literary-critical techniques of many provide a model for this study. The dissertation aspires to the standards defined by Elizabeth Struthers Malbon who judges an interpretation to be successful which is in accord with the standards for intellectual discourse of the first century, proves its points from the text itself, shows coherence with several parts of the text, recognizes the historical, literary, and

²⁸ W.R. Telford, *Mark*, 90-92. Mark Allan Powell (*What is Narrative Criticism?* Minneapolis: Fortress Press, 1990, 19-23), further defines narrative criticism with the key idea being how the author guides the implied reader in understanding the story through point of view. The focus on the implied reader allows discussion on what the reader would know, several readings of the text being expected. The emphasis on the implied reader suggests the use of reader-response criticism with its focus on the reader's active role in the creative interpretation of the narrative. Stephen Smith (*A Lion With Wings: A Narrative-Critical Approach to Mark's Gospel*, 20-22), makes a strong case for the compatibility of narrative criticism and reader-response criticism, placing them both on an axis of author-text-reader, and noting that the placement of a particular critical reading on one point of the axis need not exclude the necessary contribution given by another viewpoint. In this study, Smith's approach will be adopted to the extent that not only will questions be asked concerning the text's meaning and method, but also concerning the expectation the author reasonably has of the reader. For example, recognition of oral composition techniques deal with both the text's presentation of material but also the setting and ability of the first hearers. Donald Juel's definition of irony is a basis for this study's work with the irony conveyed by the repetition of *εὐθύς* in several pericopes. This emphasis on the reader is complementary to the foundation of narrative criticism with its focus especially on character development and setting.

²⁹ Jack Dean Kingsbury's work, (*Conflict In Mark: Jesus, Authorities, Disciples*, Minneapolis: Fortress Press, 1989), focusing on the disciples and enemies of Jesus, is an example of the first sort of work. Joel Williams' study (*Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel*, Sheffield: Sheffield Academic Press, 1994), shows the value of characters such as Bartimaeus who appear only once, but at a crucial moment.

sociological matrix of the its time, and is illuminating and interesting.³⁰ This work also seeks to heed the cautions of Stephen Moore concerning literary critical work which reads into the text far more than any first century reader might have and, for all the use of literary terms, is really the unveiling of what little the interpreter knows.³¹ A further caution is sounded by Donald Juel who notes that many literary critical approaches have little or no use for God in the interpretative task: “It is not simply that the topic of God is never raised; the reality of God is excluded from the imagination of interpreters.”³² The literary enterprise serves the theological goal of clarifying of the purpose of Mark 1:1, the Gospel of Jesus Christ, the Son of God. In summary, the goal of R.T. France appears to be particularly sound for this study: “I hope that my comments are those of a theologically sympathetic reader who expects to deploy literary common sense with historical sensitivity for the elucidation of a text which comes from a different world from ours.”³³

The Influence of Orality

Many of the challenges found in reading Mark as a cohesive narrative and of understanding the structure of Mark have been attributed to factors of orality found in the

³⁰ Elizabeth Struthers Malbon, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress Press, 1989), 10-13.

³¹ Stephen Moore, *Literary Criticism and the Gospels: The Theoretical Challenge* (New Haven: Yale University Press, 1989), 106-107, 177-178. Moore's challenging yet refreshing perspective asks of many of the complex readings of texts, “Why do I experience none of these things when I read the text?” He suggests that many such readings come from an implied reader who is the “idealized alter ego of the critic who is reading” (pages 116-117). It is hoped that in this study the understandings suggested will be those that, given the attention directed to *εὐθὺς* needed here, all readers will recognize as possible, if not their own conclusions.

³² Donald Juel, *A Master of Surprise: Mark Interpreted* (Minneapolis: Fortress Press, 1994), 9. In several instances, especially with Jesus' healing as in 1:42 and 5:29, *εὐθὺς*, if taken for its full value, demands a divine power which surpasses the limitations of our experience. Immediately and completely Jesus heals and thereby demonstrates the Gospel of himself, the Son of God.

³³ R. T. France, *The New International Greek Testament Commentary: The Gospel of Mark* (Grand Rapids: William B. Eerdmans, 2002), 2.

Gospel. A number of scholars have focused on this element in Gospel studies and their conclusions speak to the outline suggested for this study and the use of *εὐθύς* in the Gospel. The recognition of an oral foundation for the material of the Gospel and the likelihood that the Gospel was written to be heard clarifies some of its structural characteristics.

The culture of the first century Mediterranean world was largely illiterate. William Harris notes that the general illiteracy was due to the lack of an abundance of inexpensive material to read, the absence of widespread or mandatory schools, a largely rural population, and little need for literate workers.³⁴ Stephen Smith argues that early Christians were also likely to share the message of the Gospel orally since it was the most inexpensive method for an often poor population. Also, readings of works of the length of the Gospels were not uncommon and the characteristics of Mark's Gospel, in particular its paratactic and episodic construction, made for easier memorization.³⁵ Walter Ong notes that oral culture and thought is highly rhythmic, uses short phrases and set formulas, is additive rather than subordinative (connecting clauses with a simple paratactic construction), is aggregative rather than analytic (adjectives being simply strung along without an ascending significance), and is redundant with frequent glances back to review what has happened.³⁶ We will show that the frequent use of *εὐθύς* is supportive of this type of formulaic, paratactic structure. The repetition of *εὐθύς*, along with its frequent combination with *καί*, contributes to the episodic nature of Mark and

³⁴ William Harris, *Ancient Literacy* (Cambridge, Massachusetts: Harvard University Press, 1989), 13.

³⁵ Stephen Smith, *A Lion With Wings: A Narrative-Critical Approach to Mark's Gospel* (Sheffield: Sheffield Academic Press, 1996), 30-31.

³⁶ Walter Ong, *Orality and Literacy: The Technologizing of the Word* (New York: Methuen, 1982), 34-41.

may be evidence of the needs of an oral audience. Walter Ong notes that literature intended for oral reading to a group tends to be more episodic than that which is intended solely for reading.³⁷

More specific signals of orality serving as the foundation for the New Testament in particular are found in a number of studies. Many scholars, including Casey Davis, speak of the importance of repetition which occurs in different patterns: “(Word repetition) can be grouped into high frequency blocks to indicate units or be fashioned into inclusio and chiasm to show structure.”³⁸ Besides repetition, specific features of oral composition noted by Christopher Bryan include memorable language, hyperbole, polarities and antagonisms, and rhythm through a repeated formula.³⁹ Citing other specific characteristics as evidence of oral formulation, R.T. France points to the frequent use of *πάλι* as a means of linking a new incident with a previous story, the use of the historic present, the use of periphrastic verb forms, an abundance of detail, and the frequent use of inclusion as noted by Davis.⁴⁰ As will be detailed in this study, the use of *εὐθύς* may be viewed as supporting the features of orality noted here; indeed, it is integral to them.

The presence of structures and words which are likely signals of an oral background leads to the working assumption that Mark was written for an audience which would, at least in part, hear rather than read it. Joanna Dewey traces this demand

³⁷ Walter Ong, *Orality*, 158.

³⁸ Casey Davis, “Oral Biblical Criticism: Raw Data in Philippians” in *Linguistics and the New Testament*, ed. Stanley Porter and D.A. Carson (Sheffield: Sheffield Academic Press), 115.

³⁹ Christopher Bryan, *A Preface to Mark: Notes on its Literary and Cultural Settings* (New York: Oxford University Press, 1993), 72-80.

⁴⁰ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark* (Grand Rapids: William B. Eerdmans, 2002), 16-17.

of a listening audience, noting that the oral hearing of the Gospel would cause an author to use and even exaggerate the oral techniques in order to create extensive structural patterns.⁴¹ Several other scholars support this understanding of Mark as writing for an oral reading. Dieter Lührmann notes that the intention of Mark was for the ear and therefore the verbal repetition in the text is necessary since there is no opportunity to turn back the pages.⁴² The repetition of *εὐθύς* is cited by Ernest Best as evidence of the oral nature of Mark: “Because it was designed to be heard Mark’s use of ‘and’ and ‘immediately’ are quite acceptable; they drive the story forward. They would not be acceptable in written literature designed for the eye.”⁴³

The episodic nature of Mark may strike some readers as simplistic or disorganized. Joanna Dewey corrects this impression by pointing out that oral composition is not driven by linear plot development in which there is a steady increase in the role and development of characters. Instead, characters are introduced who are relevant at that moment only. Further development, if it occurs, may be much later. For example, the death of John the Baptist comes in chapter six rather than in 1:14 where the arrest is first mentioned. “The past is brought into the narrative only at the point at which it becomes relevant to some episode being narrated.”⁴⁴

⁴¹ Joanna Dewey, “Oral Methods in Structuring Narrative in Mark,” *Interpretation*, 43 (2001), 33-34.

⁴² Dieter Lührmann, *Das Markusevangelium* (Tübingen: J.D.B. Mohr, 1987), 9.

⁴³ Ernest Best, *Mark: The Gospel as Story* (Edinburgh: T&T Clark, 1983), 18. This view of *εὐθύς* is a balance to that noted by R.T. France (*Mark*, 16-17), who notes, “Many have commented on the pace at which the narrative moves, emphasized by Mark’s famous overuse of the adverb both to signal narrative developments within a pericope and to link successive events closely with one another.” The role of *εὐθύς* within an oral narrative may not be excessive if the needs of the hearers are kept in view.

⁴⁴ Joanna Dewey, “Oral Methods of Structuring Narrative in Mark,” 38.

The lack of a cause and effect organization elevates the importance and independence of each episode. Dewey speaks of the additive and aggregate composition of Mark in which there is an “echo principle.” An early incident is recalled by the appearance of a similar event, even without the close structure of chiasm. “Judged for effectiveness in oral communication, Mark may be seen as a sophisticated and adept composer, not as a somewhat inept compiler.”⁴⁵ Therefore the importance of each segment must be recognized, even if it escapes the recognition of an outline organized upon a particular theme such as geographical movement or character development and conflict. “(The Marcan narrative) is made up of the many; it does not subordinate the many to the one.”⁴⁶

In the outline which this study suggests, therefore, there are events which lie within a larger recognizable framework but which seem to have little connection to the structure. For example within the unit 8:22-10:52, with its key predictions of the passion and Transfiguration, the exact structural role of the debate on divorce (10:1-12), and the blessing of the children (10:13-16), is difficult to explain. The somewhat unpredictable presence of these two brief narratives speaks for the authenticity of the event and its sequence. However, they remind the reader that the ministry of Jesus was more expansive and diverse than the summary allowed by an outline. An outline organized with a different outlook may recognize these events more distinctly, perhaps at the expense of other narrative units.

⁴⁵ Joanna Dewey, “The Gospel of Mark as an Oral-Aural Event: Implications for Interpretation” in *The New Literary Criticism and the New Testament*, ed. Edgar McKnight and Elizabeth Struthers Malbon (Valley Forge, Pennsylvania: Trinity Press International, 1994), 149.

⁴⁶ Joanna Dewey, “Oral Methods of Structuring Narrative in Mark,” 38.

In summary, the oral nature of Mark is confirmed for many scholars by several of the Gospel's distinctive features. As noted, *εὐθύς* is likely a factor in the oral excitement of telling the Gospel for its original audience. Recognition of a listening audience allows *εὐθύς* to be appreciated for its diverse roles within the Gospel.⁴⁷

A Brief History of the Interpretation of Mark and the Use of εὐθύς

While the backgrounds of literary-critical methodology and oral composition techniques are helpful as the general setting for this study, a brief survey of the interpretation of Mark is also useful as a window into the possible interpretations for the use of *εὐθύς*. The view one adopts of the Evangelist as a writer defines the possibilities for creativity that can be expected from the Gospel. *εὐθύς* may be either an accidentally overused habit, or it may be evidence of a deliberate outline and the writer's significant style.

Morna Hooker captures the transition in Marcan interpretation from the early church to today when she writes: "For centuries, Mark was the Cinderella among the synoptic Gospels...Mark was neglected, as an inferior Gospel, written, not by an apostle,

⁴⁷ Stephen Smith (*A Lion With Wings: A Narrative-Critical Approach to Mark's Gospel*, 32-33), raises the question of the contribution oral composition understanding has for a narrative critical reading of Mark. While acknowledging the likely oral background of Mark, he holds that narrative criticism today must focus on the text as printed today and the understanding available to readers today rather than to the original listeners. In general, this study agrees with Smith's view. The oral composition features of Mark serve as explanation for the origin of aspects of the Gospel's style and structure. However it was written to be both heard and read. Those features which require repeated reading, such as the discovery of the numerous intercalations or the *inclusio* suggested in this study between the first four and last four uses of *εὐθύς*, should not be denied simply because they might not have been apparent in the initial hearing of the Gospel.

but by the companion of an apostle.”⁴⁸ This view of Mark rests largely upon the quote by Papias (c. 60-130), the bishop of Heieropolis in Phrygia, recorded by Eusebius:

“But now we must add to the words of his (Papias) which we have already quoted the tradition which he gives in regard to Mark, the author of the Gospel. It is in the following words: ‘This also John the Presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatever he remembered of the things said or done by the Lord. For he neither heard the Lord nor accompanied him, but afterward, as I said, he was in company with Peter, who used to offer teaching as necessity demanded, but with no intention of giving a connected account of the Lord’s discourses. So Mark committed no error by writing some things as he remembered them. For upon one thing he fixed his attention: to leave out nothing of what he had heard and to make no false statements in them.’ (Fragments of Papias, from Eusebius *Church History* 3:39)⁴⁹

This understanding of Mark as the recorder or interpreter of Peter seems to leave little room for Mark as creative author. Concerning Papias’ statement that Mark wrote accurately but not in order, Donald Juel summarizes the contemporary view of many commentators who view this as “a comment on the literary form of Mark: Mark wrote accurately, but without the form or ‘order’ one expects of written works. Mark’s Gospel does not sound like proper literature.”⁵⁰ The predominant view of the early church fathers was that of Mark as the disciple, interpreter, and organizer of the sermons and teachings of Peter.⁵¹ The summary of the early church’s view on Mark might be heard from Augustine who viewed Mark as an abbreviation of Matthew and said, “Marcus eum subsecutus tanquam pedisequs et breviator eius videtur’ (i.e., Mark followed him like a

⁴⁸ Morna Hooker, *The Gospel According to Saint Mark*, 1.

⁴⁹ Thomas Oden and Christopher Hall, eds., *Ancient Christian Commentary on Scripture: Mark* (Chicago: Fitzroy Dearborn Publishers, 1998), xxi-xxii. Oden and Hall summarize this quote with five key points: Mark interpreted Peter accurately, Peter was Mark’s chief access to the recollections of Jesus, Mark did not record the tradition “in order,” Peter presented the Lord’s teaching as the situation demanded but without a connected account, and nothing important was omitted.

⁵⁰ Donald Juel, *The Gospel of Mark* (Nashville: Abingdon Press, 1999), 18.

⁵¹ See Sean Kealy, (*Mark’s Gospel: A History of its Interpretation*, New York: Paulist Press, 1982, 11-25), on the views of Mark in the early church, including the *Anti-Marcionite Prologue*, Irenaeus, Clement of Alexandria, Origen, Chrysostom, and Jerome.

slave and seems to be his summarizer.)”⁵² The view of Mark as the follower of Matthew would overshadow Mark for more than 1000 years of interpretation.

Mark’s role as follower and recorder of Peter provided part of the foundation for the twentieth century’s renewed appreciation of the gospel. The romanticism of the nineteenth century sought the primitive origin of Christianity. Donald Juel notes how this quest led in two directions, one being a greater appreciation for Mark’s striking details, while others, by source and form criticism, looked to the primitive communities of faith as the foundations of the Gospels.⁵³ The twentieth century brought a significant change to the view of Mark as author as scholars debated the authorial roles of the community and the individual evangelist. As noted in the introduction, there have been several commentators, particularly in the early to middle decades, who saw little imagination in Mark’s construction and therefore little intentional thematic purpose in his use of *εὐθύς*. C.E.B. Cranfield said of Mark that he is “not a creative artist but an extremely honest and conscientious compiler.”⁵⁴ Cranfield notes several characteristics of Mark’s Gospel including the use of *εὐθύς* which reflect Mark’s uncritical use of the “everyday spoken Greek of the time, making up for its lack of the elegances of literary Greek by its

⁵² Kealy, *Mark’s Gospel: A History of Its Interpretation*, 27. Kealy, and in quotation, Leon-du-Four, note that Augustine has other, more balanced statements concerning Mark which suggest that Mark was acquainted with a larger part of the tradition than is contained in the Gospel and that he was guided by what his predecessors had already written and by the Holy Spirit.

⁵³ Donald Juel (*Master of Surprise*, 20-21), finds the commentary of Vincent Taylor as the epitome of 150 years of scholarship in the first direction. He says this of the focus on the community as creative element in Mark: “For much of biblical scholarship in this century, not the story but something else mattered. In academic circles, the dominance of an essentially Romantic view of interpretation was almost overwhelming. Those scholars who had been forced to abandon the attempt to get at the mind of Jesus turned instead to the religious community. It was the genius, the spirit, of the primitive Christian groups which had for a decade or two preserved the sayings and deeds of Jesus in oral form, with which interpreters hoped to establish contact.”

⁵⁴ C.E.B. Cranfield, *The Gospel According to St. Mark* (Cambridge: Cambridge University Press, 1959), 16.

simplicity and directness.”⁵⁵ Vincent Taylor continues this thought, saying that the chief characteristics of Mark are evidence of his literary sources so that “it is misleading to claim the numerous vivid details in Mark as illustrative of the Evangelist’s style.”⁵⁶ The unintentional nature of Mark’s construction is, for Taylor, revealed in *εὐθύς*: “To us it seems unlikely that he would be much given to invention, for variety is not to his taste: he overworks certain words and expressions, ‘immediately,’ ...”⁵⁷

In contrast to these views, more recent commentators, following the understandings of literary criticism, find a deliberate intention in the details of Mark’s Gospel. Recent commentators have stressed the unique features of Mark as signs of his dramatic, narrative skill and as signals of his overall meaning.⁵⁸ Ernest Best acknowledges that Mark had to use tradition which had an obvious sequence of baptism leading to the Passion, but yet, “[i]n many ways Mark was thus bound by the tradition which came to him, but yet he remained a real author, not just a recorder of tradition.”⁵⁹ Paul Achtemeier writes, “Careful study of that earliest Gospel has revealed it to be the product of an enormously subtle and sophisticated theological mind which faced and resolved the problem of combining a wide variety of independent, at times dissonant, pieces of tradition into a unified whole.”⁶⁰ Exemplifying the appreciation of the narrative

⁵⁵ Cranfield, *Mark*, 20-21.

⁵⁶ Vincent Taylor, *The Gospel According to St. Mark*, 53.

⁵⁷ Taylor, *The Gospel According to St. Mark*, 23-24.

⁵⁸ For example, Bastiaan van Iersel (*Reading Mark*, trans. W.H. Bisscheroux, Collegeville, Minnesota: The Liturgical Press, 1988, 4), believes Mark to be “regarded as an author in the strictest sense and not only as a collector or editor of what had been said or written by others before him.”

⁵⁹ Ernest Best, *The Temptation and the Passion: The Marcan Soteriology* (Cambridge: Cambridge University Press, 1965), xi.

⁶⁰ Paul Achtemeier, *Mark* (Philadelphia: Fortress Press, 1986), 10. Mary Ann Tolbert (*Sowing the Gospel: Mark’s World in Literary-Historical Perspective*, Minneapolis: Fortress Press, 1989, 306), makes a strong case for the creative authorship of Mark versus a community-driven production: “We want to argue in the strongest terms that the Gospel of Mark is the result of a definite creative enterprise on the part of its author and not the natural end product of a gradually coalescing body of oral tradition.”

skill of the evangelist and his particular use of εὐθύς, David Rhodes and Donald Michie note the character it gives the Gospel:

The presence of participles as well as a frequent occurrence of ‘and’ and ‘immediately’ reinforce the rapid movement of action and characters. The reader is drawn quickly into the story by means of this fast-paced, dramatic movement. The brevity of style and rapidity of motion give the narrative a tone of urgency.⁶¹

The use of εὐθύς is allowed by many commentators to be a sign of the cohesive quality of the narrative. John Donahue and Daniel Harrington note its frequent use and say: “This characteristic of Mark’s rapid and popular style frequently has a temporal function, often serves to focus the reader’s attention, and may require different translations according to context.”⁶² William Barclay picturesquely describes the function of καὶ εὐθύς: “It is sometimes said of a story that ‘it marches.’ But Mark’s story does not so much march; it rushes on in a kind of breathless attempt to make the story as vivid to others as it was to himself.”⁶³ Some commentators see the paratactic style of Mark, with the characteristic beginning of the narrative units with καὶ εὐθύς, as a primitive, oral style. Yet, there is a consistency and energy brought by εὐθύς in this. Vickers writes: “The continual use of ‘immediately’ (*euthus, eutheos*) gives the gospel the primitive style of a word-of-mouth storyteller....The original has an urgency and conviction in its drab featureless style that is best left alone for our purposes.”⁶⁴ Hugh Anderson credits this use of καὶ εὐθύς with being both artless and structurally brilliant: “A large part of the genius of Mark’s structure is the way it conveys restless *movement*

⁶¹ David Rhodes and Donald Michie, *Mark As Story: An Introduction to the Narrative of a Gospel*, 45.

⁶² John Donahue and Daniel Harrington, *The Gospel of Mark* (Collegeville, Minnesota: The Liturgical Press, 2002), 65. They further note, page 81, that the use of καὶ εὐθύς “gives a sense of urgency and rapid progress to these initial accounts of Jesus’ work.”

⁶³ Barclay, *The Gospel of Mark*, xx-xxi.

⁶⁴ Paul Vickers, *Person to Person: The Gospel of Mark*, xxii-xxiii.

from beginning to end by a relatively simple and artless and even crude literary style; by the repeated use of linking words like ‘and,’ ‘immediately’...⁶⁵

In these varied views of *εὐθύς*, there is a consensus that it is a distinctive feature of the Gospel which is likely a deliberate aspect of the evangelist’s own style. It is noted for providing a sense of movement,⁶⁶ a tone of urgency,⁶⁷ and a signal for the beginning of narrative sections.⁶⁸ What is not fully accounted for is the distinctive placement of *εὐθύς*. The distinctive concentration in the early chapters with its gradual decrease in use is rarely commented upon,⁶⁹ but must be both recognized and explained if *εὐθύς* is allowed as a meaningful piece of the evangelist’s style. This study will demonstrate that this decline in usage is due to a deliberate intention by the evangelist, even in the face of occasions where one would have expected a simpler, reflexive use of *εὐθύς*. Furthermore, this survey of the use of *εὐθύς* in commentaries reveals no significant discussion on the return of *εὐθύς* in chapters 14 and 15 and the function of these four occurrences in

⁶⁵ Hugh Anderson, *The New Century Bible Commentary: The Gospel of Mark*, 37. Robert Fowler (*Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark*. Minneapolis: Fortress Press, 1991, 139-140), sees *εὐθύς* as a key component to Mark’s structure as it “propels the plot of predestination toward an appointed *telos*, and at the same time it lends credence to the plot of causality by implying subtly that one thing does freely and logically lead to one another.”

⁶⁶ Jack Dean Kingsbury (*Conflict in Mark: Jesus, Authorities, Disciples*, 3), describes its function in this usage: “Mark, for example, frequently uses the word ‘and’ or the expression ‘and immediately’ as a temporal marker to link one scene or episode with another and thereby indicate the passage of time.”

⁶⁷ Howard Clark Kee (*Community of the New Age: Studies in Mark’s Gospel*, 51), comments in a way that is typical for many: “The atmosphere of urgency is heightened by the frequency of use of *εὐθύς* and *εὐθέως*.”

⁶⁸ John Donahue and Daniel Harrington (*The Gospel of Mark*, 17), report that of the 88 sections or pericopes of Mark, 80 are begun with *καί*. “Allied to this usage is the characteristic adverb *euthus* (‘immediately,’ ‘right away’) to join sections or describe transitions (forty-two times in Mark versus seven in Matthew and one in Luke.)”

⁶⁹ John Donahue and Daniel Harrington’s commentary (*The Gospel of Mark*, 17), is an exception with this brief note concerning Mark’s use of *καί εὐθύς*: “This narrative style creates a sense of urgency in the narrative. The Marcan Jesus appears as a person in hurry, moving somewhat breathlessly from place to place, taking the lead and determining the direction of the narrative. Yet the pace of the narrative slows as the Passion approaches.” While this brief statement deals with *καί εὐθύς* as found throughout Mark, the specific decrease, absence, and return of *εὐθύς* is not discussed in the commentary.

highlighting the betrayal and denial of Jesus and the dawning of Good Friday with its questioning of his identity. Finally, the current view of *εὐθύς* by commentators does not recognize its role within an overall Marcan structure. After a discussion of the text critical issues, the third chapter of this dissertation will focus on the structure of Mark and the highlights contributed by *εὐθύς*.

The Use of εὐθύς Beyond Mark and in Specific Settings

Having a general background of the composition and interpretation of Mark, the specific appearances of *εὐθύς* can now be examined. This will be done in four steps. The New Testament use of *εὐθύς* as both adjective and adverb is first. The larger context of the Septuagint follows. Third, there is a comparison between *εὐθύς* and the frequently used adverb *πάλιν* in Mark and the chapter closes with a study of the use of the historical present tense within Mark and its use with *εὐθύς*.

New Testament Use of εὐθύς

Forms of *εὐθύς* are found in the New Testament a total of fifty-nine times with fifty-one adverbial uses and eight adjectival uses. There is a fair distribution in all the Gospels and Acts, but none from the Pauline literature. The eight adjectival uses include the one in Mark 1:3, and Matthew 3:3, Luke 3:4 and 3:5, Acts 8:21, 9:11, 13:10, and 2 Peter 2:15. Of these seven non-Markan adjectival uses, it is interesting to note two themes that converge relative to the use in Mark 1:3. Matthew 3:3 and Luke 3:5 and 3:5

are also quotations from Isaiah 40:3-4.⁷⁰ The emphasis in these verses upon a straight way being established is reinforced in each by the following verses (Matthew 3:4-5, Mark 1:4-5, and Luke 3:7) in which crowds are noted to be coming to John to be baptized.

A second theme from the adjectival use is found in the use of *εὐθύς* with *ὁδός*. This is found in two non-Markan texts in particular. Acts 13:10 records Paul's words to Elymas: "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?"⁷¹ II Peter 2:15 also refers to *ὁδός* as a symbol for the whole life of a believer: "They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness."⁷² The use of *ὁδός* for the journey of faith is found in Mark 10:52 where Bartimaeus joins Jesus on the way for the final steps of the journey to Jerusalem.⁷³ More will be discussed concerning "the way" as an element of Mark's outline in chapter three.

Interestingly, the adjectival use of *εὐθύς* in Mark is restricted to 1:3 and that is found only in quotation where the focus is likely not upon *εὐθύς*. Rather it is likely there due to the requirement of the quotation.⁷⁴ As such, there is a limit to the connection that

⁷⁰ In these three quotations, Matthew 3:3, Mark 1:3, and Luke 3:4, *εὐθύς* is used with *τρίβος* which appears in only these three locations in the New Testament. More common is *ὁδός* with one hundred occurrences in the New Testament, sixteen in Mark. The association of *ὁδός* and *εὐθύς* in Mark is clearest in their common use in 1:3, 4:15, and 10:32.

⁷¹ Acts 13:10: εἶπεν, ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύση διαστρέφων τὰς ὁδοὺς [τοῦ] κυρίου τὰς εὐθείας;

⁷² II Peter 2:15: καταλείποντες εὐθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν

⁷³ William Lane (*The Gospel According to Mark*, 389), notes that "the 'following on the way' contrasts dramatically with his former sitting 'along the way' and anticipates ch. 11:1-11 when the pilgrims enter Jerusalem with the ancient songs of praise." PHEME PERKINS (*The New Interpreters Bible: Mark*, vol. VIII, Nashville: Abingdon Press, 1995, 656), contrasts the following of the way by Bartimaeus with the disciples' fearful following: "Bartimaeus' spontaneous enthusiasm provides a counterpoint to the fear, silence, and hesitation with which the Twelve are following Jesus up to Jerusalem."

⁷⁴ While it is impossible to accurately judge the frequency of the adjective in first-century koine, it is interesting to note that Moulton-Milligan's sole reference to the adjectival use of *εὐθύς* is from a fourth

can be made between the adjectival and adverbial use of εὐθύς. The adjectival meaning of “straight, direct, level” may not directly lead to the adverbial understanding of “quickly, immediately.”⁷⁵ While the association between the two can be seen, the use of one does not automatically bring to mind the other.⁷⁶ The generally spatial aspect of the adjectival use of εὐθύς forms only a general background for the more frequent temporal adverbial use.

Another consideration in the relation between the adjectival and adverbial use is the imbalance in their use. It will be noted in this study that the adverbial use is restricted so that εὐθύς does not appear where one would expect it, such as in the Transfiguration account. To a greater degree, the absence of the adjective εὐθύς must be noted. It will be argued that the restraint of the Evangelist in a broad use of the adjective focuses attention on the relatively frequent adverbial use and leaves the adjectival use as a suggestive background.

Besides the eight adjectival uses of εὐθύς in the New Testament, there are fifty-one adverbial uses. Mark has the dominant share with forty-one, with the remaining five

century letter which echoes 2 Peter 2:15 in the association of εὐθύς with ὁδός: εἶν' οὕτως ἐπακοῦση ὁ θαλὸς τῶν εὐχῶν ὑμῶν καὶ γένηται ἡμεῖν ὁδὸς εὐθεία. Perhaps the pairing of εὐθύς with ὁδός, through their use in various New Testament passages, developed a formulaic character following the New Testament.

⁷⁵ Liddell-Scott (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 716), notes that the adjective may also mean “straightforward, frank” in the sense of a person’s character. An interesting note concerning the adjectival use is in the Septuagint translation of 1 Kings 20:23, where it denotes “level” and may be a companion idea to the use in Mark 1:3 with the straight and also level road.

1 Kings 21:23 καὶ οἱ παῖδες βασιλέως Συρίας εἶπον θεὸς ὁρέων θεὸς Ἰσραὴλ καὶ οὐ θεὸς κοιλάδων διὰ τοῦτο ἐκραταίωσεν ὑπὲρ ἡμᾶς ἂν δὲ πολεμήσωμεν αὐτοὺς κατ’ εὐθὺ εἰ μὴ κραταιώσωμεν ὑπὲρ αὐτοῦ

1 Kings 20:23 וְעַבְדֵי מֶלֶךְ־אֲרָם אָמְרוּ אֵלָיו אֱלֹהֵי הָרִים אֱלֹהֵיהֶם עַל־כֵּן חָזַק מִמֶּנּוּ וְאֵלֶם נִלְחָם אִתָּם בְּמִשׁוֹר אִם־לֹא נִחְזַק מֵהֶם:

⁷⁶ An excellent example of this was provided in conversation by William Schumacher in the comparison of the adjectival and adverbial uses of “very.” The Nicene Creed’s use of “very God of very God” in the sense of “true God” is a distant thought at best when one says, “I’m very glad to see you.”

found in Matthew 3:16, 13:20, 13:21, 14:27, and 21:3. Each of these has a corresponding use of *εὐθύς* in Mark.⁷⁷ Besides these five adverbial uses of *εὐθύς* which match similar adverbial uses in Mark, Matthew has thirteen uses of *εὐθέως*, of which ten correspond with Marcan use of *εὐθύς* in the same context. These ten Matthean uses are 4:20, 4:22, 8:3, 13:5, 14:22, 14:31, 20:34, 21:2, 26:49, and 26:74.⁷⁸ Besides these, Matthew uses *εὐθέως* three times at 24:29, 25:15, and 27:48, in instances which do not correspond with the use of *εὐθύς* in Mark. It is interesting to note that, unlike Mark, Matthew has a fairly

⁷⁷ Matthew 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεώχθησαν [αὐτῶ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν· is parallel to Mark 1:10: καὶ εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·.

The second use by Matthew is Matthew 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμβάνων αὐτόν, in the parable of the Sower, parallels Mark 4:16, καὶ οὗτοι εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθύς μετὰ χαρᾶς λαμβάνουσιν αὐτόν

The third Matthean use, 13:21, οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζεται continues the parable of the sower and parallels Mark 4:17:

καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροὶ εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζονται.

The fourth use in Matthew 14:27, εὐθύς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. recalls Mark 6:50 and Jesus’ walking on the water, πάντες γὰρ αὐτόν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθύς ἐλάλησεν μετ’ αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

The fifth use by Matthew is 21:3, καὶ ἂν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθύς δὲ ἀποστελεῖ αὐτούς which corresponds with Mark 11:3 and the preparations for Jesus’ arrival in Jerusalem, καὶ ἂν τις ὑμῖν εἴπη, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθύς αὐτόν ἀποστέλλει πάλιν ὧδε.

⁷⁸ In each case there is a close correspondence between Matthew and Mark except in Matthew 4:22 and Mark 1:20. In Matthew 4:22, the adverb modifies the action of James and John leaving their boat and father and following Jesus, οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. In Mark 1:20, the adverbial use of *εὐθύς* is directed first to the calling action of Jesus and, secondarily, to the following of the brothers, καὶ εὐθύς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. Joel Marcus (*Mark 1-8*, 159), in discussing Mark’s use of καὶ εὐθύς, notes that “Matthew and Luke usually omit it, but sometimes they substitute the synonym *eutheos*, which is the more normal Greek form...Mark seems to be so fond of this biblical phrase that he sometimes violates grammatical sense to retain it, as in our passage (1:10) where *eutheos* modifies a later verb (“he saw”), not the participial phrase that immediately ensues (“as he was coming up out of the water” cf. 1:21; 29; 6:25; 9:15; 11:2; 14:43.” Though Marcus does not mention 1:20, it may be that the intention of *εὐθύς*, at least as understood by Matthew, was to modify the actions of the brothers rather than the immediacy of Jesus’ calling.

even distribution of εὐθύς and εὐθέως throughout his Gospel.⁷⁹ Even the five adverbial occurrences of εὐθύς, and certainly the thirteen uses of εὐθέως, show the expected distribution if it is simply an adverb called into play by the urgency of the situation. The unusual Marcan concentration on the opening of the Gospel, the long absence, and then the return is not found in Matthew and is made more intriguing by the comparison.

Besides the five adverbial occurrences of εὐθύς in Matthew, Luke has only one, at 6:49, the sudden fall of the house built on the sand.⁸⁰ This verse is not found in a parallel passage in Mark. Luke has an interesting replacement of εὐθύς with παραχρῆμα on five occasions.⁸¹ John has three adverbial uses of εὐθύς at 13:30, 13:32, and 19:34, and, as with Luke, none of them parallels a Marcan passage.⁸² Of these three, the first at 13:30 has a slight resemblance to Mark 14:45 with the sudden appearance of Judas. The final adverbial use of εὐθύς in the New Testament is in Acts 10:16 with the sudden removal of the sheet from Peter's vision.⁸³ With the exception of John 13:30, the five uses in Luke,

⁷⁹ A comparison between Matthew and Mark in their use of εὐθύς and εὐθέως is found in the first table in the appendix. One may notice that the coverage throughout Matthew is fairly even. Also, Matthew has more uses of εὐθύς early in the Gospel while εὐθέως dominates the last half. The most interesting comparison is the Matt. 4:20 and Mark 1:20 where the Matthean account modifies the leaving by the disciples and the Marcan account modifies the calling by Jesus. The Matthean usage of εὐθέως is the more expected with a focus on the immediate following of the disciples. Further discussion on this point occurs in chapter four.

⁸⁰ Luke 6:49: ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμός, καὶ εὐθύς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκεῖνης μέγα.

⁸¹ F. Blass and A. Debrunner (*A Greek Grammar of the New Testament and Other Early Christian Literature*, translated and revised by Robert Funk, Chicago: The University of Chicago Press, 1961, 55), note that of the ten uses of παραχρῆμα in Luke, five of them substitute for the Marcan εὐθύς. These five are Luke 5:25, 8:44, 8:55, 18:43, and 22:60 which correspond to Mark 2:12, 5:29, 5:42a, 10:52, and 14:72. The other five Lukan uses are 4:39, which corresponds to Mark 1:31 where many manuscripts read εὐθέως, Luke 1:64, 8:47, 13:13, and 19:11.

⁸² John 13:30, λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ. John 13:32, [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθύς δοξάσει αὐτόν. John 19:34, ἀλλ' εἰς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθύς αἷμα καὶ ὕδωρ.

⁸³ Acts 10:16, τοῦτο δὲ ἐγένετο ἐπὶ τρίς καὶ εὐθύς ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

John, and Acts have little correspondence to the uses in Mark. The strongest parallels within the New Testament are in Matthew and show his distinctive use of εὐθύς in comparison to Mark.

Finally it should be noted that this study assumes Marcan priority. While this is not a universal position, it is the conclusion of perhaps most commentators and provides an adequate explanation for the distinctions which can be made between the synoptic Gospels.)⁸⁴

Septuagintal Use of εὐθύς

Another context for εὐθύς is the Septuagint.⁸⁵ There are only five adverbial uses of εὐθύς in the Septuagint with Genesis 15:4, 24:45, 38:29, and Job 3:11, 5:3.⁸⁶ εὐθύς

⁸⁴ For further discussion of Marcan priority, excellent surveys of the issues involved are found in several sources. See Donald Guthrie, *New Testament Introduction*, 4th edition (Downers Grove, Illinois: InterVarsity Press, 1990), 1043-1045. Especially helpful is the suggested sequence of the synoptic Gospels from Donald Guthrie in which Mark is written first in conjunction with Peter's preaching in Rome. Thereafter, Matthew may have obtained a copy of Mark and used it along with his own memories and other traditional material. See also D.A. Carson, Douglas Moo, and Leon Morris (*Introduction to the New Testament*, Grand Rapids, Michigan: Zondervan, 1992, 32-36), for a clear review of Marcan characteristics which point to Marcan priority including Mark's brevity, the frequent agreement between Mark and Matthew as well as agreement between Mark and Luke but little agreement between Matthew and Luke versus Mark, Mark's awkward style, and his supposed primitive theology (Mark 6:5 in comparison to Matthew 13:58). John Donahue and Daniel Harrington (*The Gospel of Mark*, 4-5), add to this list of characteristics the unlikely omission by Mark of key Matthean material such as the Sermon on the Mount, the Lord's Prayer, and the extended birth and resurrection accounts. A useful summary of various source theories with a final preference for Marcan priority is found in the New Testament introduction of Paul Achtemeier, Joel Green, and Marianne Meye Thompson. *Introducing the New Testament* (Grand Rapids, Michigan: William B. Eerdmans, 2001), 69-73. An excellent discussion of the relationship between Matthew and Mark along with the strengths of the Matthean priority position is found in Bo Reicke, *The Roots of the Synoptic Gospels* (Philadelphia: Fortress Press, 1986).

⁸⁵ A search through *Thesaurus Linguae Graeca* of Greek authors centered on approximately 100 B.C. to 100 A.D. revealed no pattern of use of εὐθύς similar to that found in Mark with an early concentration, reduced use, omission, and return. It was used the most by Philo with over 220 instances recorded and Plutarch with over 275 instances. The majority of the eighty authors viewed showed little or no use, exemplified by Clement of Rome's 21 instances.

⁸⁶ Edwin Hatch and Henry Redpath, *A Concordance to the Septuagint*, vol. 1 (Graz, Austria: Adakemische Druch-u. Verlanganstalt, 1975), 571. A variant reading is supplied for Proverbs 27:21 and the possible inclusion of εὐθύς there either as an adverb, "the heart seeks knowledge straightaway" or as an adjective, εὐθής "the right heart seeks knowledge."

primarily translates הַיְהוָה. H.B. Swete observes that the Septuagint frequently uses καὶ ἰδοὺ to translate הַיְהוָה, and that while that phrase is common in the other Gospels, it is never used in Mark.⁸⁷ Examples of use in the Septuagint include Genesis 15:4, καὶ εὐθὺς φωνὴ κυρίου ἐγένετο πρὸς αὐτὸν λέγων⁸⁸ and Genesis 38:29, ὡς δὲ ἐπισυνήγαγεν τὴν χεῖρα καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ.⁸⁹ A much larger use is found in the Septuagint with εὐθὺς as an adjective. It appears seventy-two times.⁹⁰

Most often, forty-nine times, it is a translation of רָצוּתָא, as in Isaiah 40:3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν⁹¹ Other interesting Septuagint uses as an adjective include Isaiah 26:7, ὁδοὺς εὐσεβῶν εὐθεῖα ἐγένετο καὶ παρεσκευασμένη ἡ ὁδοὺς τῶν εὐσεβῶν,⁹² Isaiah 45:13, πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθεῖαι,⁹³ and Ezra 8:21, ζητήσαι παρ' αὐτοῦ ὁδὸν εὐθείαν ἡμῖν καὶ τοῖς τέκνοις ἡμῶν καὶ πάση τῇ κτήσει ἡμῶν.⁹⁴ These verses connect the adjectival use of

⁸⁷ Henry Swete, *Commentary on Mark* (London: MacMillan/ Grand Rapids: Kregel Publications, 1913/1977), 8.

⁸⁸ “And immediately the voice of the Lord came to him saying,”

Genesis 15:4 וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר

⁸⁹ “But when he drew back his hand his brother immediately came out,”

Genesis 38:29 וַיְהִי כִּמְשִׁיב יָדוֹ וַיְהִי יִצְחָק אָחִיו

⁹⁰ Hatch and Redpath, *A Concordance to the Septuagint*, 571.

⁹¹ “A voice is calling, ‘Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.’”

Isaiah 40:3 קוֹל קוֹרֵא בַּמִּדְבָּר פִּנּוּ דֶרֶךְ יְהוָה יִשְׂרוּ בְּעֲרֻבָה מְסֻלָּה לְאֱלֹהֵינוּ:

⁹² “the path of the righteous is made straight,”

Isaiah 26:7 אֲרַח לְצַדִּיק מִישָׁרִים יִשָּׁר מַעְגַל צַדִּיק תִּפְלֵס:

⁹³ “All his ways are straight”

Isaiah 45:13 אֲנִי הָעִירַתִּיהוּ בְּצַדֵּק וְקָלְדָרְכֵי אִישׁ הוּא יִבְנֶה עִירֵי וְנִלְוִחַ יִשְׁלַח לֹא בַּמַּחִיר וְלֹא בַּשְׂתֵּר אָמַר יְהוָה צְבָאוֹת: הִ

⁹⁴ “to seek of our God a straight way for us and for our children and our property.”

וְאֶקְרָא שָׁם צוֹם עַל־הַנְּהַר אֲהִנָּא לְהַחְעוּחַ לְפָנַי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ דֶרֶךְ יִשְׁרָה לְנוּ וּלְשִׁפְנוּ וּלְקַלְדָרְכֵינוּ:

εὐθύς with the concept of “the way” as it will be developed from Mark 1:3 and demonstrated in the structure given to Mark later in this study.

For the Gospel of Mark, then, εὐθύς is read with the background of a fairly significant use in the Septuagint, so much so that Joel Marcus suggests that one reason the Evangelist uses it so often is that it has a “biblicizing effect” since it was commonly found in the Septuagint.⁹⁵

The Context Provided by the Use of πάλιν

While the background given by the Septuagint and other New Testament books is valuable, the Marcan context of a similar adverb, πάλιν, is also useful. πάλιν is found twenty-eight times in the Nestle-Aland text of Mark and these occurrences along with the text critical evidence for them are found in table five at the conclusion of the study.⁹⁶ Though there is only one verse in which πάλιν and εὐθύς are found together (11:3), they are used similarly in many ways.

Like εὐθύς, πάλιν is found throughout the Gospel, differing however in that it has a relatively even distribution without a long absence as is found with εὐθύς. εὐθύς is absent from 11:4-14:42 (153 verses), while the longest portion of Mark without πάλιν is 12:5-14:38, 115 verses. The next longest absences of πάλιν are 5:22-7:13 (91 verses), and 8:26-9:50 (63 verses). It is interesting that πάλιν occurs in the Gospel more evenly than does εὐθύς, even though it has only twenty-eight uses overall. The long absence of εὐθύς gains significance in comparison to the relatively even use of πάλιν.

⁹⁵ Joel Marcus, *Mark 1-8*, 159.

⁹⁶ These twenty-eight are 2:1, 2:13, 3:1, 3:20, 4:1, 5:21, 7:14, 7:31, 8:1, 8:13, 8:25, 10:1a, 10:1b, 10:10, 10:24, 10:32, 11:3, 11:27, 12:4, 14:39, 14:40, 14:61, 14:69, 14:70a, 14:70b, 15:4, 15:12, and 15:13. There is also a second reading of πάλιν in 14:69 early in the text, found there in D, Θ, 565, and 700.

While the lack of an equally long absence distinguishes the two adverbs, they are similar in Mark's tendency to concentrate their usage in one part of his Gospel. *πάλιν* comes first at 2:1 and is used six times in the first five chapters, but is used seventeen times in the last seven chapters. In contrast, *εὐθύς* is used only six times in the last six chapters, and two of those (11:2 and 11:3) are at the very beginning of that section. However, the early concentration of *εὐθύς* is comparable to the late use of *πάλιν*. This balance between the two is captured by Robert Fowler who said, "*Euthys* hurries us forward, whereas *palin* is used with some care as a signal with a specific backward reference."⁹⁷ Therefore, the work of *εὐθύς* comes largely at the beginning to initiate action while *πάλιν* must wait until much has been done before repetition can begin.⁹⁸

While each adverb has its own area of concentration, they share a focus upon verbs of motion and speech. Thirteen occurrences of *πάλιν* are in the context of speaking while twelve are with verbs of motion.⁹⁹ This is similar to the same concentrations found for *εὐθύς* with twenty instances which involve motion and nine which focus on speech.¹⁰⁰

⁹⁷ Robert Fowler, *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark* (Minneapolis: Fortress Press, 1991), 140.

⁹⁸ Stephen Smith (*A Lion With Wings A Narrative-Critical Approach to Mark's Gospel*, 43-44), discusses *πάλιν* and *εὐθύς* together, placing more emphasis on *πάλιν* as the "counterpart of *εὐθύς*." He notes that while it was once thought that *πάλιν* was used in a haphazard way by the Evangelist, it is now recognized that it is used deliberately "to have a specific referent which encourages the reader to connect the content or ideas of two pericopae, which are often at some distance from each other in the text." For examples he uses 3:1 and 8:1 which remind the reader of previous visits by Jesus to the synagogue and of the previous feeding of the five thousand.

⁹⁹ Those with speech are 4:1, 7:145, 10:1b, 10:10, 10:24, 10:32, 14:61, 14:69, 14:70a, 14:70b, 15:4, 15:12, and 15:13. Those with verbs of motion are 2:1, 2:13, 3:1, 3:20, 5:21, 7:31, 8:13, 8:25, 10:1a, 11:3, 11:27, and 12:4. Two others, 14:39 and 14:40, are used with both movement and speech and are not included in either listing above. That leaves only 8:1 which may be associated with the arrival of the crowd, but it refers to a crowd which already exists rather than picturing one just gathering. In this way, this use of *πάλιν* is similar to the use of *εὐθύς* at 1:23 with the presence of the demoniac who had already arrived on the scene.

¹⁰⁰ Those with motion include 1:12, 1:18, 1:21, 1:29, 1:43, 2:12, 3:6 which also has a speech component, 4:5, 4:15, 4:29, 5:3, 5:42a, 6:25, 6:27 which also involves speech, 6:45, 7:25, 8:10, 10:52, 11:2 which also has an element of perception, and 11:3. The uses with speech include 1:20, 1:28, 1:30, 6:50, 9:24, 14:43 which also has an element of motion, 14:45 also with motion, 14:72, and 15:1 which also

These two chief areas are natural given the ministry of Jesus and the reception of him by both crowds and individuals. Both adverbs also modify verbs of speech and movement evenly throughout their use.

Besides their use with similar verbs, the adverbs are also comparable in their location in the sentences and in their association with *καί*. Five times *πάλιν* follows *καί* directly at the beginning of a sentence, while this occurs more often, twenty-five times, for *εὐθύς*.¹⁰¹ The greater frequency of *καὶ εὐθύς* may constitute a formulaic construction which was useful for oral composition techniques, as noted earlier in this introduction. It appears that *εὐθύς* has a greater tendency towards this standardized appearance than does *πάλιν*. On the other hand, *πάλιν* is, in many cases, the third word in the sentence, usually following *καί* and a verb of motion.¹⁰² Interestingly, the first four uses of *πάλιν* (2:1, 2:13, 3:1, and 3:20) follow this pattern.¹⁰³

However, a distinct change in this pattern happens at the very end of Mark's use of *πάλιν* when four of the last five uses (14:70a, 15:4, 15:12, and 15:13) each follow the pattern of beginning the sentence with *ὁ δὲ* (or *οἱ δὲ* with 15:13), and then *πάλιν* or (with 15:4 and 15:12, *Πιλάτος* and then *πάλιν*). (Only once before, at 10:24, is a similar construction used to introduce a sentence.¹⁰⁴) These four sentences introduce three different actors, Peter in his denial (14:70a), Pilate in his questioning first of Jesus and

involves movement. The other uses may be grouped as those with healing, 1:42 and 5:29; those of perception, 1:10, 2:8, 5:30, 5:42b, 6:54, 9:15, and 9:20, with 2:8 and 5:30 having a strong element of speech; one of the soil receiving the seed, 4:16; the withering of the plant, 4:17; and the verb to be, 1:23.

¹⁰¹ These five are 4:1, 7:31, 12:4, 14:39, and 14:40 while the occurrences of *εὐθύς* directly behind *καί* are 1:10, 1:12, 1:18, 1:20, 1:21, 1:23, 1:29, 1:30, 1:42, 2:8, 2:12, 4:5, 5:29, 5:30, 5:42, 6:27, 6:45, 8:10, 9:15, 10:52, 11:2, 11:3, 14:43, 14:72, and 15:1.

¹⁰² These are 2:1, 2:13, 3:1, 3:20, 7:14, 10:1a beginning a clause within a verse, 10:32, and 11:27.

¹⁰³ These four each use some form of *ἔρχομαι*, 2:1, *Καὶ εἰσελθὼν πάλιν*; 2:13, *Καὶ ἐξῆλθεν πάλιν*; 3:1, *Καὶ εἰσῆλθεν πάλιν*; and 3:20, *καὶ συνέρχεται πάλιν*.

¹⁰⁴ In 10:24, Jesus responds to the disciples' dismay over the difficulty of entering the kingdom, *ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς...*

then of the crowd (15:4 and 15:12), and the response of the crowd asking for Jesus to be crucified (15:13). The distinct construction of these final uses and the use with crucial characters in the Passion account is somewhat similar to the final four uses of *εὐθύς* which occur nearby (14:43, 14:45, 14:72, 15:1), as these last four are a return to *εὐθύς* after its long absence and are found with Judas' arrival and betrayal, Peter's denial, and the gathering of the Council for the final time. The distinctive structure patterning of the use of *πάλιν* and the unusual return of *εὐθύς* may be a way for the Evangelist to unite and emphasize the actions of these characters in the Passion.

Besides this distinctive way in which to conclude their use in the Gospel, *πάλιν* and *εὐθύς* are also similar in the frequency in which they are repeated. Of the twenty-eight appearances of *πάλιν*, nine of them are found together, either in the same or adjoining verses. These are 10:1a and b, 14:39-14:40, 14:69b-14:70a-14:70b, and 15:12-13. In a similar manner, *εὐθύς* is used in adjoining verses or the same verse eighteen times (1:20-1:21, 1:28-29-30, 1:42-43, 4:15-16-17, 5:29-5:30, 5:42a-5:42b, 11:2-11:3, and 14:72-15:1). Of these two adverbs, it is perhaps more understandable to have a repetition of *εὐθύς*, as the urgent action of one character results in the correspondingly abrupt movement or speech of another.¹⁰⁵ In the case of *πάλιν*, the most interesting pairings occur with Jesus' return to prayer and the disciples in Gethsemane and the following repetition of temptation for Peter. As will be argued below, the pairs and trios of uses are a means of uniting a pericope and emphasizing the shared actions of different characters.

¹⁰⁵ Examples of this include the first trio (1:28), the spreading of the news of Jesus, followed by his entrance into the privacy of Peter's home (1:29), which becomes the scene for the next miracle, the healing of Peter's mother-in-law, of whom the disciples immediately speak (1:30). Another example of immediacy causing further instantaneous action is with 5:29, the healing of the woman, and 5:30, Jesus' recognition of his power being used.

The final shared characteristic between the two adverbs is the restraint with which they are used. As is noted in different parts of this study, *εὐθύς* does not appear in locations which one might expect if it were a reflexive characteristic of the writer or a casual way to add urgency to a setting. One might certainly expect to find it highlighting the drama of the Transfiguration at 9:2-3, uniting and emphasizing the three passion predictions of 8:31, 9:31, and 10:33, or underlining the tearing of the temple curtain and the declaration of the centurion in 15:38-39. Yet it is missing in each of these places. In a similar manner, *πάλιν* does not appear everywhere one might expect it, such as at 9:31 where it could introduce the second passion prediction in the manner in which it does the third in 10:32. It does not introduce the voice of the Father in 9:7 as it might have done and thereby supplying a tie to the baptism scene. It might have introduced the return of the women to the tomb in 16:1 and, perhaps most interesting, the angel might have announced that they would see Jesus again in 16:7. The fact that it is not used in these inviting places seems to emphasize the deliberate uses elsewhere. Though *πάλιν* does not have the long absence of *εὐθύς*, its limited uses show some of the same intentional restraint of *εὐθύς*.

The comparison of *εὐθύς* with *πάλιν* indicates that some of the characteristics which are significant for this study are not exclusive to *εὐθύς*. The distinctive distribution of *πάλιν*, though differing from that of *εὐθύς* in the first chapters, may point to a tendency of the Evangelist to collect such words in those areas of the Gospel fitting for their use. Further study may show additional significance to *πάλιν*, but this brief summary indicates that some of the key aspects of *εὐθύς* are echoed in another important adverb.

The Historical Present and εὐθύς

The intentional placement of εὐθύς and the variety of possibilities in its understanding leads to the consideration of the use of historic present tense verbs which occur with εὐθύς in 1:12, 1:30, 2:8, 14:43, and 14:45.¹⁰⁶ The historic present is a widely acknowledged feature of Mark, noted to occur some 151 times.¹⁰⁷ The present discussion follows the understanding of the Greek verb which distinguishes the verbal aspects of the aorist, present, and perfect stems, and the meaning of the author's deliberate choice of each. In this understanding the aorist is the default tense, giving background, the present is the highlighting tense which foregrounds, and the perfect, if chosen, is the front ground tense, which emphasizes.¹⁰⁸ This view of the foreground and background positioning of the present and aorist tense agrees with the understanding of Greek verbal aspect proposed by James Voelz in which "aspect relates to the *focus the speaker has when considering an activity*, namely whether his focus is upon the act itself (=aorist) or upon a perceived relationship between the activity and the doer of the activity, particularly a close relationship or connection (=present)."¹⁰⁹ The present stem therefore is used to highlight not only the action of the verb, but also the connection between the action and the actor.

¹⁰⁶ It also appears with present tense verbs in 4:15, 4:16, 4:17, and 4:29, all in the context of the explanation or telling of parables.

¹⁰⁷ Stanley Porter (*Verbal Aspect in the Greek New Testament, with Reference to Tense and Mood*, New York: Peter Lang, 1989, 135), compares the Gospels and shows Mark having 151 uses of the historic present with 72 being verbs of speech. John has 164 total with 121 speaking, Matthew 93 with 68 speaking and Luke also 93 with 8 speaking.

¹⁰⁸ Stanley Porter, *Idioms of the Greek New Testament* (Sheffield: Sheffield Academic Press, 1999), 22-23.

¹⁰⁹ James Voelz, "Present and Aorist Verbal Aspect: A New Proposal," *Neotestamentica* 27 (1993): 159.

The historic present has two primary functions, stressing a particular action and setting the stage for a new passage. James Voelz notes that “it can be seen to foreground actions, either highlighting confrontation or focusing upon key events.”¹¹⁰ K.L. McKay notes that it is a “stylistic variant used by some writers to enliven the more significant parts of their narrative. In the New Testament, it is predominantly applied to verbs of saying (e.g. λέγει φησί)...Mark sometimes extends the use of the historic present to setting the scene for an incident and occasionally even to a subordinate clause.”¹¹¹ The historic present may be used to move events done in the past into the immediate setting for the sake of the connection made between the actor and action and for the highlighting of this step of the narrative.

The choice by the Evangelist to include the historic present frequently has a link with the use of εὐθύς. William Barclay, after noting several occurrences of the historic present, including 14:43, says that the historical present verses “show how vivid and real the thing was to Mark’s mind, as if it was happening before his very eyes.”¹¹² The use of the historical present has been noted as an introduction for a new section, such as in 1:12,¹¹³ and as a “peak marker.”¹¹⁴ Lamar Williamson, speaking of 1:21 specifically, notes that historical presents are the evangelist’s way of “blending past, present and future into an immediate confrontation with Jesus Christ and the Kingdom of God. Use of

¹¹⁰ James Voelz, “The Style of Mark’s Gospel,” paper presented at the seminar “The Greek of the New Testament” at the Studiorum Novi Testamenti Societas meeting, Bonn, 2003, 4.

¹¹¹ K.L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach* (New York: Peter Lang, 1994), 42.

¹¹² Barclay, *the Gospel of Mark*, xxi.

¹¹³ Joel Marcus (*Mark 1-8*, 167), speaks of its use in 1:12, “This is the first Marcan instance of the historical present which the evangelist uses frequently to signal transitions in the story—here, as often, the beginning of a new passage.”

¹¹⁴ Robert Longacre (“A Top-Down, Template Driven Narrative Analysis, Illustrated by Application to Mark’s Gospel,” 146, 164), uses historical present verbs as “peak markers” in his outline. He allows also that historical presents which begin a pericope, such as 1:12, may “mark material of special theological importance.”

the historical present tense is one way the Gospel of Mark achieves this immediacy.”¹¹⁵ Robert Longacre notes that the use of the historic present in 11:1, 4, and 7 shows that “the account is marked as a great moment of the story by the use of the historical present, not only at the opening in v. 1: “And when they draw near to Jerusalem...he sends two of his disciples’ (v. 2 ‘and says to them’); but also in the interior of the account in vv. 4 and 7...”¹¹⁶ It is interesting to see that the final two uses of *εὐθύς* in the main body of its use occur in this section, accenting the immediacy of the entrance into Jerusalem. Also the transition from the prayer of Jesus in the Garden to the arrival of Judas and Jesus’ arrest is a joining of *εὐθύς* with the historic present. Judas’ arrival in 14:43 and his speaking in 14:45 are highlighted by the present tense as well as the adverbial force of *εὐθύς*.

While many commentators point to the use of the historical present at the beginning of a narrative or at a turn in the narrative, it may also be noted as part of a larger pattern. James Voelz points out that there are two frequent patterns of tense usage in Mark which carry through a narrative unit, suggesting a structure through their predictable sequence.¹¹⁷ The first pattern is

- (Possible aorist form to give background description of scene)
- First principal part form(s) (present/imperfect) to set a scene and its issue.
- Aorist forms to describe deeds/actions (multiple instances possible)
- First principal part forms—usually present—to introduce discourse (multiple instance possible)
- First principal part form(s)—usually imperfect—to conclude scene.¹¹⁸

¹¹⁵ Lamar Williamson, *Mark* (Atlanta: John Knox Press, 1983), 50.

¹¹⁶ Robert Longacre, “A Top-Down Template-Drive Narrative Analysis” in *Discourse Analysis and the New Testament: Approaches and Results*, 157.

¹¹⁷ James Voelz, “The Style of Mark’s Gospel,” 13-15.

¹¹⁸ James Voelz, “The Style of Mark’s Gospel,” 14-15.

Of this pattern, he notes Mark 1:40-45 as an example, a section which uses *εὐθύς* in verses 42 and 43 with the aorist tense narrative description. This pattern with its present/imperfect—*εὐθύς*—aorist—present/imperfect sequence continues the A B A structure that has been noted throughout Mark in terms of content. A simpler structure is found with an AB pattern in which either first principal part or aorist verbs begin and then the other verb tense concludes the section. An example of this is Mark 1:9-13 where the aorist tense begins the narrative unit and the first principal part verbs, including *ἐκβάλλει* in v. 12 with *εὐθύς*, conclude the section. These models allow for the present tense verb to place action in the foreground within a larger unit, such as in 1:12, but they also view the historical present as a component in a larger pattern.

While these patterns are quite frequent in Mark, there is still a measure of restraint in the use of the historical present. Though it appears 151 times, it does not appear at every turn that one might imagine. It is absent at the introduction of many narratives where one would expect a parallel situation similar to the coupling of *εὐθύς* with the dramatic present tense of 1:12, *ἐκβάλλει*. For example, one might have seen it at the entrance into Simon and Andrew's house (1:29), beginning the new setting for miracles there. So also the dramatic arrival of the demoniac at 5:2, while signaled with *εὐθύς*, might easily have also included the historic present. Jesus' reaction to the woman's touch in 5:30 might have been in motion or speech in the present tense, signaling a new turn in the narrative. So also the beginning of the new section at 8:10 with the leaving of the 4000 would have been a possible time for the historic present. The absence of the historic present at these likely places puts greater emphasis on those locations where it is in fact used. Those introductory actions or the highlighting of key actions within a

narrative are correctly seen as deliberate choices of the Evangelist which should receive the reader's greater attention.

It is unfortunate for the reader that the English translation of the narrative cannot convey the impact of the historic present with a present tense verb. Though the translation might break into present tense unexpectedly, e.g., "And immediately the Spirit drives him into the desert," the result in a context which is otherwise in the past tense would likely be confusion. Little actual meaning might be conveyed through such a blunt approach. One might also italicize a historical present verb when it is necessarily translated as an English past tense or provide a footnote concerning its present tense in Greek.¹¹⁹ Through a careful translation, the intended immediacy of the historic present possible with *εἰθύς* will be apparent even to the English reader.

¹¹⁹ It must be noted that these methods are likely to be more conspicuous than the original present tense verb was for a Greek reader. Furthermore, the same footnote repeated 151 times in Mark would be a monotonous burden for the reader.

CHAPTER TWO—TEXTUAL CRITICISM

Before the role of *εὐθύς* in the structure of Mark is discussed, text critical issues must be decided. This chapter will first summarize the text critical approach which will be followed in the exegetical discussion of each occurrence of *εὐθύς*. A reasoned eclectic approach will be followed by which the external evidence of manuscript age and geographical location will be balanced with the internal evidence of the author's intention, style, and theological purpose. Following a summary using several key verses as examples, a brief discussion of seven key manuscripts and their use of *εὐθύς* will follow. This process will determine the occurrences of *εὐθύς* which will make up the outline and exegetical discussion.

Three tables of text critical information included at the end of this study will be referenced throughout this discussion. The second table in the appendix displays the various readings found for the thirteen verses including *εὐθύς* in the Nestle-Aland text which show variant readings in the Nestle apparatus.¹²⁰ Included also in this table are the variant readings for another ten verses which use either *εὐθύς* or *εὐθέως*, though these readings are not in the Nestle-Aland text.¹²¹ The discussion of these twenty-three verses will give the overall methods which will be followed throughout the study. The third table shows the readings of seven significant manuscripts for these twenty-three verses so that the tendencies of each manuscript may be seen.¹²² The fourth table shows the use by

¹²⁰ These verses are 1:18, 1:21, 1:23, 1:28, 1:29, 3:6, 5:2, 5:42, 6:50, 7:25, 14:45, 17:72, and 15:1. As might be expected, all forty-one adverbial uses of *εὐθύς* have variant readings recorded in Swanson. Only 1:3 has no variant reading concerning the use of *εὐθύς*.

¹²¹ These verses are 1:31, 2:2, 3:5, 5:13, 5:36, 7:35, 9:8, 14:63, 14:68, and 15:46. As described in an earlier footnote, the *Synopsis Quattuor Evangeliorum*, 15th edition, includes *εὐθύς* and/or *εὐθέως* in the variant readings at 1:31, 2:2, 5:13, 5:36, 7:35, 9:8, 14:63, and 15:46, while the 27th edition of Nestle-Aland has these variants at 1:31, 2:2, 5:13, 5:36, 7:35, and 15:46.

¹²² These manuscripts are B, κ, D, W, Θ, 33, and the Majority texts.

these seven manuscripts of either εὐθύς or εὐθέως or neither form for the forty-one verses where εὐθύς as an adverb is found in the Nestle-Aland text.

Verses Reading εὐθύς in the Nestle-Aland Text

The thirteen verses in the Nestle-Aland text with variant readings concerning their inclusion of εὐθύς show a diverse range of attestation for both εὐθύς and εὐθέως. While some manuscripts such as Sinaiticus and Vaticanus generally support the reading of εὐθύς, this support is not consistent and is joined by unusual combinations with other manuscripts. This study will briefly review the evidence for each of the thirteen instances with variants in the Nestle-Aland apparatus and suggest a reading.

Because of the similarity of the witnesses and the choice of reading either εὐθύς or εὐθέως, eight verses can be discussed under shared guidelines in which these verses have similar characteristics and conclusions. Beginning with 1:18, it is seen that relatively few manuscripts read εὐθύς, while a larger number of generally later manuscripts read εὐθέως. This verse presents two significant choices¹²³ with roughly similar support for each, similar to the choices present at 1:21, 1:29, 5:42a, 6:50, 14:45, 14:72, and 15:1. As a rule in each case, there is a straightforward option between εὐθύς and εὐθέως, while the rest of the sentence remains the same. In general, there is support for εὐθύς among early manuscripts in each of the eight cases, with Sinaiticus reading εὐθύς in each, while

¹²³ At 1:18, manuscript 579 omits the entire first half of the sentence, including only the last two words, ἠκολούθησαν αὐτῷ. This singular, somewhat inexplicable reading however has no contextual reason for the omission of the beginning words, καὶ εὐθύς ἀφέντες τὰ δίκτυα, and the parallel passage in Matthew 4:20, is identical to Mark 1:18 except for the use of εὐθέως in Matthew. It is noted that manuscript 579 has frequent misspellings and unique readings throughout Mark.

Vaticanus reads εὐθύς in all except 1:18 and 1:21.¹²⁴ There is also an interesting range of support from various other manuscripts, with the later uncial codex L reading εὐθύς in each instance, joined by codex Δ in most locations (1:29, 5:2, 5:42a, 6:50, 14:45, and 15:1), and supported also by the minuscule 33 at 1:18, 1:21, 1:29, and 5:42a. Reading εὐθέως in these verses is a fairly consistent number of later manuscripts such as the uncials K, M, U, and Π, and the Majority text manuscripts. An interesting exception to the patterns above is codex Bezae, which, in its characteristic fashion,¹²⁵ reads εὐθέως in these eight verses in each location except in 1:29, 6:50, and 14:45, where it omits εὐθύς. In these three cases, Bezae stands alone in 6:50, with codex W at 1:29, and with codex Θ and minuscules 565 and 700 at 14:45.

Summarizing this evidence, there are four overall reasons to support the Nestle-Aland reading of εὐθύς in verses 1:18, 1:21, 1:29, 5:42a, 6:50, 14:45, 14:72, and 15:1. The first is an argument of external evidence, noting that several of the earliest manuscripts generally support εὐθύς. While codex Bezae is relatively early, dating from the fifth or early sixth century, and codex A may be dated in the fifth century, the majority of the support for εὐθέως is from later manuscripts, while consistent support for εὐθύς is given by Sinaiticus and Vaticanus of the fourth century. The support of these two Alexandrian texts with additional support from later uncials and the frequent agreement of a number of minuscules such as 33 gives a fair range of external support from significant, early, and diverse manuscripts.

¹²⁴ At 5:2 Vaticanus omits either form of the adverb. This is the only instance of it having neither εὐθύς nor εὐθέως.

¹²⁵ In the forty-one adverbial uses of εὐθύς, Codex Bezae reads εὐθύς at only five times, 1:28, 1:30, 1:43, 4:5, and 11:3. The majority of the time, it reads εὐθέως, doing so at 1:12, 1:18, 1:20, 1:21, 1:42, 2:12, 4:15, 4:17, 4:29, 5:2, 5:29, 5:30, 5:42a, 6:27, 6:45, 6:54, 7:25, 9:15, 9:24, 10:52, 11:2, 14:72, and 15:1. It has no use of either εὐθέως or εὐθύς at 1:10, 1:23, 1:29, 2:8, 3:6 (though it reads εὐθέως at the very end of 3:5), 4:16, 5:42b, 6:25, 6:50, 8:10, 9:20, 14:43, and 14:45.

The second reason to support the Nestle-Aland choice concerns the differences between the Matthean and Marcan tradition in 1:18, 14:45, and 14:72.¹²⁶ In these two cases, the Matthean use of εὐθέως may serve as the source of the variants that occur in the later Marcan manuscripts as the scribes seek to unify the tradition. The greater use by Matthew of εὐθέως in general may also serve as a background in other Marcan manuscripts even without direct parallels in a Matthew text.

An internal argument can be made as the third reason for retaining the reading of εὐθύς. The relatively established reading of εὐθύς throughout Mark speaks for the continued reading of εὐθύς in these verses as opposed to εὐθέως. No manuscript fails to have at least some readings of εὐθύς used as an adverb.¹²⁷ It is a significant feature of Mark in the majority of texts, so that the inclusion of εὐθύς in these eight occurrences is the expected rather than the unusual reading.

The final argument overall for the reading of εὐθύς is that this is the more difficult reading grammatically and therefore more likely to be changed to εὐθέως. While, as argued above, the reading of εὐθύς is the more expected reading of Mark, it is not surprising that many later manuscripts in particular, especially the Byzantine manuscripts

¹²⁶ Matthew 4:20, the parallel to Mark 1:18 reads οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ while Mark 1:18 reads καὶ εὐθύς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. The parallel to Mark 14:45, Matthew 26:49, reads καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν while Mark 14:45 reads καὶ ἔλθων εὐθύς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν. Matthew 26:74, the parallel to Mark 14:72, reads τότε ἤρξατο καταθεματίζειν καὶ ὁμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν while Mark 14:72 reads καὶ εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ καὶ ἐπιβαλὼν ἔκλαιεν.

¹²⁷ As noted above, codex Bezae has five readings of εὐθύς as an adverb. In the course of this study, the manuscripts with the least number of readings of εὐθύς at the forty-one Nestle-Aland verses are the manuscripts of the Majority text, which are, in Swanson's work, the uncials E F G H S Y and Ω. The Majority text manuscripts have a diverse range of readings, reading εὐθύς at two of the forty-one adverbial uses, 1:12, and 1:28, including neither εὐθύς nor εὐθέως at seven verses, 1:23, 3:6, 5:42b, 7:25, 8:10, 14:72, and 15:1, and reading εὐθέως at the remaining thirty-two verses. It is interesting that these manuscripts include εὐθύς only at some of first readings and then fall into a relatively consistent pattern of εὐθέως. The information concerning such use by the Majority text is in table three in the appendix.

of the Majority texts, change the reading to the grammatically smoother εὐθέως.¹²⁸ Εὐθύς is the reading which much more likely gives rise to the others, rather than εὐθέως. For these reasons, it is best to retain the reading of εὐθύς in each of these eight instances.

While these eight readings are similar enough to be discussed together, the other six, 1:23, 1:28, 3:6, 5:2, 5:42b, and 7:25 need individual attention. In 1:23,¹²⁹ there is the significant support of Sinaiticus, Vaticanus, and codex L agreeing on εὐθύς along with the minuscules 1, 33, 579, and 1582 in the original hand. However, this is a relatively small number in comparison to the united absence of εὐθύς in all other manuscripts, none having a reading of εὐθέως. It is noted that this is the only time when εὐθύς is followed directly by ἦν. Perhaps this unusual combination gave rise to the omission of εὐθύς in the several manuscripts, as it is difficult to understand the immediacy of the presence of the man who is described as compared to the more customary uses of εὐθύς with verbs of motion and speaking.

In a similar manner, 1:28 also shows a sharp contrast between those manuscripts which read εὐθύς and those which lack any adverb here.¹³⁰ In this case, there is a stronger assortment of manuscripts reading εὐθύς, including Vaticanus and Bezae, though the original hand of Sinaiticus lacks εὐθύς. Contributing to the omission of εὐθύς in several manuscripts may have been the example of the Lukan parallel at 4:37, which includes neither εὐθύς nor εὐθέως. The positioning of the verb and the subject, ἐξῆλθεν ἡ ἀκοή αὐτοῦ, between the opening και and the following εὐθύς may have caused some of the

¹²⁸ Bruce Metzger (*A Textual Commentary on the Greek New Testament*, 7), notes the tendency of the Byzantine text to reduce any harshness of language and to make divergent parallel texts agree with one another. J. Harold Greenlee (*Introduction to New Testament Textual Criticism*, Grand Rapids: William B. Eerdmans, 1964, 91), in discussing these tendencies of the Byzantine text, notes Mark 5:13 as an example of the tendency to clarify a meaning, there by inserting εὐθέως.

¹²⁹ και εὐθύς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ και ἀνέκραξεν

¹³⁰ και ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθύς πανταχοῦ εἰς ὄλην τὴν περίχωρον τῆς Γαλιλαίας

reluctance to include εὐθύς, as this is the first of only two times in which εὐθύς is separated from και by the verb of the sentence. As will be noted, the other time is the equally problematic 5:42b.¹³¹ It is likely that the unusual sequence may have caused copyists to omit εὐθύς in this instance in keeping with other Marcan usage.

While 1:23 and 1:28 present a choice between only two readings, the choices become much more complicated with 3:6.¹³² A small number of primarily Alexandrian manuscripts, Sinaiticus and Vaticanus, and Δ, showing its Alexandrian tendency in Mark,¹³³ read εὐθύς. Later uncials read εὐθέως, while Bezae and codex W omit και and either adverb, though Bezae alone includes εὐθέως at the very end of 3:5. An interesting variant comes from two manuscripts, Θ and 565, which follow the conventional placement of the adverb immediately following και, και εὐθέως ἐξεληθέντες οἱ Φαρισαῖοι. Finally, two manuscripts, L and 565, read και ἐξεληθέντες οἱ Φαρισαῖοι. The presence of an adverb, either εὐθύς or εὐθέως, seems clear due to the strong and varied manuscript evidence. Also, the internal evidence agrees with the inclusion of εὐθύς. It fits the reaction of the Pharisees as a culmination of their conflict with Jesus throughout chapter two and as an ending of this introductory stage of their conflict. Between the choice of εὐθύς and εὐθέως, the early Alexandrian manuscript evidence speaks for εὐθύς as the correct reading. It is also more likely that the change was from εὐθύς to εὐθέως rather than the other direction.

¹³¹ There are six times when και and εὐθύς are separated by a participle, 3:6, 5:2, 6:25, 6:54, 9:20, and 14:45. The vast majority of uses of εὐθύς place the verb after the introductory και εὐθύς.

¹³² και ἐξεληθέντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἑρωδιανῶν συμβούλιον εἰδίδου κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

¹³³ Metzger, *The Text of the New Testament*, 58.

A less diverse range of readings is found in 5:2 where there are three options. The most interesting is the omission of either εὐθύς or εὐθέως in Vaticanus and Codex W, a rather unlikely pair to be in agreement.¹³⁴ The other two choices are between εὐθύς and εὐθέως with support for εὐθύς coming from Sinaiticus and the often allied uncials C, L, and Δ, and the minuscule 579. The majority of manuscripts read the expected εὐθέως. As was noted above in discussing 1:28, there are only six times when καί and εὐθύς are separated by a participle, 3:6, 5:2, 6:25, 6:54, 9:20, and 14:45. In each case, there is a consistent agreement among the principal witnesses, with Sinaiticus, C, L, and Δ reading εὐθύς.¹³⁵ It is possible that the separation from καί by the participle was perceived by many copyists as a reason for changing from the customary εὐθύς. As with the verses discussed above, it is more likely that such a change was made rather than changing εὐθέως into εὐθύς. Therefore, I suggest retaining the more challenging reading of εὐθύς.

A trio of choices also occurs with 5:42b. There is no support for reading εὐθέως here, only a choice of either retaining εὐθύς or omitting it in three ways. Codex D reads πάντες in its place, a singular reading for Greek manuscripts but supported by versions.¹³⁶

¹³⁴ In this study, this is the only time that these two texts stand together in a reading that is unsupported by any other text. Vaticanus is rarely alone in readings, being found so only at 7:35 and 14:72. Bruce Metzger (*Chapters in the History of New Testament Textual Criticism*, Grand Rapids: William B. Eerdmans, 1963, 46-47, and *The Text of the New Testament*, 57), notes that codex W is a combined text in Mark, following a Western reading from 1:1 to 5:30 and a Caesarean text similar to Papyrus 45 from 5:31-16:20. In this study it can be seen that codex W does agree with the Western text of Bezae in 1:29 and 3:6, but it does not consistently read with Bezae in every case, disagreeing in 1:28, 2:2, 5:2, and 5:13. It is noted that after 5:31, codex W does agree quite often with the Caesarean texts of Θ, 565, and 700, as in 5:42b, 7:25, 7:35, 14:72, and 15:1. However, it is separate from them at 6:50, 9:8, 14:45, 14:63, 14:68, and 15:46. Codex W in Mark displays a remarkable independence of readings, difficult to classify with any family of texts.

¹³⁵ Vaticanus agrees with these manuscripts in each instance except 5:2. In 6:54, there is no reading available from codex C.

¹³⁶ This reading from Bezae is followed by several Latin and Coptic versions, *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger, and Allen Wilgren, 2nd edition (New York: American Bible Society, 1968), 141. There is also a reading of καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς, which echoes Luke 8:56, in the minuscules 1216 and 2174 and lectionary 48.

Among the verses studied in this section, the separation of εὐθύς from καί happens only here and in 1:28. This separation appears to be especially challenging for the retention of εὐθύς. Unlike 1:28, there is a smaller number of manuscripts which retain εὐθύς here. It is possible that the draw of the slight alliteration possible between ἐξέστησαν and ἐκοτάσει, if εὐθύς were absent, might have influenced some copyists. It is also likely that the presence of εὐθύς in the immediately preceding phrase might cause some to omit it here. The setting of the miracle's conclusion suggests an appropriate place for εὐθύς, as it functions in this way also in 1:28, 2:12, 3:6, and 10:52 where the ending of a narrative contains εὐθύς. For these reasons, it is best to retain the reading of εὐθύς for the second time in this verse.

In a way roughly similar to 5:42b, 7:25 has three possible choices, centering on the retention of εὐθύς or the absence of any adverb. Codex Bezae and a few manuscripts of the Vulgate read γυνή δὲ εὐθέως ὡς ἀκούσασα rather than ἀλλ' εὐθύς ἀκούσασα of B, L, Δ, 33, 579, and, with a small change, Sinaiticus. Against this reading is the wide array of manuscripts which omit either εὐθύς or εὐθέως. What is unusual in this verse is the introduction of the sentence with ἀλλ' εὐθύς rather than the customary καί. (It is interesting to note that when καί is absent at 6:50 and 9:24, similarly varied readings occur.¹³⁷) The unusual nature of the ἀλλ' εὐθύς speaks for its originality. Also, the placement of εὐθύς at the beginning of such a narrative encounter is similar to its use in 1:23, 1:30, 5:2, 6:54, 9:15, and 14:45 where the introduction of Jesus' meeting with a

¹³⁷ At 6:50, the Nestle-Aland text reads with Sinaiticus, Vaticanus, L, and Δ, ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν. However, the majority of texts read καὶ εὐθέως. The adversative quality of δὲ, however, seems fitting for this verse. In 9:24, the reading of εὐθύς alone is followed by essentially the same quartet that joined together in 6:50, Vaticanus, here the corrected hand of Sinaiticus, L, and Δ. The vast majority of manuscripts read a καί.

new character involves εὐθύς. Because of these factors, it is best to retain εὐθύς in this verse.

This concludes the discussion of the thirteen verses included in the Nestle-Aland text which have significant variant readings. Of the ten other verses included in the first textual critical table at the end of this study in which εὐθύς or εὐθέως are found in some manuscripts, the most significant to discuss here is 7:35. Text critical decisions concerning the other nine will be discussed in chapter five as each verse comes under consideration. 7:35, however, shows an extraordinary diversity of readings. There are three choices, beginning with Sinaiticus and Δ, reading καὶ εὐθύς ἐλύθη ὁ δεσμός.¹³⁸ This use of εὐθύς late in the verse is balanced by an earlier use of εὐθέως at the start of the sentence, as found in a wide and diverse range of manuscripts, including W, Θ, E*, A, K, M, N, U, Γ, Π, and the Majority texts. As a third option there is the omission of both εὐθέως and εὐθύς by the quartet of Vaticanus, D, 33, and 579.¹³⁹ As Bruce Metzger notes, the external support for the use of εὐθύς is weak but quite strong for εὐθέως.¹⁴⁰ However, as Metzger records, the Nestle-Aland committee wavered due to the quality of the manuscripts which lack εὐθέως. The internal evidence is also divided. The setting at the conclusion of the miracle is appropriate for εὐθύς. However, it is not compelling since εὐθύς is not found at the healing of the blind man (8:22-26), which would also be a fitting

¹³⁸ There is a disagreement on the reading of Papyrus 45 at this point between Swanson and the UBS text critical notes. Swanson, page 116, shows it lacking a clear reading here while the UBS notes, 2nd edition, 1968, page 152, indicate that Papyrus 45 apparently reads εὐθύς along with Sinaiticus and Δ. At least one may suggest that either εὐθέως or εὐθύς is present at this location and that Papyrus 45 also reads εὐθέως at the earlier possible location at the very start of the sentence, joining there the majority of manuscripts. Papyrus 45 is then the only manuscript that includes εὐθέως and/or εὐθύς twice in this sentence.

¹³⁹ This reading is also supported by various manuscripts of the Latin and Coptic versions, UBS textual notes, 151-152.

¹⁴⁰ Bruce Metzger, *A Textual Commentary on the New Testament*, 82-83.

opportunity for εὐθύς. The absence of εὐθύς with the healing of the blind man serves as an example of a text in which the sudden completion of the healing would be appropriate to the context. Yet it is found in no manuscript there. Furthermore the divided location of εὐθύς at 7:35 weakens the argument for either εὐθύς or εὐθέως being originally present.¹⁴¹ The first opportunity for εὐθύς in 7:35, that in which most manuscripts read εὐθέως, is the smoothest as a transition from speech to miraculous reaction. However, if this were an original reading, it is difficult to explain why it was then lost and the second use of εὐθύς inserted. Also, if this initial positioning of εὐθέως is granted, it would be the only such use of εὐθέως in the Gospel. Stronger manuscript evidence would be needed to introduce that use of εὐθέως. Therefore this study suggests that, at most, the bracketing of εὐθέως be followed and that the text might also include the reading καὶ εὐθὺς ἐλύθη ὁ δεσμὸς with brackets around εὐθύς. In this way, both the divided evidence and yet the very possible inclusion of at least one of these words would be indicated.

This study's review of textual criticism is necessarily limited, but arrives at the conclusion that the forty-two occurrences of εὐθύς in the Nestle-Aland text can be adequately defended, that there is no unquestionable use of εὐθέως in Mark, and that the ten extra uses of εὐθύς in various manuscripts are not compelling. 7:35 presents the most challenging evidence to these conclusions, so it is best to leave the presence of both εὐθύς and εὐθέως in this verse as bracketed and uncertain. Further discussion of individual verses and text critical decisions not covered here will be taken up in the footnotes for each verse in the exegetical discussion in chapter four.

¹⁴¹ See R.T. France (*The Gospel of Mark*, 300), for an excellent discussion on this point, concluding that εὐθύς is likely a scribal addition.

CHAPTER THREE—THE ROLE OF εὐθὺς IN THE OVERALL STRUCTURE OF MARK

“Of the making of many Marcan outlines there is, seemingly, no end.”¹⁴² Joel Marcus’ comments are repeated by others, though no paralyzing despair stops commentators as each attempts to give a distinctive outline to Mark. The possibility of such an outline is attractive in particular due to Mark’s episodic nature and the challenge for anyone to find a coherent picture among so many separate puzzle pieces.¹⁴³ Besides the shortness of each episode, other difficulties include the scarcity of extended teaching material upon a united topic and presented in a single setting, such as occurs with Matthew 5-7. The clear centrality of the cross is helpful for many outlines, but the lack of a resurrection appearance leaves the extended passion narrative of chapters 14-15 seemingly out of balance with the brevity of chapter 16:1-8.¹⁴⁴

Despite the discouraging variety of outlines and lack of agreement between commentators, the pursuit of an outline based on recognized features within the Gospel is valuable. This chapter begins by assessing various models which have been suggested for Mark. The key idea of the “way” as it is used in Mark 1:2-3 and following will also

¹⁴² Joel Marcus, *Mark 1-8*, 63.

¹⁴³ Prior to the current literary-critical view, some commentators had little hope of finding such a coherent picture. D.E. Nineham (*The Gospel of Mark*, 27-28), for example, believed that the “essentially disconnected stories” that made up Mark’s tradition would explain “an otherwise puzzling feature of the Gospel, the way it consists of a number of unrelated paragraphs set down one after another with very little organic connection, almost like a series of snapshots placed side by side in a photograph album. These paragraphs are sometimes externally related to one another by a short phrase at the beginning or end, but essentially each one is an independent unit, complete in itself, undatable except by its contents and usually equally devoid of any allusion to place.”

¹⁴⁴ This study agrees with the current consensus that the likely intentional ending of Mark is 16:8. Seeing a tie between the opening in 1:2-3 and the brief 16:1-8 ending, J. Lee Magnus (*Sense and Absence: Structure and Suspension in the Ending of Mark’s Gospel*, Atlanta: Scholars Press, 1986, 89-91), writes, “The abruptness of the ending is no more scandalous than the abruptness of the beginning.” He sees a balance between the messenger-angel of 16 with the messenger action of the 1:2-3 and the figure of Isaiah. See excellent discussions on this in Donald Juel, *The Gospel of Mark*, 167-176; John Donahue and Daniel Harrington, *The Gospel of Mark*, 460-461; and David Rhoads, “Narrative Criticism and the Gospel of Mark,” *Journal of the American Academy of Religion* 60 (1982), 416.

be taken up. Following this, a four-part outline which uses *εὐθύς* as one of the primary organizing principles will be discussed. Following the discussion in chapter four on the individual uses of *εὐθύς*, chapter five will go into greater detail on each of the divisions of this outline.

Tapestry and Symphony as Models

Several features in Mark make the Gospel a challenge to outline in a conventional way. For example, there is the episodic nature of the Gospel, in which actions are initiated with little connection to that which precedes.¹⁴⁵ These brief pericopes often defy connection with the previous action, a situation that is sometimes aggravated by an initial reading of *καὶ εὐθύς* at the beginning of the narrative. It may appear that the immediacy of the following action breaks off any thematic connection with the foregoing. The narrator seems to hurry the reader along with a suggested, “Enough. Let’s move on.” This study, however, will note that *καὶ εὐθύς* may contribute more cohesion than separation between narrative units. The immediacy of the following action is due to the previous action and so there is a cause and effect relationship suggested by *καὶ εὐθύς* in many cases. Discussion of individual examples will follow in chapter four.

Given the challenging nature of Mark, two models for outline are commonly used. Mark as a musical piece is one view. Howard Clark Kee notes that Mark is a particular challenge for organization due to its musical nature. The attraction of this idea is found in

¹⁴⁵ As noted above, John Donahue and Daniel Harrington (*The Gospel of Mark*, 17), count 88 separate episodes in the Gospel with 80 of them beginning with *καὶ*. The number of 88, given the total of 661 verses in Mark, leaves an average of 7.5 verses in each episode.

the unity of such a piece despite the tension of several musical themes.¹⁴⁶ Christopher Bryan, building on the oral nature of Mark, suggests that the “most important elements in Mark’s structuring are acoustic,” and that Mark is to be structured musically “with certain chords and rhythm representing particular themes and movements.”¹⁴⁷ Suggested in this understanding is the frequent appearance of clearly distinguished features which recall previous passages and forecast their return.

Another structuring device, and one more frequently suggested, is that of an oriental rug or tapestry. Joanna Dewey is a significant advocate of this view, arguing that “the Marcan narrative is one in which any part always echoes what has gone before and prepares for what is to come,” so that one should focus on the “interconnections, on the repetitions, and the variation in the repetition.”¹⁴⁸ Therefore, a tapestry-based outline would allow for “multiple overlapping structures and sequences, forecasts of what is to come and echoes of what has already been said.”¹⁴⁹ While Dewey’s comments are relatively recent and are supported by other current commentators,¹⁵⁰ the idea of a tapestry construction for Mark was suggested by Sherman Johnson in 1960: “In fact the Gospel can be likened to an oriental rug in which many patterns cross one another. They are not made up with mathematical exactitude but developed spontaneously as the author

¹⁴⁶ Howard Clark Kee, *Community of the New Age: Studies in Mark’s Gospel*, 64.

¹⁴⁷ Christopher Bryan, *A Preface to Mark: Notes on its Literary and Cultural Settings* (New York: Oxford University Press, 1993), 82-83.

¹⁴⁸ Joanna Dewey, “Mark as Interwoven Tapestry: Forecasts and Echoes for a Listening Audience,” *Catholic Biblical Quarterly*, 53 (1991): 221-236, 235.

¹⁴⁹ Dewey, “Mark as Interwoven Tapestry,” 224. She continues by noting that Mark’s intention was “to interweave and integrate disparate and episodic material into a single narrative whole.” She argues that the lack of a simple outline is due to the need for stories to be retold in different forms to gain greater effect.

¹⁵⁰ Sharyn Dowd (*Reading Mark: A Literary and Theological Commentary*, Macon, Georgia: Smyth and Helwys, 2000, 2), writes that “The Gospel does not consist of discrete sections connected end to end, but of threads woven into a narrative ‘tapestry’—of themes and motifs that keep the audience on track as to where the story has been and where it is going.”

writes. The result is a colorful piece of folk art, sometimes symmetrical, rich and full of endless fascination, and exhibiting the vitality of early Christianity.”¹⁵¹ Johnson’s view may be distinguished from those of Dewey and others following her in that he sees more spontaneity in the way Mark uses his existing materials, while Dewey and others view Mark as a more calculating writer creating his material.

The views of Mark as music and tapestry both share the idea of “interconnections,” as Dewey terms them, those repetitions that “are anything and everything that remind a hearer of other parts of the narrative” which includes “theme, manifest content, particular aspects of content such as setting, geography, or characters, form-critical type, and rhetorical devices such as key and hook words, inclusios, intercalations and frames, parallel and chiasmic repetitions.”¹⁵² As the following outline suggested by this study will show, several of these characteristics can be shown to be supported by *εὐθύς*, including its serving as a key word, forming inclusios, and signaling chiasmic repetition.

Peak-Marking and Intercalations

As useful as the idea of interconnections is, this model alone cannot form the entire foundation for a Marcan outline. Repetition certainly abounds in Mark, but single events such as the transfiguration, the passion, and the dangling thread of the angel’s words to the women who leave in fear have no ready parallel of equal stature. They may

¹⁵¹ Sherman Johnson, *A Commentary on the Gospel According to Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1960), 23.

¹⁵² Dewey, “Mark as Interwoven Tapestry, 225.

well be prefigured in a quieter tone or with a muted hue earlier in the work, but their own place is singular and need not have a parallel of comparable force. Therefore, besides these interconnections, several other features of Mark must be noted as vital to his structure.

Related to the interconnections noted above is the presence of both linear and concentric movement.¹⁵³ Bastiaan van Iersel sees the overall structure of Mark as having this pair of movements. Linear movement is found in narrative portions of the Gospel, building suspense and moving the action forward. Concentric construction focuses on discourse, is recognized at the midpoint of the Gospel by the repetition of themes, and creates contemplation in the reader.¹⁵⁴ This tension between hurrying and slowing the reading will be shown useful in understanding Mark's use of *εὐθύς*.

The most apparent function of *εὐθύς* is in urging the reader forward to a new setting and action and implying an immediacy to the following action. In this regard, it may function as a peak-marking component as defined by Robert Longacre. Peak-marking describes the narrative device in which key actions and themes are designated by, among other means, "crowding the storyline with a rapid sequence of happenings...immediacy (detail and dialogue)."¹⁵⁵ Though Longacre does not specifically mention *εὐθύς*, it may serve in this manner, and these moments will be noted in the discussion of chapter four. Besides this hastening of action, as the outline will

¹⁵³ Demonstrating this concentric and linear pattern in a small portion of Mark, 2:1-3:6 is Joanna Dewey's work, *Marcan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-3:6* (Chico, California: Scholars Press, 1980).

¹⁵⁴ Bastiaan Martinus Franciscus van Iersel, *Mark: A Reader-Response Commentary*, 85.

¹⁵⁵ Robert Longacre, "A Top-Down, Template-Driven Narrative Analysis, Illustrated by Application to Mark's Gospel," in *Discourse Analysis and the New Testament: Approaches and Results*. Edited by Stanley E. Porter and Jeffrey T. Reed (Sheffield: Sheffield Academic Press, 1999), 143-144.

demonstrate, the repetition of *εὐθύς* at key moments also causes the reader to return to earlier, related actions which prefigured the current action and to anticipate future repetition as well.

This pattern of forecasting and recalling is recognized by many in connection with Mark's frequent use of three related scenes, often called intercalations. Paul Achtemeier observes that Mark brackets important episodes between the opening and closing of other episodes, forming a sandwich.¹⁵⁶ Examples include 5:21-43, Jairus' daughter and the woman with the issue of blood, and 6:7-31, the sending of the disciples and the beheading of John the Baptist. Joanna Dewey adds to this list of intercalations with 3:20-35, 11:12-26, and 14:1-11. She notes that this technique accomplishes several goals overall throughout Mark including showing the passage of time, the slowing of action, the increase of tension, a greater emphasis on the central action, and a contrast between the two actions.¹⁵⁷ The application of these goals varies with each situation.

The list of such intercalations can be extended dramatically with nine such instances identified by W.R. Telford.¹⁵⁸ The principle of an A B A structure can be recognized for shorter insertions within larger stories. It may also be used for the larger structures of framing techniques by which similar stories are repeated around a series.

Frequently noted as part of a framing construction is the repetition of the healing of blind

¹⁵⁶ Paul Achtemeier, *Mark*, 31. Robert Fowler (*Loaves and Fishes: The Function of the Feeding Stories in the Gospel of Mark*. Chico, California: Scholars Press, 1981, 114), refreshingly describes the confusing abundance of terms for this technique: "Whether we want to speak of duality, progressive double-step expressions, Marcan insertions, intercalations, the sandwich technique, inclusio, framing, or doublets, we are essentially talking about a single compositional technique: the use of repeated elements to frame and elucidate intervening material."

¹⁵⁷ Joanna Dewey, *Marcan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-3:6*, 21.

¹⁵⁸ These are 3:21, 22-30, 31-35; 4:1-9, 10-12, 13-20; 5:21-24, 25-34, 35-43; 6:7-13, 14-29, 30; 11:12-14, 15-19, 20-25; 14:1-2, 3-9, 10-11; 14:17-21, 22-26, 27-31; 14:53-54, 55-65, 66-72; 15:40-41, 42-46, 47-16:8. See W.R. Telford, *Mark* (Sheffield: Sheffield Academic Press, 1995), 103

men (8:22-26, 10:46-52) which surrounds the central three predictions of the passion and the transfiguration.¹⁵⁹ The overall principle involved is one of juxtaposition as defined by Elizabeth Struthers Malbon, “Mark’s rhetoric is one of juxtaposition—placing scene over against scene in order to elicit comparison, contrast, insight.”¹⁶⁰ This contrasting technique, in her view, encompasses the foreshadowing and echoing accomplished through single words, phrases, and events. This symbolism allows for a juxtaposition between a literal and figurative meaning, and irony with its expected meaning and the intended deeper meaning.¹⁶¹ The discussion of the individual uses of εὐθύς in chapter four will demonstrate the significance of εὐθύς in each of the three parts of a juxtaposition.

The “Way” as a Structural Element

While juxtaposition operates as a stylistic method throughout Mark, also present throughout the Gospel is the distinct subject of the “way.” This theme begins with 1:2-3 and continues throughout the Gospel, even to the hurrying of the women away from the tomb.¹⁶² John Heil, speaking of ὁδός as used in 1:2-3, says that, “[t]his prepares the

¹⁵⁹ See, for example, the commentary by John Donahue and Daniel Harrington (*The Gospel of Mark*, 318), where the spontaneous healing of 10:52 is contrasted to the gradual healing of 8:22-26. Josef Ernst (*Das Evangelium nach Markus*, 312-13), makes note of a juxtaposition within 10:46-52 itself with the repetition of the way, both as the location of Bartimaeus’ sitting, v. 46, and as the end result after his healing, v. 52, serving as *ein roter Faden*, signaling the end of the second portion of the Gospel and directing attention to the end of the way. In this manner, the short narrative of 10:46-52 both completes a juxtaposition and opens a new section of the narrative. It is here in 10:52 that εὐθύς is used for the final time in conjunction with a healing miracle. In keeping with the tapestry theme, this might be seen as a key example of the threading technique.

¹⁶⁰ Elizabeth Struthers Malbon, *In the Company of Jesus: Characters in Mark’s Gospel* (Louisville: Westminster John Knox Press, 2000), 18.

¹⁶¹ Elizabeth Struthers Malbon, *In the Company of Jesus: Characters in Mark’s Gospel*, 18-19.

¹⁶² ὁδός is used sixteen times in Mark at 1:2, 1:3, 2:23, 4:4, 4:15, 6:8, 8:3, 8:27, 9:33, 9:34, 10:17, 10:32, 10:46, 10:52, 11:8, and 12:14. Of these, it is found in the same verse with εὐθύς three times at 1:3, 4:15, and 10:32. While it is often used for a common path or road for travel, such as in 2:23 and 6:8, it is significantly used in the near context of each of the three Passion predications by Jesus in 8:27, 9:33, and 10:32. The last use prepares the reader especially to appreciate the way taken by Jesus and by Bartimaeus in 10:52. Wilfred Harrington (*Mark*, Wilmington, Delaware: Michael Glazier, Inc., 1979, 175), points out

reader for the cardinal concept of ‘the way’ to serve as the distinctive theme and dynamic framework for the narrative that follows.”¹⁶³ Ernst Best comments concerning the sense of movement and time found in the Gospel in association with ὁδός that “although verbs of motion are frequent through Mark, there is here a steady movement towards a goal, Jerusalem, which is lacking elsewhere in the Gospel.”¹⁶⁴ εὐθύς gives the concept of the way an urgency in the beginning of the narrative, a sustained pace to Jerusalem, and a deliberate conclusion at 15:1 with the dawning of the Good Friday.

John Paul Heil notes that the theme of the “way” from Isaiah involves a call for God to lead his people from Babylon and that, in Mark, there is both a going of God before his people to bring salvation and a response by the people to this salvation, such as in 10:52 when Bartimaeus joins Jesus on the way.¹⁶⁵ John Donahue and Daniel Harrington note that the “way” is a central theme of Mark, “who captures the double meaning of way as a path or journey (2:23, 4:4, 15, 6:8, 8:3, 10:17, 10:46) and as the journey toward discipleship (8:27; 9:33-34, 10:32, 10:52; 11:8, 12:14).”¹⁶⁶ Susan Garrett argues that the range of characters in the Gospel either assist Jesus on the way, such as do John the Baptist or the woman who anoints him at Bethany, 14:3-9, or they distract him from the way if possible, as do the disciples and the crowds.¹⁶⁷ One could argue also that, in contrast to the good intentions of the disciples, the enemies of Jesus are assistants to

in 10:52 that Bartimaeus’ following with Jesus is clearly an act of Christian discipleship. “The phrase ‘on the way’ and the following of Jesus form an inclusion with v. 32. Only one of faith, enlightened by Jesus, can walk his way without consternation and without fear.”

¹⁶³ John Paul Heil, *The Gospel of Mark as a Model for Action* (New York: Paulist Press, 1992), 28.

¹⁶⁴ Ernest Best, *Following Jesus: Discipleship in the Gospel of Mark* (Sheffield: JSOT Press, 1981), 15.

¹⁶⁵ John Paul Heil, *The Gospel of Mark as a Model for Action*, 2.

¹⁶⁶ Donahue and Harrington, *The Gospel of Mark*, 61.

¹⁶⁷ Susan Garrett, *The Temptations of Jesus in Mark’s Gospel* (Grand Rapids: William B. Eerdmans, 1998), 54-55.

him upon this way. Beginning with 3:6, the first use of *εὐθύς* is with the actions of Jesus' enemies. Through their work, culminating in the arrival of Judas, 14:45, and the dawning of Good Friday, 15:1, the way of the cross is completed.

Perhaps most thorough in discussing the "way" as a theme is Elizabeth Struthers Malbon who demonstrates the "way" as a mediating force. It resolves the tension in the narrative between the promise and the threat represented, respectively, by Galilee and Jerusalem, the land and the sea.¹⁶⁸ The "way" is an action rather than a place by which the movement of Jesus "is a microcosm of the entire Marcan Gospel: John prepares the way, Jesus leads the way, disciples are called to follow on the way."¹⁶⁹

Understood in this manner, the "way" can encompass the entire movement of the Gospel, begun with the opening prophecy and gathering of John and Jesus, and continued with the crowds and disciples on the journey to Jerusalem.¹⁷⁰ This theme has a natural connection with *εὐθύς* beyond those verses in which *ὁδός* and *εὐθύς* appear together. Of the forty-one adverbial occurrences of *εὐθύς*, twenty four are associated with travel or arrival.¹⁷¹ Because of this tie with movement and its generally recognized role throughout the Gospel, the "way" will be a central feature of the proposed outline for this study.

¹⁶⁸ Elizabeth Struthers Malbon, *Narrative Space and Mythic Meaning in Mark*, 104-5.

¹⁶⁹ Elizabeth Struthers Malbon, *Narrative Space and Mythic Meaning in Mark*, 71.

¹⁷⁰ Ernest Best (*Following Jesus: Discipleship in the Gospel of Mark*, 15-16), writes concerning 1:2-3 that the way is the "common theme connecting them; its use there is programmatic; Jesus is about to begin to go 'on the way' which is prepared by John the Baptizer and which ends in Jerusalem. His disciples are to follow him in this 'way.'"

¹⁷¹ These are 1:10, 1:12, 1:18, 1:21, 1:28, 1:29, 1:43, 2:12, 3:6, 5:2, 5:42, 6:25, 6:27, 6:45, 6:54, 7:25, 8:10, 9:15, 10:52, 11:2, 11:3, 14:43, 14:45, and 15:1. These include verses in which the verb which *εὐθύς* is modifying is not always clear. An example includes the arrival of Judas in 14:43 in which *εὐθύς* is separated from the verb by a participial phrase. Also, the list includes the movement of the news of Jesus, 1:28, and the arrival of the dawn in 15:1. The majority of the list involves the movement of Jesus (1:12, 1:21); the disciples (1:18, 6:45, 11:2); those healed (5:42, 10:52); the crowds (6:54, 9:15); and his enemies (3:6, 14:45).

The Repetition of εὐθύς in the Gospel Outline

While the “way” will be important as an overall view on the Gospel as a journey, the proposed outline depends most heavily on the repetition of εὐθύς throughout the Gospel. Before the outline centered on εὐθύς is proposed, a brief discussion is needed as to the relative importance of εὐθύς as it is concentrated and then lacking in different parts of the Gospel. Not every occurrence of εὐθύς carries the same importance. The outline recognizes that some instances are distinctive through their placement and their association with other features in the Gospel.

Those occurrences of εὐθύς which introduce or conclude narrative units may be considered more vital for an outline than those which further the action within a narrative unit. For example, as noted previously, nine narrative units can be identified as begun with εὐθύς and another five are concluded with εὐθύς.¹⁷² Given the widely-recognized propensity of Mark for A B A structures, such emphasis on the beginning and closing of narrative units appears justified.

Second in significance in the outline, it is important to notice the beginning and ending of overall concentrations of εὐθύς. For example, the early emphasis on εὐθύς, with fourteen adverbial uses in the first three chapters, appears to conclude with 3:6, as thirty-three verses follow after this before εὐθύς returns at 4:5. This is the longest separation

¹⁷² As noted previously in this chapter, these nine instances are 1:10, 1:12, 1:21, 1:23, 6:45, 8:10, 9:15, 14:43, and 15:1. εὐθύς also signals the end of five episodes, usually with καί. These five are 1:29, 2:12, 3:6 (which is separated from καί), 10:52, and 14:72.

between uses of *εὐθύς* in the first half of the Gospel.¹⁷³ Furthermore, the departure of the Pharisees to plot Jesus' destruction at 3:6 appears to be a natural conclusion of the opening section of the Gospel, while the parables of chapter four open a new section of Jesus' teaching. In a similar way, the final four instances of *εὐθύς* (14:43, 14:45, 14:72, and 15:1) merit particular attention given the long absence which precedes them and the decisive turns in the narrative which they introduce, namely Judas' arrival, Jesus' arrest, and his trial.

A third significant use of *εὐθύς* is its use with key words which are either concentrated in a section or which appear at apparently significant locations. As noted above, *ὁδός* occurs in the same verse as *εὐθύς* at 1:3 and 10:52. These two pairings which come at the beginning of the Gospel and very near the end of the journey as Jesus enters Jerusalem appear to be worth particular notice. In a larger unit, it will be noted that the third unit of the outline, 11:1-14:42, *Finally The Lord Arrives*, focuses on the concentration of *κύριος* in this section.¹⁷⁴ *εὐθύς* is found with the first of these uses, 11:3, which sets the tone for much of the following section, the recognition of the Lord upon his arrival.

While seeing these uses of *εὐθύς* as most important, *εὐθύς* has other uses which do not have the same impact. These may include the second occurrence of *εὐθύς* in close proximity to another without a significant turn in the narrative. For example, the disciples telling Jesus about Peter's mother-in-law's illness (1:30) following the general announcement of Jesus' work in 1:28, seems to be an individual example of the larger

¹⁷³ The next extensive section without *εὐθύς* is 8:11-9:14, followed by 9:25-10:51. As will be noted in the discussion of the outline, it is intriguing that the significant events of the three passion predictions and the Transfiguration are bracketed by *εὐθύς* but do not employ the adverb directly.

¹⁷⁴ While it is used three times prior to this section in 1:3, 2:28, and 5:19, *κύριος* appears ten times in this division at 11:3, 11:9, 12:9, 12:11, 12:29, 12:30, 12:36, 12:37, 13:20, and 13:35.

pattern. In a similar way, the casting out of the healed leper (1:43) appears in the shadow of the previous verse's more dramatic use of *εὐθύς*, the immediate cleaning of the leprosy. Another example of a use of *εὐθύς* with less impact is 1:23 where the presence but not the preceding arrival of the demoniac is prefaced with *εὐθύς*. These examples, due to their close proximity to other uses of *εὐθύς* and the lack of a significant turn in the narrative or the introduction of a new character, do not have the same significance in the proposed outline. While they are more than a literary clearing of the throat, they appear to serve only the immediate context, uniting two steps in the narrative and furthering the action with a tone of urgency.

The Brief Outline

Two versions of the outline will follow. The brief outline presented here gives a broad view. After the discussion in chapter four of the function of *εὐθύς* in each individual verse, a more detailed outline follows in chapter five. In the first, simple version, the concentration of *εὐθύς* in the early chapters, its decline, long absence, and return are the central features. These four steps correspond to the overall distribution of *εὐθύς* and give a broad orientation to the individual strands in the more detailed pattern which follows. They may be likened to the large pattern in a tapestry, seen from a distance and distinguished by the concentration or absence of a particular color. So *εὐθύς* highlights a distinguishing progression to the movement of the ministry to the passion.

This pattern, especially in the initial two sections, deals with the degree to which *εὐθύς* is present. There is no unmistakable line drawn through these chapters after which certain themes or actions are abandoned. Rather, themes overlap as the miracles and

teaching of Jesus create disciples and opponents throughout the first ten chapters. Francis Maloney’s approach to outlining Mark is useful in this respect. “Narrative units are not separated by brick walls. One flows into the other, looks back to issues already mentioned, and hints at themes yet to come.”¹⁷⁵ Key words gain in importance in different sections, though they have appeared elsewhere less frequently. For example, the third section in this outline combines two uses of *εὐθύς* with the distinctive movement into Jerusalem in the passion week. In this section, while the use of *εὐθύς* is diminished, *κύριος* is prominent and is not used after this part of the Gospel. The return of *εὐθύς* in the outline’s final section then renews themes begun in the first unit. The Gospel is a advancing and retreating tide that washes away lines imposed by commentators. Rather one can see the larger sweep, forward and back, of the waves which may briefly uncover new ground and then return to their former marks.

OUTLINE: THE STRAIGHT WAY

1:1-3:6 *IMMEDIATELY THE MESSENGER AND THE MASTER BEGIN*

3:7-10:52 *QUICKLY THE SAVIOR SOWS THE SEED*

11:1-14:42 *SUDDENLY THE LORD ARRIVES*

14:43-16:8 *IMMEDIATELY THE KING CONCLUDES HIS WAY*

These four sections focus on the concentrations or absences of *εὐθύς* along with significant titles and actions of Jesus used in conjunction with *εὐθύς*. The first section,

¹⁷⁵ Francis J. Moloney, *The Gospel of Mark: A Commentary* (Peabody, Massachusetts: Hendrickson Publishers, 2002), 19. In his outline there are two main parts. The first half asks, “Who is Jesus?” and the second answers, “The suffering and vindicated Son of Man, the Christ and Son of God.” It is of the interplay between these two halves that Maloney is primarily speaking.

Immediately the Messenger and Master Begin, recalls the sole adjectival use of εὐθύς in connection with John's predicted ministry and his deference to Jesus as the one who is greater. The frequent use of εὐθύς in these first chapters is a first stage of acceleration in which, overcoming the inertia of anticipation, the ministry of Jesus is launched with force. That force, however, meets repeated opposition, particularly with the first council held against Jesus in 3:6. This gathering along with the end of the frequent use of εὐθύς makes for a likely dividing point.

Ending this first unit at 3:6 is in keeping with a similar division by several commentators, such as Lamar Williamson,¹⁷⁶ William Lane,¹⁷⁷ Joel Marcus,¹⁷⁸ Hugh Humphrey,¹⁷⁹ and Paul Achtemeier.¹⁸⁰ Also, in her study of seventeen Marcan outlines, Joanna Dewey notes that over half of them had a break at 3:6 or 3:13.¹⁸¹ While this outline's break at 3:6 is due largely to the end there of the first concentrated use of εὐθύς, this feature is not mentioned in the outlines of the scholars noted above. Yet the change in action and characters which they note corresponds with the emphasis on εὐθύς of this outline.

The titles for John and Jesus in this unit, Messenger and Master, are based on John's title in 1:2 of ἄγγελος and the expectation of John's of one greater than he. The mastery of Jesus is stressed by the repetition of ἐξουσία in 1:22, 1:27, and 2:10, wherein

¹⁷⁶ Lamar Williamson, *Mark* (Atlanta: John Knox Press, 1983), 4-5.

¹⁷⁷ William Lane, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 1974), 29-30.

¹⁷⁸ Joel Marcus, *Mark 1-8* (New York: Doubleday, 2000), 63-64.

¹⁷⁹ Hugh Humphrey, *He Is Risen! A New Reading of Mark's Gospel* (New York: Paulist Press, 1992), 4.

¹⁸⁰ Paul Achtemeier, *Mark* (Philadelphia: Fortress Press, 1986), 39-40.

¹⁸¹ Joanna Dewey, "Mark as Interwoven Tapestry: Forecasts and Echoes for a Listening Audience," *Catholic Biblical Quarterly* 53 (1991): 221-222.

the teaching of Jesus is first acclaimed by the crowd as powerful beyond that of the scribes. The opposition of the scribes in 2:6-7 to his announcement of forgiveness brings about his immediate knowledge of their complaint (2:8) and the healing of the paralytic (2:12). The following opposition to Jesus is centered on Sabbath observances (2:23-28 and 3:1-6) and is centered on 2:28, the Son of Man being the Lord of the Sabbath. This verse's use of κύριος prepares for the concentration of κύριος in the third section.

The next division, *Quickly the Savior Sows the Seed* (3:7-10:52), continues the miraculous work of Jesus as savior and includes the imagery of the parable of the sower. The four uses of εὐθύς in the sower parable are also the first uses in this section. Following the parables of chapter four, Jesus is repeatedly the savior of the storm-tossed, the demoniacs, the long-ill, and the deceased. Enclosed within this section are the Transfiguration and the three passion predictions. However, since εὐθύς is not a part of the Transfiguration narrative (9:1-8), nor of the predictions in chapters 8, 9, and 10, no particular identification of them is made in the outline.

Instead the emphasis is upon the frequently immediate interaction between Jesus and those in need. While the first section combined John the Baptist and Jesus in introduction and noted the first council of opposition against Jesus, this section, in regard to the opposition against Jesus' ministry, uses εὐθύς only with the death of John the Baptist (6:25, 6:27) and with the failed seed upon the way and in stony ground (4:5, 4:15, 4:16, 4:17). Despite this opposition, Jesus journeys towards Jerusalem and the section ends with healed Bartimaeus following Jesus along the way (10:52), the final use of εὐθύς in a miracle setting.

The combination of parables and miracles within this section encompasses the broad sweep of Jesus' ministry. The pairing of parable and miracles is supported by their shared characteristics and the use of *εἰθύς* with both of them. Christopher Marshall has pointed out that parables and miracles both have a "metaphysical character" in that they are "not taken at face value but point beyond themselves to another level of meaning," directing the reader to the kingly power within Jesus. Marshall also argues that they have a "discriminating effect" in which some understand the meaning of the words or action while others do not.¹⁸² The miracles of this section and the parables of seeds and growth in chapter four encompass both the opposition to the mission and its eventual success. The parable of the sower in particular, using *εἰθύς* four times, is a summary of the overall ministry of Jesus. Mary Ann Tolbert describes it as a "plot synopsis" which introduces the major characters of the disciples, the healed, the scribes, and the Pharisees and other opponents under the tension of "faith versus fear."¹⁸³

While miracles and parables summarize much of the middle ministry of Jesus, the pace of the journey, as marked by the frequency of *εἰθύς*, slows through these chapters, particularly following the three passion predictions of chapters eight, nine, and ten. The final use of *εἰθύς* in this section (10:52), modifying both the immediacy of Bartimaeus' healing and his following, serves well as a summary of the miracles and the both joyful and reluctant following by the disciples.

¹⁸² Christopher Marshall, *Faith As a Theme in Mark's Narrative* (Cambridge: Cambridge University Press, 1989), 61-65.

¹⁸³ Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress Press, 1989), 175. She also notes that for the later portion of the Gospel (11:1-16:8) that the parable of the Tenants (12:1-12) serves as a summary stressing the effect of Jesus' identity being revealed (*Sowing the Gospel*, 231). For her helpful, full outline of the Gospel, see pages 311-315.

The next section, *Suddenly the Lord Arrives* (11:1-14:42), is the arrival at Jerusalem and the early passion week. It is, with the exception of 11:2-3, the longest section in which *εὐθύς* is absent. The division could have been at 11:4 so that there would have been no occurrence of *εὐθύς* in this section. However the entry narrative begins at 11:1 and the double use of *εὐθύς* accents the preparation made for the arrival. Following the two uses of *εὐθύς* here, the absence of *εὐθύς* thereafter is perhaps more noticeable. The theme of sudden arrival fits not only with the opening scene of Palm Sunday but also the following scenes in which Jesus comes with force as in the cursing of the fig tree (11:12-14) and the cleansing of the Temple (11:15-19). His teaching also presents the final, startling arrival of God in judgment, especially shown by the end of the parable of the vineyard and tenants (12:1-12), the coming of the Son of Man (13:24-27), and his arrival at any hour (13:32-37).

The title “Lord” draws upon a particularly frequent use of *κύριος* in this section. While it is used three times prior to this section (1:3, 2:28, and 5:19), it appears ten times in this division (11:3, 11:9, 12:9, 12:11, 12:29, 12:30, 12:36, 12:37, 13:20, and 13:35). After 13:35, it disappears, unless one accepts 16:9-20 as original and counts its use at 16:19. A few of these uses are especially fitting for the sense of arrival which begins with the pairing of *κύριος* with *εὐθύς* at 11:3. The Lord’s need for the colt assures its immediate sending. In 11:9, the themes of arrival and *κύριος* are joined in the cry, “Blessed is he who comes in the name of the Lord.” The parable of the vineyard uses *κύριος* twice (12:9 and 12:11), asking what the Lord of vineyard should do when he comes. An ironic use is found in 12:29 and 12:30, where the scribe asks concerning the first commandment, and, commending Jesus’ answer and supplying his own, the scribe is

praised for being near the kingdom of God. He is particularly near for the reader who recognizes the Lord of the Kingdom as the one being questioned. In the quotation of Psalm 110:1 which follows and through the piercing question of Mark 12:36, 37, Jesus presents the contrast of his divinity and humanity with the status of both Lord and Son of David. The final two uses are concerned with the shortening of the end time lest no one should be saved (13:20), and the final warning that one does not know when the Lord of the house will return. This final use of κύριος with its noting of four distinct times, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, may forecast two of the crucial events which follow and which involve the final two appearances of εὐθύς (14:72), the cock crowing at Peter's denial, and the dawn of Good Friday (15:1). The theme of arrival is also emphasized with the conclusion of the section where three times (14:37, 40, 41), Jesus comes to the disciples sleeping while he prays. Throughout this section then, the Lord arrives, recognized by some and mistaken by others.

He is, however, recognized, at least by title, repeatedly in the final section, *Immediately the King Concludes His Way* (14:43-16:8). The first two uses of εὐθύς in this section (14:43, 14:45) deal with Judas' appearance in the Garden, followed by 14:72 and Peter's denial. In this section, Jesus is spoken of as 'Ραββί (14:45), τοῦ Ναζαρηνοῦ τοῦ Ἰησοῦ (14:67), and τὸν ἄνθρωπον τοῦτον (14:71), an interesting contrast to the previous focus on κύριος. The title for this unit centers on Jesus as King due to the questioning by Pilate at 15:2, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων. Jesus' answer, Σὺ λέγεις, are his last words in the Gospel except for the quotation of Psalm 22:1 at 15:34. His silence is particularly noted at 15:5 along with Pilate's surprise. While this unit begins with Jesus' speaking (Καὶ εὐθύς ἔτι αὐτοῦ λαλοῦντος, 14:43), the final

silence of Jesus follows soon after the cessation of *εὐθύς* in the Gospel. The quieting of both the familiar adverb and Jesus himself may signal the arrival at the journey's end.

It will be noted that each of the four major sections of this outline begins with an adverb. In this outline, the first and last sections recall the most common translation of *εὐθύς*, “immediately.” The second section with “quickly” stresses the urgency of the ministry of Jesus and the readiness of the word to emerge in healing and controversy. The third section's heading of “suddenly” recalls the arrival of Jesus in Jerusalem with his sudden commandeering of the colt and the ensuing celebration. It also plays upon the startling withering of the fig tree (11:20ff), and the sudden return of the master who instructs his servants to watch for his return (13:36).¹⁸⁴

While the second and third sections are distinguished by “quickly” and “suddenly,” the use of “immediately” intends to join the first and last sections. This is to highlight the correspondence between the first four and last four uses of *εὐθύς* that this study notes. In the last section (14:43-16:8), the final steps of betrayal, denial, and trial, each introduced by *εὐθύς*, have been foreseen by Jesus and rapidly follow one another. While the resurrection account has no use of *εὐθύς*, a key feature of 16:1-8 is the angel's appearance which ends with the reference to that which Jesus had said, ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν (16:7). The importance of the predictive words of Jesus are highlighted particularly in this last major section. This unit begins with Jesus' speaking

¹⁸⁴ Mark 13:36, μὴ ἐλθὼν ἐξαίφνης εἶρη ὑμᾶς καθεύδοντας is the only occurrence in Mark of the adverb ἐξαίφνης. It would have appeared to be a fitting place for *εὐθύς*, but no manuscript uses it here. Of the four other times that ἐξαίφνης is used in the New Testament (Luke 2:13 and 9:39, Acts 9:3 and 22:6), Luke 9:39 is interesting as it describes the repeated, sudden seizure of the afflicted boy who, in Mark 9:20, is suddenly thrown into a seizure when Jesus draws near. At Mark 9:20, the action is modified by *εὐθύς*. The absence of *εὐθύς* at Mark 13:36 and the single use by Mark of ἐξαίφνης there might accent the purposeful avoidance of *εὐθύς* by the Evangelist in 11:4-14:42.

in a manner which appears to summon Judas for the betrayal. He foresees Judas' arrival and Peter's denial along with the promise that Jesus' death and resurrection would follow. The unit therefore appropriately ends with the angelic reminder that the yet-unseen resurrection and meeting with Jesus will occur with the reliability of the previous steps in the narrative. In Marcan A B A fashion, the section begins and ends with emphasis on the words of Jesus while the central section finds many wondering at his silence.

This brief outline will guide the following discussion of the use of *εὐθύς* in each verse. Following that, chapter five will expand on the individual parts of each of the four sections of the outline.

CHAPTER FOUR—THE PLACEMENT OF εὐθύς IN EACH PERICOPE

While an overall view of the use of εὐθύς is gained through the outline and a discussion of the general style of Mark, a detailed look at each pericope indicates how εὐθύς serves in its immediate context. While each of the uses of εὐθύς will be discussed, clearly some deserve the greatest attention. These are the uses which begin themes repeated throughout Mark and also those verses in which familiar themes are concluded. The chief focus will be on the texts which demonstrate the greatest variety in the Marcan use of εὐθύς and those texts which work most closely with prior or following occurrences of εὐθύς.

Due to the length of this study, the brief discussion of these verses cannot be a commentary on all aspects of each verse. Therefore some aspects of the discussion will be treated briefly in footnotes and exegetical decisions will be made without relating the whole background surrounding them. Only those aspects of the verse which pertain most closely to the significance of εὐθύς will be enlarged upon.

Mark 1:1-3

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]. 2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY; 3 THE VOICE OF ONE CRYING IN THE WILDERNESS, 'PREPARE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.' "

The early concentration of εὐθύς in chapters one and two is noticed by most commentators. Mark 1:1-3 with its declaration of both the content of the message, v. 1,

and the predicted messenger of verses 2-3, sets the stage for the repeated proclamation of Jesus as the Son of God in three other critical moments, baptism (1:11), transfiguration (9:7), and by the centurion after Jesus' death (15:39). In keeping with the frequent use of εὐθύς throughout the Gospel, the tone of the opening verse is also vigorously immediate.

William Lane notes:

The most striking characteristics of the Marcan Prologue are its abruptness and its silence. This is surprising because the one introduced is not an ordinary person but the Son of God, acknowledged by the heavenly voice, who in the initial phrases of his public ministry provokes wonder and astonishment by the authority of his teaching and the power of his mighty acts.¹⁸⁵

The opening of 1:1 begins the first of the threads of the proclamation of Jesus which will be recalled later. The preaching of the Gospel is the dramatic beginning of not only this brief section but, as David Garland argues, of the entire work, so that a clear tie is formed between the abrupt beginning and ending: "The whole Gospel of Mark is about a beginning." The resurrection announcement is not expected to conclude the narrative but to continue the beginning made in 1:1.¹⁸⁶ Garland's theme of the continued beginning of the Gospel anticipates the continued work of εὐθύς throughout the Gospel, even to the dawning of Good Friday. While it is true that the pace of the ministry slows from its early temporal beginning, and therefore the occurrences of εὐθύς decrease, there is no

¹⁸⁵ William Lane, *The Gospel According to Mark*, 40.

¹⁸⁶ David Garland, *Mark: The NIV Application Commentary* (Grand Rapids: Zondervan, 1996), 18. If Garland's theme is correct, it is interesting to note the sparing use of the complementary words ἀρχή and τέλος in Mark. Ἀρχή appears only at 1:1, in a reference to the creation of man and woman in 10:6, and in a reference to the beginning of creation and the incomparable tribulation to come in 13:19. τέλος is found at 3:26 in regard to the end of Satan upon the division of his kingdom and 13:13 with the promise that the one who endures to the end will be saved. The most interesting use of each is the pairing they have at 13:7-8, ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. 8 ἐγεθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα. Garland's theme that Mark is wholly a beginning is sustained in this description of the end of the age. This use of "beginning" is in sharp contrast to the beginning of 1:1 and the following proclamation of Christ's Sonship with the division of the heavens. Of the Gospel's work there is no mention in Mark of an ending.

conclusion to the gospel proclamation which would silence εὐθύς. The dawn of Good Friday is a part of the entire beginning. The preaching of the Gospel, Elizabeth Struthers Malbon notes, begins with 1:1. There is the initial preaching report which Mark recalls by Jesus' preaching in 1:14 and the anticipated messenger of 16:7 and the predicted return to Galilee and meeting of the disciples.¹⁸⁷

A key issue in 1:1 is the understanding of the genitive Ἰησοῦ Χριστοῦ.¹⁸⁸ Concerning the question of the objective or subjective use of the genitive of Ἰησοῦ Χριστοῦ in the phrases, Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]. Willi Marxsen notes that it is likely both objective and subjective, but the first readers may have understood it as primarily as objective, the proclamation whose content was Jesus Christ as the Son of God.¹⁸⁹ Phillip Carrington notes that there is a progression between the subjective turning to the objective use: “[The Gospel] began, according to Mark, as a message proclaimed by Jesus, but it is increasingly identified with his own person and ministry, until it becomes clear that he himself, his life, death and resurrection is the essential manifestation thereof in history.”¹⁹⁰ Though this initial reading as subjective fits the immediate context of 1:14, the second use of εὐαγγελίου in which Jesus preaches may be defensible as the preferred understanding of 1:1. However, the function of the verse as

¹⁸⁷ Elizabeth Struthers Malbon, *Narrative Space and Mythic Meaning in Mark*, 25.

¹⁸⁸ See also R.T. France (*The Gospel of Mark*, 53), for an argument for understanding both the objective and subjective understandings simultaneously.

¹⁸⁹ Willi Marxsen, *Mark the Evangelist: Studies on the Redaction History of the Gospel*, trans. James Boyce, Donald Juel, William Poehlmann and Roy Harrisville (Nashville: Abingdon Press, 1969), 149-150.

¹⁹⁰ Phillip Carrington, *According to Mark: A Running Commentary on the Oldest Gospel* (Cambridge: Cambridge University Press, 1960), 31.

the title for the entire book suggests more strongly that it is an objective understanding in the final reading.¹⁹¹

The association of verse one with verses two and three also leads to the preference of the objective reading. The ending of verse three is an adaptation of Isaiah 40:3 in which τὰς τρίβους τοῦ θεοῦ ἡμῶν is exchanged for τὰς τρίβους αὐτοῦ. The immediate referent for αὐτοῦ is the previous line's κυρίου, but the identification of κυρίου depends on the entire structure of 1:1-3. The parallel of τὴν ὁδὸν κυρίου of verse three is τὴν ὁδὸν σου in verse two and it is reasonable to expect that the referent is the same.

Continuing through verse two, the ending of the first line is a rough parallel to the second line, in that the messenger who goes before the Lord is the one who prepares his way.

The preparation of the way for Jesus is in all three references in verses 2-3. He is the object of the work of the messenger John. This allows a strong identification signaled by καθώς.¹⁹² A parallel in meaning can be found in this objective proclamation and in the paving of a straight way for Jesus.

¹⁹¹ See Vincent Taylor (*The Gospel According to St. Mark*, 152), for an excellent defense of the objective understanding and of the use of 1:1 as a title for the entire volume. Taylor notes that there is no other verse which serves as a title for a portion of the Gospel and that 1:1 therefore is the title for the entire book. It is interesting to note that while there is no title verse for individual sections, that, if there were, the baptism of Jesus (1:10), the beginning of his calling of disciples, 1:16, the entry into Jerusalem beginning with 11:1, and the beginning of Good Friday would, among other divisions such as the Transfiguration (9:1) and the resurrection morning (16:1), be likely places for such a title. In many of these sections, εὐθύς is found at 1:10, 1:18,20, 11:2,3 and 15:1. For a detailed discussion on the understanding of εὐαγγέλιον in secular usage as the “public proclamation of a significant event” and its use in the Septuagint, see John Donahue and Daniel Harrington, *The Gospel of Mark*, 13-14.

¹⁹² Little attention is paid to καθώς in most recent commentaries, but Vincent Taylor (*The Gospel according to St. Mark*, 153), has a brief note concerning its singular use here in Mark as the introduction of an exact quote. He further directs attention to the other two occurrences of the phrase καθώς γέγραπται in Mark, 9:13 and 14:21. Interestingly the first (9:13), is a reference to the Elijah who had already come. Elijah was also one to whom they did as they wished as it had been written. The second concerns the Son of Man who goes up as it was written, this said in the context of discovering the one who would betray him. In Mark's three uses of καθώς γέγραπται, the first in 1:2-3 binds together John and Jesus, as the two uses following then deal with John and Jesus individually.

The final associations of the beginning of verse two may be seen as forming a chiasm with the ending of verse one. Verse one concludes with υἱοῦ θεοῦ followed by the pivot of the chiasm, the introduction of Isaiah, while verse two introduces the messenger, John. Verse two's first line concludes with the two personal pronouns which refer to the ending of verse one. There is an A B C C' B' A' structure overall with the Son of verse one beginning and ending the structure, θεοῦ of verse one being repeated as the μοῦ of verse two, and the inner pairing being the reference to Isaiah and the ἄγγελόν of v. 2. If a central pivot to the chiasm is seen, it could be the unstated subject of ἀποστέλλω in verse two which is highlighted with the inclusion of ἐγὼ in several manuscripts.

The introductory verse leads to the crucial first use of εὐθὺς in v. 3 in the combined prophetic verses of 1:2-3. These two verses collect the expectations of three Old Testament passages, Exodus 23:20, Malachi 3:1, and Isaiah 40:3.¹⁹³ The overall designation of the combined verses under Isaiah's name may be due to the greater authority of Isaiah so that, as David Edwards describes it, Isaiah's material became the "defining element of the tapestry of quotations."¹⁹⁴ Sherman Johnson suggests that the Essenes had gathered Old Testament quotes which were believed to refer to themselves, and, by collecting, introduced changes in the texts, allowing Isaiah to stand for both Isaiah and Malachi.¹⁹⁵ Joel Marcus notes that such conflation was common in post-

¹⁹³ The initial portion of v. 2 follows the beginning of Exodus. 23:20 and Mal. 3:1, though there is no exact correlation to the last portion of v. 2, while Isaiah 40:3 is repeated in v. 3. Isaiah 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

קול קורא במדבר פנו דרך יהנה ישרי בערבה מסלה לאלהינו
 Isaiah 40:3 is found in each Gospel in connection with John the Baptist. However, only in the Synoptics, Matt. 3:13, Mk. 1:3, and Luke 3:4, is there a fairly exact rendering of Isaiah, while John 1:23, changes the key opening verb and ends after κυρίου, thereby removing εὐθείας.

¹⁹⁴ David Edwards, *The Gospel according to Mark*, 27.

¹⁹⁵ Sherman Johnson, *A Commentary on the Gospel According to Mark*, 33-34.

biblical Judaism and that, while ascription to Isaiah could be a mistake, it is more likely that Mark is intentionally setting the Gospel in an Isaian context. He notes that Isaiah is the only Old Testament author mentioned by name in the Gospel, here and in 7:6.¹⁹⁶ The insertion of the Malachi-Exodus material within the introduction of Isaiah followed by words from Isaiah may be seen as beginning a familiar pattern of sandwich construction.¹⁹⁷ More detail on this pattern of construction follows at the end of this section, pages 79-81.

The Gospel's beginning on this combined quotation sets a vital tone for the entire Gospel. William Lane points out that the attribution to Isaiah draws attention to three factors, the herald, the Lord, and the wilderness by which the theme of fulfillment is stressed.¹⁹⁸ Sharyn Dowd argues that the work of Isaiah gives the motifs of "light, blindness, sight, deafness, hearing and alienation of heart that pervade both the book of Isaiah and the Gospel of Mark."¹⁹⁹ Phillip Carrington notes the poetic nature of the conflation and the resulting emphasis on "the way" allowing the Evangelist "to form an

¹⁹⁶ Joel Marcus, *Mark 1-8*, 147. Marcus points out that such conflations of Old Testament texts are common throughout Mark with examples including 1:11, 14:24, and 14:62. Another example not listed by Marcus is 11:17 καὶ ἐδίδασκειν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιθήκατε αὐτὸν σπήλαιον ληστῶν where the opening portion is from Isaiah 56:7 and the concluding phrase is from Jeremiah 7:11. An interesting conflation is also found in Jesus' reply to the scribe in 12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. in which the main body of the reply is from Deuteronomy 6:5 which supplies the commandment through ἐξ ὅλης τῆς ψυχῆς σου. The next phrase ἐξ ὅλης τῆς διανοίας σου is from Jeremiah 7:11.

¹⁹⁷ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 63.

¹⁹⁸ William Lane, *The Gospel According to Mark*, 45-46.

¹⁹⁹ Sharyn Dowd, *Reading Mark: A Literary and Theological Commentary*, 9-10. Dowd further notes that while Isaiah is mentioned only here and in 7:6, there are repeated references to the prophet's work in a thorough covering of Mark, including 1:2-3, 4:12, 7:6, 9:48, 11:17, 12:32, 13:24, and 13:25. While Dowd summarizes the contribution of Isaiah to be the themes noted above, light, blindness, sight, deafness, and alienation of the heart, it can be seen that when Isaiah is quoted after 1:2-3 in Mark, the overall message is of judgment and condemnation. The words of Isaiah speak of the futility of the people's seeing and hearing, 4:12, the uselessness of their honoring God with distant hearts, 7:6, the unending punishments for those eternally isolated from God, 9:48, the expectation that the Temple would be a house of prayer (though, speaking then from Jeremiah, it has become a den of thieves), 11:17, and the darkening and shaking of the heavens at the last days, 13:24-25. Only at 12:32 is there a more positive tone with the identity of God as one.

effective stanza of poetry, the words, ‘thy way’ of Malachi (are) balancing the ‘Lord’s way’ in Isaiah, and its synonym, ‘his paths,’ thus creating an effective minor triad.”²⁰⁰

The theme of the “way” is given its first announcement in 1:2-3, but it brings other connections besides the verses noted from Isaiah, Malachi, and Exodus. I Samuel 12:23, in the context of Samuel’s farewell following the confirmation of Saul as King, says, “Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you; but I will instruct you in the good and right way.”²⁰¹ This context of kingly inauguration and the departure of his forerunner fits well with the opening of Mark 1:1-11. Another context involving the adjectival use of εὐθύς along with the “way” is Ezra 8:21 where Ezra is preparing the return to Jerusalem with no armed guard, “Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God to seek from Him a straight way for us, our little ones, and all our possessions. καὶ ἐκάλεσα ἐκεῖ νηστείαν ἐπὶ τὸν ποταμὸν Αουε τοῦ ταπεινωθῆναι ἐνώπιον θεοῦ ἡμῶν ζητῆσαι παρ’ αὐτοῦ ὁδὸν εὐθείαν ἡμῖν καὶ τοῖς τέκνοις ἡμῶν καὶ πάση τῇ κτήσει ἡμῶν וְאָקְרָא שָׁם צוֹם עַל-הַנְּהַר אֲהָוָא לְהַתְּעַנּוֹת לִפְנֵי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ הַדֶּרֶךְ יְשָׁרָה לָנוּ וּלְטַפְּנוּ וּלְכָל-רִכְוֹשֵׁנוּ: As noted in the discussion about the “way” as an overall theme, the goal of the “way” points towards Jesus himself who pursues a difficult path to the passion. “But as a goal Jesus is not a fixed or static goal but is continuously on the move, toward the cross and into mission, for these two are inseparable.”²⁰²

²⁰⁰ Phillip Carrington, *According to Mark: A Running Commentary on the Oldest Gospel*, 32-33.

²⁰¹ נָם אָנֹכִי תְלִילָה לִי מִחַטָּא לִיהוָה מִחֲדָל לְהַחֲפֹלֵל בְּעַרְכָּם

וְהוֹרִיחִי אֶחְכֵם בְּדֶרֶךְ הַטּוֹבָה וְתִשְׁרָה: καὶ ἐμοὶ μηδαμῶς τοῦ ἁμαρτεῖν τῷ κυρίῳ ἀνιέναι τοῦ προσεύχεσθαι περὶ ὑμῶν καὶ δουλεύσω τῷ κυρίῳ καὶ δείξω ὑμῖν τὴν ὁδὸν τὴν ἀγαθὴν καὶ τὴν εὐθείαν.

²⁰² Ernest Best, *Following Jesus: Discipleship in the Gospel of Mark*, 247.

The preparation of this way by John the Baptist is of particular importance for this study. One must ask what Mark's understanding of John's role would be that would fulfill this quotation. The straight path of v. 3 refers to the preceding εὐαγγέλιον of 1:1 and the εὐαγγέλιον which is mentioned again in 1:14. This imprisonment and corresponding preaching by Jesus close the forerunning of John and end the preparation of the straight path.

Elizabeth Struthers Malbon describes the work of John in this way, "To 'prepare the way, to make the paths straight' is not simply to build a road, but to do everything necessary to smooth the journey and make ready the welcome of the heralded one."²⁰³ John's work in the desert draws all of Judea and Jerusalem in a manner reminiscent of Moses leading the people of Israel into the wilderness, though with John there is the key work of calling for repentance. This journey, as with the Exodus, begins in the desert but ends at the Jordan. The gathering of Israel takes up also the theme of the return from exile, so that Ernst Haenchen notes that this prophecy shows the hope of the return of Israel from the Babylonian captivity.²⁰⁴

In the search for this straight path, the context of the Exodus, the Babylonian exile, and the forthcoming suffering for both John and Jesus make for a complicated background. Popular acclaim is out of keeping with much of this context. The straight path cannot merely be the applause of the whole nation. The key action begins to unfold in the baptism and the ensuing temptation in the desert. This combination of water and desert fits with the background of wilderness wandering and Jordan river crossing. Also,

²⁰³ Elizabeth Struthers Malbon, *Narrative Space and Mythic Meaning in Mark* (San Francisco: Harper and Row, 1986), 68-69.

²⁰⁴ Ernst Haenchen, *Der Weg Jesu: Eine Erklärung des Markus-Evangelium und der kanonischen Parallelen* (Berlin: Walter de Gruyter and Company, 1968), 40.

at Jesus' baptism, εὐθύς returns as a possible reminder of the straight way that is being pursued.

The baptizing done by John may be a straightening of the way in two dimensions. First there is a spatial dimension. The beginning of the way is the desert, a setting emphatically noted by its repetition in 1:3 and 1:4. R.T. France describes the desert as the fitting place for the ministry to begin, given the expectations of the Qumran community. "Thus it was specifically that the men of Qumran expected God to appear and vindicate their stand against the apostasy of the official priesthood in Jerusalem."²⁰⁵ While Qumran may be a possible background for John, the more likely reference intended for the reader is the desert experience of the Exodus. The possible pairing of the Exodus themes of desert and the Jordan can be seen to raise John's work to be the fulfillment of some of the major events of Old Testament.

There is a significant balance between the four uses of ἔρημος in chapter one and the two uses of οὐρανός which lie between them. In verses 3-4, ἔρημος identifies the two key actions that will go through the work of John, proclaiming and baptizing. In verses 10-11, appropriately after his announcement that one greater than he is coming, the setting changes from the desert to the opening of the heavens. The first two uses of οὐρανός occur in verses 10-11 in conjunction with John's baptism, but John is eclipsed by the Holy Spirit and the proclamation by the Father. Completing the A B A construction, there is then a return to the desert (verses 12-13), for the temptation where the ministrations of the angels balances the temptation of Satan. (As noted earlier, a fuller discussion of the A B A technique follows on pages 79-81.) The introduction of the

²⁰⁵ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 56.

angels in v. 13 suggests a tie with the same word in v. 2 leading to the initial reference to the wilderness. Upon completing the forty days in the desert, John's time is signaled as over, v. 14, and the proclamation begun by John is continued by Jesus. In spatial terms, John's ministry embraced the broad experiences of Israel, from the desert to the Jordan. The straight path is placed within the breadth of this journey which was recapitulated in the brief ministry of John.

This lengthening of the path is matched by the lack of impediments in the way. John's work is focused in verse 4 with the baptism of repentance for the forgiveness of sins. The straight way clearly involves the removal of the barrier of sin for the crowds through the washing in the desert. Verses 7-8 show the removal of the temptation of John's position which could have become a detour on the way. He removes himself so that the way leads directly to the recognition of Jesus.

However, in the straight way of verses 4-13, the problem of sin is not entirely removed. While it is confessed in v. 5 and removed from the crowd in baptism, it returns to the center of the way in verses 12-13 in the temptation of Jesus. His position as Son means that Satan's abrupt encounter with him is also part of the immediate path. While Mark does not give the details of the contest, the outcome is assumed by the following proclamation of Jesus in v. 14.²⁰⁶

Mark's A B A Structure

This three part construction of the desert and heaven beginning with John the Baptist (verses 3-4), continuing to the opening of heaven (verses 10-11), and finishing

²⁰⁶ This brevity may prepare the reader for the resurrection account which similarly provides no detail of the event but only another appearance of the angelic messenger.

with the return to the desert (verses 12-13), is an early example of the familiar A B A pattern that will be used repeatedly by Mark.²⁰⁷ It also demonstrates an important aspect of this pattern which often employs εὐθύς. Not only is there a return to the opening scene and conflict, there is also a progression within these three elements so that the introduction of the middle segment does not divert away from the action of the first, but rather supplies the missing information which the characters in the first scene need to resolve their issue. This pattern occurs not only here but in other narratives, often with εὐθύς significantly involved. In the first step, the setting, often with a distinct conflict, is introduced. As this issue is not resolved, the second set of characters and setting may appear to be an intrusive delay. However, the second conflict is resolved in such a way that the end to the first can be seen. The characters may not recognize their relationship to one another, but the reader sees the tie and would assure the participants of the first conflict that the end is in sight. The overall pattern then is Introduction—Resolution—Return.

A clear example of this which involves two occurrences of εὐθύς is the accounts of Jairus' daughter and the woman with the bleeding (Mark 5:21-43). Jairus' plea for Jesus to come is interrupted by the woman's touch, her immediate healing, and Jesus' discussion with her concerning her faith. (εὐθύς occurs with the healing and Jesus' turning, 5:29 and 30.) During this delay, the news comes that the girl has died. However,

²⁰⁷ This type of construction is a staple of Marcan commentary. Bastiaan M.F. van Iersel (*Mark: A Reader-Response Commentary*, trans. W.H. Bisscheroux, Collegeville, Minnesota: The Liturgical Press, 1988, 68-86), gives a particularly clear discussion of the criteria for discerning ABA construction and the roots of such organization in the needs of an oral society. He has three levels of such construction and much of his commentary finds elaborate chiastic structures, not all of which are supported by this study. However, the level noted here is his middle or mesolevel structure and involves repetition of "identical or equivalent words, similar forms and sounds, identical or similar semantic contents, similarity in the character involved and similarity in their actions" (pages 73-74). Van Iersel does not, however, mention the progression within the ABA construction discussed in this study.

the answer of faith for Jairus and the demonstrated power of Jesus, both of which will be more fully brought out in the conclusion, are already present when the death is announced.

So in this context of 1:3-13, there is the interplay of the two settings of desert and heaven and the conflict in each. In the desert John is in conflict with the sins of the crowds who are drawn by his lonely voice in the desert. The baptism of Jesus turns attention to the heavens torn open. Though the issue of sin in the desert appears to be unresolved, yet the descent of the Spirit and the voice of the Father predict the result. The work begun by John will be completed by Jesus whose title and role supercede John's role as the voice in the wilderness. Therefore when the Spirit himself drives Jesus to the desert, the victory of Jesus over temptation is indicated by the middle narrative, his identity as the Son.

Mark 1:10

καὶ εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον εἰς αὐτόν.²⁰⁸

And just then, as he came out of the water, he saw the heavens torn open and the Spirit as a dove descending upon Him;

The way begun with John's baptism culminates with the baptism of Jesus. The first adverbial use of εὐθύς appears in 1:10 with the emergence of Jesus from the water.

²⁰⁸ In text critical issues only D lacks either εὐθύς or εὐθέως. Those manuscripts reading εὐθύς include B & L 33, 579, and Δ. Those manuscripts reading εὐθέως include A, Majority Texts, K M P U W Θ Π f1, f13, 2, 28, 157, 565, 700, 1071, and 1424. The relatively small concentration of readings with εὐθύς share the reading of εὐθύς with the Matthew 3:16 account and so the change to εὐθέως in the majority of manuscripts is difficult to explain. It is interesting that B has εὐθέως only here and in 1:18, both cases where the participle follows directly after εὐθύς and before the verb. However, this arrangement occurs elsewhere without causing a consistent pattern of readings in B. The reading of εὐθύς is preferred due to its excellent manuscripts and as the first example of the common reading, καὶ εὐθύς, which is repeated in 1:12 with broad support.

While εὐθύς is in what will soon become its most frequent location, at the beginning of a sentence with καὶ, its use is not limited to the participle immediately following, ἀναβαίνων. While the immediacy of Jesus' rise from the water may possibly be the subject of the adverb, the perception by Jesus of the opening of heaven and descent of the Spirit is the central action of the sentence. While εὐθύς does provide a strong bridge between the general statement of the baptism (1:9) and the details that immediately follow, it is focused especially on the rising from the water and the sight of the heavens and the dove. It appears that the most likely stress is not upon Jesus' emergence out of the water, but on the fact that, upon coming from the water, the heavens open and the Spirit descends with an immediacy that links those actions with his baptism. While there is no grammatical necessity to this understanding, it appears to this reader more likely that the emphasis is upon the immediately confirming actions of the heavens, the Spirit, and the Father. This may be more likely than a stress upon Jesus quickly leaving the water. Dieter Lührman suggests that the purpose of καὶ εὐθύς here is to abbreviate the baptism account of verse 9 so that the emphasis is not on the baptism, perhaps drawing undue attention to John the Baptist, but rather on the breaking open of heaven and the speaking of the Father.²⁰⁹ It is the immediacy of those events which is stressed even above Jesus' perception, though the perception coincides with the events. εὐθύς contributes to the turn of attention away from John, giving attention to the greater witness of the Spirit and the Father.

While the path is clear as to the identification of Jesus and John, the temporal nature of the path is particularly interesting. To what degree can the way prepared by

²⁰⁹ Dieter Lührmann, *Das Markusevangelium* (Tübingen: J.D.B. Mohr, 1987), 36-37.

John be considered straightforward or without delay? This is especially intriguing in light of the seven hundred year wait for fulfillment of the Isaiah prophecy that one would come to prepare this way. Even within the lifetime of Jesus there are the three decades in which he did not announce his presence with miracles. Is there an immediacy to even this coming? It clearly does not fit a human perspective of sudden fulfillment. In that regard, there is an irony which questions any sense of rapid fulfillment. “Immediately” can only apply to the smallest sphere of Jesus’ personal movement and perception; he quickly saw the heavens from the water, but the Father moves exceedingly slowly to fulfill the prophecy. “Immediately” may be true in the timeless accounting of heaven but appears agonizingly slow for the generations waiting for Isaiah’s prophecy to be fulfilled.

The opening of the heavens, the descent of the dove, and the Father’s voice end the wait begun with prophecies of 1:2-3 and even prior to that. There is a particular balance in verse ten between the movements of Jesus and the Spirit. Joachim Gnilka has pointed out that the rising of Jesus, ἀναβαίνων ἐκ τοῦ ὕδατος, has its counterpart in the descending of the Spirit, καταβαίνον εἰς αὐτόν, at the end of the verse.²¹⁰ In between is the central image of Jesus seeing the heavens torn. It is the tearing of the heavens and the actions and voice of the Trinity that give additional meaning to the baptism besides Jesus’ willingness to be baptized with sinners. Rudolf Pesch notes that the messianic equipping of Jesus comes not from the baptism water of John but from heaven.²¹¹ The hastening of the action from baptism to the perception of the open heavens fits this stress upon the action of the Father and the Spirit which come as a result of Jesus’ baptism.

²¹⁰ Joachim Gnilka, *Das Evangelium nach Markus*, vol. 1 (Zurich: Benziger, 1978), 51.

²¹¹ Rudolf Pesch, *Das Markusevangelium*, vol. 1 (Freiburg: Herder, 1976), 90.

The Father's role in the baptism is crucial as it forms the basis for the authority of Jesus. James Edwards points out that when Jesus is questioned concerning his authority, 11:27-33, he refers back to his baptism.²¹² This baptism as authority recalls the opening identification of Jesus by the Father, highlighting its importance as the initial milestone on the way prepared by John. Jesus' question in 11:30 concerning the authority of John and the resulting dilemma of the chief priests, scribes, and elders concerning the popular perception of John as a prophet recalls the identification of John as the prophet anticipated by Isaiah.

The tearing open of the heavens and the inauguration of a new ministry through the water of the Jordan recall for many commentators the first movement of God in creation, the movement through Joshua's leadership through the Jordan, and the return of the voice of God following prophetic silence of 700 years since Isaiah's words.²¹³ The silence broken by the Father is immediate, sudden, and stunning due to the diverse background of this moment. As Jesus stands in the water, Whitney Shiner points out, "his heavenly reality is masked by his ordinary appearance,"²¹⁴ Yet here is the moment

²¹² James Edwards, *The Gospel According to Mark*, 38.

²¹³ See David Ulansey ("Heavens Torn Open: Mark's Powerful Metaphor Explained," *Bible Review* 7, August, 1991, 32-37), for the connection of the torn temple curtain with this tearing of the heavens and the joint declaration by the Father and the centurion of the identity of Jesus as the Son of God. On this bracketing of the Gospel by the torn heavens and temple curtain, see also Donald Juel, *The Gospel of Mark*, 28. Phillip Carrington (*According to Mark: A Running Commentary on the Oldest Gospel*, 36-37), notes the tie with the movement of the spirit of God over the waters in Genesis 1 and the Davidic image of Psalm 2. Augustine Stock (*The Method and Message of Mark*, Wilmington, Delaware: Michael Glazier, Inc., 1989, 52), notes the use of εὐθὺς in 1:10 and 1:12 stresses the inseparable connection between the two phases of the Exodus being recalled in Jesus' early ministry, the grace of declaring the kingdom and the testing of the Son. James Edwards (*The Gospel According to Mark*, 35-36), finds that the baptism of Jesus with the voice of the Father fulfilled an eschatological hope for the renewal of the speaking of God which had been silenced from the last of the prophets. See also Elizabeth Struthers Mahlbon (*Narrative Space and Mythic Meaning in Mark*, 187), for a discussion of the source for the splitting of the curtain, likely found in Zechariah 14:4 with the splitting of the Mount of Olives, and perhaps Is. 63:19.

²¹⁴ Whitney Taylor Shiner, *Follow Me! Disciples in Marcan Rhetoric* (Atlanta: Scholars Press, 1995), 247. He further shows that miracles which should show who Jesus is are open to misunderstanding (3:22-30) or blindness.

for the Father to break the silence of the past thirty years of Jesus' life. By this brief word, he brings together the witness of several Old Testament texts.²¹⁵ While the exact origin of these brief words can be debated, and freedom of new expression must be reserved for the Father and the Evangelist, R.T. France warns against failure to hear what the voice says. "One thing is clear beyond doubt: Jesus is here explicitly identified in the terms used in Mark's heading, υἱὸς θεοῦ. In the narrative that follows there will be secrecy and paradox, but here in the prologue there is open declaration."²¹⁶

The two actions, the tearing open of heaven and the ensuing words of the Father identifying the Son, have their parallel in 15:38-39 in which the temple curtain is torn and the centurion then declares that this was the Son of God. Donahue and Harrington note that "In the ancient cosmology the tearing open of the heavens could symbolize the possibility of divine-human communication (Ezek. 1:1, John 1:51). It is also an eschatological motif; see Isaiah 64:1: 'O that you would tear open the heavens and come down.' ...and it foreshadows the tearing open of the temple veil at the death of Jesus."²¹⁷ Of course, the foreshadowing of the temple's veil being torn is possible only in retrospect for the reader well acquainted with Mark. Donald Juel argues that Mark frequently brackets episodes such as Jesus' trial around Peter's denial (14:54-72) and the cursing of the fig tree with the cleansing of the Temple (11:12-26). Therefore, the entire Gospel story may be here bracketed by the tearing open of the heavens at baptism and the tearing

²¹⁵ A number of Old Testament texts are frequently identified with the Father's words, including Isaiah 42:1, Psalm 2:7, and Genesis 22:2. These are identified by C.S. Mann (*Mark: A New Translation with Introduction and Commentary* (Garden City, New York: Doubleday, 1986), 199), as combining the "soteriological ideas of Genesis 22, a messianic designation in Psalm, 2 and the Servant of Isaiah 42. The combination of motifs is startling, yet all the elements are at home in Palestinian Judaism." For a full discussion of these texts, see especially R.T. France, *The Gospel of Mark*, 79-83.

²¹⁶ R.T. France, *The Gospel of Mark*, 79.

²¹⁷ Donahue and Harrington, *The Gospel of Mark*, 65.

of the curtain at his death.²¹⁸ If Juel's contention is correct, then the brevity of the resurrection account has another explanation, since the essential message of Jesus' ministry has been concluded. It is not a message of futile death, but of faith that grasps who Jesus is and expects the resurrection as the angel reminds the women.

While the open heavens of chapter one foreshadow the final opening of the temple curtain, the baptismal opening has a close tie also with ensuing actions of Jesus in the next chapters. The tearing of heaven, according to Donald Juel, begins an overall theme of "transgressing boundaries" as a theme for the early ministry of Jesus. He is noted for distinctive authority (1:22, 27), touching a leper (1:40-45), eats with the unwashed (2:15-17), heals on the Sabbath (3:1-6), and other actions.²¹⁹ The immediacy of the tearing open of the heavens and the actions of the Spirit and Father are followed by a similar urgency to these later actions, lending divine approval to the disruptive ministry of the Son.

The immediacy of the heavens opening has, for Juel, an abruptness due to the approach of God. It lacks any invitation for man to come near. "The image of the tearing heavens is best taken as a sign of an invasion rather than as an invitation to enter a sacred realm. God, enthroned in the distant heaven, chooses to come near in the presence of Jesus. The story is about a God who will not remain at a distance."²²⁰ The urgency signaled by *εὐθύς* then reflects the eagerness of God. While the wait has been long for the Son to be identified, it is not the fault of a reluctant God. Rather, he comes without delay to this world despite its unwillingness to receive him.

²¹⁸ Donald Juel, *The Gospel of Mark* (Nashville: Abingdon Press, 1999), 28.

²¹⁹ Donald Juel, *A Master of Surprise: Mark Interpreted* (Minneapolis: Fortress Press, 1994), 40-41.

²²⁰ Donald Juel, *The Gospel of Mark* (Nashville: Abingdon Press, 1999), 64.

Mark 1:12

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.²²¹
Right away the Spirit drove him into the wilderness.

The announcement of Jesus' sonship leads to the immediate dismissal to the desert for testing. James Edwards notes the use of εὐθύς in this account as one of the keys of Mark's authorship along with the present tense and the "skeletal brevity." "The haste and immediacy of the temptation on the heels of the baptism create a sense of imminence and fervency in the reader. There is no time to linger in the glory of the baptism."²²²

The immediacy of the temptation and its union within one narrative unit with 1:9-11 is suggested by the use of εὐθύς.²²³ Josef Ernst has a particularly full discussion of possible union between verses 9-11 and 12-13. Speaking for a merger between the two sections are the facts that there is the appearance of the Spirit in verses 10 and 12, the same general geographical setting,²²⁴ and the personal pronoun of verse 12 which presumes the context of verses 9-11. He cautions, however, against a simple joining of

²²¹ The support for reading εὐθύς is unusually strong in this verse with even the Majority texts including it. Those manuscripts reading εὐθύς include B x L M* U W Δ Π* Majority Texts, f13, 2, 28, 33 124, 157, 565, 579, and 1071. Those manuscripts reading εὐθέως include A D E* K M(c) Θ Π* f1 700 and 1424. There is no parallel Matthean usage of εὐθύς. Interestingly, the placement of αὐτὸν before the verb caused significant variations among several of the manuscripts which read εὐθέως. The unusually diverse support for εὐθύς, including the rare support by the Majority texts, speaks for its inclusion over εὐθέως.

²²² James Edwards, *The Gospel According to Mark*, 39. He shows an interesting contrast with the apocryphal *Gospel of Phillip* (74:29-31) in which Jesus is laughing at the world after his baptism. In Mark he is "dead earnest."

²²³ Bastiaan van Iersel (*Mark: A Reader-Response Commentary*, 101), notes that Καὶ εὐθύς is a "connective device operating within one episode, the more so since the Spirit, which has only just taken possession of Jesus, immediately drives him into the wilderness."

²²⁴ However, as noted above, the reader's attention in verses 10-11 is drawn from the Jordan and surrounding desert to the open heavens. The casting into the desert in v. 12 becomes a jarring step rather than a smooth continuation of the journey.

the two since the historical present of verse 12 suggests the beginning of a new narrative and the wilderness functions as a site for a new departure.²²⁵

Besides serving as a clamp, εὐθύς might also be thought of as a bridge which joins the preceding action to the main verb which follows. The model of a bridge allows the action found in the participle immediately following εὐθύς to flow between the preceding action and the main verb. The emphasis of εὐθύς is on the verb which follows rather than the participle. An example of this is 1:10 where the perception of Jesus, rather than his emergence from the water, is the key. A similar emphasis on the verb is found in 1:18 where the following of Jesus, rather than the leaving of the nets, appears to be the focus for εὐθύς.

In addition to Ernst's valuable observations, it can also be noted that the historical present serves to heighten the action within a narrative and that the wilderness setting here corresponds most closely with its introduction in verses 3-4. Another noteworthy point of 1:12 is the placement of the object before the verb, a characteristic noted by James Voelz as distinctive of Mark.²²⁶ The temptation setting then is primarily a conclusion to the predicted way in the desert.

The majority of commentators see the opening καὶ εὐθύς of verse 12 as a signal for a new step in the journey, but one which also ties together the previous action with the temptation. Ernst Haenchen remarks that εὐθύς functions here not as an adverb of time

²²⁵The function of εὐθύς to join narratives is vividly described by Josef Ernst in discussing 1:12 and the use of εὐθύς there as a *Klammer* to join the preceding baptism of Jesus with the immediate expulsion into the wilderness. Ernst finds the καὶ εὐθύς conjunction to be a key factor in deciding the closeness of these two pericopes, Josef Ernst, *Das Evangelium nach Markus* (Regensburg: Verlag Friedrich Postet, 1981), 45.

²²⁶James Voelz, "The Style of Mark's Gospel," 6. He notes that this tendency is most common in subordinate clauses, but it also occurs, as here, in main clauses. Another example which occurs with εὐθύς is 11:3 καὶ εὐθύς αὐτὸν ἀποστέλλει πάλιν ὄδε.

but as a conjunctive particle.²²⁷ While this study holds that there is an element of time suggested by εὐθύς, certainly there is in this immediacy a connection between the two scenes. Dieter Lührman helpfully notes that the same immediate unbroken connection found between verses 9 and 10, signaled by καὶ εὐθύς, can be seen between 11 and 12.²²⁸ This parallel correctly joins the baptism and identification by the Father with the action of the Spirit, the Father's words being bracketed by the Spirit's descent and driving of Jesus into the wilderness.

The vigor of the dismissal into the wilderness is furthered by the use of the historical present with ἐκβάλλει in verse 12.²²⁹ While a longer discussion concerning the use of the historic present was presented on pages 35-39, in summary it functions primarily as an accent for action within a narrative and as a signal for a new narrative. In this setting, there is an element of both as the scene shifts abruptly to the desert and, fittingly, does so with the historic present. The action continues the consequence of the baptism. The change of characters from the Father to the Spirit and the accompanying cast of Satan, wild beasts, and angels is a fitting use for the highlighting of the historic present.

Of particular interest to this study is the nature of ἐκβάλλειν and its repetition with εὐθύς in 1:43. The sharpness of verse twelve's beginning with καὶ εὐθύς is matched by the harshness perceived in ἐκβάλλει. Ernest Best writes, "The element of violence

²²⁷ Ernst Haenchen, *Der Weg Jesu: Eine Erkerung des Markus-Evangeliums and der kanonischen Parallelen* (Berlin: Walter de Gruyter and Company, 1968), 63.

²²⁸ Dieter Lührmann, *Das Markusevangelium* (Tubingen: J.D.B. Mohr, 1987), 39.

²²⁹ Interestingly, εὐθύς is found with ἐκβάλλω in the aorist tense in 1:43. It is also found more than once with four other verbs when they are used in the indicative mood. These are ἔρχομαι (1:28, 1:29, 1:42, 2:12, 4:15 and 8:10); λέγω (1:30, 2:8, 5:30, 9:24, and 14:45); ἀκολουθέω (1:18 and 10:52); and ἀποστέλλω (4:29 and 11:3). It is often used with other verbs as participles, especially with verbs of motion, including the participle form of ἔρχομαι (7:25 and 14:45); εἰσερχομαι (1:21 and 6:25); and ἐξέρχομαι (1:29, 3:6, 5:2 and 6:54). Verbs of recognition are also frequent such as ἐπιγινώσκω (2:8, 5:30 and 6:54) and εἶδον (9:15 and 9:20).

cannot be excluded from the word since he uses it repeatedly in connection with the expulsion of demons (1:34, 39, 43; 3:15, 22; 6:13; 7:26; 9:18, 28).”²³⁰ This context of demon expulsion complements Donald Juel’s view of the verse 11 as a sudden invasion by God into the world; as the Father has broken into a reluctant world, so the Son is driven into conflict with the demons repeatedly to displace them.

While ἐκβάλλειν is used frequently in Mark as noted above, it occurs twice with εὐθύς, here and in 1:43. In 1:43, Jesus, having warned the healed leper, sent him out immediately with the warning that he should tell no one. However (1:45), he began to proclaim the news to everyone so that Jesus was forced to go into the desert places so that even there everyone came to him. In both uses (1:12 and 1:43), the action of another, the Spirit and the leper, force Jesus into the desert. However, in each case, he is not alone in the wilderness but has around him either the Tempter, angels, and beasts, or the persistent crowds.

Another possible parallel use of ἐκβάλλειν in 1:12 is with the question of Jesus casting out the demons through the power of Beelzebul (3:22-30). What suggests a tie between these contexts the repeated use of ἐκβάλλειν and also the previous context of the Father designating Jesus as his Son at baptism, 1:10-11, and Jesus’ choice of the twelve disciples in 3:13-19. The purpose of the disciples is to be sent to preach (3:14), just as, immediately following the temptation, Jesus begins his own preaching (1:14). Furthermore, and perhaps as a stronger connection between the two contexts, the Spirit which drives Jesus in 1:12 is spoken of in 3:29 as the one whom the enemies of Jesus blasphemed. Through these later connections, the temptation of Jesus comes as the

²³⁰ Ernest Best, *The Temptation and the Passion: The Marcan Soteriology* (Cambridge: Cambridge University Press, 1965), 4.

introduction to a repeated demonstration of his power over the demons. Ernest Best notes that while the ending of Jesus' first trial with Satan has no stated conclusion, the argument over Beelzebul which follows refers to Jesus' victory as Jesus is understood to be the man who enters the house (3:27), and despoils it.²³¹

The first of these trials between Jesus and the Tempter has, therefore, a number of contexts in Mark. There are, besides those already noted, the coming trials, *πειράζειν*, between the Pharisees and Jesus (8:11, 10:2, and 12:15), and a further background of Jesus' Gethsemane prayer and Peter's temptation.²³² It also has a rich context behind it. The temptation of Adam in the Garden is an obvious contrast to the wilderness trial facing Jesus.²³³ Carrington finds a number of other likely contexts for this including the 40 days of isolation in the desert or on a mountain by Elijah and Moses, the entire Exodus narrative, and the guiding of Israel by the Spirit as described in Isaiah 63.²³⁴ The rich surroundings create an anticipation of such a conflict for the Son of God; appropriately, the trial comes immediately following the baptism.

The nature of the temptation is defined by the three attending circumstances of the wilderness, the wild beasts, and the angels attending the Son. The wilderness has been contrasted with the Garden and aligned with the experience of Israel. The meaning of the

²³¹ Ernest Best, *The Temptation and the Passion*, 10.

²³² Ernest Best, *The Temptation and the Passion: The Marcan Soteriology* (Cambridge: Cambridge University Press, 1965), 7.

²³³ Joel Marcus (*The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster/John Knox Press, 1992, 169), finds four links between Adam and Jesus in the temptation narrative. There is the shared conflict with the adversary, the life with animals, the Jewish legend which has angels catering Adam's meals, and, in a pseudopigraphal account, the elevation of Adam over the angels which causes him to be hated by Satan, paralleling the announcement of Jesus as the beloved Son.

²³⁴ Phillip Carrington, *According to Mark: A Running Commentary on the Oldest Gospel* (Cambridge: Cambridge University Press, 1960), 41-42. Most useful in these references are the parallels in Isaiah 63 of the action of the Spirit who was set among the people of Israel, 63:11, and by whom the people were given rest, 63:14. The "angel of his presence saved them," 63:9, is another link between the experience of Israel in the desert and the fulfillment of that trial in Mark 1:12-13.

wild beasts is more difficult to identify. Elizabeth Struthers Mahlbon views them as the animals of the renewed wilderness of Isaiah 11:6-8 and therefore as the peaceful companions of angels' ministrations.²³⁵ Also, the lack of harm to Jesus suggests a peaceful surrounding. However, most commentators view the beasts as dangerous reminders of the serpent. William Lane writes: "Jesus confronts the horror, the loneliness and the danger with which the wilderness is fraught when he meets the wild beasts. Their affinity in this context is not with paradise, but with the realm of Satan."²³⁶ Given the setting of the wilderness, the wild beasts may be seen as counterparts to the temptation by Satan. While the Spirit appeared as a dove in v. 10, it is likely that we are to see the wild beasts as the manifestation of Satan in v. 13.

While the temptation scene is quickly begun with the initial εὐθύς, it lacks any definitive ending. The ministrations of the angels does not immediately usher Satan away. The lack of a καὶ εὐθύς to begin the preaching of Jesus in 1:14 allows for the context of the trial to linger, especially in light of the introductory words of v. 14, Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην. The first miracle which follows, the man with the unclean spirit (1:21-28), suggests that the contest goes on. Lamar Williamson believes that this brief temptation scene sets the stage for the whole Gospel: "The scene may well be viewed as a paradigm of the cosmic struggle which underlies the entire gospel of Mark.

²³⁵ Elizabeth Struthers Mahlbon, *Narrative Space and Mythic Meaning in Mark* (San Francisco: Harper and Row, 1986), 102.

²³⁶ William Lane, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 1974), 61. David Garland (*Mark: The NIV Application Commentary*, Grand Rapids: Zondervan, 1996, 50-51), notes the wilderness and the beasts make a new stage of conflict which can also recall the invasion-of-God idea of Juel mentioned earlier in regard to 1:10-11: "The beasts are malevolent and are the natural confederates of evil powers (Ps. 91:11-13)...The desert represent the uncultivated place of the curse, Paradise lost, and the realm of Satan. Now Satan must contend with a new Adam, who has the power of heaven at his side and angels as 'his corner men'." See also Susan Garrett (*The Temptations of Jesus in Mark's Gospel*, Grand Rapids: William B. Eerdmans, 1998, 55-60), for an excellent overview of the temptation scene and an argument for the Marcan temptation scene to be a fulfillment of the model of temptation in Job with divine approval followed by trial.

The ensuing drama portrays the nature of Jesus' testing (e.g. 8:11, 10:2, 12:15), the authoritative way he engaged in conflict (e.g. 1:21-28, 2:1-12, 12:35-37), and the evidence of his victory over Satan and all evil powers (e.g. 3:27, 15:37-39, 16:1-8).²³⁷

However, since the immediacy of the beginning of the temptation lacks a decisive conclusion to the temptation, there is a tension between the continuing conflicts with Satan that will follow. Yet there is a certainty to the end. Ernest Best finds this as the ministry's crucial moment:

The Temptation is not then a preliminary to the ministry of Jesus in which he settles for himself the broad outlines along which his ministry will run. The Temptation lies within the ministry as its decisive first act: Satan is overcome; the demonic exorcisms of the remainder of the ministry represent the making real of a victory already accomplished...the defeat of Satan is thus attached to the Temptation rather than to the Passion.²³⁸

The temptation segment illustrates the straight nature of the road which was instituted by John. Without hesitation Jesus entered into this way with the accompanying action of the Spirit and angels. However, the presence of Satan and the beasts show that he is on a narrow way in a true wilderness, a straight road in a dangerous desert.

Mark 1:18, 20

καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.²³⁹
And immediately, leaving the nets, they followed him.

καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.²⁴⁰

²³⁷ Lamar Williamson, *Mark* (Atlanta: John Knox Press, 1983), 37.

²³⁸ Best, *The Temptation and the Passion: The Marcan Soteriology*, 15.

²³⁹ The textual support for εὐθὺς is brief again with κ L Θ 33, and 565, while a greater number of manuscripts read εὐθέως. A full accounting is in table two in the appendix. The Matthean parallel, 4:20, uses εὐθέως and may have influenced the later manuscripts in that direction. However adequate manuscript support for εὐθὺς and the lack of any contextual reason for a change leave εὐθὺς as the preferred choice here.

²⁴⁰ The textual evidence is divided by several factors here. The text as printed with εὐθὺς is supported by B κ L 28, 33, and 579 (with a small variation later in the verse.) Retaining the same sentence

Right away he called them; and, leaving their father Zebedee in the boat with the hired servants, they followed him.

The remaining uses of εὐθύς in the opening two chapters demonstrate one of the most interesting aspects of εὐθύς in Mark. In this section particularly but also in a number of later episodes, εὐθύς occurs twice in a narrative unit. Frequently it is at the beginning, such as at 1:10, 1:21, 1:29, 6: 45, 14:43, and 15:1. It is also found at the end such as 1:20, 1:28, 2:12, 3:6, 4:29, 5:42, 8:10, 10:52, and 14:72. In this way, it may function as both a focalizer and a defocalizer as defined by Robert Funk. A focalizer is “the juxtaposition in time and space of two or more participants, in anticipation of some action; the reader’s attention is drawn in this way to the locus of the discourse.”²⁴¹

Defocalizing is accomplished by “dispersing the participants, expanding the space, lengthening the time, or introducing what is felt to be a terminal note.”²⁴² While Funk doesn’t speak specifically of εὐθύς as either a focalizer or defocalizer, the functions given to it fit well with its work in the situations noted above.²⁴³ Attention is drawn to the next set of characters, the coming critical action is highlighted, or a note of finality is sounded by which the reader is prepared to end the present scene. In discussing many of these

structure but using εὐθέως are manuscripts A C D K M, Majority Texts, U, Π, f1, and 157. The Matthean parallel of 4:22 with the use of εὐθέως and its placement of εὐθέως with the brothers leaving may have influenced several manuscripts, W Δ Θ 700, to place εὐθέως after the second καί. Also manuscript 565 accomplishes the same result by reading καὶ εὐθὺς ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου... Family 13 interestingly uses εὐθύς twice, with εὐθέως in the first location modifying Jesus’ call and εὐθύς speaking of the brothers. From these diverse choices, the reading of εὐθύς appears to be the least affected by Matthean parallel and the most likely foundation for the remaining readings.

²⁴¹ Robert Funk, *The Poetics of Biblical Narrative* (Sonoma, California: Polebridge Press, 1988), 16-17. He later defines the focalizer as “any narrative device for the reader to focus the senses, where to look for the action that is about to take place” and that which “instructs the reader where to look (or listen, or touch, etc.)” (102).

²⁴² Robert Funk, *The Poetics of Biblical Narrative*, 23. He also terms defocalizers “conversation stoppers” as devices which allow the last word to be said (130).

²⁴³ Robert Funk (*The Poetics of Biblical Narrative*, 102), also speaks of prefocalizers as well as focalizers, but the definition of the prefocalizer, “any narrative device that prepares the way for or anticipates a focalizer” is vague and the definition itself appears redundant since the prefocalizer, such as the lame man being carried to the gate in Acts 3:2, may be as easily termed a focalizer. The reader’s attention is already drawn to the principal characters and is thereby focused.

pairs, therefore, this study's comments will be concerned with the effect of εὐθύς over the entire narrative unit.

Of the two uses of εὐθύς in 1:18 and 20, the function of the first is the easier to explain. It is the first time that εὐθύς is used adverbially outside of the action of the Trinity. With the beginning of the preaching of Jesus and the imprisonment of John, the scene shifts to the reaction of the new disciples. This begins a pattern carried out throughout the Gospel wherein εὐθύς affects alternatively the work of Jesus and those around him.

As Jesus begins his preaching, there is a context of the readiness of time with the mention of the fulfillment of the time in 1:15, and yet no use of εὐθύς in the preaching of Jesus. An attractive potential use of εὐθύς might have been with the immediacy of Jesus preaching or the urgency of the decision that he might seek (verses 14 and 15). The καιρός time of 1:15, however, is demonstrated in a more reserved manner by the reactions of those who hear him along with the specific actions of Jesus. Interestingly, εὐθύς is never used in a broadcast manner to describe the entire ministry of Jesus, his style of preaching, or his overall movements. Rather, as in 1:18-20, the representative actions of disciples and Jesus stand for the larger ministry.

Following the broad opening of 1:14-15, the specific steps of calling the disciples provide the first audience to Jesus' preaching. (It is interesting to note that there is no specific crowd identified for 1:15, only the location of Galilee. Correspondingly, by the sea, Simon and Andrew are the first definite listeners.) In 1:18 the use of καὶ εὐθύς, for the first time, is fully integrated into an existing narrative. R.T. France notes that this placement within the narrative does not begin a new scene; "[I]t may be intended to

underline the immediacy of the new disciples' response, but it would be unwise to base too much on this feature, since in v. 20 the same phrase introduces Jesus' call rather than the disciples' following; its role is more to keep the story going with vigor than to comment on the specific nature of their response."²⁴⁴ However, the repetition of εὐθύς might have specific functions with each verse. This pursuit of distinct meaning is a companion to the observation that εὐθύς often appears where one might not have expected it. Examples include, within the first two chapters alone, the 1:28 spreading of the news about Jesus immediately following the cleansing of the demoniac. Also, the immediate telling of Peter's mother-in-law's condition to Jesus (1:30) focuses on the action of telling while the expected immediacy would be the healing. The 1:42 departure of the leprosy clearly is intended to be taken literally and with full amazement. By describing the dismissal of 1:43, εὐθύς marks an abrupt point of departure, not merely a hurrying of an eventual leaving. A working assumption for this study is that this lack of εὐθύς in predictable locations suggests a careful intentionality in its use which might be identified.

Many commentators grant that the first use in 1:18 highlights both the startling power of Jesus' call and the unreserved following of the disciples. The power of the call is captured by Jerome: "There must have been something divinely compelling in the face of the Savior....They left their father of the flesh to follow the Father of the Spirit....to show that there was something divine in the Savior's very countenance that men, seeing, could not resist."²⁴⁵ Augustine Stock speaks specifically of εὐθύς in this regard: "Here καὶ εὐθύς has its full value—their response is immediate. Mark's account emphasizes the

²⁴⁴ R.T. France, *The New International Greek Commentary: The Gospel of Mark*, 97.

²⁴⁵ Jerome, Homily 83, in *Ancient Christian Commentary on Scripture: Mark*, eds. Thomas Oden and Christopher Hall (Chicago: Fitzroy Dearborn Publishers, 1998), 20.

divine compulsion of Jesus' word."²⁴⁶ Through the preaching of John the disciples had heard of the One who was coming. Now in his presence, they are overwhelmed with his call. This emphasis on the powerful nature of Jesus' call is in keeping with the previous uses of εὐθύς in which the Father's voice causes the Spirit's leading. Here, while the action is done by the disciples, the Trinity of causation is complete; the Father spoke, the Spirit drove, the Son gathered.

More commentators, however, focus on the action of the disciples. There is, properly, a measure of emphasis on their following as evidence of the nature of the discipleship to come. Josef Ernst notes that the unique call of Jesus creates a total binding of the person to Jesus, not for a limited time but with a lasting demand.²⁴⁷ Morna Hooker's elaboration of the text makes vivid use of εὐθύς: "The reaction of Simon and Andrew is immediate; they down tools straight away and follow. Mark vividly conveys the effect of Jesus' command for the abruptness of the narrative suggests that there is no delay for them to settle their affairs."²⁴⁸ Rudolf Pesch draws upon the four disciples called and notes that the following of the brothers is typical of the immediate following of a disciple; the first pair leave their nets and the second leave their father so that Simon can say in 10:28, "We have left everything to follow you."²⁴⁹ The first use of εὐθύς with the disciples gives commentators a wide opportunity to note the intentional meaning of the adverb.²⁵⁰

²⁴⁶ Augustine Stock, *The Method and Message of Mark* (Wilmington, Delaware: Michael Glazier Inc., 1989), 83.

²⁴⁷ Josef Ernst, *Das Evangelium nach Markus* (Regensburg: Verlag Friedrich Postet, 1981), 57.

²⁴⁸ Morna Hooker, *The Gospel According to Saint Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1991), 60.

²⁴⁹ Rudolf Pesch, *Das Markusevangelium*, vol. 1, 111.

²⁵⁰ Virtually all commentators make statements similar to those above and this of D.E. Nineham (*The Gospel of St. Mark*, New York: The Seabury Press, 1963, 72): "We are thus meant to see in the conversion of the Prince of Apostles what such 'following' must always be like. Jesus' demands brook no

While the immediate actions of the disciples are a natural place for comment, the second use of εὐθύς in this narrative (1:20), is often overlooked or its placement criticized. It appears awkwardly located, failing to provide a simple balance with 1:18, and instead stressing the unhesitating calling of Jesus. John Meagher says that εὐθύς has lost its function by this failure to balance with v. 18. “It seems evident that the key word was displaced from its intended slot through clumsiness.”²⁵¹ James Edwards notes that in Matthew 4:21-22 the account of this scene places εὐθέως with the following by the brothers. He sees this as a “syntactical refinement that argues for Matthew’s use of Mark.”²⁵² The challenge of interpretation of Mark is to recognize value in the use of εὐθύς which is the least likely, rather like the text critical preference for the hardest reading which can yet be understood in the context.²⁵³

The urgent call of Jesus along with the unwavering acceptance by the disciples also causes some to doubt whether these accounts can reflect actual events. Rudolf Bultman confidently says, “Hardly anyone will doubt that Mark 1:16-20, 2:14 condenses

delay “immediately”; the response must be decisive and must include willingness to give up one’s means of livelihood and make a clean break with one’s past.” It should be observed that Jesus did not make an urgent demand of the disciples here; it was only their reaction which was immediate. It is interesting to note that the intentionality of εὐθύς and the impact it may make is not consistently noted by commentators throughout their work. It may be due to the early, frequent repetition of εὐθύς, the challenging nature of some of its placements, or the assumption that it has become a stylistic habit of the Evangelist. One exception to this pattern is the treatment by Vincent Taylor in whose commentary the vast majority of the references to εὐθύς have been noted.

²⁵¹ John C. Meagher, *Clumsy Construction in Mark’s Gospel: A Critique of Form- and Redactiongeschichte* (New York: The Edwin Mellen Press, 1979), 44. Meagher does not make clear how this displacement might have been accomplished, either by a failure by the Evangelist to preserve an earlier, clearer version of the tradition, or by his own inventive mistake.

²⁵² James Edwards, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 2002), 51.

²⁵³ Further evidence of the difficulty of this passage is found in Hugh Anderson’s view that “the words ‘and immediately’ do not signify a chronological connection but are once more the ‘Marcan particle of transition.’” (*The New Century Bible Commentary: The Gospel of Mark*, Grand Rapids: William B. Eerdmans, 1976, 89). Anderson does not explain why this cannot be understood with a temporal immediacy. It is true that καὶ εὐθύς here creates a bridge between the introduction of the brothers and their subsequent following. However, the conjunctive work may also have a temporal significance which fits the context, as this study will show.

into one symbolic moment what was in actuality a process.”²⁵⁴ Ezra Gould suggests that this “immediate following is due probably to a previous acquaintance with Jesus and his teaching....(they) were prepared to heed this apparently abrupt call to become his personal followers.”²⁵⁵ These objections to the brief call and its ready acceptance demand more than the Evangelist is willing to include. While there may have been a previous relationship between Jesus and the four, centered on John the Baptist (John 1:35-42), the intention of the Marcan narrative appears to be centered on the correspondence between the straight way prepared by John which leads in a direct line through baptism and desert temptation to this moment of the preaching and response of 1:18-20. Mark’s use of εὐθύς and his brief account of the disciples’ call may be seen to emphasize the power of divine intention and the acceptance by the disciples driven by the power of Jesus’ presence.

Eduard Schweizer captures this understanding by noting the power of Jesus’ command in 1:20: “Jesus never debates with his disciples as a rabbi would have done. Thus the word ‘follow’ received a new sound when Jesus said it, a sound which it has nowhere else except in those passages of the Old Testament which declare that one must follow either Baal or Yahweh.”²⁵⁶ Jesus’ lack of hesitation in calling strengthens the perception of this power. He expects the response of the brothers. By stressing the immediacy and brevity of Jesus’ call and relating then the disciples’ leaving of the father and the following of Jesus, the reader sees Jesus turning away from the brothers

²⁵⁴ Rudolf Bultmann, *The History of the Synoptic Tradition*, trans. John Marsh (New York: Harper and Row, 1963), 57.

²⁵⁵ Ezra Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark* (Edinburgh: T&T Clark, 1896), 18. In a similar way, Bastiaan van Iersel (*Mark: A Reader-Response Commentary*, 133), questions why the calling of the four disciples occurs here and not after the Sabbath teaching when there would be more reason for their following.

²⁵⁶ Eduard Schweizer, *The Good News According to Mark*, trans. Donald Madvig (Richmond, Virginia: John Knox Press, 1970), 49.

immediately following his call to them. He calls and turns, knowing they will follow. They hurriedly leave their father since Jesus is already drawing away.

One of the remarkable aspects of the use of εὐθύς with the call of Jesus rather than the response of the disciples comes to the reader who knows the outcome of the Gospel. While many comment frequently on the ready response of the disciples in following, more remarkable is the readiness of Jesus to call the disciples knowing their eventual failure to understand his way and to follow him. His way would confuse and endanger them, yet he calls them right away. In terms of the parable of the seed, the disciples' response of v. 18 shows the untested eagerness of the first seeds. Following this, Jesus' unhesitating call of v. 20 recalls the experience of the desert trial Jesus has left. Right away Jesus called these men to the road that he knows.

This drawing of the disciples completes the initial steps of the straight way. This completion is found also in the structural relationship of the first four uses of εὐθύς. There is an a b a b pattern in the sentence structure. In 1:10 and 1:18, καὶ εὐθύς begins the sentence followed by a participle and then the verb which εὐθύς primarily modifies. In 1:12 and 1:20 there is no participle between the initial καὶ εὐθύς and the verb. There is also a correspondence of action between these two pairs. In 1:10 and in 1:18, Jesus, rising from the water, sees the Spirit and the Father who will direct him, while the disciples, leaving their nets, follow the Son. In 1:12 and in 1:20, the theme of direction is even clearer as the Spirit drives the Son into the desert while the Son calls the disciples. In both cases this study has translated εὐθύς in these verses with "right away." This stresses the shared call to a challenging path.

It appears at first, in comparing verses 12 and 20, that there is a difference in direction between the two. The Spirit drives the Son into the desert seemingly alone, while the Son clearly goes with the disciples as their leader. The Spirit also descends into Jesus which sets the stage for his conflict in temptation and for the later conflict over his exorcisms. These four initial uses of *εὐθύς* complete the initial steps of the ministry of Jesus by establishing the central relationships of the Son through the Trinity and the primary disciples.

Mark 1:21, 23, 28

Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθύς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.²⁵⁷

And they went into Capernaum; and immediately on the Sabbath he entered the synagogue and began to teach.

καὶ εὐθύς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν²⁵⁸
And just then there was in their synagogue a man with an unclean spirit; and he cried out,

καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθύς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.²⁵⁹
And the news about Him went out immediately everywhere into all the surrounding district of Galilee.

The brief narrative bounded by the two uses of *εὐθύς* in 1:21 and 28 gives the first full picture of the ministry of Jesus. There is a balance between the teaching ministry and

²⁵⁷ A summary of the manuscript evidence for this verse is found in table two. This is one of two instances, along with 1:18, where B reads *εὐθέως*. There is no synoptic parallel usage of either form of the adverb for this verse. While the manuscript evidence for *εὐθέως* is particularly diverse with B and D, several significant manuscripts retain *εὐθύς* which serves as the likely foundation for a change to *εὐθέως*.

²⁵⁸ A summary of the manuscript evidence for this verse is found in table two. The Lukan parallel, 4:33, very similar in structure, has neither *εὐθύς* nor *εὐθέως*. This, along with the unusual placement of the adverb with the verb *ἦν*, may have contributed to the omission of *εὐθύς* in many manuscripts. It is difficult to understand the immediacy of a man who was likely there already during Jesus' teaching. Given this difficulty, it appears more likely that the adverb would be omitted in manuscripts rather than inserted.

²⁵⁹ A summary of the manuscript evidence for this verse is found in table two. The Lukan parallel, 4:37, lacks either *εὐθύς* or *εὐθέως*. The unusually large number of manuscripts which include *εὐθύς* and the lack of *εὐθέως* in this verse speak for the consideration of *εὐθύς* as original. The location of the adverb later in the sentence and its association with the report of Jesus' teaching rather than the more usual action of an individual may explain, at least in part, the omission of *εὐθύς* in some manuscripts.

the demand for miraculous healing. Dieter Lührman notes that in this section of 1:21-28 there is the foundation for the whole history of Jesus. While the history is not a single episode, it widens out from this: he teaches with authority, with him are the four disciples, he will oppose the written tradition, and confront demons.²⁶⁰ The use of εὐθύς highlights each of these parts of his work.

The first use in 1:21 is not in the location anticipated by many. Joel Marcus, holding that εὐθύς modifies ἐδίδασκειν, notes that it would be expected to go immediately before ἐδίδασκειν.²⁶¹ However, Marcus' interpretation that the force of εὐθύς is upon the teaching rather than the entry is not universally shared. Eduard Schweizer sees verses 21ff. as a separate transition between 16-20 and 29ff. Schweizer stresses the fact that this Sabbath event of verse 21 could not have occurred on the same day as 16-20 due to the restriction on fishing on the Sabbath, showing Schweizer's understanding of εὐθύς as suggesting a close temporal connection between verses 20 and 21. Because this could not be the same day, Schweizer concludes that "this shows his indifference to matters of time and location, inasmuch as his interest is centered in the significance which the event has for the church."²⁶²

However the modifying force of εὐθύς may be better understood as primarily on the teaching and only secondarily on the movement into the synagogue. It does not necessarily bind verses 20 and 21 necessarily into a single day. While there is travel assumed from the close of v. 20, there is no requirement that the journey's next step be

²⁶⁰ Dieter Lührman, *Das Markusevangelium*, 51.

²⁶¹ Joel Marcus, *Mark 1-8* (New York: Doubleday, 2000), 186.

²⁶² Eduard Schweizer, *The Good News According to Mark*, 50. Other commentators also view 1:21 as Marcan editing. Rudolf Pesch (*Das Markusevangelium*, vol. 1, 117), sees a redactional seam between 1:21a and 1:21b with εὐθύς as the Marcan addition. In the same manner, see Ernest Best, *The Temptation and the Passion: The Marcan Soteriology*, 68.

reached within that same day. Rather, the model of 1:10 may apply also to 1:21. Just as Jesus' movement from the water is the setting for his instantaneous perception, so the entrance into the synagogue is the arena for his immediate teaching. In both 1:10 and 1:21, καὶ εὐθύς creates a bridge between the previous actions, baptism and the entry into Capernaum. The binding of καὶ εὐθύς, however, does not extend beyond the phrase immediately preceding it. The immediacy of Jesus' perception does not demand that his arrival from Nazareth be on the same day as his baptism; the entrance into Capernaum's synagogue to teach need not be accomplished on the same day as the calling of the disciples.

The force of εὐθύς does emphasize, however, the immediacy of Jesus' teaching upon his arrival. This readiness to teach demonstrates the initial aspect of Jesus' ministry and is in keeping with Jesus' unhesitating call of the disciples. Joel Marcus notes that it was likely through the invitation of the local leadership that a speaker was invited to speak. However, the fact that "Jesus does not wait for such an invitation, or at least that the invitation is not recorded, implies his amazing charismatic power."²⁶³ R.T. France also holds that the local leadership controlled the right to teach in a synagogue and believes that behind the Marcan record is the assumption that "Jesus was invited or allowed to do so (which) suggests that, despite the role of this pericope in Mark's narrative as Jesus' first public appearance, he had already been active in the areas long enough to be known and respected."²⁶⁴

The possibility of an invitation may fit within the context. However, it is not a necessity. Mark presents Jesus' authority in direct contrast with that of the scribes (1:22).

²⁶³ Joel Marcus, *Mark 1-8*, 191.

²⁶⁴ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 101.

Also, the ensuing conflicts with the scribes and Pharisees which culminate in 3:6 suggest that Jesus may have seized the opportunity without invitation.²⁶⁵ In reality he acts out of the descent of the Spirit in 1:11. The impact of Jesus' immediate teaching allows him to grasp the moment. The Son of the Father who tore open heaven to announce his identity is presented as the one who without reservation opened the door to use the synagogue for his own proclamation. The One driven by the Spirit into the desert is empowered by the Spirit with domination over the demons.

The establishment of Jesus' authority through preaching is given a further development through the introduction of the man with the unclean spirit (1:23). This leads to the unusual use of καὶ εὐθύς to present the man in the synagogue.²⁶⁶ The exact modification intended for εὐθύς is the presence of the demoniac, though C.S. Mann omits εὐθύς from his translation due to uncertainty whether it modifies "was" or "unclean

²⁶⁵ The connection between this pericope and the following conflicts of chapters 1-2 are well demonstrated by the chiasmic arrangements of Sharyn Dowd (*Reading Mark: A Literary and Theological Commentary*, Macon, Georgia: Smyth and Helwys, 2000, 15-18). Most convincing is her alignment of chapter 1:21-45 in which Jesus' casting out of the demon and the conflict with the scribes (1:21-27) is joined with the concluding section of 1:40-45, Jesus cleansing the leper and sending him to the priests as a witness. In the intermediate position, Dowd pairs 1:28 and 1:39 in which the report of Jesus goes in to all Galilee (1:28) and he goes into all the synagogues of Galilee (1:39). The central pair is 1:29-31, the healing of Simon's mother-in-law and 1:32-34, where Jesus' prayer is interrupted by Simon with the expectation that more healing should be done. The pivot section is the summary passage (1:32-34) in which the crowd gathers before his door and all are healed. For her larger arrangement, Dowd takes 1:21-3:6 and finds the common themes of exorcism-synagogue-Sabbath with a central section of 1:45-2:1-2. Especially noteworthy is her observation of the balance between 1:45 ὁ δὲ ἐξεληθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν. with 2:1-2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. Dowd's construction demonstrates a persistent theme of Jesus' authority which overwhelms that of the Pharisees and priests but which is recognized by those receiving his miracles. This theme has valuable support from the several uses of εὐθύς, as it demonstrates the freedom with which Jesus worked.

²⁶⁶ Ernst Haenchen (*Der Weg Jesu: Eine Erklärung des Markus-Evangelium and der kanonischen Parallelen*, Berlin: Walter de Gruyter and Company, 1968, 87), notes that a new episode is begun with v. 23 with the customary εὐθύς but that in this instance it does not easily fit in this sentence.

spirit.”²⁶⁷ However, the immediate onset of demon possession seems unlikely. Mark’s use of εὐθύς seems to refer primarily to the presence of the man and secondarily to his crying out. The demoniac has already been in the synagogue and his cry of identification of Jesus has so far been repressed. Following the crowd’s acclaim of Jesus, he erupts with his knowledge of Jesus.

In this regard, εὐθύς may remind the reader of the baptism scene and the acclamation by the Spirit and the Father of verses 10-11. In verses 10 and 23, both episodes begin with καὶ εὐθύς, the location having been set in the previous verse. εὐθύς modifies the action of the main character, Jesus and the demoniac, but each verse quickly turns to other actors in the scene. The Spirit is introduced by the descent in verse 10, while the unclean spirit cries out in verse 24. Following this, the Father acknowledges Jesus as his son (verse 11) while in verse 24 the unclean spirit says, “I know who you are, the Holy One of God.” Between these episodes is the Spirit’s driving of Jesus into conflict with Satan in the desert temptation.

The immediacy of these events is stressed by εὐθύς, despite its unusual use with ἦν. The translation “And just then there was...” seeks to emphasize the connection of the man with the previous context of Jesus’ teaching in the synagogue. Ezra Gould describes well the use of the two occurrences of εὐθύς in verses 21 and 23: “*euthus*-immediately-here and in verse 21, shows the rapid sequence of events after he entered Capernaum. He was no sooner in the city than he entered the synagogue, and no sooner in the synagogue than this demoniac appeared.”²⁶⁸ While the context reminds the reader that Jesus has taught

²⁶⁷ C.S. Mann, *Mark: A New Translation with Introduction and Commentary* (Garden City, New York: Doubleday, 1986), 212.

²⁶⁸ Ezra Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark* (Edinburgh: T&T Clark, 1896), 22.

first in the synagogue, Gould's idea of "no sooner than" is correct in light of the reception of Jesus' teaching as one with authority. No sooner is he acclaimed as the one with authority but this authority must be challenged by the unclean spirit. As was noted above concerning the similarities in structure between verses 10-11 and 23-24, there is also the parallel of the authority of Jesus being challenged. This challenge came immediately with the desert experience in verse 12-13, and so also here, the unclean spirit unhesitatingly confronts Jesus.

This confrontation increases the wonder of the crowd over Jesus' authority. It leads to the third set of witnesses in chapter one, the crowd which now begins to spread a report concerning him. John's initial witness was renewed upon his imprisonment by Jesus' own beginning of ministry (1:14-15) and the crowd now continues the witness in two stages, first among themselves (1:27) and then throughout the whole region of Galilee (1:28). The use of εὐθύς with the report of the crowd balances the use of εὐθύς with the demoniac of verse 23. Just as he was unhesitatingly ready to announce the identity of Jesus and question his intention, so the crowd is instantly ready to marvel over Jesus' authority and ability to cast out the demons.

This readiness of theirs is highlighted by the placement of εὐθύς. Vincent Taylor notes that εὐθύς here "marks the immediacy with which the news about Jesus spread, just as πανταχοῦ describes its wide range."²⁶⁹ εὐθύς is for the first time separated from the initial καί and appears next to the adverb πανταχοῦ followed by the phrase εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας which gives the dimensions of the report. This spread into all of Galilee matches Jesus' own intention to preach in Galilee (1:14). This spread of the

²⁶⁹ Vincent Taylor, *The Gospel According to St. Mark*, 177.

word by the crowd also complements the calling of the first disciples, perhaps forecasting the later sending of the disciples.²⁷⁰ In addition, France points out that the fame spread here also prepares for the sower parable of chapter four in which many will superficially receive the word.²⁷¹ However, the eventual falling away of some hearers cannot cancel its impact here. Just as the parable demonstrates the power of the seed to sprout in every type of soil, so the crowd's instant spread of his message is primarily a witness to the power of his miracle, not to the shallowness of their understanding.

Such power is the point of this brief narrative (1:21-28) and especially of the three uses of εὐθύς. Jesus' unhesitating entrance into the synagogue foreshadows the opposition which will culminate in the plot of 3:6. However, despite this, he immediately enters the synagogue and is the teacher. His boldness and the recognition of his authority are both highlighted by this first use of εὐθύς. The presence of the demoniac in the setting of his first teaching erupts with the previously suppressed knowledge of Jesus' identity. εὐθύς in verse 23 unveils the challenge of the demoniac, completing the authority of Jesus which is acknowledged by man and spirit. This authority, summed up in verse 27, is then spread with a directness signaled by εὐθύς.

Mark 1:29, 30, 31

²⁷⁰ The verb κηρύσσω is used twelve times in Mark (1:4, 1:7, 1:14, 1:38, 1:39, 1:45, 3:14, 5:20, 6:12, 7:36, 13:10, and 14:9). There are also two later uses in 16:15 and 16:20. Of these twelve uses, the first two (1:4, 7) are used of John the Baptist, 1:14, 1:38, and 1:39 were of Jesus, and 3:14 and 6:12 of the disciples. 1:45, 5:20 and 7:36 spoke of the preaching of the men who had been healed. The final two uses, 13:10 and 14:9, return to the opening of the Gospel by speaking of the preaching of the Gospel done up to the end of time. Interestingly, while Jesus' ministry opens with his preaching, the word is used of his work only twice and that in chapter one. There is the progression from the preaching of John the Baptist to that of Jesus and finally to that of the disciples and the preaching of the unnamed believers. In contrast, διδάσκω is used seventeen times to describe the work of Jesus throughout the Gospel from chapter one through fourteen.

²⁷¹ R.T. France, *The Gospel of Mark*, 106.

Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.²⁷²

And leaving the synagogue, they went directly to the house of Simon and Andrew, with James and John.

Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.²⁷³

Now Simon's mother-in-law was lying ill with a fever and immediately they spoke to Him about her.

καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.²⁷⁴

And he came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

The use of εὐθύς in this brief narrative provides a balance to the previous miracle.

It demonstrates the authority of Jesus in a new setting, deliberately contrasted with the one just left. The contrasts include the object of the miracle, the illness itself, and the result of the miracle. The theme continues to be the authority of Jesus displayed by his readiness to act and the instantaneous effect of his work.

The narrative begins with the familiar καὶ εὐθύς, which returns after the first change in this order in verse 28. The meaning of the phrase is not apparent to all, as John

²⁷² A summary of the manuscript evidence for this verse is found in table two. Two manuscripts, D and W, omit εὐθύς by beginning the sentence with ἐξελθὼν δὲ ἐκ τῆς συναγωγῆς ἦλθεν The reading by D and W is attractive in that it eliminates the repetition of the motion found in ἐξελθόντες ἦλθον. However the slight manuscript evidence and the attractive simplicity of the reading make it more likely to be an improvement by these manuscripts than the original. The choice between εὐθύς and εὐθέως falls along familiar lines with the early manuscripts B and κ providing adequate support for εὐθύς as well as it being the probable foundation for the later manuscripts to change to εὐθέως.

²⁷³ Similar to 1:29, there is only one manuscript, W, which does not have either adverb. The evidence for εὐθύς is stronger than in 1:29 as D also includes it as do the usual witnesses, B κ L 28, 33, 69, 124, 579, 788, and 1346. Reading εὐθέως are A C, the Majority Texts, K M U Δ Θ Π f1 2 157, 565, 700, 1071, and 1424. It is difficult to account for the omission by W except to note that the immediacy of the telling by the disciples is a bit unusual compared to other uses of εὐθύς. However, the choice of εὐθύς is again defended on the basis of adequate manuscript support, including D here.

²⁷⁴ A summary of the manuscript evidence for this verse is found in table two. It may be seen that there are two locations for the use of εὐθέως at this verse. The most likely explanation would be the expectation that the healing would come immediately, balancing the immediate entry into the home and the speaking to Jesus about her. Of the two inclusions, the early placement by D is the more likely, being after the introductory καί. However, the single manuscript attestation speaks against accepting this reading. The later placement, while included in a number of texts, is not compelling in terms of the story as the healing of the demoniac in the previous pericope also lacked εὐθύς at the actual moment of the healing. The solid manuscript evidence against either location of the adverb, including B κ C L W Θ 1, 28, 33, 118, 565, 579, 700, and 1424, speaks for the omission of the adverb as the most likely original reading.

Meagher says that the two uses of εὐθύς in verses 29 and 30 are a “customary and pointless ‘forthwith’” and “another needless ‘forthwith.’”²⁷⁵ While Meagher sees no purpose in εὐθύς at all, Joel Marcus believes with verse 29, as with 1:10 and 1:21, that the placement with καί is an error, separating εὐθύς from the verb which it properly modifies.²⁷⁶ However, beginning the narrative with εὐθύς suggests a link to the previous accounts of the healing in the synagogue, the calling of the disciples, and the baptism and temptation. The adverb not only colors the account with urgency, but creates an extended series of bridges to the previous accounts.

The most obvious linkage is with the healing inside the synagogue which also began with a parallel movement into the synagogue, καὶ εὐθύς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. The parallelism includes the participle of movement which repeats the preposition which either precedes or follows it. The parallelism is also found in that this is Jesus’ first entrance into any one’s home, just as verse 21 records his first entrance in a synagogue for teaching. The adverbial force of rapid movement is described well by Vincent Taylor, who notes that it may be intended to say that Jesus went straight from the synagogue to this house.²⁷⁷ This study’s translation attempts to capture this undiverted movement by rendering εὐθύς with “directly,” primarily modifying the entrance into the house. Here εὐθύς builds an initial bridge between the two actions of leaving and the entrance into the house.

²⁷⁵ John Meagher, *Clumsy Construction in Mark’s Gospel: A Critique of Form- and Redactiongeschichte*, 47.

²⁷⁶ Joel Marcus, *Mark 1-8*, 191.

²⁷⁷ Vincent Taylor, *The Gospel According to St. Mark*, 178. Taylor notes further that this narrative retains a first-person flavor which distinguishes this account as one which captures the spirit of Peter’s personal recollection. He quotes Zahn’s rendition of the narrative in first person: “Immediately we betook ourselves out of the synagogue into our house and James and John also accompanied us within, and my wife’s mother was lying down with a fever, and forthwith we spoke to him on behalf of the sick one.” The account has the feeling of a vital personal recollection.

This abrupt leaving of the synagogue carries more meaning than simply a hastening of the narrative. Jesus' acclaim which will be repeated throughout the Gospel reaches its first climax in 1:28. The immediacy of Jesus' retreat from the synagogue to the privacy of Peter's house is put in sharp contrast by the paired uses of εὐθύς in verses 28 and 29. The report of Jesus' authority spreads throughout Galilee, and the reader might expect that this is the paving of a way upon which Jesus will immediately walk to continue his teaching and healing. However, he directly turns away from this path to the relatively private setting of the disciple's home and to the single illness that waits. Joel Marcus notes, "By this immediate exit Jesus gives an additional proof of his 'authority' (cf. 1:22, 27): he does not remain at the synagogue to savor the applause of the crowd, but straightaway moves onto the next place to which God has called him."²⁷⁸

This abrupt departure is in keeping with the previous three episodes and uses of εὐθύς. The calling of the disciples and their leaving of their families and work suggests that there is a severing of all past ties for these men. Jesus' direct return to Peter's home, forgoing the applause that surrounded him, and instead privately healing Peter's mother-in-law, shows a care for the disciples' families and past which might not have been expected from verses 16-20.

The immediate retreat from the crowd's acclaim of Jesus' authority, following the demoniac's identification of him as the Holy One of God, recalls also the retreat from the scene of baptism into the desert. In 1:29 there is the same sequence of identification, acclaim, and retreat which began with 1:10-12. However, while in 1:12 the retreat into the desert brings temptation, the retreat in 1:29 and elsewhere is a movement away from the temptation of fame. This will be seen again sharply with the aftermath of both feeding

²⁷⁸ Joel Marcus, *Mark 1-8*, 198.

miracles where, modified by εὐθύς, Jesus sends the disciples quickly away (6:45) or goes with them away from the crowd (8:10). In these situations, εὐθύς signals not only the temporal directness of this movement but also the urgency and intention of Jesus to leave the crowd's applause.

The abruptness of Jesus' leaving is then matched by the next use of εὐθύς as "they," likely Peter and his wife or Peter and Andrew, tell Jesus of the illness of Peter's mother-in-law. This second use of εὐθύς is similar to that of 1:23 in that the location of the miracle is fixed with the first use of εὐθύς and the focus of Jesus' miracle is signaled by the second use. This highlighting of the news is also accomplished by the use of the present tense with λέγουσιν directly after εὐθύς. The intention behind their telling Jesus seems to be clearly to ask for Jesus' help, though C.S. Mann suggests that it may be also to explain any lack of hospitality.²⁷⁹ However, Rudolf Pesch notes that this request was in contrast to the assumed purpose of Jesus' visit, yet the disciples expect to see the powerful hand of the miracle worker.²⁸⁰ This retreat from the crowd may have been intended for Jesus' rest, but the necessity of healing intrudes in a manner similar to 6:31-34 where Jesus' rest is cancelled due to the needs of the crowd. It also begins a pattern of recognition of Jesus which brings many of those who were ill for his healing. Several of these scenes use εὐθύς, such as in 6:54 and 9:15 with the entire crowd, while in 5:2 the demoniac, and in 7:25 the woman whose daughter was ill, all come to Jesus immediately upon recognition with the request for his help. The subtle request in 1:29 is the first such step, and contrasts sharply with the immediate presence but complete lack of request

²⁷⁹ C.S. Mann, *Mark: A New Translation with Introduction and Commentary*, 215.

²⁸⁰ Rudolf Pesch, *Das Markusevangelium*, vol. 1, 130.

from the demoniac in 1:23ff. While the demoniac instantly recognizes Jesus and fears destruction, the disciples unhesitatingly tell Jesus of the woman and assume his help.

This help comes without delay. Jesus' healing appears to be an ideal setting for another use of εὐθύς. As noted in the beginning of this section, a wide range of generally later manuscripts include εὐθέως after ὁ πυρετός. This is the first of five occasions when various manuscripts include εὐθύς to show the timely force of Jesus' miracle.²⁸¹ The attraction of reading εὐθέως here is clear. While it could have been found in 1:26, the scene there was already filled with vibrant action with the convulsion of the man and the cry of the demon. The immediacy of the exorcism is assumed in the violence of the action. Now in the woman's quiet room, Jesus' compassionate hand might be expected to bring a similarly instantaneous healing. (The reader familiar with the coming events of the Gospel might see this as a foreshadowing of the healing instantly felt by the woman with the bleeding in 5:29.) Yet in determining whether or not to include εὐθύς here, two manuscript considerations speak against its addition. The divided witness, with D alone having εὐθέως after the initial καί and the relative lateness of the manuscripts which have it after ὁ πυρετός, argues that the adverb was added as a way to parallel other miracle stories, 5:29 in particular. Also, there is the attraction of having this third use of εὐθύς in a brief narrative which would allow this section to parallel the three uses of εὐθύς in 1:21-28. If εὐθύς were found here originally, it is unlikely that it would have been removed.

²⁸¹ The other four are 3:5 with the restoration of the man's hand, 5:13 (with a wide variety of textual evidence) where Jesus turns and sends the demons into the swine, 7:35 with the opening of the man's hearing and speech, and 14:68 with the immediacy of the cock's crow. Full details of the witnesses for these are found in tables one and two. The witnesses for these verses are widely varied with 3:5 supported by D only and 14:68 by 1424 only; however 7:35 finds all but D B 33 and 579 having at least one use of εὐθύς/εὐθέως. In 5:13 D and the Majority texts unite with others. No consistent pattern can be seen among these uses which are not included in the Nestle-Aland text. (Besides these five, five other non-Nestle-Aland verses include εὐθύς/εὐθέως in non-miracle settings.)

Therefore, as attractive as it appears, this inclusion of εὐθύς must be understood as a likely component of the miracle which was a later addition to the text.

This miracle concludes my discussion of the first and most intensive use of εὐθύς in chapter one. The calling of the disciples, the teaching of the crowds, the exorcism, the healing, and the identity of Jesus set the pattern for Jesus' ministry centered on these opening verses. Ezra Gould comments that verses 29-30 show the immediacy with which Jesus' second miracle follows the first so that, struck by this momentum, the whole town then gathers at his door (1:32-34).²⁸² The following two narratives, verses 32-34 in the evening, and verses 35-38 in the following day, focus on the contrast between the evening in which the crowd gathers and the following day in which Jesus retreats with the disciples following him. In these two sections are all of the themes noted above, those of disciples, teaching, exorcism, healing and identity. These are introduced with the urgency of εὐθύς and, by its bridging of moments and events, shown to share the same intensity. This surging forward into Christ's ministry sets a pace which is underscored through the repeated work of teaching, healing, and exorcising found in chapters two and three. Where εὐθύς appears, it reminds the reader of the established pace.

Mark 1:42, 43

καὶ εὐθύς ἀπήλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.²⁸³

²⁸² Ezra Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark* (Edinburgh: T&T Clark, 1896), 25.

²⁸³ Except for manuscript M which omits the entire verse, all manuscripts include either εὐθύς or εὐθέως with the customary earliest manuscripts reading εὐθύς including B⁸ L⁹ Θ and 33. Those manuscripts which read εὐθέως include A C D, the Majority Texts, K, M(c), U, W, Δ Π f1, 2, 28, 69, 124, 157, 565, 579, 700, 788, 1346, and 1424. A strong incentive to the reading of εὐθέως may be the parallel accounts of Matthew 8:3 and Luke 5:13 which read καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα and καὶ εὐθέως ἡ λέπρα ἀπήλθεν ἀπ' αὐτοῦ. An interesting addition to most manuscripts that read εὐθέως is the genitive absolute εἰπόντος αὐτοῦ between the opening καί and εὐθέως. (It is so used with all but D W 69, 565, and 788.) This is an unusual separation, though there are two other genitive absolutes in this manner with εὐθύς at 5:2

And immediately the leprosy left him and he was cleansed.

καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν ²⁸⁴

And when he had warned him, Jesus immediately sent him away.

The final two uses of εὐθὺς in chapter one complete the expectation of the immediacy of Jesus' healing from 1:31. It also introduces one of the most unusual placements of εὐθὺς as Jesus appears to move instantly from patient compassion to abrupt rebuke. In this section of 1:39-45, Jesus' word is given first an immediate power which contrasts to its limited effect, and even its failure, in controlling the man's speech. Jesus can cleanse but cannot contain the man.

The beginning of the narrative summarizes much of the earlier actions of chapter one with Jesus again preaching in the synagogues, though the setting has become broader than that of the single synagogue of Capernaum (1:21). Recalling the exorcism of the first synagogue teaching, 1:39 speaks also of exorcisms as the parallel to his preaching. Similar also to the approach of the demoniac in 1:23, but lacking εὐθὺς, is the appearance of the leper. However, unlike the demoniac's cry of fear, the leper speaks with trust in

and 6:54. The genitive absolute is an attractive use of the bridging ability of εὐθὺς as it would bring the healing into direct connection with the speech of Jesus, similar to the genitive absolute which follows εὐθὺς in 14:43. However, in light of the fact that it would be unlikely for such a phrase to have been removed, it is not read here.

²⁸⁴ Much the same situation exists for 1:43 as for 1:42. All manuscripts have either adverb and those reading εὐθὺς include D along with the familiar B κ L 33 and 579. Those manuscripts which read εὐθέως in the same location as εὐθὺς include C, the Majority Texts, M U Δ Θ ψ 1, 2, 28, 69, 157, 565, 700, 788, 1071, 1346, and 1424. An unusual sequence is followed by A K and Π which place εὐθέως at the end of the sentence, reading καὶ ἐμβριμησάμενος αὐτῷ ἐξέβαλεν αὐτόν εὐθέως. This may have been due to a desire to make clearer the modification of εὐθέως by the casting out rather than the harsher warning of the participle, or possibly to associate it with the speech of Jesus which follows directly in v. 44. This would be a unique construction as εὐθὺς does not appear following καὶ and then both a participle and verb anywhere else in Mark. It frequently appears after καὶ and a participle as at 1:43, 3:6, 5:2, 6:25, 6:54, 9:20 and 14:45. It follows a verb alone at 1:28 and 5:42b. As with other decisions, the early manuscripts' preference for εὐθὺς and the unlikely change of an original εὐθέως becoming εὐθὺς leads to εὐθὺς being favored.

Jesus' healing (1:40). This leads to the first attribution of emotion to Jesus in the Gospel which lends power to the immediacy of Jesus' speech and action in 1:43.²⁸⁵

The immediacy of the healing demonstrates the powerful compassion of Jesus. Morna Hooker cautions that "a cure for leprosy could scarcely be so immediate. A somewhat more plausible picture is given in Luke's account of the cure of ten lepers who were healed as they traveled to Jerusalem (Luke 7:14)."²⁸⁶ However, Mark appears to be unconcerned with satisfying the experiential limitations of readers. R. T. France counters the caution of Hooker by noting that "This is a particularly impressive καὶ εὐθύς; while the extent of the man's disfigurement cannot be known, an immediately visible cure is extraordinary....Jesus' healings (except in 8:22-26) are immediate, and even the disfigurement of leprosy is no exception."²⁸⁷ This account might be a reminder of the similarly instantaneous healing of Naaman in 2 Kings 5:14. Though there was the brief process of seven washings, it is likely that the healing was instantly accomplished on the seventh rather than that there was an incremental healing with each washing. Sherman Johnson suggests that the magical appearance and disappearance of leprosy by Moses (Exodus 4:6-7) and the healing of Miriam (Numbers 12:9-14) are the intended background.²⁸⁸ However, in the first of these, there is only the appearance of leprosy with little or no suffering involved. With Miriam, the text does not describe her healing, only

²⁸⁵ Only Mark has καὶ σπλαγχνισθεῖς as a preface to his touch and words of healing. Vincent Taylor (*The Gospel According to St. Mark*, 188) notes that Mark shows a particular interest in Jesus' touch of those suffering (7:33, 8:22) and the children (10:16) and the touching of Jesus by others (3:10, 5:27, and 6:56).

²⁸⁶ Morna Hooker, *The Gospel According to Saint Mark*, 80.

²⁸⁷ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 118. In contrast to France's acceptance of the immediacy of the healing and therefore the full impact of εὐθύς, there is the dismissal by J. Ernst (*Das Evangelium nach Markus*, 77), who views εὐθύς in 1:42 as shallow and a mere stylistic interjection.

²⁸⁸ Sherman Johnson, *A Commentary on the Gospel According to Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1960), 52.

the prayer for it by Moses and the waiting of seven days by the people. The point of Mark's double statement of cure in 1:42, along with the immediate dismissal in 1:43, strongly suggests that this healing was complete as soon as Jesus willed it. It is a repeated statement of the completeness of the authority of Jesus coupled with a new dimension of his effective care.²⁸⁹

This expected union of compassion and effective desire on Jesus' part is surprisingly reversed in 1:43-45. Jesus' immediately successful healing would lead the reader to expect that his next actions would continue the themes of authority and the acclaim of others which appears to be welcomed, or at least allowed, by Jesus. However, these qualities which have been the staple of other narrative units (1:20, 1:28, 1:34, and 1:39) are for the first time reversed. Jesus' immediate words and action sharply counter the expectations of the reader who may yet share the lingering ideas of the disciples in 1:36-37, who look for him to welcome the applause of the healed. However, his intention in 1:38 was to preach from city to city, a plan which is prevented by the fame which comes through the man's own preaching.

Εὐθύς modifies both the act of warning the man along with the casting out of the demon. The participle ἐμβριμησάμενος is used in a wide range of emotional settings in the New Testament, with the closest parallel being the warning given by Jesus to the two blind men in Matthew 9:30 when he commanded them to say nothing about their

²⁸⁹ Another Old Testament reference which matches the healing with the authority of Jesus is Job 33:23-26 in which Elihu pictures a man who has been afflicted with a skin disease because of his sinfulness. However, he finds "an angel on his side as a mediator, one out of a thousand to tell a man what is right for him, to be gracious to him" (verses 23-24) This one speaks for the afflicted man and the man's flesh "is renewed like a child's; it is restored as in the days of his youth. He prays to God and finds favor with him, he sees God's face and shouts for joy; he is restored by God to his righteous state." (verses 25-26) Though Elihu's presumption of Job's guilt is incorrect, the hope that one would find God directly approachable, compassionate, and powerful to save are fulfilled in Jesus' actions in Mark. This scene enacts Psalm 62:11-12, "One thing God has spoken, two things have I heard: that you, O God, are strong, and that you, O Lord are loving."

healing.²⁹⁰ The strong feeling of Jesus is in keeping with the compassion of 1:41, and in this way εὐθύς creates the bridge between the first two revelations of Jesus' emotions. The instantaneous expression of the warning following the proven effectiveness of compassion shows the balance of each within Jesus.

The cause of this warning and deep emotion are difficult to see. Commentators vary widely, with Ernst Haenchen suggesting that the man is not to hide his healing but only how he has come to be healed.²⁹¹ Eduard Schweizer views the sending of the man not as a means of shielding the work of Jesus, but rather as a witness to the fact that Jesus should not be suspected of revolutionary work. He is to be seen as one who abides by the commandment (Leviticus 14:1-32).²⁹² Walter Schmithals agrees in the main with Schweizer, noting that the sending of the man is not about the healing already done, but that sending him already healed into the temple is a preparatory step for the future healings in the synagogue and the future work of Jesus in the temple.²⁹³ This direction of witness rather than secrecy is in keeping with the intention of Jesus and his reaction to the crowds. He has worked both openly and privately thus far and has not sought the acclaim of the crowds but has certainly foreseen their spreading praise. The cautions given this man are not a belated attempt by Jesus to suppress the reports about himself.

²⁹⁰ Besides Matthew 9:30 and Mark 1:43, ἐμβριμάομαι is used at Mark 14:5 of the rebuke given the woman with the alabaster jar of perfume, and at John 11:33 and 38 of Jesus' agitated spirit at the tomb of Lazarus. In the Johannine passages the tension is internal, but in the other passages the object of the turmoil is clearly seen. Vincent Taylor (*The Gospel According to St. Mark*, 188-189) provides an exceptionally full discussion of the verb and possible translations. He concludes that the verb denotes "strong feeling which 'boils over' and finds expression" and suggests the translation, "Moved by deep feeling towards him, immediately He drove him forth."

²⁹¹ Ernst Haenchen, *Der Weg Jesu: Eine Erklärung des Markus-Evangelium und der kanonischen Parallelen* (Berlin: Walter de Gruyter and Company, 1968), 95.

²⁹² Eduard Schweizer, *The Good News According to Mark*, 58.

²⁹³ Walter Schmithals, *Der Evangelium nach Markus*, vol. 1, 137.

Furthermore, it may be reasonable to see the effect of the man's preaching as representing the very outcome Jesus wished to avoid. He was unable any longer to enter into the cities himself but remained in the open country. This is in contrast to Jesus' intention in 1:38-9 where he goes into the surrounding cities and enters the synagogues more freely than he will be able to do later. The effect is seen in 2:1 where his entry into Capernaum brings about a crowd jamming the doorways. The change also is seen in the use of the verb κηρύσσω which is used of Jesus three times in 1:14, 1:38, and 1:39. However, following the preaching of the man in 1:45, it is never used of Jesus again. From this point on, it is used only of the disciples (3:14, 6:12), those healed (5:20, 7:36), and as an action of the end time (13:10, 14:9). While the sending of the disciples to preach is intentional, this man's preaching appears to constrict the preaching of Jesus himself.

Yet this still does not exhaust the deep emotion with which Jesus faces the man now healed. The sharp contrast shown by the repetition of εὐθύς in 1:42 and 1:43 suggests that the immediacy of Jesus' care and healing can be coupled with the equally abrupt inner turmoil and warning. This narrative is not centered on the healing of the man but on the emotions of Jesus. If he cares, the man will be cured; because of the cure, Jesus is upset and sends away the man whose preaching restricts Jesus' actions and hastens the surrounding of the crowds. This fame and conflict over the law, both issues introduced in 1:44-45, are central to the conflicts of 2:1-3:5, all of which lead to his enemies' plot in 3:6. The man asks, "If you care to, you can cleanse me." Jesus' healing is his compassion for the man; his comprehension of this moment and its consequences lead to his intense emotion and dismissal of the man.

When one might have expected a prolonged celebration, there is instead an instant sending away. In this way, this scene recalls the pattern begun in 1:10-12. One would expect that the acclaim of the Father for the Son, along with its expression of love and approval, would bring a prolonged celebration. Instead the Son is immediately driven (εὐθύς and ἐκβάλλω) away to the desert. So in this concluding narrative, the first expression of the compassion of the Son does not allow for a new disciple following his healer, but rather he is hastily driven off (again εὐθύς and ἐκβάλλω) so that Jesus again returns to the desert and to the trials that are coming. The straight way that was begun in the desert in 1:2-3 has been quickly followed by Jesus. Its course has been laid through the preparatory work of John and also the disciples, those healed, and the crowds. In the step of 1:42-43, Jesus' way is shown to be paved with both compassion and turmoil as he enters again into the desert path.

Mark 2:2, 2:8, 2:12

καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.²⁹⁴

And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them.

καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;²⁹⁵

²⁹⁴ There is a summary of the manuscript evidence for this verse in table two of the appendix. The immediate gathering of the crowd recalls the instant recognition and gathering of the crowd in 6:54-55 and 9:15, both locations in which εὐθύς is found. While the use of εὐθέως here is in keeping with the sense of the narrative, its absence from early manuscripts is difficult to explain if it were original. It is most likely that it was added early and retained by several manuscripts as a logical part of the text.

²⁹⁵ The textual evidence for εὐθύς here is interesting in that, for the first time with a verse with εὐθύς in the Nestle-Aland text, there are a significant number of manuscripts which do not include either adverb. The customary manuscripts found with εὐθύς are B κ L 33 and 700, while those with εὐθέως include A C, the Majority Texts, K M U Δ Π f1 f13 2, 157, 1071, 1424. Those manuscripts without either adverb are D F W 28 and 565. The omission of εὐθύς, if done intentionally, may be due to the lack of it in either Matthew or Luke's accounts. It may also have been omitted because of the unusual nature of Jesus' immediate inner recognition, though in 5:30 where a very similar construction is used καὶ εὐθύς ὁ Ἰησοῦς

At once Jesus, knowing in his spirit that in this way they were thinking in themselves, said to them, "Why are you thinking these things in your hearts?"

καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.²⁹⁶

And he rose and quickly taking up his mat, he went out before all of them. This amazed everyone and they glorified God, saying, " We have never seen anything like this. "

This narrative continues the themes of revealing the inner nature of Jesus and the direction of Jesus to the one healed, though in this case, that command is heeded.

Whereas 1:39-45 centered on the emotion of Jesus, here the focus is on the omniscience of Jesus along with his authority and relationship with God. These themes continue the same threads which were begun with the baptism and the early teaching in chapter one.

Besides the immediate context of 1:39-45, there is also the tie between the gathering of the crowd in both 2:1-2 and 1:32-33, with specific mention of the door in both cases.

Healing is central to both sections, while Jesus' omniscience is also clearly stated in 2:8 and is presumed in 1:34. Jesus' knowledge and action in 2:1-12 are demonstrated further in order that the crowds and enemies may recognize his claim to be the Son of God

ἐπιγνοὺς ἐν ἑαυτῷ all manuscripts use εὐθὺς /εὐθέως. It remains unexplained why these manuscripts would omit εὐθὺς if it is the original reading, though there is sufficient evidence from other manuscripts and context to include it here. Between the two choices, the preference for εὐθὺς continues given the early manuscripts which read it and its likely role as the springboard from which εὐθέως developed.

²⁹⁶ This verse presents an interesting variety of readings with five different possibilities among the manuscripts. Two manuscripts, W and Θ, omit either adverb. They, however, disagree with each other in significant ways concerning the opening of the verse and so do not demonstrate a consistent reading. Several manuscripts have εὐθὺς as in the printed text above, including B¹ N¹ L and 33. Those reading εὐθέως are divided as to its location. Most common is the reading καὶ ἠγέρθη εὐθέως καὶ ἄρας which is shared by A C(c), the Majority Texts, K M U Δ Π f13 1, 2, 118, 124, 157, 700, 788, 1071, 1582, and, with minor changes, Ω and 28. Two manuscripts read εὐθέως in the same location as εὐθὺς including C* and 579. Finally D and 1424 place εὐθέως after the first καὶ so that the stress is clearly upon the immediate rising. From these many places there are some clear internal considerations. The most expected locations would be the two places either just before or after ἠγέρθη so that the effect of Jesus' words would be highlighted with the immediacy of the healing. However, as the discussion concerning the verse will show, the more difficult reading of εὐθὺς following the second καὶ, as printed in the Nestle text, is not without meaning, though it is more subtle. Therefore, since significant early witnesses attest to this location and it is more likely to be the one changed, it is best to read καὶ ἠγέρθη καὶ εὐθὺς ἄρας.

The nature of the crowd which forces the man's dramatic entrance is a unique feature of Mark. Matthew 9:1-8 says nothing of the crowd, while Luke 5:17 says it is made up of the Pharisees and teachers of the Law from every village. Mark's depiction is of a crowd which results from the leper's preaching. Jesus has returned to Capernaum from the wilderness but is quickly found by the pursuing crowd. The crowd also shares the role of the crowds of chapter one which viewed his miracles as proof that his authority is greater than that of the scribes, a key part of the upcoming conflicts. This authority had been confirmed through demonic expulsion and physical healings. Now, in the coming narrative, this authority is proven not only through healing again but also through the forgiveness of sin.

The role of the crowd as receivers of the word in v. 2 makes the inclusion of εὐθύς attractive as it complements Jesus' rapidly growing popularity of 1:45. Besides the parallels with the crowd's actions in 6:54-5 and 9:15, there is also similarity to the parable of the sower in which εὐθύς is used to describe the immediate reception of the word by the shallow soil (4:5 and 4:16). Adding to this connection is the use of λόγος which is first found in Mark at 1:45 with the preaching of the former leper. It is next used of the speaking of Jesus in 2:2 and then used again in each verse of 4:14-20 of the sower parable. The crowd here enacts the immediate reception of the Word and therefore might be described with the use of εὐθύς. Verse three's plural ἔρχοντα appears to be referring to the crowd itself and so the crowd receives a measure of the commendation for the faith noted in v. 5.²⁹⁷ However, due to the absence of εὐθύς in the earliest

²⁹⁷ Probably to clarify this, three manuscripts, W 28 and 565 include ἰδοὺ ἄνδρες following the initial καί of verse 3.

manuscripts and the unlikelihood of its removal, it is an understood presence, referring both to the leper's eager preaching and the coming parable.

The role of εὐθύς in bridging various parts of the narrative is clearly shown in verse 8 where the thoughts of the scribes are known to Jesus. Their thoughts, particularly the closing idea of the exclusive work of God, are a trigger for the action of Jesus which demonstrates his divinity. In this sentence, the force of εὐθύς falls upon Jesus' speech rather than his knowledge. He takes up their thoughts which are in sharp contrast to the faith exhibited by the four men lowering their friend. Frank Matera notes that the structure of 2:1-12 "serves to contrast starkly the faith of the powerless man and his friends with the contentious unbelief of the religious authorities."²⁹⁸ Jesus acts sharply to show this contrast by immediately taking up the challenge found in the scribes' thoughts.

There is a measure of irony in the use of εὐθύς with Jesus' knowledge, especially in the context of the discussion concerning that which only God can do. The heart of the objection in verse 7 is the question of whether Jesus is God. The immediacy of Jesus' knowledge, at the first glance, appears to answer this instantly.²⁹⁹ Upon further reflection, the immediacy of the knowledge of Jesus as God exceeds the limitation of εὐθύς taken in a normal fashion. εὐθύς expects an action which commences as soon as, but no sooner than, the preceding action. However, the omniscience of God is eternal, outstripping the narrow bridge from one moment to another which comes with εὐθύς. While much of the

²⁹⁸ Frank Matera, *What Are They Saying About Mark?* (New York: Paulist Press, 1987), 90.

²⁹⁹ This reading is in contrast to the opinion of C.S. Mann (*Mark: A New Translation with Introduction and Commentary*, 224), who holds that the knowledge of Jesus was "an awareness arrived at by a concentration of attention....there is certainly no question of supernatural knowledge involved here, but rather discernment." This understanding comfortably lies within the experience of readers and might be the expected interpretation if another character were being described. However, from 1:1 forward, Mark has pointedly insisted that Jesus is the Son of God, and in this setting in particular the omniscience of God is expected and even demanded of him. The authoritative teacher of chapter one must fulfill the title (1:1) and the identification (1:11) given him. A mere careful reading of his opponents' body language does not allow for either the following absolution of sins or for his proof through the man's healing.

force of εὐθύς is spent on the unhesitating speech of Jesus, that speech is based on the instantaneous and even prior knowledge of the Son of God. While his enemies may wonder at his instantaneous reading of their thoughts, the reader realizes that this is only one more anticipated step on the road long prepared before him.

That journey begins here to include an escalation of the conflict between Jesus and the religious leaders. Joanna Dewey's demonstration of both linear and concentric development in 2:1-3:6 is generally accepted as correct and widely repeated.³⁰⁰ Her view sees an intensification of the conflict between Jesus and the leaders in 2:6, 2:12, 2:16, 2:18, 2:24, 3:2 and 3:6. This linear growth is balanced by a concentric structure where the issue of fasting (2:18-21) is central. Arrayed on either side are the issues of behavior by the disciples including the call of Levi (2:13-17) and the disciples' eating of grain (2:23-28). On the farthest edge are the healing of the paralytic (2:11) and the healing of the man with the withered hand (3:5).

In this progression, εὐθύς appears at the opening episode twice (2:8 and 2:12) and then again at the very conclusion (3:6). The opening and closing pair (2:8 and 3:6) are bridged by εὐθύς with a shared theme. In both cases there are enemies of Jesus who have been watching either a miracle in progress or one completed, each miracle involving a measure of blasphemy in their minds. At 2:7 there is the beginning of the opposition to

³⁰⁰ Joanna Dewey, *Marcan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-3:6* (Chico: California: Scholars Press, 1980). Excellent summaries and applications of her structure are found in Christopher Bryan, *A Preface to Mark: Notes on Its Literary and Cultural Settings* (New York: Oxford University Press, 1993), 89-90, and Frank Matera, *What Are They Saying About Mark?* 63-66. While Dewey's construction is generally supported, Augustine Stock ("Chiastic Awareness and Education in Antiquity," *Biblical Theology Bulletin*, 14:1 [1984]: 24-25), suggests a chiastic structure which pairs 2:1-9 and 3:1-6 on the theme of the silent questions of his enemies, 2:10-12 and 2:27-28 with declarations on the Son of Man, 2:13-17 and 2:23-26 with actions of Jesus and the disciples with reaction by their enemies, and the central section, 2:18-22, which are the sayings of Jesus. While these various structures differ in detail, they support the alignment of 2:1-12 and 3:1-6, the only two occurrences of εὐθύς in 2:1-3:6. The presence of εὐθύς is not prominently noted in these structures but the discussion above will demonstrate the appropriate ties between them.

Jesus, while with 3:6 there is the first definitive plot to kill Jesus. The introduction of their hostility in 2:7 is immediately known by Jesus who adds to their anger by his next words. His knowledge of their secret thoughts echoes for the reader as εὐθύς reappears at 3:6. Jesus, who knew the beginning of his enemies' hatred, has continued on his course despite what he must have known would be their final steps. This is in particular contrast to the previous use of εὐθύς where the leper presumes upon the mercy of Jesus and finds it. In chapter two, the question is not uncovering the kindness of Jesus and seeing what it will do, but rather finding what Jesus will do since he knows the anger of his enemies. Therefore the phrase εὐθύς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς stands as a banner for the entire conflict Jesus is entering. Viewed from the perspective of the way in the wilderness, Jesus is turning deliberately towards the mountainous obstacles which stand in plain view before the road.

The open way is the fitting conclusion to this narrative as in 2:12 εὐθύς draws attention to the man's walking out the door. In a surprising command, Jesus tells the man to rise and go to his own home, presumably through the people-choked door which prevented him from entering there in the beginning. One might have expected εὐθύς to be after the first καί in verse 12, where it would denote the immediacy of the cure of Jesus and the power of his command. However, instead it colors the gathering of the man's mat and the quick exit through the crowd. Where his entry was once blocked, now his exit is immediate and direct.

Walther Schmithals is correct in noting that the record of the miracle shows that the word of Jesus is not empty but is immediately done.³⁰¹ However, more attention

³⁰¹ Walter Schmithals, *Der Evangelium nach Markus*, 155.

should be given to the consequence of the man's healing and his presumed obedience to Jesus' command to return to his own house. In the previous miracle, εὐθύς is used with Jesus' command to remain silent. Yet the command is flagrantly broken. Here the miracle is done in full view of others, so that the expected report spreads. R.T. France says, "Here there is no attempt, as in the case of the leper, to restrict publicity; Jesus has a point to make, and it is meant to be noticed."³⁰² Jesus gives no command here because the issue has become clarified; does he have the authority of God over sins? This issue needs the clarity of the healing and the demonstration of the paralytic walking through the crowd. Fitting, then, that εὐθύς is used of the first steps of the paralytic. Not merely his rising was straightforward but also and especially his walk through the crowd which had once barred his way.

Mark 3:5, 3:6

καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.³⁰³

And after looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.³⁰⁴

And when the Pharisees had gone out, immediately they took counsel with the Herodians concerning how they might destroy him.

³⁰² R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 129.

³⁰³ Only D reads in 3:5, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ εὐθέως. This choice is similar to the addition of εὐθέως at 2:12 where the immediate appearance of the miracle is highlighted. By including the adverb here, D then omits it from 3:6. While this is an attractive accent to the dramatic nature of the miracle, the more challenging and likely reading is with 3:6 which demonstrates the outcome of the miracle.

³⁰⁴ A summary of the manuscript evidence for this verse is found in table two. Given the predominance of manuscripts which include one form of the adverb at this later location, and its more unusual location apart from καί, the location of the adverb after οἱ Φαρισαῖοι is preferred. Between the two adverbs, it is a familiar choice between the early and later manuscripts with the preference going to those which read εὐθύς.

The escalating conflict between Jesus and his opponents reaches an early climax in 3:1-6. This is a fitting point for the return of εὐθύς following its first long absence since 2:12. The presence of Jesus' opponents, their silence, the hopelessness of the initial condition of the one healed, and the topic of that which is lawful is shared by both 2:1-12 and 3:1-6. In both settings the effect of Jesus' action is the point of the use of εὐθύς. His healing brings about a contrast. The departure of the paralytic leads to the praise of the crowd; his later healing sends the Pharisees and Herodians to plot his death. The issue is the identity of Jesus, the Son of Man, as the Lord of the Sabbath.³⁰⁵ Jesus' claim and demonstration of his authority as the Lord places him on the way leading to the cross, hastened by his enemies.

The plot of his enemies is found with one of the two uses in Mark of συμβούλιον. The other location is 15:1, there with the final use of εὐθύς. In each case the enemies of Jesus take counsel without hesitation. Interestingly, in 3:6 the setting was the Sabbath at the synagogue which the Pharisees and Herodians had just left. In 15:1, Good Friday has just dawned and Jesus is delivered to Pilate. In 3:1-5, the question concerning the Sabbath is the appropriateness of doing good or evil, saving a life or destroying it. In the context immediately following 15:1, Pilate is confronted with the choice between Jesus and Barabbas, saving or destroying one life or the other (15:6-15). Under this shared theme of the saving or destroying of life, the coupling of εὐθύς with συμβούλιον connects the beginning of the plot and its completion. Jesus stands condemned in the center of each plot while the two men who are saved stand safely to the side.

³⁰⁵ These two verses, 1:3 and 2:28, are the first two uses of κύριος in Mark. Another significant pairing of κύριος and εὐθύς occurs in 11:3, καὶ ἐάν τις ὑμῖν εἴπῃ, τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθύς αὐτὸν ἀποστέλλει πάλιν ὠδε. This is the final use of κύριος in Mark which is spoken directly of Jesus apart from Old Testament quotations.

The use of εὐθύς at the beginning of this conspiracy shows the eagerness with which the enemies react to Jesus' proof that he is the Lord of the Sabbath. It demonstrates the vehemence of their opposition to Jesus. Ezra Gould notes, "The immediateness is here a sign of the violence of the feeling excited against Jesus. To estimate their fanatical zeal, we must remember that they valued the Sabbath far beyond any mere morality, and reacted with corresponding violence against any supposed violation of its sacredness."³⁰⁶ Bastiaan van Iersel points out that their opposition takes them past the very Law they were concerned with preserving: "What Jesus demonstrates, however, is not first of all his miraculous power but the true nature of his adversaries: they are criminals and murderers, doing on the Sabbath what is not permitted on any day, let alone on the Sabbath."³⁰⁷

The nature of the enemies in contrast to Jesus the saving Lord of the Sabbath leads to the irony of the scene. The use of εὐθύς is significant in punctuating this irony, as Morna Hooker points out: "'The Pharisees went out straight away.' If we take Mark's 'straight away' seriously, then it was still the Sabbath, and the irony is complete: while Jesus saves life on a Sabbath, they plot to kill."³⁰⁸ On the Sabbath, when the question is what is permissible, the immediate reaction of his enemies, presented as the fulfillment of the plans which Jesus has already known, is to kill. William Lane presents the opposites of the text, saying, "Jesus answered the question of what is permitted on the Sabbath by healing the man with the withered hand. Ironically, the guardians of the Sabbath determine to do harm and to kill."³⁰⁹

³⁰⁶ Ezra Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark*, 54.

³⁰⁷ Bastiaan Martinus Franciscus van Iersel, *Mark: A Reader-Response Commentary*, 161.

³⁰⁸ Morna Hooker, *The Gospel According to Saint Mark*, 108.

³⁰⁹ William Lane, *The Gospel According to Mark*, 126.

The failure of the opponents to stop Jesus' healing magnifies the final failure of the plot initiated in 3:6. Beginning with the controversy in 2:1-12, this use of εὐθύς concludes the opening round of debate. The immediacy of the meeting of the Pharisees and Herodians in 3:6 is understandable in light of their frustration but is hopeless in respect to both the power of their opponent and the fervency with which he is praised. While εὐθύς generally is used with actions which produce genuine results, here it highlights an action which ultimately is doomed. The immediacy of their meeting is particularly ironic, given the years to come before their plan is fulfilled. Even the crucifixion fails to stop the announcement of Jesus' identity and work. Urgently they meet to plan what will be delayed. Expectantly they gather to do that which will not ultimately work.

This concludes the initial section of use of εὐθύς in coloring the opening ministry of Jesus. The entire cast of the Gospel has been involved through the use of εὐθύς thus far, so that the Trinity, the disciples, the crowds, those healed, and the enemies have each reacted to Jesus directly. In the center of this growing crowd, Jesus resolutely remains on his course as the Son of God and Lord of the Sabbath.

Mark 4:5, 15, 16, 17

καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθύς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.³¹⁰

³¹⁰ A slightly larger number of early manuscripts than usual read εὐθύς including B 8 C D L and Δ. All manuscripts have εὐθύς /εὐθέως in the same location and no manuscript omits reading either εὐθύς or εὐθέως, though the manuscript for 33 is marred at this point and so no reading is available. Those manuscripts reading εὐθέως include A, the Majority Texts, K M U W © Π f13,1, 2, 28, 69, 118, 157, 565, 700, 1071, 1424, and 1582. The parallel reading in Matthew 13:5, καὶ εὐθέως ἐξανέτειλεν, may have given rise to this reading. Given no significant differences in the readings except the form of the adverb, the choice again falls to εὐθύς as the original which most likely precedes and explains εὐθέως.

"And other seed fell on the rocky ground where it did not have much soil; and quickly it sprang up because it did not have depth of soil.

οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.³¹¹

These are the ones by the way where the word is sown and when they hear, right away Satan comes and takes the word which has been sown in them.

καὶ οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,³¹²

And these are those who are sown on the rocky ground, who, when they hear the word, immediately they receive it with joy;

καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.³¹³

³¹¹ A similar distribution of manuscripts occurs at 4:15 as at 4:5, with only *f1* lacking either adverb. Those reading εὐθὺς include B κ C L W Δ 28, 33, 69, 788, and 1071. The manuscripts with εὐθέως include A D, Majority Text, K N U Θ Π *f13* 2, 124, 157, 565, 700, and 1424. Neither Matthew nor Luke have a parallel usage of either adverb. It is interesting to see that some manuscripts such as W and 28, 69, and 1071, which often read εὐθέως, here read εὐθὺς. Given the early and unusually wide range of manuscripts reading εὐθὺς, that is the preferred reading here.

³¹² The reading of εὐθὺς, as with 4:15, is more widely attested here than usual. In this case, there is the possibility that the parallel reading of Matthew 13:20, ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, may have influenced some manuscripts. Those reading εὐθὺς include B κ C L Δ *f13* 28, 33, 1071, and 1346. The influence of Matthew however did not prevent the omission of either adverb from D and 579. Those manuscripts reading εὐθέως include A, Majority Text, K M U W Θ Π *f1* 2, 69, 124, 157, 565, 700, 788, and 1424. The parallel reading of Matthew might have been expected to turn more manuscripts to εὐθὺς. However, given the manuscripts with εὐθὺς and its parallel with Mathew, the choice appears strongest for εὐθὺς.

³¹³ The situation of 4:16 is essentially repeated in 4:17. The witnesses for εὐθὺς include B κ C L W Δ Θ 33 and 579. With W, there is the insertion of καὶ before εὐθὺς. As with 4:16, here also there is a parallel reading of εὐθὺς from Matthew 13:21, οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. There are two manuscripts which omit either adverb, 1 and 118, but do so by omitting the entire phrase ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς. Those manuscripts with εὐθέως include A, D, Majority Text, K M U Π *f13* 2, 28, 157, 565, 700, 1071 and 1424. The retention of εὐθὺς is preferred given the value of the manuscripts and the Matthean parallel.

In regards to the insertion of a καὶ before εὐθὺς in manuscript W, the lack of καὶ in the parable interpretation verses is noteworthy. While καὶ εὐθὺς is found in 4:5, it is missing in 4:15, 16 and 17 in settings where it might have been expected. Furthermore, the placement of εὐθὺς is either directly before the verb (4:15, 4:17) or separated from it by only a prepositional phrase (4:16). Its customary placement early in the sentence, following καὶ and after a participle might have been expected especially with 4:15. It might have come after the καὶ which is there, changing ἀκούσωσιν to a participle, and letting εὐθὺς modify what follows. It might have modified secondarily the hearing and primarily the arrival and snatching of Satan. In 4:17, the predictable location for καὶ εὐθὺς would have been before γενομένης replacing εἴτα. While the placement of εὐθὺς is unusual, it is not unique as it does appear without καὶ in numerous occasions and does occur directly before the verb at 1:20, 1:23, 1:30, 1:42, 1:43, 4:29, 5:2, 5:29, 5:42, 6:45, 6:50, 9:20, and 10:52.

The unusual placement of εὐθὺς touches on the debate concerning the origin of the parable interpretation. Several commentators hold that the verses of interpretation are the expression of the early church. C.S. Mann (*Mark: A New Translation with Introduction and Commentary*, 266), believes that it was a community interpretation after the ministry of Jesus because the parable was about an abundant

But because they do not have root in themselves, but are only for a time, when affliction or persecution on account of the word comes, quickly they fall away.

The use of εὐθύς with miracles in chapters one and two turns sharply to its use with parables in chapter four. There are four uses in the sower parable and one in the growing seed parable. The use of εὐθύς with both miracles and parables demonstrates some of the characteristics shared between them. Christopher Marshall notes that both miracles and parables have a “metaphysical character” so that their meaning goes beyond the story so that they are demonstrations of the presence of God’s royal power in Jesus. Both parables and miracles also show a “discriminating effect” whereby some perceive the real meaning while others are left in the darkness (Mark 4:9, 23). The meaning of both is therefore open to the interpretation of faith.³¹⁴ In terms of the shared use of εὐθύς, there is a clear immediacy in the initial impact of God’s power and also in the reaction, positive and negative, to this power. However, one significant difference is that while

harvest despite adversity and the interpretation centers on the spiritual state of those who hear the word. John Donahue and Daniel Harrington (*The Gospel of Mark*, 146-147), note that several words used in the interpretation are more commonly associated with later epistles including σπείρω for preaching, ῥίζα for stability, and ἀπᾶν with an association with riches and listings of vices in Paul. See also Vincent Taylor (*The Gospel According to St. Mark*, 260-261), for a detailed discussion of this issue with the suggestion that phrases such as “cares of the age,” “the deceitfulness of riches,” and “all other passions” are best explained as coming from the era of Nero’s Roman persecution. Eduard Schweizer (*The Good News According to Mark*, 96), also claims that the allegorical interpretation given the parable would necessarily come from the early church.

However, not all see the verses as incapable of being expressed by Jesus. William Lane contends that Jesus actually said these words because of the unity of the parable and its interpretation. He counters the view of Mann, noting that the interpretation has the same balance of four parts as does the parable. It can be further noted that the words associated with the parable, especially σπείρω and ῥίζα, are necessary for the context of the sowing of seed and the growth of a plant. Later use within the epistles and church in a figurative manner may have well come from the previous use in the parable’s interpretation, present in oral tradition.

Finally, though εὐθύς is not found in exactly the manner one might expect, it is found repeatedly in a concentration similar to its use in chapter one. The association of εὐθύς in the parable explanation with both the eager reception and the swift turn away from the Gospel is in keeping with its use in chapters one through three. It is used in conjunction with the rocky soil as it is found also there in 4:5, but it is appropriately also used for the bird’s approach in 4:15. On balance, there is reason to see these words as part of the initial setting of the parable and as that explanation which would be natural from Jesus.

³¹⁴ Christopher Marshall, *Faith as a Theme in Mark’s Narrative* (Cambridge: Cambridge University Press, 1989), 61-65.

miracles display an immediate resolution to the problem, so that the healing is instantly complete, the parable of the sower does not use εὐθύς in connection with the fourth soil and its fulfillment. The immediacy in the sower parable is in keeping with its position early in the Gospel where the Way has only begun. The immediate beginning of faith and its quick opposition make up the context of the parable as well as the use of εὐθύς within the parable.

Therefore, the chapter of parables, and the sower parable in particular, is a summary of the Gospel to this point. For some of those watching Jesus and hearing the parables, or reading the Gospel to this point, the work and words of Jesus are confusing; supporting Frank Kermode's observation that the parables can be a strong element of the "enigmatic and exclusive character of the narrative."³¹⁵ Mary Ann Tolbert notes that there are two crucial parables in Mark, the sower (4:3-8) and the tenants (12:1-12) and that each serves as the central expression of their respective half of the Gospel.³¹⁶ The parable of the sower, besides recasting the characters which we have already met (disciples, the healed and the crowds, and the enemies) illustrates the key difference between the soils, that is "faith versus fear."³¹⁷ The sower parable gives explanation to those events that have been thus far urgently pursued. They demonstrate Jesus' foresight

³¹⁵ Frank Kermode, *The Genesis of Secrecy in the Interpretation of Narrative* (Cambridge: Harvard University Press, 1979), 33.

³¹⁶ Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress Press, 1989), 231. D.E. Nineham, *The Gospel of St. Mark* [New York: The Seabury Press, 1963], 129-130), has also noted the parallel structure with these two parables in that each has an overall four part sequence with four soils and four attempts to recover the harvest respectively. The contrast with the soils and the conflict with the characters of the tenants parable, he notes, are expressive of the flexibility expected among the readers so that some understand while others view the parable as a riddle.

³¹⁷ Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective*, 175. For a complementary discussion of the role of the minor characters as those who generally fail to grasp the Gospel and thereby represent the second and third soils, see Joel Williams, *Other Followers of Jesus: Minor Characters As Major Figures in Mark's Gospel* (Sheffield: Sheffield Academic Press, 1994), 107.

over the present and his confident expectation for the future.³¹⁸ D.E. Nineham correctly sees this victory presented in the parables: “In these parables, a supreme confidence is expressed in the certain triumph of good, and of that kingdom, which we may say is tacitly identified with the cause and work of Jesus, and of his followers.”³¹⁹

Given the confidence expressed in the parables, one might expect that εὐθύς would have a role similar to that which it plays in the miracle stories. However, it does not highlight the final success of the harvest. Part of this is natural given the subject of the season-long growth of the seed. Part also is necessary also, given the nature of the ministry of Jesus wherein individual miracles are done instantly but the final step of sacrifice, death, and resurrection are still distant and will be carried out over days. Just as εὐθύς is not used with the final steps of Jesus’ trial, death, and resurrection, so it is not found here with the productive soil. As an expression of the preparation of the straight way, it is most appropriately found with those steps of early acceptance and conflict. Furthermore, to those who first accept the word but then fail to grow in it, the arrival of the seed may appear sudden and shocking.³²⁰ But to those who persevere in the growth of the seed, it comes as expected, not instant or surprising.

The use of εὐθύς also highlights the centerpiece of the juxtaposition which makes up the parable of the sower. The parable has a three part structure consistent with the

³¹⁸ R.T. France (*The New International Greek Testament Commentary: The Gospel of Mark*, 14-15), suggests that the two chapters of parables, 4 and 12, come to slow down the narrative’s pace and to explain what has happened so far. The role of explanation is certainly true, but the frequent presence of εὐθύς lends an air of urgency to the parables, especially that of the sower. Furthermore, the parables not only glance back to explain what has happened thus far, but they are predominantly forward-looking so that there is an advancement of the narrative through them. What will come is the central thought of the parables and so the predictive nature of the Gospel is established through them. In terms of the straight way of 1:3, the parables are the surveyor’s view through his transit and the planting of his stakes.

³¹⁹ D.E. Nineham, *The Gospel of St. Mark*, 132.

³²⁰ See John Donahue and Daniel Harrington, *The Gospel of Mark*, 147, for an excellent discussion on the similarities of the shallow soil and the rocky soil as exemplified by those failed followers of Jesus who are diverted by confusion or trial due to the Gospel.

season-long experience of the seed; there is the sowing of the seed, the aborted growth in the first three soils, and the successful growth in the fourth. *Εὐθύς* is used four times (4:5, 4:15, 4:16, 4:17) in the telling and explanation of the parable, always in conjunction with the central action of the failed growth of the first three soils. The action of the sower and the eventual harvest are left without the sudden urgency of the central action of the seed emerging from the soil. The stress is upon the shared immediacy of the seed's growth or the snatching away of the seed in anticipation of its growth. Even the abrupt failure of the seed in the rocky soil indicates the readiness of the seed to sprout in a less-than-ideal soil.

For the sake of following the order of the parable, the four soils of the parable will be discussed as Jesus described them and the uses of *εὐθύς* will be taken in that sequence rather than beginning with 4:5. The parable begins with the snatching of the seed by Satan who comes instantly to snatch it away. This is the only use of *εὐθύς* in the parable and its explanation which is not also found in Matthew. Yet it is one of the most natural. In the time frame of the parable, this action alone can accurately be described as immediate (in contrast to the emergence of a young plant or its relatively slow withering). Furthermore, the immediacy of the work of Satan has already been highlighted with *εὐθύς* in the sudden appearance (1:23) of the demoniac in the first miracle done by Jesus. Similarly in the next chapter (5:2), the moment of Jesus' arrival brings the sudden arrival of the demoniac from the tombs. A clearer expression of the Word snatched in conjunction with *εὐθύς* is in the beheading of John where twice *εὐθύς* is found (6:25, 6:27) with the sudden arrival and request of the girl and the matching sudden sending of the executioner by Herod. One might also see the sudden turn from the baptism scene to

the desert temptation (1:12-13) as another instance in which Satan attempts to snatch the Word. Related to this attempt, in a context which does not feature εὐθύς but which is complementary to those contexts which do, as John Donahue and Daniel Harrington note Jesus proclaims the word openly to the disciples that he must suffer and die, 8:31-32. Then, in the next phrase Peter attempts to divert Jesus, receiving in turn the rebuke of being called Satan by Jesus.³²¹

The immediacy of Satan in snatching the Word reflects the vigilance of his watch. It also demonstrates the readiness of the soil and the power of the seed to give life even on the path. Were the path a hopelessly barren place that defied the best attempts of the seed to bring life, no snatching (and certainly not an immediate one) would be necessary. Satan eats, but not to feed himself. He devours to prevent the life that might be given to others. Even this most unlikely path is a possible home for the seed. In this regard, the two episodes with the demoniacs mentioned above (1:23-28 and 5:2-13) demonstrate the life which the word creates on the path frequented by Satan.

This power of the seed to sprout in any soil continues with the rocky ground where it is received with joy. εὐθύς is used three times in regards to this soil at 4:5, 4:16, and 4:17. The immediate sprouting (4:5) the reception with joy (4:16) and the rapid withering from the sun (4:17) are all due to the same condition, the shallow nature of the soil built over a rocky base. The soil is quickly warmed, but lacks depth of moisture and therefore cannot endure the coming summer's heat. Ezra Gould describes well those who are depicted by this soil: "Immediateness is characteristic of this class on both sides. They receive the word immediately, and fall away immediately. Haste and superficiality

³²¹ John Donahue and Daniel Harrington, *The Gospel of Mark*, 147.

go together. They do not wait to see if there is any other side to religion than the glad side, nor, on the other hand, whether affliction is a sufficient reason for giving it up.”³²²

While the superficial reception of Jesus may be seen in many, particularly in the anonymous crowds beginning in chapter one, the sharpest comparison can be drawn between the rocky soil and the disciples. Donald Juel suggests that Peter in particular should be viewed here: “We may even wonder about the possible word play between the name of “Peter”—which means “Rock” (*petros*) and “Rocky Ground” (*petrodes*) Peter will come closest to faithfulness, but his disintegration will be the worst.”³²³ In this regard, the immediacy of Peter’s character matches the use of εὐθύς in both 4:16 and 4:17. The joyous, instantaneous following of Jesus in 1:18 along with the unhesitating telling of his mother-in-law’s illness in 1:30 are a match for the ready reception of the seed of 4:5 and 4:16. The second-to-the-last use of εὐθύς (14:72) with the immediate crowing of the cock as a signal of Peter’s fall, is a complement to the fall of 4:17. Of course, what goes beyond the limitations of the parable is the restoration of Peter, which is intimated in 16:7 with the direction to tell the disciples and Peter that they will see Jesus in Galilee as he said.

The balance within the parable of joyous reception and eventual fall demonstrates Jesus’ perception of the nature of the early acclaim that he is receiving. The use of εὐθύς twice with the reception of the word and once with the destruction is given without commendation or warning. Donald Juel notes that “No injunctions are issued to encourage the soil, a passive image.”³²⁴ The parable simply tells how it is with the

³²² Ezra Gould, *A Critical and Exegetical Commentary on the Gospel According to St. Mark*, 75.

³²³ Donald Juel, *The Gospel of Mark* (Nashville: Abingdon Press, 1999), 124.

³²⁴ Donald Juel, *A Master of Surprise: Mark Interpreted* (Minneapolis: Fortress Press, 1994), 57.

crowds and disciples in their early reception of the word. There is a calm expectation through the telling of the parable so that Jesus is neither excited nor crestfallen at the growth and decline of the crowds. Instead, there is a certainty of the seed's consistent power to create life in each soil and the harvest's coming, which will outweigh the seed lost. Sherman Johnson captures this in a summary of the three growth parables of chapter four: "Do not worry about the seed that is lost, look at that which succeeds (the Sower); do not worry about the seed once it is sown, the result is in God's hands (the Seed Growing Secretly); do not worry about the smallness of the seed, look at the result (the Mustard Seed)."³²⁵ Though there is a strong immediacy to the seed's initial steps, just as in the Gospel itself, these urgent first steps are necessary only to bring the journey to the final harvest.

Mark 4:29

ὅταν δὲ παραδοῖ ὁ καρπός, εὐθύς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.³²⁶

But when the crop permits, he immediately puts in the sickle, because the harvest has come.

While the parable of the sower's use of εὐθύς stresses the immediacy of reception and failed growth, the parable of the automatic soil emphasizes the urgency of the harvest

³²⁵ Sherman Johnson, *A Commentary on the Gospel According to Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1960), 87.

³²⁶ A smaller than usual number of manuscripts read εὐθύς, including B κ C L and 579. W has no adverb, while f1 reads τότε instead of εὐθύς. Those manuscripts reading εὐθέως include A D, Majority Texts, K M U Δ Θ Π f13, 2, 28, 33, 124, 157, 565, 700, 1071, and 1424. The parable has no counterpart in any other Gospel and so no influence from parallel readings. It may be that the lack of a *καί* and the placement immediately before the verb were reasons for some manuscripts to prefer the proper adverbial form of εὐθέως. However, the manuscript evidence is not compelling enough to cause a change from the pattern of εὐθύς which has already been established.

and the watchfulness of the harvester. While the man who plants the seed can do nothing to further it and seems fit only to retire from the process, the sower, now harvester, keeps a discerning watch over the seed's growth.

The context for the parable's use of εὐθύς is particularly interesting in that there is little expectation for any immediacy in this parable. For example, in the previous sower parable, the harvestable growth of the seed was presented as the long term, patient result which endured trouble. There was no surprise or immediacy to such growth. In the automatic soil parable, the entire season before harvest is again drawn out in order to express the mysterious nature of growth. The sower sleeps and rises again and again, lulling the reader to believe that little will change. The sower can't understand what happens to the seed and seems to leave it to its own devices. While one might have expected a word in the previous sower parable urging that scarecrows be built, stones be removed, and weeds be picked, there was no such warning given. In this parable, there is even less. The sower sleeps without concern.

Even the stages of growth in 1:28 appear in a slow progressive fashion. There is no rapid acceptance of the seed, no hasty pushing upward. Instead the growth happens though the sower seems unaware of it. However, this assumption is overturned in 4:29. The sower has become the harvester with the arrival of the fruit. Suddenly the harvest begins. Sharyn Dowd says, "Although the growth is gradual and automatic in the parable, the time of the harvest comes with jolting suddenness—"immediately." The suddenness of the end will be emphasized in the later apocalyptic discourse, Mark 13."³²⁷ What has been hidden is now clear and the harvest preparations are shown to be already

³²⁷ Sharyn Dowd, *Reading Mark: A Literary and Theological Commentary* (Macon, Georgia: Smyth and Helwys, 2000), 42.

made. The turn is made with the first use of δέ along with εὐθύς, δέ being a way for the Evangelist to mark a sharp change in the narrative.³²⁸

This gives us a new viewpoint upon the ministry of Jesus and the fulfillment of the road begun earlier. PHEME PERKINS suggests that the parable could be either a warning about the suddenness of judgment since no one knows the hour (Mark 13:20-23, 32) or a consolation for those who worry about God's delays.³²⁹ Of these two complementary ideas, the context favors the reassurance that the harvest will be abundant (4:32) and a more than adequate match for what has been sown (4:24-5).³³⁰ In the parable, the key point is that the harvest is anticipated. William Lane notes, "Important elements in the parable are the certainty of the harvest in spite of the sower's temporary passivity and the germinal power of the seed as the pledge and guarantee of its maturation....(The Kingdom) mysteriously but irresistibly brings (the harvest) near."³³¹

The closing uses of εὐθύς have a sense of this as in 11:2 and 3 the disciples are sent to get the donkey for Jesus, and it is clearly in readiness for them. They are assured that the owner will send it immediately (11:3). The last use with Jesus' speech (14:43) has an attractive parallel to the parable in that the disciples are sleeping and are awakened by Jesus in 14:42 with the news that the betrayer has arrived. Immediately, even while Jesus is speaking (14:43) Judas arrives. The readiness of Jesus to enter the final scene,

³²⁸ James Voelz ("The Style of Mark's Gospel," 11), notes that δέ "indicates a change of speaker in conversations, introduces the immediate reaction of a character to a plot development, or sets off a unit of narrative or discourse."

³²⁹ PHEME PERKINS, *The New Interpreter's Bible: Mark*, volume 8 (Nashville: Abingdon Press, 1995), 576-577. For a more extensive discussion of a historic variety of interpretations, see C.S. MANN, *Mark: A New Translation with Introduction and Commentary*, 269.

³³⁰ In this regard, see DAVID GARLAND (*Mark: The NIV Application Commentary*, Grand Rapids: Zondervan, 1996, 178-179), for an excellent survey of interpretations and his view that the contextual tie to the mustard seed stresses the hiddenness of the harvest at present along with a confidence in the inevitable harvest.

³³¹ William Lane, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 1974), 170.

dispelling the darkness and sleep which come before, shows the same watchfulness that is seen in the parable. Finally, the last use of εὐθύς with the dawn of Good Friday carries this same sense of willing readiness. From the darkness comes immediately the harvest day.

The two parables of the sower and the automatic soil give a broad view of the ministry of Jesus. There is, on the one hand, the urgency of the quickly accepting crowds and disciples along with the violence of Satan's attempts against the word. On the other hand, there is the patient watchfulness of the harvester. The parables summarize the Gospel and also predict its end. That end comes not only with a slow summer's growth, but finally with the abrupt recognition that the end has arrived. The patterns of acceptance, rebellion, and harvest noted by εὐθύς in the parables will continue to be seen in the coming instances of εὐθύς up to Good Friday.

Mark 5:2, 5:13

καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθύς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,³³²

And when He had come out of the boat, suddenly a man from the tombs with an unclean spirit met Him....

καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.³³³

³³² A summary of the manuscript evidence for this verse is in table two. The evidence for εὐθύς is unusual here in that B does not read either adverb, the only time that it does this. (B reads εὐθύς everywhere else except for εὐθέως at 1:18 and 1:21.) W also reads neither adverb. The pairing of these two in this verse is surprising since they differ in several other ways. This verse is intriguing since their other differences allow for no simple following of W after B. The appropriateness of the adverb here is apparent, being similar to the sudden appearance of the demoniac in 1:23. It is therefore difficult to explain the absence of either adverb in these two manuscripts. While the sudden appearance of the demoniac is a likely place for εὐθύς, it is not as expected as in 5:13 and the actual performance of the miracle. It may be that εὐθύς was omitted inadvertently or in keeping with its absence in the parallel accounts in Matthew and Luke. The choice of εὐθύς is the familiar argument based on the early manuscripts and the fact that it is the reading which was most likely to be changed.

And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them, and they were drowned in the sea.

The sudden arrival of the demoniac, particularly when the reader learns of his appearance and his conduct, makes a startling beginning to this miracle. It complements the previous scene in which the storm has just been calmed. In that calm the disciples are terrified (4:41), and so it is while catching their breath, securely on land, that they are confronted with the sudden appearance of the demoniac from the tombs. While the evidence of Jesus' power should bolster them, their concluding question concerning the identity of Jesus (4:41) necessitates another demonstration of his power.

The setting for this demonstration includes the Gentile territory, a foreign land which balances the hostile sea which the disciples have just escaped.³³⁴ The setting is ready for Jesus' invasion, recalling the image of God who is eager to assault the enemy territory beginning with Jesus' baptism.³³⁵ In this new Gentile territory, as with the region of the Jordan, Jesus' ministry begins with a miraculous sign in the heavens, with

³³³ A summary of the manuscript evidence for this verse is found in table two. Three distinct choices are found in 5:13 with the simplest being the text as printed above without either adverb. This reading is found in B κ C L W ⊕ Δ f1 28, 565, 579, 700, and 788. Standing alone is D which inserts εὐθέως κύριος Ἰησοῦς after the opening καί. Finally, those manuscripts which include εὐθέως before the second καί include A, Majority Texts (with variations among the manuscripts in other aspects of the verse), K M U Π f13, 2, 33, 69, 124, 157, 1071, and 1424. Besides this variety, there is also a division concerning the verb and pronoun following the initial καί, either ἐπέτρεψεν αὐτοῖς or a seemingly clearer ἐπέμψεν αὐτούς. There is no use of either adverb in the parallel texts of Matthew or Luke. The simplest though longest reading is that of D in which Jesus immediately sends the demons into the pigs. However, the length and ease of the reading speak against this, along with the fact that is the single manuscript which records it. The attraction of this reading in which Jesus immediately allows the demons to leave the man and enter the pigs centers on the instant reaction to Jesus' wish. However, this would be the only use of εὐθύς in connection with Jesus acceding to the desire of a demon. The sense of alacrity might be misunderstood to suggest that Jesus immediately did the bidding of the demons rather than that they instantly were cast out. Therefore, given the solid number and variety of texts without the adverb, it is best to imagine the instant departure of the demons from the man but to leave εὐθύς out of the printed text.

³³⁴ See Pheme Perkins (*The New Interpreter's Bible: Mark*, Volume 8, [Nashville: Abingdon Press, 1995], 583), for a concise discussion and excellent map of the possible location for the miracle.

³³⁵ This image was discussed in regards to 1:10 and is from Donald Juel, *The Gospel of Mark* (Nashville: Abingdon Press, 1999), 65.

the actions and words defining Jesus, and with the immediate meeting of a demonic adversary in order to establish the identity and power of Jesus.

James Edwards expands on the aspect of Jesus taking on the challenge of this foreign territory. “Thus Jesus meets a man with an unclean spirit living among unclean tombs surrounded people employed in unclean occupations, all in unclean Gentile territory.”³³⁶ One might have expected, given this hostile situation, that any urgency would be on the part of Jesus, similar to the uses of εὐθύς with his entrance into the synagogue wherein waited the demoniac (1:21). Given the demoniac’s cry of recognition of Jesus and the danger he perceived of torment, it is especially unusual that it is the demoniac who rushes forward to Jesus. The hasty retreat of the demoniac to the farthest tomb might rather have been anticipated. Werner Kelber notes that in three exorcisms, 1:21-28, 5:1-20, and 9:14-29, there is always a three part structure: confrontation, expulsion, acclamation.³³⁷ In each of these exorcism narratives εὐθύς is found (1:21, 23, 28, 5:2, 9:15, 20, and 24). In each the initial meeting uses εὐθύς. Instead of retreat, in each case there is a straightforward approach. Matthew O’Donnell translates ὑπήντησεν in 5:2 with “he came out to confront him” and speaks of the demoniac’s approach as a challenge to Jesus.³³⁸ The demoniac faces Jesus with the same bravado as the storm and, as in the previous miracle, undergoes a startling calm.

Mark 5:29, 30

³³⁶ James Edwards, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 2002), 155.

³³⁷ Werner Kelber, *The Oral and Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q.* (Philadelphia: Fortress Press, 1983), 52.

³³⁸ Matthew Brook O’Donnell, “Translation and the Exegetical Process Using Mark 5:1-10, ‘The Binding of the Strong Man’ as a Test Case,” in *Translating the Bible: Problems and Prospects*, edited by Stanley Porter and Richard Hess, 162-188 (Sheffield: Sheffield Academic Press, 1999), 170-171.

καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.³³⁹

And immediately the flow of her blood was dried up; and she knew in her body that she was healed of her affliction.

καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;³⁴⁰

And immediately Jesus, knowing in himself that power had gone out from him and turning to the crowd, said, “Who touched my clothes?”

The calm of the previous healing, which closes with the healed demoniac telling his story throughout his region, is broken with the crowd that attends the double miracle of Jairus’ daughter and the woman with the bleeding. The crowd pushes around Jesus with their curiosity over his ability to heal the little girl. In the center of this narrative εὐθύς is used twice to emphasize the effective knowledge and faith of the woman and the readiness of the power of Jesus.

As has been noted above, the two part account of the healing of Jairus’ daughter divided by the healing of the woman is frequently cited as one of Mark’s intercalations. The use of εὐθύς highlights the abrupt change which occurs in the central action through the pair of occurrences of εὐθύς in 5:29 and 5:30. Here there is a contrast between the woman’s immediate touch and healing versus Jairus’ prolonged waiting. Following the healing of the girl, there is then a link between the woman’s experience and Jairus’

³³⁹ The evidence for εὐθύς here includes B κ C L Δ ⊕ 33, and 579. The reading of εὐθέως is by A D, Majority Texts, K M N U W Π f1, f13, 2, 28, 69, 124, 157, 565, 700, 788, 1071, 1346, and 1424. No manuscript lacks one or the other adverb, nor is there any difference in their placement among the manuscripts. There is no parallel use of εὐθύς by Matthew or Luke, though Luke uses παραρῆμα in the same general location in Luke 8:44. The preference for εὐθύς lies with the expectation that this is the reading most likely to be changed over time.

³⁴⁰ An almost identical list of support for each adverb is found in 5:30. Those manuscripts with εὐθύς include B κ C L Δ ⊕ 33, and 579. Those reading εὐθέως include A D, Majority Texts, K M N U W Π f1, f13, 2, 28, 157, 565, 700, 1071, and 1424. While no manuscript omits one form of the adverb or the other, there is variety with the words following εὐθύς. Several manuscripts read ἐπιγνοὺς ὁ Ἰησοῦς, including both of those that read εὐθύς, L, and those reading εὐθέως, D (which adds a καὶ between ἐπιγνοὺς and ὁ Ἰησοῦς), 565, and 700. Furthermore, probably confused by the similar endings of these two words, 33 doubles ὁ Ἰησοῦς. In all, the inclusion of the adverb following καὶ is clear and the best choice lies with εὐθύς as the most likely starting point for later change.

daughter when, in 5:42, εὐθύς is used twice for the girl's rising and the astonishment of the onlookers.

The presence of the woman as described in 5:25-26 provides a sharp contrast to Jairus and his daughter. James Edwards notes that she has no advantage over Jairus, for he is the ruler who is able to address Jesus and call him to his home. Yet the immediate miracle is hers. "Her gender, namelessness, uncleanness, and shame—none of these will stop her from reaching Jesus. To this undaunted woman comes the healing and liberating, 'Daughter, your faith has healed you; go in peace.'"³⁴¹ While Jairus must wait for healing and face the deadly delay of Jesus' walk to his home, the woman is given immediate healing due to her faith. In contrast, Jairus must be strengthened when the news of his daughter's death arrives (6:36). The woman, however, emerges as the one with dauntless faith despite twelve years of disappointment.

In this way, she is similar to the paralyzed man of chapter two. Both must reach Jesus through a crowd and are commended, by word or by healing result, for their faith when they first reach Jesus. PHEME PERKINS notes the remarkable quality of persistence in the extraordinary circumstances they faced.³⁴² JOEL MARCUS notes also that these two stories also feature Jesus' knowledge of the actions and thoughts of others. He finds a parallel between the knowledge of Jesus with the faith of those approaching him: "Since faith is a form of knowledge, it is not coincidental that the same intertwined stories that contain this abundance of epistemological language also prominently feature the theme of faith."³⁴³ Against this faith there is also the background of doubt in both stories. The muttering of Jesus' enemies is the object of his knowledge in 2:8, and the doubts of the

³⁴¹ James Edwards, *The Gospel According to Mark*, 168.

³⁴² PHEME PERKINS, *The New Interpreter's Bible: Mark*, 588.

³⁴³ JOEL MARCUS, *Mark 1-8*, 368.

disciples are the object of his knowledge in 5:31. The coupling of knowledge with faith is highlighted in 5:29 by the immediacy of εὐθύς with the woman's instantaneous healing. Her knowledge was confirmed by the readiness of the miracle that she expected.

This immediate miracle also demonstrates the willingness of Jesus to heal. Walter Schmithals observes that Jesus' power needs no buildup or obvious display for it to be believed. The woman's meekness and modesty are sufficient preparation along with her faith.³⁴⁴ In addition, the woman, in contrast to Jairus' daughter who is surrounded with care, comes to Jesus in isolation without any encouragement for her faith.³⁴⁵ The miracle comes as a sudden applause, confirming her faith.

Complementing her certainty is the second use of εὐθύς in this narrative in 5:30 with Jesus' instant knowledge of her healing. This pair of uses turns the attention of the reader from one character to another with the hinge being the second εὐθύς. Rudolf Pesch sees a similar pattern in other narratives such as 1:21, 1:23, 1:29, 1:30, 1:42, and 1:43, where εὐθύς is used in two consecutive or nearby verses. The first occasion of εὐθύς is used to conclude the first section of the narrative while the second begins the following scene.³⁴⁶ This pattern is especially clear here as the opening of the woman's healing is focused on her thoughts and Jesus serves as the object of the action. Suddenly Jesus

³⁴⁴ Walter Schmithals, *Der Evangelium nach Markus*, 294.

³⁴⁵ Bastiaan van Iersel (*Mark: A Reader-Response Commentary*, 211), notes several contrasts between the two women healed in this narrative, including 12 years wasted with illness versus 12 years of life fulfilled, the woman being relatively penniless versus the prominent and successful family of the girl, the second to approach Jesus being the first healed compared to an early approach to Jesus but a delayed healing. He has a helpful comparison without overplaying the similarity in their ages. Elizabeth Struthers Malbon (*In the Company of Jesus: Characters in Mark's Gospel*, Louisville: Westminster John Knox Press, 2000, 26-27), compares the women and attributes to both great faith. However this is possible only by extending the father's actions to the daughter and removing any doubt which might have necessitated Jesus' encouragement in 5:36. She is correct in noting that in this clear case of Marcan intercalation, the framing story should be understood through the outcome of the inner story. Therefore, the encouragement of 5:36 has dramatic backing from the healing which has just delayed Jesus' arrival. Jairus should take hope in the very event which was likely a point of frustration moments before.

³⁴⁶ Rudolf Pesch, *Das Markusevangelium*, vol. 1, 303.

becomes the actor, his thoughts are available to the reader, and the woman is the object of his search. The doubling of εὐθύς may be thought of as the two halves of a hinge which correspondingly close one section and open another.

The suddenness of Jesus' desire to find the woman highlights another similarity between the woman and the paralyzed man in 2:1-12. In each case, the healing that occurred was in secret; sins were forgiven upon Jesus' first words and the bleeding stopped upon her first touch. However, each miracle needed to be concluded with an open display of that miracle, either through the rising of the man from his mat or by the woman's coming forward and kneeling before him. The healing of the woman was therefore only the beginning of the search by Jesus which would confirm publicly what she knew privately. John Donahue and Daniel Harrington appropriately translate εὐθύς in 5:30 with "Simultaneously, when Jesus felt in himself...", saying that "Jesus' immediate self-realization about the departure of his power parallels the woman's self-realization of being healed."³⁴⁷ While the disciples regard Jesus' question as foolishness, readers realize as did the woman that his immediate question was another display of his omniscience and a confirmation of the truth of her miracle. It is the only miracle which is corroborated by more than the feeling and action of the one healed. Jesus' immediate knowledge demonstrates his understanding and his compassionate link with this otherwise unknown and untouchable woman.

Mark 5:36, 42

³⁴⁷ John Donahue and Daniel Harrington, *The Gospel of Mark*, 172, 175.

ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῳ, Μὴ φοβοῦ, μόνον πίστευε.³⁴⁸

But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid, only believe."

καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλη.³⁴⁹

And immediately the girl rose and walked around, for she was twelve years old. At once they were completely astounded.

The dramatic healing of the woman provides the background for the resurrection of Jairus' daughter. While Jairus' social situation had sharply distinguished him from the woman prior to the healing, the death of his daughter left him as dependent as she upon the words of Jesus. To him also comes the immediacy of healing and the wave of astonishment signaled by εὐθύς.

The pairing of the two healing stories has separated the two adults up to this point.

However, the use of εὐθύς with the raising of the daughter recalls the immediacy of the

³⁴⁸ Several manuscripts begin the verse with ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας including A C, Majority Texts, K M U Π f13, 2, 33, 157, 579, and 1071. Manuscript N begins the verse with ὁ δὲ Ἰησοῦς ἀκούσας εὐθέως. Those manuscripts omitting εὐθέως here are B N D L W Δ Θ f1, 28, 565, 700, 788, and 1424. There is no inclusion of this conversation in Matthew's account, while the Lucan version lacks εὐθύς. The inclusion of εὐθέως is in keeping with the compassion of Jesus and his knowledge of Jairus' inner thoughts. While the appearance of εὐθύς following δέ is unusual, it does occur in 6:50 in a similar case where Jesus responds to the disciples' fear, ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. However, speaking against its inclusion is the lack of εὐθέως in the early manuscripts which consistently include εὐθύς and its absence from D which often includes εὐθέως in an independent fashion. The relatively strong manuscript evidence against εὐθέως and the unusual placement after δέ removes εὐθέως from the preferred text.

³⁴⁹ A summary of the manuscript evidence for this verse is found in table two. In keeping with the parallel text in Luke 8:55, manuscript 579 uses παραχρημα instead of εὐθύς. The inclusion of εὐθύς in this location is fitting given the opening and the bridge created between the command of Jesus and the girl's raising. The two choices are familiar and, once again, preference is given to the more-likely-to-be-changed εὐθύς.

The second half of 5:42 presents a unique situation in Mark in that no manuscript reads εὐθέως. Two considerations besides the manuscripts speak for the inclusion of εὐθύς here. First, there is a general pattern in the neighboring uses of εὐθύς where there is an action and a reaction, both signaled by εὐθύς. In 5:29,30, the woman's healing brings about immediate knowledge by Jesus and his search. In 6:25, the girl's arrival and request prompt in 6:27 the king's immediate sending of the executioner. Second, the use of εὐθύς with the resulting amazement of a crowd is found in two other places, 2:12 and 9:15. The placement of εὐθύς after the καὶ and the verb is somewhat unusual though it occurs also in 1:28 in a similar context of the crowd's reaction after a miracle. Given these parallels in usage and the adequate manuscript evidence, this study believes that εὐθύς should be retained without brackets.

woman's healing and demonstrates Jairus' similarity to the woman. Joel Williams notes that though Jairus' influence and wealth are distinct from the woman, he is also similar to her in that "he is desperately needy, humble and obedient. Like the hemorrhaging woman he is completely without hope apart from Jesus."³⁵⁰

The pairing of Jairus' need with that of the woman also prepares the reader for the similarity in reaction to the healing. As εὐθύς was found with the moment of healing for both the woman and the girl, so also it is in the instant reaction to the healing of both. There is, however, an interesting difference in that the first use, 5:30, conveys Jesus' solitary awareness of the miracle and search for the woman, while in 5:42b, the family's and disciples' reaction is one of amazement. These are the disciples who had questioned Jesus' miracle in 5:31 and the father who needed to be reassured by Jesus in 5:36. The appropriate ending of the miracle then is not merely the healing of the two people but also the completion of faith and astonishment for the disciples and the father.³⁵¹

Mark 6:25, 27

καὶ εἰσελθοῦσα εὐθύς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, Θέλω ἵνα ἔξω αὐτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.³⁵²

³⁵⁰ Joel Williams, *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel* (Sheffield: Sheffield Academic Press, 1994), 117.

³⁵¹ Commentators make note of the unusual construction of 5:42b with the dative of the noun echoing the preceding verb. C.S. Mann (*Mark: A New Translation with Introduction and Commentary*, 287), suggests that this reflects a Palestinian source which follows a Septuagintal practice of thus translating the infinitive absolute. A.T. Robertson (*A Grammar of the Greek New Testament in the Light of Historical Research*, 530-531), discusses further the Septuagint's practice, referring to H. Thackeray's belief that the Septuagint expressed the infinitive absolute through both the instrumental case of the dative and also through a participle, using both methods equally. Robertson uses 5:42 as an example of the instrumental case dative as expressive of the manner of the action. John Donahue and Daniel Harrington (*The Gospel of Mark*, 178), note that the construction of this phrase, though it is part of the usual pattern for miracle stories, yet, "the phraseology here (lit. 'at once they were ecstatic with a great ecstasy') conveys the extraordinary nature of this miracle."

³⁵² The witnesses for εὐθύς are familiar, including B x C N Δ Θ 28, 33, 565, 700, and Papyrus 45. A few manuscripts including D, L 1, 1582*, and 1424 omit either adverb, D interestingly omitting also the following μετὰ σπουδῆς. Those manuscripts reading εὐθέως include A, Majority texts, K M U Γ Π f13 2,

And when she had entered directly in haste to the king, she asked, saying, "I want you to give me right now upon a platter the head of John the Baptist."

καὶ εὐθύς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ³⁵³

And immediately the king sent an executioner and ordered him to bring his head. And he went and beheaded him in the prison

The A B A structure of chapter 5, 5:21-24, 25-34, and 35-43, is repeated in the following chapter with the sending of the disciples (6:7-13), the beheading of John (6:14-29), and the return of the disciples (6:30-31). εὐθύς appears in the center of the narrative with a familiar pairing of two verses in a cause and effect relationship. Its use also recalls the parable of the sower in particular and sets the stage for the coming feeding of five thousand along with Jesus' sudden departure from that miracle.

The speed of the narrative is remarkable. John Donahue and Daniel Harrington point out, "The Greek text is dense with terms denoting speed and urgency: 'right away,' 'she hurried back' (lit. she entered with haste' or 'with eagerness'), and 'give to me right now' (*exautes*)."³⁵⁴ The forcefulness of the girl's request, bolstered likely by her conversation with her mother, is signaled by εὐθύς in the opening of v. 25. Rudolf Pesch notes that here the daughter no longer merely asks but demands that the head of John be

118, 124, 157, 579, 1071, and 1582(c). It is a bit surprising with εὐθύς following μετὰ σπουδῆς that more manuscripts did not omit either εὐθύς or the prepositional phrase as redundant. However, the witness for μετὰ σπουδῆς is almost universal and the manuscripts recording εὐθύς are consistent with other instances, having even gained 28, 565, and 700 which elsewhere frequently side with εὐθέως. The expanded list of witnesses for εὐθύς give firm ground for choosing it as the likely original reading.

³⁵³ While the list of witnesses for εὐθύς was enlarged in 5:25, it returns to the usual manuscripts in 5:27 including B x C L Δ and Θ. All manuscripts have one of the adverbs, εὐθύς or εὐθέως, though some replace the initial καὶ εὐθύς with ἀλλὰ εὐθέως including D 565, and 700. Those other manuscripts which read καὶ εὐθέως include A, Majority Texts, K M N U W Γ Π f13,1, 2, 28, 33, 69, 118, 157, 579, 1071, 1424, and 1582. The change from καὶ to ἀλλά is reasonable given the reluctance of Herod within v. 26. The inclusion of ἀλλά tempers the startling nature of εὐθύς in v. 27, giving a sense of "Yet, despite his regret, he immediately..." The simpler καὶ dwells upon the very end of v. 26, Herod's oaths and guests, and so gives the sense of "So, because of them, he immediately..." The wide range of attestation for εὐθέως is impressive, but εὐθύς remains as the most likely initial reading, giving rise to the later εὐθέως.

³⁵⁴ John Donahue and Daniel Harrington, *The Gospel of Mark*, 199.

brought before her.³⁵⁵ The combination of these two women whose demands are urgently brought forward forms a contrast to the women who come to Jesus in the text immediately preceding and following. Joel Marcus points out that

[t]hese two daringly evil female figures, Herodias and her daughter, are bracketed by two daringly positive female figures, the woman with the hemorrhage (5:24-34) and the Syrophenician woman (7:24-30); note the common usage of the word 'daughter' in all three stories); the four women then represent heroines of the faith and their demonic counterparts.³⁵⁶

While Marcus is correct in noting the shared title of "daughter," there is also the shared use of εὐθύς in each of these accounts. The woman with the bleeding comes with a request that is instantly answered and noticed; the Syrophenician woman comes with instant urgency asking for his help. Between them is the brazen immediacy of Herodias' daughter's approach and the quick fulfillment by Herod. The first and last women are models of faith in face of daunting opposition while Herodias' daughter exemplifies the snatching greed which appeared in conjunction with εὐθύς with the parable of the sower's first soil and the seed hungrily taken by the ravens (4:4-8).

A further parallel to the girl's eagerness is found in the likeness to Judas' approach in 14:43 and 14:45 in which while Jesus is still speaking, Judas arrives (1:42) and goes without delay to greet and kiss him (14:45). John's role as forerunner of Jesus is highlighted by the similar, hasty approach of the girl and Judas. Both contexts also include an evening setting where a meal has been completed with a gathering of associates. The opportunity of the girl to request what she wishes on a platter from the king is the dark background for the prayer of Jesus requesting of his Father that the cup

³⁵⁵ Rudolf Pesch, *Das Markusevangelium*, vol. 1, 342. Augustine Stock observes also that "the element of haste which characterizes the intervention of the girl contributes to the tragic effects of the story" (*The Method and Message of Mark*, 187).

³⁵⁶ Joel Marcus, *Mark 1-8*, 403

that is before him would pass away. As a consequence of the girl's Judas-like action, the scene shifts to the prison with John and the executioner who beheads him. In the moments following Judas' arrival there is the arrest of Jesus and the drawing of the sword by Peter and the cutting off of the ear of the chief priests' servant. Similarly, in a moment of haste, Herod in 6:27 sends the executioner without delay. While this action is surprising given his remorse in 6:26, it fits especially well with this later context of Judas' betrayal and the fulfillment of the plot begun already in 3:6. Herod acts with a rashness that holds everyone in his place so that we appear to have the entire cast waiting for the fulfillment of this order, wondering perhaps if it will actually happen.³⁵⁷ However, the suspense of the wait is brief as the head is brought from the executioner to the girl and then to her mother, ending the Baptizer's short journey.

Mark 6:45, 50, 54

Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.³⁵⁸

And immediately He made His disciples get into the boat and go ahead to the far side, to Bethsaida, while he dismissed the crowd.

πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.³⁵⁹

³⁵⁷ D.E. Nineham (*The Gospel of St. Mark*, 176), suggests that “the story appears to envisage that the execution took place and the head was brought while the girl waited.” Rudolf Pesch (*Das Markusevangelium*, vol. 1, 343), notes that the urgency of the narrative leaves no room for the executioner to object but stresses his unquestioning obedience.

³⁵⁸ The manuscripts reading εὐθὺς include B ⋈ L W Δ Θ 28, and 579. Those with εὐθέως include A D, Majority Texts, K M N U Γ Π ϖ ϖ 13, 33, 69, 118, 124, 157, 565, 700, 788, 1071, and 1424. No manuscript lacks one or the other form of εὐθὺς or εὐθέως, though there is no reading available for 33. Matthew's parallel passage (14:22) reads Καὶ εὐθέως ἠνάγκασεν and may contribute to the strong evidence for the adverb's presence and the preference for εὐθέως. The choice is similar to many previous decisions with preference going to εὐθὺς as the most likely original.

³⁵⁹ There is a wide range of choices concerning the first three words of the second sentence in v. 50. The text as printed with ὁ δὲ εὐθὺς is found with manuscripts B ⋈ L and Δ. The most common alternative is καὶ εὐθέως as recorded in A, Majority Texts, K M N U W Γ Π ϖ ϖ 13, 2, 28, 157, 700, and 1071. Manuscript 1424 combines these two readings by beginning with ὁ δὲ εὐθέως. An inversion of the first opening words as printed above occurs with Θ and with 565 which read εὐθὺς δέ. This reading is

For they all saw Him and were terrified. But he immediately spoke with them and said to them, "Take heart, it is I. Do not be afraid."

καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθύς ἐπιγινόντες αὐτὸν³⁶⁰
And when they had come out of the boat, immediately the people recognized Him,

Jesus withdraws his disciples quickly from the crowd astonished by his miraculous feeding. This retreat from the public limelight is an urgent necessity given the acclaim which likely would come if he remained with the disciples telling how the miracle was done. In contrast to the last time εὐθύς was used, with the immediate action of Herod the king ending the life of John, this use removes Jesus from the embrace of those who would make him king.

The placement of εὐθύς at 6:45 anticipates a similar placement at 8:10 with the conclusion of the feeding of the four thousand. These two miracles form a juxtaposition through their similar content, while the presence of εὐθύς at the end of each emphasizes the similarity in their endings. Εὐθύς is used with the embarking of the disciples in both cases, once without Jesus and once with him. The urgency of Jesus forcing the disciples to leave is noted by many commentators, focusing on the unusual combination of εὐθύς and ἠνάγκασεν. "The tension of messianic excitement was dangerously in the air after the meal in the desert. The hurried dismissal of the disciples prevented them from adding fuel

almost certainly influenced by the parallel passage in Matthew (14:27) which begins εὐθύς δὲ ἐλάλησεν. A number of manuscripts lack either adverb. Manuscript D begins simply with καί. Manuscripts 33 and 579 begin with ὁ δέ. This variety may be due to the unusual beginning of ὁ δὲ εὐθύς. The adversative force of this conjunction fits well with the context of the fear of the disciples in contrast to the calming words of Jesus. The inclusion of the adverb is also fitting given the urgency of the storm and their terror. Therefore, the text as printed presents the most likely starting point for the many readings that follow.

³⁶⁰ A simpler set of choices is found in 6:54 compared to 6:50. A relatively large number of manuscripts read εὐθύς including B N L W Δ Θ f13, 28, 69, and 1346. Those manuscripts reading εὐθέως include A, D, Majority Texts, K M N U Γ Π f1 2, 33, 118, 124, 157, 1071, and 1424. Two manuscripts, 565 and 700, omit the adverb. The inclusion of the adverb appears natural despite its separation from the initial καί. This recalls similar use with ἐπιγινώσκω in 2:8 and a similar construction at the beginning of a narrative with an initial καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθύς at 5:2. The reading with εὐθύς is the most likely source for the following variations.

to the fire by revealing to the people the miraculous character of the evening meal.”³⁶¹

The disciples are effectively silenced by the removal, more thoroughly so than the other occasion when Jesus abruptly silenced a leper in 1:43: καὶ ἐμβριμησάμενος αὐτῷ εὐθύς ἐξέβαλεν αὐτόν. The man, instead of going silently to the priest, reported the work of Jesus so that he was no longer free to enter cities without a crowd around him. While similar crowds will come following 7:54, the disciples themselves are silent.

The removal of the disciples does, however, place them in readiness for the next miracle which will come suddenly upon them. A similar pattern was employed earlier in the Gospel. The use of εὐθύς to begin the narrative and to highlight the miracle are found also in chapter one with the withdrawal from the crowd of 1:28-29. As with the hasty dismissal of the disciples in 6:45, so Jesus’ quick entrance into Simon’s house, 1:30, is a counterpoint to the crowd’s acclaim.

Jesus’ sending of the disciples away, marked by the urgency of εὐθύς, is matched with equal speed with the next use of εὐθύς in 6:50. Jesus’ intention of passing by the disciples, apparently with the purpose of meeting them upon their landing, is cut short by their terror and his readiness to reassure them. David Garland has an extensive discussion on possible reasons for Jesus’ passing of the disciples and concludes that it was an intentional epiphany similar to the appearance of God before Moses in Exodus 33:19-34:7 or before Elijah in 1 Kings 19:11-12. The intention of Jesus was to “for them

³⁶¹ William Lane, *The Gospel According to Mark*, 234. Ezra Gould (*A Critical and Exegetical Commentary on the Gospel According to St. Mark*, 120-121), notes that the language “expresses haste and urgency,” and draws upon John 6:15 and the stated intention of the crowd to make Jesus king. He states that Jesus knew that the disciples would support the crowd in this plan and so he had to remove them “with this abruptness and imperativeness.” In a completely opposite vein, John Donahue and Daniel Harrington (*The Gospel of Mark*, 212), speak of the dismissal of the disciples’ leaving: “The Greek *anagkazein* has the overtone of ‘forced.’ There is no indication of why the voyage is so urgent.”

to see his transcendent majesty as a divine being and to give them reassurance.”³⁶² Jesus intended to be seen by the disciples in the glory that they alone could bear. The disciples, who were likely disappointed to have been ushered away from the crowd, are given this private disclosure of Jesus’ power and identity. What the crowd could not see nor understand, the disciples were first to see, though, as verse 52 notes, their own understanding was darkened.

The readiness of Jesus to speak to the disciples is especially poignant given their difficulty in understanding him. He displays himself to the disciples here knowing their confusion over the past feeding miracle, their probable grumbling at being dismissed from the crowd, and their future awe-filled but confused reception of himself into the boat. Yet without hesitation he speaks. The disciples might have been chided for their

³⁶² David Garland, *Mark: The NIV Application Commentary*, 262-263. Garland’s discussion takes on eight different possibilities and somewhat abruptly dismisses the first seven. The option which receives greater discussion is the view that Jesus appeared to be passing by the disciples intentionally. The desire of Jesus to pass by could be understood both as expressing his own intention or the perception of the disciples. He may have himself wished to pass by the disciples without their notice, knowing that if he were to walk up to them in the dark, they would become as terrified as they proved later to be. This assumes that the storm was not so difficult as to endanger the men, but rather that they were merely tired from the work. Or, the intention of his passing by could be the assumption that the disciples made. The next verse is from the view point of the disciples, that he was a ghost, and it may be argued that verse 48’s ending is also from their perception. In their fatigue, they mistakenly imagined him to wish to pass by them. This would be in accord with his readiness to speak in verse 50 and identify the “ghost” as he himself, showing that they were incorrect in both their assumptions of his being a ghost and his apparently uncaring passage. However, against this view is the beginning of verse 49 with the adversative *δέ*. It suggests a new viewpoint and appears to insist that the notice of the disciples, or at least their belief that he was a ghost, was contrary to the intention of Jesus. Granting an adversative force to the *δέ*, it is natural to read that he wished to pass by unseen, but the disciples saw him and believed him to be a ghost. Garland, to the thought that he might simply have wished to surprise them with his greeting on the far shore, rightly remarks, “But it seems rather pitiless on his part to whisk by and leave them floundering and frightened...” William Lane (*The Gospel According to Mark*, 236), in discussing the options of this passage, while agreeing with the option of the theophany, mentions that the passage could be understood to say he “meant to pass their way” so that he welcomed their notice but not with the deeper intention of a theophany. However, the adversative *δέ* and the terror that his appearance would inevitably cause speak against this view. While Jesus may have wished merely to appear to the disciples on the other side, the force of the narrative suggests that the storm was extensive, that his help was useful if not crucial, and that an intention to leave them helpless would have been cruel. Therefore, Garland’s suggestion that he intended to pass by as a theophany appears to be the solution which best fits the structure of verses 48-50. Joel Marcus (*Mark 1-8*, 426), agreeing that these two Old Testament passages are the correct context, notes that “under the impact of these passages, the verb *parelthein* (‘to pass, to pass by’) became almost a technical term for a divine epiphany in the Septuagint.”

fear as in 4:40, but here there is only the immediacy of two phrases of comfort centered on the recognition of who Jesus is. He assures them by the identification of himself that if they had but understood who he was as he drew near, their terror would have disappeared as later did the storm.

The next use of εὐθύς, 6:54, continues this theme of recognition in the face of storm and misunderstanding. As the disciples and Jesus step from the boat, the crowd immediately recognizes him. While Matthew also has this brief narrative, Mark alone uses εὐθύς to suggest a tie with the previous context's confusion in the storm. The readiness of the people to recognize Jesus, at least as the healer and miracle worker that they understood him to be, prepares the reader for the future revelations of Jesus in chapters eight and nine and in the passion account. John Donahue and Daniel Harrington note that "Immediate and widespread recognition is a strong Marcan motif, and here it contrasts the nameless people who recognize Jesus with the disciples who shortly before confused Jesus with a ghost (6:49)."³⁶³ The recognition of Jesus in association with εὐθύς is often repeated beginning at the baptism of Jesus with the declaration of the Father (1:10-11); the demoniac's declaration that he knows who Jesus is (1:23-24); the meeting with the demoniac from the tombs (5:2-6); the surprised greeting by the crowd following the Transfiguration (9:15); and the recognition of Jesus through Judas' kiss (14:43-45).

The storm stands in the midst of a Marcan A B A structure strikingly marked by the repetition of εὐθύς. The disciples are dismissed immediately from a crowd (6:45), while another crowd is again immediately drawn to Jesus and the disciples at the first moment of their arrival (6:54). The willingness of Jesus here at 6:54 to be once again

³⁶³ John Donahue and Daniel Harrington, *The Gospel of Mark*, 217.

surrounded by a crowd similar to that which he had just dismissed is signaled by the use of εὐθύς in 6:54. Vincent Taylor captures the immediacy of the crowd's recognition and the demand upon Jesus: "No sooner had Jesus landed on the other side of the lake than once again he was surrounded by crowds.... They came to get, They came with their insistent demands. They came—to put it bluntly—to use Him."³⁶⁴ However, the compassion of Jesus for their confusion and their sickness demands his immediate return to both disciples and the multitude.

Mark 7:25

ἀλλ' εὐθύς ἀκούσασα γυνή περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.³⁶⁵

But immediately, a woman who had heard of him, whose daughter had an unclean spirit, came and fell at his feet.

The sudden recognition of Jesus by the woman and her request for healing bring together two parts of the preceding context. The last use of εὐθύς in 6:54 showed a recognition of Jesus and an onrushing crowd waiting for his healing. Following that was the debate with the Pharisees concerning what was clean and the explanation that a man might be unclean by that which is within him, not by that which surrounds him. As though to demonstrate this, Jesus then goes to the territory of Tyre surrounded by the

³⁶⁴ Vincent Taylor, *The Gospel of Mark*, 164.

³⁶⁵ A summary of the manuscript evidence for this verse is found in table two. The textual witnesses for εὐθύς in this verse are remarkable in that the majority of manuscripts lack either adverb. Interestingly, the only manuscript to read εὐθέως is D which has a unique beginning, γυνή δὲ εὐθέως ὡς ἀκούσασα περὶ αὐτοῦ. The common reading of the Majority Texts has a more seamless quality with the use of γάρ, explaining easily the ending of v. 24 and the impossibility of Jesus remaining unseen. The adversative beginning of ἀλλ' εὐθύς reaches to the midpoint of v. 24 and would fittingly follow καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι. Perhaps sensing this jarring beginning, D has a softer turning point with the use of δέ and the placement of γυνή first in the sentence. Given these choices, the text as printed appears to be the hardest reading, the one most likely to be changed, and the source of the other two. The inclusion of εὐθύς fits well with the ending of the attempt at secrecy which Jesus never achieves and with the urgency of the woman's request.

Gentiles, intending to be isolated from the crowds which he has just left. Vincent Taylor notes that Jesus was coming into that which was originally intended to be within the promised land, though it was never so occupied. “He was not so much coming amongst strangers as He was entering into His inheritance.”³⁶⁶

However, the inclusion of εὐθύς in 7:25 shows how quickly Jesus’ desire to remain unnoticed fails. C.S. Mann doubts whether εὐθύς has significance in this place, saying that “Mark’s profuse use of *euthus* makes it impossible to determine whether the sense is as translated here (at once) or whether it means simply “So then...”³⁶⁷ However, in contrast to this view it has been noted that εὐθύς is used with notable restraint by Mark and that it appears here in only some manuscripts. If it were here in a completely expected manner, it would most likely be found in the majority of readings. Its unusual inclusion demands recognition of its distinctive role here.

The use of εὐθύς with the woman with her request highlights her role as the recipient of this miracle in contrast to those who have preceded her. Jairus, the woman with the bleeding, and Salome are the individuals who previously were connected with εὐθύς.³⁶⁸ Bastiaan van Iersel notes that Jairus and the Syro-Phoenician woman are both worried over daughters and both are sure of the power of Jesus to heal; yet, in contrast, Jairus asks Jesus to come with him while the woman asks only that Jesus send the demon from her daughter.³⁶⁹ With the woman with the hemorrhage there is the similarity of a bold advance toward Jesus by a ritually unclean woman who has the confidence that

³⁶⁶ Vincent Taylor, *The Gospel of Mark*, 181.

³⁶⁷ C.S. Mann, *Mark: A New Translation with Introduction and Commentary*, 320.

³⁶⁸ Joel Williams (*Other Followers of Jesus: Minor Characters as Major Figures in Mark’s Gospel*, 118-119), says of the introduction of the Syrophenician woman that “Unlike the disciples, the Syrophenician woman exemplifies boldness and understanding. Mark patterns his initial description of this woman after his introduction of both Jairus and the hemorrhaging woman.”

³⁶⁹ Bastiaan van Iersel, *Mark: A Reader-Response Commentary*, 249-250.

Jesus' unknowing touch or distant word can heal.³⁷⁰ In the case of Salome, there is the remarkable similarity in their enterprising advances with startling requests. (It is interesting to note that the approach of an individual to Jesus marked by εὐθύς does not occur again until 14:43, 45 and the appearance of Judas in the Garden. The Syro-Phoenician woman completes the impressive line of those who have urgently sought Jesus.)

All three women who precede this episode are notable also for the expectation they have that their requests, though remarkable, would be fulfilled. In particular, the woman with the bleeding is noted for her saving faith. The Syrophoenician woman continues this theme of expectation. She does so despite the apparent reluctance of Jesus. The readiness of the Syrophoenician woman's advance, however, is matched by her trust in Jesus' healing and the reception of the healing in her daughter.

Mark 7:35

καὶ [εὐθέως] ἤνοιγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.³⁷¹

³⁷⁰ R.T. France (*The New International Greek Testament Commentary: The Gospel of Mark*, 297), has an excellent discussion on the unlikely nature of the Syrophoenician woman as one to approach Jesus, noting that she was a woman, a Gentile—attention being drawn to this by the doubling characteristic of Ἑλληνίς, Συροφουνίκισσα – and the demonic condition of her daughter.

³⁷¹ A summary of the textual evidence for this verse is found in table two. The unusual collection of witnesses which uniquely lacks any use of εὐθύς suggests that εὐθέως may have been inserted by a later copyist as a likely addition. Its absence in B D and 33 which consistently include εὐθύς is difficult to explain since they all have some occasional use of εὐθέως. It therefore cannot be due to a refusal to employ this form, if it were original. Therefore, it is best to regard it as a fitting though likely later addition to the text.

In regard to 35b there is somewhat the reverse situation in that the majority of manuscripts have neither adverbial form. Those lacking either include A B D, Majority Texts, K M N U W © Γ Π ς1 ς13 2, 28, 33, 124, 157, 565, 579, 700, 788, 1071, and 1424. Those reading καὶ εὐθύς at 35b are κ and Δ. In the same position, manuscript L reads εὐθέως. There is no manuscript which reads either adverb twice in the verse. Four manuscripts, B D 33 and 579, have neither adverb in either location. There are several reasons to omit εὐθύς from the text such as the divided witness between εὐθύς and εὐθέως, the omission in both the later manuscripts and some of the key early texts, and the location in the second half of the miracle, which is a less likely location compared to the beginning.

And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.

While this episode is not one of the uses of εὐθύς which is normally recognized in Mark, it is worth consideration beyond the text critical issues involved. The inclusion of εὐθύς is conventional following either the first or second καί. Several other instances of the immediacy of a miracle are found in 1:42, 2:12, 5:29, and 5:42a so that the use in 7:35 would be the final one in the series. There is, however, no compelling nature to this miracle which would suggest a particular need for εὐθύς here. For example, it would be more expected at 8:25 where it would fulfill two key points. There it would emphasize the finality and success of Jesus' healing of the man who initially could not see well. Also, the use of εὐθύς in 8:25 would also emphasize the connection with the second healing of a blind man in 10:52, where εὐθύς is used to stress the moment of healing. However, there is no particular thematic necessity at 7:35 which anticipates the use of εὐθύς.

R.T. France summarizes the stylistic concerns of in 7:35: “εὐθύς (εως) is such a common feature of Mark's style that it could well be original before ἠνοίγησαν. But since there is no likely reason for its deliberate omission, perhaps it is better to treat it as an addition to the text in order to magnify the miracle.”³⁷² In regards to the omission of εὐθύς in 7:35a, there is no other use of εὐθύς in the conventionally counted forty-two uses of it, in which there is not at least one manuscript which includes εὐθύς. Due to the unremarkable location, the lack of familiar support from manuscripts such as B and κ, the lack of εὐθύς in 7:35a, and the absence of a reason for its removal from these manuscripts, it is best to regard this use of εὐθύς as a well-intentioned insertion.

³⁷² R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 300.

Mark 8:10

Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.³⁷³

And immediately He entered the boat with His disciples, and came to the district of Dalmanutha.

The immediate nature of Jesus' departure from the crowd of 4,000 of course recalls the similar placement of εὐθύς with the conclusion of the feeding of 5,000. The temptation of the crowd's acclaim in chapter six is matched by the demand of the Pharisees for a sign in 8:11-12. Ironically, the dramatic sign of the miracle of feeding the 4,000 is as quickly left by Jesus as it is ignored by those seeking just such a sign. Though the Pharisees had probably heard of some of the miracles of Jesus, they look here for an authenticating sign, continuing the pattern of controversy over food which was established with the meal at Levi's (2:16), eating versus fasting (2:18), and the eating with unclean hands (7:1). Furthermore, as with Jesus' leaving after the feeding of the 5000, so here Jesus' immediate leaving from this miracle leads him once again into a conflict. While the previous struggle was with a storm on the sea, this conflict with the

³⁷³ The textual evidence for 8:10 returns to a familiar pattern after 7:35. Those manuscripts reading εὐθύς as printed above include B κ C L and Δ. The manuscripts which read εὐθέως in the same position as εὐθύς in the printed text include Majority Texts, Γ 2, 33, 157, 565, 579, and 700. There are several manuscripts including A K M N U W Π f1, f13, 28, 124, 1071 and 1424 which read Καὶ ἐμβὰς εὐθέως. There is only one manuscript, D, which lacks either adverb. Concerning the location of the adverb, the conventional location is εὐθύς immediately following the καί, though there are seven occasions when καί is followed immediately by a participle and then by εὐθύς, (1:43, 3:6, 5:2, 6:25, 6:54, 9:20, and 14:45). Especially similar to 8:10 are 6:25, καὶ εἰσελθοῦσα εὐθύς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἤτησατο, and 14:45, καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει. These examples might explain the possible movement of εὐθύς to follow the participle. However, in these examples the force of the adverb is upon the following verb which is the request or speech, rather than upon the movement suggested by the participle. In 8:10, the adverb's force is upon the entrance into the boat and departure. There is less need for the later placement of εὐθύς in order to emphasize the following ἦλθεν. Given the two placements, it is preferable to keep εὐθύς in the usual position following καί since there is no need according to the sense of the sentence for stress on the following verb. Between the two forms of εὐθύς, the choice of εὐθύς is preferable as it is the one most likely to be changed.

Pharisees is more serious since they were earlier identified as those who were prepared to kill him (3:6).

A significant pair of bookends around the Pharisees' request is 8:10 and 8:13 which present the contrast of εὐθύς (8:10) against πάλιν (8:13), each followed by the departure of Jesus into the boat (ἐμβὰς). Each verse also highlights the departure of Jesus and the disciples with either ἦλθεν or ἀπῆλθεν. The interplay between εὐθύς and πάλιν compresses the sequence so that the beginning is pushed forward vigorously. Jesus hurries the disciples into the boat while the same sort of motion from verse ten is captured again with the sense of "again, just as before" in πάλιν. The entire trip can be seen stretching from 8:10 to the arrival at Bethsaida. Set within the trip are the two episodes centered on the Pharisees first, their direct demand for a sign and second, the warning against their teaching under the figure of yeast. The forgetfulness to bring bread in 8:14 looks back not only to the leaving of 8:13 but also, through the recalling of πάλιν, to the initial hurried departure of 8:10.

The immediacy of Jesus leaving behind the crowd and their crumbs prepares also for the discussion with the disciples over the bread that they have forgotten. The point of the feeding miracles is greater than the compassion for the hungry. This is alluded to in 6:52, οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη. However, the full debate concerning the meaning of the miracles waits for 8:14-20.³⁷⁴ The haste in

³⁷⁴ The full meaning of this text is elusive. Frank Kermode (*The Genesis of Secrecy in the Interpretation of Narrative* (Cambridge: Harvard University Press, 1979), 4-7) captures the challenge best: "Although this passage has been subjected to the intense scrutiny of the commentators, no one, so far as I know, has improved on the disciples' performance. The riddle remains dark." The challenging verses which leave the reader sympathizing with the disciples may be summarized as a reminder to forget one's fears for ordinary bread since the one who creates from nothing is with them. It also focuses on the truth of his Messiahship which feeds the multitude but then leaves abruptly their ambition and embrace. He turns rather to the storm and the coming passion.

leaving the scene of the miracle prepares the reader for the dilemma of the bread which has been left behind. One might imagine the disciples muttering that if they had not been so hurried (8:10) they would have taken along some of the baskets of bread mentioned in 8:20. However, the urgency of the departure was necessary not only to avoid the crowd but to set the stage for this moment of teaching about his identity, power, and mission.

Mark 9:8

καὶ ἑξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.³⁷⁵

And all at once they looked around and saw no one with them anymore, except Jesus alone.

This is a moment when the reader might well have expected εὐθύς to appear. The moment of glorious revelation by the Father in the company of Moses and Elijah seems made for the urgency of εὐθύς. It is anticipated that this high point of the Gospel would call upon the urgency of εὐθύς which would emphasize the start of this new narrative section and capture some of the startling reaction to the transfiguration.

However likely the appearance of εὐθύς would seem at 9:8, there are two other locations that are more attractive for εὐθύς. The first would have been the instant of Jesus' transfiguration (9:2) with εὐθύς being inserted following the καί in καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.³⁷⁶ The immediacy of Jesus' transfiguration would stress

³⁷⁵ The great majority of texts present the reading as shown above. Six manuscripts, D, Θ 28, 69, 565, and 788, change the ἑξάπινα to εὐθέως. This change may have been accidental given the expected role of εὐθύς following an initial καί, or it may have been an intentional correction which intended to highlight the relationship of this text with other narratives featuring εὐθύς. Given that this is the only time that ἑξάπινα is used in the New Testament, an inadvertent change to the familiar εὐθέως is a likely reason for this different reading. Because of the relatively few manuscripts reading εὐθέως and the likely reason for the change, this use of εὐθέως is rightly not included in the text.

³⁷⁶ Several manuscripts insert ἐν τῷ προσεύχασθαι αὐτὸν (αὐτοῦς) at this point, paralleling Luke 9:29, with an emphasis on the connection with the Father, a possible echo of the baptism scene and a foreshadowing of the prayer at Gethsemane.

the divinity of Jesus which needed only a moment to express itself. However, no manuscript records any use of εὐθύς in this place. A second likely spot would have been the following verse (9:4) with the appearance of Moses and Elijah. There are a few manuscripts, W, f13, 565 and 700, which have ἴδοῦ after the initial καί. Either of these locations would accentuate the separation of this experience from everything which precedes and follows it and demonstrate the divinity of Jesus revealed at this moment.

However, the fact that neither 9:2 and 4 has any use of εὐθύς accents the restraint shown by the Evangelist and the perceptive self-discipline of the scribes who followed. In the case of 9:8, in those manuscripts which change ἐξάπινα to εὐθέως, the inclusion of εὐθέως emphasizes the solitary role of Jesus. It may recall there the previous use of εὐθύς at 8:10 with the abrupt removal of Jesus and the disciples from the crowd of 4,000. The removal of Jesus from the scene of the miracle marked by εὐθύς is an attractive idea but cannot be maintained by the texts involved. The presence of ἐξάπινα sufficiently stresses the uniqueness of Jesus but does not support the parallel alignment with the previous uses of εὐθύς. ἐξάπινα appears only here in the New Testament and joins several other words in the transfiguration account which occur here only in Mark or for some, here only in the New Testament.³⁷⁷ The Evangelist distinguishes the uniqueness of the transfiguration

³⁷⁷ Those New Testament words which appear only in the transfiguration narrative, Mark 9:2-8, include ἐξάπινα, v. 8, στίλβοντα and γραφεὺς in v. 3. Interestingly, ἔκφοβοι in v. 6 occurs only here and in Heb. 12:21 where it is a quote from Deuteronomy 9:19 concerning Moses' fear of God in light of the golden calf forged by Israel. (It is found only twice in the Septuagint, Deut. 9:19 and I Maccabees 13:2.) Besides these unusual words, a number of the words used in Mark 9:2-8 are found only there in Mark. The first of these is simply ξί which is in Mark 9:2, Mt. 17:1, Luke 4:25, 13:14 and nine other New Testament passages. More singular in use is ἀναφέρει which appears only at 9:2 in Mark and which is used also in the Mt. 17:1 account of the transfiguration and with the Luke 24:51 account of the ascension. Also in v. 2 is ὑψηλὸν which appears in Matthew 4:18 and 17:1, Luke 16:15, and eight other times in the New Testament. Also in Mark 9:2 is μετεμορφώθη which is found only in Mt. 17:2, Rom. 12:2, and 2 Cor. 3:18. λευκά occurs only in Mark 9:3 and 16:5 while it is in Mt. 5:36, 17:2, and 28:3, Luke 9:29 and 17 other times in the New Testament. The verb λευκᾶναι appears only in Mark 9:3 and Rev. 7:14. Found only in Mark 9:4, Matthew 17:3, Luke 4:36, 9:30, and 22:4 and Acts 25:12 is συλλαλοῦντες. Of a similarly small

through these unusual words and the singular experience alone without relying on the familiar εὐθύς.

Mark 9:15, 20, 24

καὶ εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.³⁷⁸

And immediately all the people, when they saw him, were amazed, and, running to him, greeted him.

καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.³⁷⁹

And they brought the boy to him. And when the spirit saw him, immediately it convulsed him, and, falling to the ground, he rolled around, foaming at the mouth.

εὐθύς κράζας ὁ πατὴρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.³⁸⁰

use is σκηνάς, appearing only in Mark 9:5, Mt. 17:4, Luke 9:33, 16:9 and Acts 7:43, 44, and 15:16. Finally, ἐπισκιάζουσα is seen only at Mark 9:7, Mt. 17:5, Luke 1:35, 1:37, 9:34 and Acts 5:15. This concentration of unusual words has probably two causes. The singular nature of the transfiguration calls for an enlarged vocabulary such as μετεμορφώθη, λευκᾶναι, and γναφεύς. Also there may have been the desire to distinguish this event through the use of words which were not demanded by the context but which are unique to this narrative, such as ἀναφέρει, ἐκφοβοί, and ἐξάπινα.

³⁷⁸ There is particularly broad support for εὐθύς in 9:15 with it being found in B κ C G L W Δ Θ Ψ f1, f13, 28, 69, 565, 700, 1071, and 1346. Those manuscripts reading εὐθέως include A D, Majority Texts (with the exception of G), K M N U Π 2, 33, 124, 157, 579, and 1424. No manuscript lacks the adverb. Given the wide distribution of εὐθύς and the lack of debate as to its placement, the use of εὐθύς as printed is the most likely choice.

³⁷⁹ The choices for the use or omission of εὐθύς are particularly numerous in 9:20. Those manuscripts which read εὐθύς as printed above include B κ C L Δ 33, 579, and 1424. Also reading εὐθύς is Ψ which abbreviates the verse to καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν εὐθύς οὖν ἐσπάραξεν αὐτόν. Another manuscript with εὐθύς in a different reading is 565 which reads καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ εὐθύς ἰδὼν αὐτόν τὸ πνεῦμα τὸ ἀκάθαρτον ἐσπάραξεν τὸ παιδίον. Several manuscripts have εὐθέως in a slightly different location than the text above with εὐθύς, καὶ ἰδὼν αὐτόν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν. These include A, Majority Texts (except for S in the original hand), K M N U W Θ Π f1, f13, 2, 28, 124, 157, 700, and 1071. Two manuscripts, D and the original hand of S, have neither adverb. The placement of εὐθύς following the participle and the subject of the following verb (as with the printed text) is in keeping with a similar placement in 3:6 and 4:17. There is no compelling advantage for the placement of εὐθέως before the subject, as with the Majority Texts. Rather, the close proximity of εὐθύς to the verb gives the greatest excitement to the action caused by the spirit. For this reason and for the broad number of manuscripts, it is preferable to read εὐθύς in the location printed above.

³⁸⁰ An equally diverse set of readings is found with 9:24 with six options. The text as printed with εὐθύς is recorded in B, κ in the corrected hand, L and Δ. Manuscript Θ begins with εὐθύς δέ. Two manuscripts, Ψ and 565, begin with καὶ εὐθύς. With a similar beginning using καὶ εὐθέως are the largest number of manuscripts including A, the original hand of C, D, Majority Texts, K M N U W Π f1, f13, 2, 33, 124, 157, 579, 700, 1071, and 1424. One manuscript, 28, begins with εὐθέως δέ. Finally, there are two manuscripts, C and κ in the original hand, which are the only manuscripts which omit either adverb, beginning instead with καί. In this broad assortment of readings, while the manuscripts which lack either

Immediately the boy's father cried out and said, "I do believe; help my unbelief."

The transfiguration lingers in the miracle which follows. Through the highlighting of the use of εὐθύς, the wonder of Jesus' appearance is recalled as well as his identity as the Son of God. The reaction of the disciples might also be recalled by the cry of the father. In these three segments marked by εὐθύς (9:15, 9:20, 9:24), several of the threads of the ministry of Jesus are drawn together.

The beginning of this miracle, while drawing on threads from the immediate context before and following, has a strong tie with the very beginning of the Gospel. The use of εὐθύς at 9:15 along with the verb ἐξεθαμβήθησαν shows that this encounter with the crowds is distinguished from other meetings such as the calm gathering of the crowds in 2:13, 8:34, and 10:1. The crowd gathers without Jesus in the center, a unique occasion in the Gospel, for the dispute is already taking place. It is the only time in his ministry up to the Passover crowds of Jerusalem that Jesus inherits a crowd not drawn solely by his presence.³⁸¹ The vigorous debate of v. 14 therefore accents the sudden turn of the crowd, indicated by εὐθύς, which comes with Jesus' arrival and their recognition.

adverb include the important original κ, it is unlikely that it was originally missing. Given the wide attestation and the excellent fit within the context, the adverb was likely there, even though it is not in conjunction with the moment of a miracle, a miracle's recognition, or movement, as is more common. The frequency of the manuscripts which begin with καὶ εὐθύς is understandable as a likely addition in keeping with the Evangelist's style since the removal of an introductory καὶ would be more unlikely. This view is supported by the manuscripts which begin with δέ which is an understandable adversative conjunction. In summary, the reading which would best explain the variety of other readings is the simple εὐθύς without any conjunction. Its abrupt beginning matches the urgency and probable sudden response of the father and yet serves as the most reasonable foundation to explain the large number of other readings.

³⁸¹ The autonomous nature of the crowd builds in the final chapters of the Gospel. The interaction of Jesus with the crowds in these closing chapters of Mark takes a negative tone compared to the approval of the crowds found in 1:27, 2:2, 2:13, and other gatherings which were dangerous only in their affectionate crush such as 3:9 and 3:20. εὐθύς is used with ὄχλος in the same verse first in 6:45 with the dismissal of the 5000 by Jesus. The next use with εὐθύς is in 9:15 and finally in 14:43 where the crowd arrives with Judas. The negative connections with the crowds grows in the final chapters, beginning even in this narrative where 9:25's gathering crowd is the impetus for Jesus' decisive exorcism. The pressure of the crowd which shapes one's action increases as the crowds appear apart from Jesus himself. It is the fear of the crowd's support that challenges the plot of his enemies, 11:18, 11:32, and 12:12.

The recognition of Jesus recalls the progression that has built up in chapter nine. The transfiguration's breaking open of heaven and the identification of Jesus as his Son by the Father reminds one of similar acts at Jesus' baptism. In both cases the next scene is restricted in scope and number, the temptation by Satan with only the beasts and angels in Jesus' company and the return from the mount of transfiguration with only the three disciples. The warning to the disciples to share nothing until after his death and their confusion about this matches the darkest tones of Jesus' earlier temptation. John the Baptist is the shared third step, as 1:14 dismisses John as the prelude to Jesus' preaching and 9:11-13 identifies John as the predicted Elijah. The return of Jesus to the disciples in 9:14 recalls the initial call of the first four in 1:16-20, while the gathering of the crowd in wonder in 9:15 matches the first crowd which hears Jesus in the synagogue and is startled by his authority. The following use of εὐθύς in 9:20 with the convulsion of the demon upon seeing Jesus recalls the first demoniac of 1:23 and his immediate cry. The transfiguration and its accompanying actions may be seen to begin a second stage of his ministry in a manner similar to the baptism's beginning of it.

The theme of recognition of Jesus continues with the meeting of the crowd after the transfiguration. This is in contrast to the astonishment of the disciples following the transfiguration. Once again, those who are nearest to Jesus are not those who recognize him immediately but rather those who are on the edge of his following. This is emphasized by the discussion following the transfiguration concerning Elijah, 9:9-13, in which Jesus identifies John the Baptist as the one who was prophesied. The disciples are stretched in their identification of the Elijah just seen with the Baptist formerly known. Yet, the crowd's immediate recognition of Jesus is ironically only a portion of the

knowledge required of Jesus. Only the disciples, who cannot speak of what they have seen, begin to understand the full dimension of the Father's identification of Jesus as the Son.

The recognition of Jesus which causes such surprise for the crowd is a key issue for this passage and its use of εὐθύς. The immediacy of their recognition and amazement suggest that there was something startling in the appearance of Jesus, either in his physical impression or in the timing or manner of his arrival. The simplest assumption is that a Moses-like residual glowing from the transfiguration was apparent to the crowd. Though ignorant of the event itself, they were yet struck by its remaining power. Commentators are divided as to the cause of the amazement, whether due to the appearance of Jesus at this particular moment³⁸² or because of "the powerful impression which Jesus' personal presence by now created."³⁸³ D.E. Nineham argues that a parallel can be found between Moses' descent from Sinai to the troubled gathering of Israel and Jesus' descent here to his troubled followers.³⁸⁴ This comparison focuses on the similarity of the state of the crowds rather than on a magnificent appearance from either Moses or Jesus. In that regard, such a comparison is likely. In each case the crowds have been seeking direction from subordinate leaders in the vacuum of the chief leader's absence. Perhaps the later cry of the father in v. 24, asking Jesus for help was preceded by the disciples or the father himself wishing Jesus were there at that time.

³⁸² So James Edwards, (*The Gospel According to Mark*, 276-7), "On balance, the astonishment of the crowd appears to be owed to Jesus' unexpected appearance and the hopes it raised."

³⁸³ R.T. France, *The Gospel of Mark*, 364. So also William Lane (*The Gospel According To Mark*, 330), "The astonishment of the crowd was occasioned by the presence of Jesus, rather than by any particular aspect of the event such as his unexpected arrival at a critical moment."

³⁸⁴ D.E. Nineham, *The Gospel of St. Mark*, 244-245.

Jesus then appears as if on command to the amazement of the crowd. The remarkable reaction to Jesus' appearance in v. 15 recalls the sight of Jesus alone by the three disciples in v. 8. It also foreshadows the coming focus by the demoniac upon Jesus in v. 20. In neither instance is Jesus' appearance likely to be distinctive; rather, it is the contrast of his presence compared to the departed Moses and Elijah and the contrast between him and the demon that is highlighted. So, in appearing to the crowd, the contrast may be greatest between Jesus and his ineffective disciples.

In determining the effect of εὐθύς in v. 15, the simplest connection would emphasize the sight of Jesus which leads to amazement. However, if it is unlikely that there was a visible difference in Jesus' appearance (in keeping with the command for the disciples to say nothing of what they had seen), then a secondary effect of εὐθύς carries through to the remainder of the verse. With the amazement came an immediate race towards Jesus in order to greet him. In this regard, the purpose of εὐθύς is to draw together the arrival of Jesus with the following recognition, amazement, and approach by the crowd.

The second use of εὐθύς in this narrative continues this combination of sudden meeting and abrupt reaction. The demonic spirit of v. 20 reacts with speed, highlighted by the relatively unusual late placement of εὐθύς with the verb. The placement of εὐθύς emphasizes the reaction upon the sight of Jesus, much as in 5:2 the stress is upon the meeting with Jesus. Dieter Lührmann notes that a distinction can be made between the recognition of the demon here as opposed to the demon-possessed man in 5:6. There the man also immediately approaches Jesus, but then falls to his feet as a sign of his coming

subservience. In 9:20 there is a point of mute rebellion.³⁸⁵ Eduard Schweizer describes the conflict begun in 9:20 by saying, “Accordingly, the evil spirit detects that authority before Jesus speaks to him. In response he offers resistance and challenges Jesus to combat.”³⁸⁶ The readiness of the spirit to confront Jesus is appropriately highlighted by the placement of εὐθύς directly beside συνεσπάραξεν.

The pattern of the use of εὐθύς which began with the crowd and continued with the demon is completed in 9:24 with the cry of the father. The lack of the customary introductory καί accents the connection between the promise of Jesus in v. 23 and the instantaneous plea of the father. Christopher Marshall notes that he cries out since he believes in Jesus’ ability to fulfill the promise in v. 23: “Sudden recognition (εὐθύς) that God’s unlimited power is available in Jesus provokes the haunting cry from the father, “I do believe, help my unbelief.”³⁸⁷ In light of the immediately preceding failure of the disciples and the long-standing torment by the demon, the father’s readiness to say, “I do believe” is remarkable. James Voelz notes that the use of the present tense to connect the action with the actor is particularly strong here, with the father’s cry being possibly translated, “‘I do believe,’ i. e., he asserts a close connection between himself and the act of believing.”³⁸⁸

The father’s application of the broad possibility of all that might be accomplished by faith focuses first on himself. In the context of the cleansing of his son, one might have expected that the first application of the power of v. 23 would be an appeal that his

³⁸⁵ Dieter Lührmann, *Das Markusevangelium* (Tubingen: J.D.B. Mohr, 1987), 161.

³⁸⁶ Eduard Schweizer, *The Good News According to Mark*, 188.

³⁸⁷ Christopher Marshall, *Faith as a Theme in Mark’s Narrative* (Cambridge: Cambridge University Press, 1989), 120.

³⁸⁸ James Voelz, “Present and Aorist Verbal Aspect: A New Proposal,” *Neotestamentica* 27 (1993): 160.

son would be healed. However, he makes himself the first recipient. Dieter Lührman notes that the immediacy of the faith, shown by his quick request, enlarges the object of the healing to include first the father.³⁸⁹ With this request comes the unspoken trust that the strengthening of his faith will be the path of the healing also of his son.

In this regard, a trio of responses occurs in 9:15-9:24, each signaled by εὐθύς. Interestingly in this three-fold pattern, there is no distant movement or moment of recognition as is commonly found with εὐθύς. εὐθύς highlights the urgency of the speech by the crowd and the father, ironically centered on the deaf and mute boy. There is also an interesting reduction in the participants and the scene noted by these three uses. Verse 15 begins with the entire crowd, while verse 20 reduces the scene to the demon-possessed boy viewed by that portion of the crowd able to see him, and ends with the father alone. To emphasize this telescoping of the scene, the following verse, 9:25, takes a brief glance at the wider view of the incoming crowd, but then refocuses upon the interaction of Jesus and the boy, with the crowd serving as a background of misunderstanding in v. 26. This emphasis on privacy is concluded with verse 28 as the disciples gather with Jesus to ask about their inability to cast out the demon. This progressive stress on privacy appears to be a fitting end to the transfiguration with its warning that nothing be said of his transformation.

Without a spoken response by Jesus to the father, the final focus by εὐθύς on the father's cry highlights the remarkable nature of Jesus' cure and its effect. The healing of the boy with its first step of apparent death seems to challenge rather than support his fragile faith. Jesus' presentation of the son ends abruptly with no bolstering word to the

³⁸⁹ Dieter Lührman, *Das Markusevangelium*, 162.

father recorded nor any confession of renewed faith by the father. In comparison to the encouragement given to Jairus (5:36) or the concluding commendation to the woman with the bleeding (5:34), the narrative ends by leaving the effect upon the father for the reader to imagine. The silence of Jesus to the father, in keeping with the silence of the disciples concerning the transfiguration, also prepares the reader for the future silence of Jesus as his own trial reaches a climax.

Mark 10:52

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, "Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.³⁹⁰
And Jesus said to him, "Go, your faith has saved you." And immediately he saw again and followed him on the road.

The final miracle of Jesus before his entry into Jerusalem draws upon the image of the way and appropriately ends with the εὐθύς, marking the rapidity of the healing and the unhesitating following of Bartimaeus. This is the culmination of the emphasis upon the road, particularly the way of the cross that Jesus has three times set before the disciples and the overall theme of the way of discipleship.

Bartimaeus' healing and immediate following of Jesus conclude the long progression of healing and following begun in chapter one. Christopher Marshall identifies three functions for the Bartimaeus narrative: as an inclusion along with 1:14-20 for the Galilean narrative, as a "transitional unit, linking the themes of the preceding context to the passion material," and as a contrast with the earlier blind man (8:22-26) by

³⁹⁰ A relatively simple pair of textual choices are found at 10:52. All manuscripts have one adverb or the other with εὐθύς being read by B \aleph L Δ Ψ and 788. Those reading εὐθέως include A C D, Majority Texts, K M U W Θ Π f_1 f_{13} 2, 28, 118, 157, 565, 579, 700, 1071, and 1424. The conventional placement of εὐθύς following καί presents no variety in structure. While the range of manuscripts reading is broad here, this study will retain εὐθύς in light of the past practice of the Evangelist which is unlikely to have changed at this point.

which the discipleship and passion-predictive section (8:27-10:45) is identified.³⁹¹ The link with the early beginning of chapter one can be further strengthened with a reminder of the first appearance of εὐθύς and ὁδός in 1:3. While the straightening of this way has involved numerous obstacles, the final steps are clear enough that even the once-blind Bartimaeus can follow.

Bartimaeus' pursuit of this way is, in particular, parallel with two early uses of εὐθύς in chapter one. Jesus' own immediate dismissal into the desert (1:12) is the first use of εὐθύς with movement from one location to another, from the joyous declaration of the Father into the desert temptation. Bartimaeus is set upon a similar transitional journey as he leaves the celebration of sight and goes to Jerusalem and the passion. Bartimaeus also shows the culmination of the following begun by Andrew and Simon in 1:18, with an appropriate parallel in that which is left behind. The disciples leave behind their nets to follow Jesus as Bartimaeus, in anticipation of the healing of Jesus, leaves behind his cloak as he comes towards Jesus.³⁹²

The belief that Bartimaeus can serve as a counterpart to earlier characters and actions fits well with other Marcan themes. Elizabeth Struthers Malbon notes that 10:52 is a pivotal point for Mark. It is set as a contrast to the confession of Peter and a continuation of the acceptance needed by the disciples of the passion message that Jesus has repeatedly given. Peter has made the confession of the identity of Jesus but is unable to accept the passion that accompanies it. Bartimaeus completes that acceptance with his

³⁹¹ Christopher Marshall, *Faith as a Theme in Mark's Narrative*, 123.

³⁹² Joel Williams (*Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel*, [Sheffield: Sheffield Academic Press, 1994], 157), notes this likeness between the disciples' nets and the cloak of Bartimaeus. He also points out a later parallel with James and John, the next disciples to be approached in 1:19-20, who, like Bartimaeus in 10:51, come to Jesus with a request in 10:35, asking for exclusive seats in the kingdom.

readiness to follow on the way. She notes that “Jesus has been working in two stages all along; parables and explanations, Jewish healings and Gentile healings, Jewish feeding and Gentile feeding. The duality of the Marcan Jesus’ technique reflects the twofoldness of the Marcan implied author’s convictions: Jesus is Messiah for both Jews and Gentiles; Jesus is Messiah of power and suffering service.”³⁹³ Bartimaeus is the completion of those initial, eager steps of following by the disciples, marked by εὐθύς, both in the unhesitating following of 1:18 and also the unreserved calling by Jesus in 1:20 which matches well with Bartimaeus’ dependence upon the willingness of Jesus to heal him (10:51). Bartimaeus, as Lamar Williamson notes, is an “outsider” whose perception “stands in vivid contrast to the blindness of the disciples as insiders.”³⁹⁴

The use of εὐθύς also highlights the Bartimaeus episode as more than a completion of the disciples’ action but also as a transition to the final acts of the disciples in chapter 14. The immediacy of Bartimaeus’ following complements the readiness of Judas to find Jesus in the dark of Gethsemane (14:43, 14:45). Also set in that night is the immediacy of Peter’s denial of Jesus (14:72). Formerly-blind Bartimaeus completes the dramatic following which fills the day; Judas and Peter’s immediate steps in the coming night bring the journey to an end at the dawn of Good Friday.

Bartimaeus’ role within Mark is complex in that he is both an object of Jesus’ affection and a model of discipleship. In an interesting study which uses terms and foundational ideas from Elizabeth Struthers Malbon’s earlier work, Joel Williams notes that Bartimaeus can be linked with other Marcan characters, to serve as both an

³⁹³ Elizabeth Struthers Malbon, *In the Company of Jesus: Characters in Mark’s Gospel* (Louisville: Westminster John Knox Press, 2000), 40.

³⁹⁴ Lamar Williamson, *Mark* (Atlanta: John Knox Press, 1983), 197.

“suppliant” and an “exemplar.”³⁹⁵ As the final suppliant, he joins the chorus of those requesting the help of Jesus, such as Jairus, the woman with the hemorrhage, and the Syro-Phoenician woman. All of these also find εὐθύς in the narration of their story. As an exemplar, he demonstrates that understanding of the passion of Jesus which is shown also by several later characters such as the poor widow (12:41-44), the woman anointing Jesus (14:3-9), the centurion (15:39), and the woman at the tomb (16:1-8). Like Bartimaeus, it is probable that none of these characters fully grasps the significance of their actions or those of Jesus. There is, interestingly, no use of εὐθύς with any of their actions but rather their actions are a stubborn insistence which works despite the opposition that faces them. Bartimaeus, as the final point of the journey before Jerusalem, demonstrates the immediacy of a straight path.

Within these large contrasts which span the whole Gospel, Bartimaeus also complements the healing of the blind man of 8:22-26 and the attempted following of the rich man in 10:17-22. Donahue and Harrington are typical of commentators who note the contrast between instantaneous and complete healing with Bartimaeus and that earlier healing of the first blind man (8:25) which is gradual and which may serve as a model for the slow recognition among the disciples of the passion that is unfolding.³⁹⁶ Ernst Haenchen identifies Bartimaeus as a living witness of the healing power of Jesus as well as the perception of him as the Son of David. This connection is shown by the cry shared by Bartimaeus in 10:47 and the crowd of 11:10.³⁹⁷ The shout of the blind man takes up

³⁹⁵ Joel Williams, *Other Followers of Jesus: Minor Characters As Major Figures in Mark's Gospel*, 167-191.

³⁹⁶ John Donahue and Daniel Harrington, *The Gospel of Mark*, 318.

³⁹⁷ Ernst Haenchen, *Der Weg Jesu: Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen* (Berlin: Walter de Gruyter and Company, 1968), 372.

the work of John the Baptist in declaring the identity of Jesus and preparing the path for him.

The work of Bartimaeus, in opposition to the rich man who fails to follow Jesus upon the path, is the final close contrast. PHEME PERKINS summarizes Bartimaeus' ready acceptance of Jesus' offer which follows the rich man's refusal: "Such behavior reverses the image of the rich man who would not follow Jesus (v. 22), and Bartimaeus' spontaneous enthusiasm provides a counterpoint to the fear, silence, and hesitation with which the Twelve are following Jesus up to Jerusalem."³⁹⁸ JOEL WILLIAMS gives an extensive comparison of the structure of the two accounts, including the beginning with a genitive absolute, the use of the way as a setting, the desire to keep all versus the throwing away of the cloak, the invitation to follow declined in contrast to the eager following.³⁹⁹ The contrast between the rich man who declined to stay with Jesus and Bartimaeus who followed may explain why Bartimaeus' following is the evidence of his healing. CHRISTOPHER MARSHALL points out that immediate following would more naturally be the action of a once-lame man.⁴⁰⁰ However, given the refusal of the rich man and the apprehension of the disciples (10:32), Bartimaeus' actions are not only evidence of his healing but also complete the expected action of these others.⁴⁰¹ Bartimaeus' following is

³⁹⁸ PHEME PERKINS, 656.

³⁹⁹ Besides these details, others include the economic contrast of richness and a beggar, and that the rich man calls Jesus "Good teacher" and Bartimaeus addresses him as "Son of David." For a less direct comparison, see JOEL WILLIAMS, (*Other Followers of Jesus: Minor Figures as Major Characters in Mark's Gospel*, 165-166), who notes that the rich man opens the question of who can be saved while Bartimaeus answers the question.

⁴⁰⁰ CHRISTOPHER MARSHALL, *Faith as a Theme in Mark's Narrative*, 142.

⁴⁰¹ R.T. FRANCE (*The New International Greek Testament Commentary: The Gospel of Mark*, 425), sums up this action well: "Bartimaeus, now set free from his blindness, represents all those who have found enlightenment and follow the Master. So as the pilgrim group sets off again up the Jerusalem road, with one additional member, the reader is prepared to witness the coming of the Son of David to 'his' city, and challenged to join him on the road."

the summation of all disciples' following and the final straightening of the way begun by the forerunner John.

Mark 11:2, 3

καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσατε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.⁴⁰²

and said to them, "Go into the village opposite you, and just as you enter it you will find a colt tied, on which no one has ever ridden. Untie it and bring it.

καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε.⁴⁰³

"And if someone says to you, 'Why are you doing this?' say, 'The Lord has need of it' and he will send it back here directly."

The immediate direction of Bartimaeus' following is indicated with the entrance into Jerusalem. With Bartimaeus, the disciples, and presumably a throng of unnamed followers behind him, Jesus places himself in the center of the crowd with his sending of the two disciples ahead to secure the colt for the entrance into Jerusalem. The double use

⁴⁰² The textual critical choices for 11:2 are very similar to those for 10:52 with all manuscripts having one adverb form or the other. The manuscripts which read εὐθὺς include B \aleph L Δ Ψ and 579, the same manuscripts, except for the exchange of 579 for the previous 788, which read εὐθύς in 10:52. The manuscripts which have εὐθέως include A C D, Majority Texts, K M U W Γ Θ Π f_1 f_{13} 2, 28, 118, 157, 565, 700, 1071, and 1424. There is no alternative placement as the text's location of εὐθύς following καὶ and preceding the participle and then the verb is in keeping with several other verses. The consistent witnesses for εὐθύς give a foundation for believing this to be the original reading most likely to be changed.

⁴⁰³ A slightly wider range of manuscripts support the reading of εὐθύς in 11:3 than in 11:2. Those manuscripts reading εὐθύς include B \aleph C D L Δ Ψ and 579. Those manuscripts reading εὐθέως include A, Majority Texts, K M U W Γ Θ Π f_{13} 2, 28, 118, 124, 157, 565, 700, 1071, 1424, and 1582. No manuscript lacks one or the other of the forms of the adverb. All manuscripts precede εὐθύς with καὶ while, interestingly, no manuscript follows the example of Matthew 21:3, εὐθύς δὲ ἀποστελεῖ αὐτούς. The placement of εὐθύς is as printed above in all manuscripts, though there are a number of locations for the following πάλιν as it is found where printed above following ἀποστέλλει, immediately following εὐθύς, or as the final word before ὧδε. There is also variety in the location and presence/absence of αὐτὸν which alternately precedes or follows ἀποστέλλει in various manuscripts. This indecision concerning the ending of the verse may likely stem from the difficulty in understanding the implied subject of ἀποστέλλει. In regard to the choice of which form of adverb to employ, the retention of εὐθύς is warranted given the solid manuscript evidence.

of εὐθύς in 11:2 and 11:3 colors this narrative with the assurance of Jesus that no obstacle will stand in the way of his entrance.

The entrance into Jerusalem uses εὐθύς twice as this pairing of uses recalls the early stage of Jesus' ministry immediately following his baptism in which there was both movement and resistance, but the resistance never successfully blocked his way. The step from baptism was followed by temptation (1:10, 1:12) and the movement to the synagogue brought the challenging cry of the demoniac (1:21, 1:23). So also in reaching this crucial new stage of the ministry, the disciples are sent while opposition is anticipated.

The use of εὐθύς also prepares for what one would expect would be a quick climax to the tension that has been building between Jesus and his enemies, along with the fulfillment of the prophecies of his death and resurrection. Norman Peterson notes, "With the arrival of Jesus and his disciples in Jerusalem a new stage in the narrative begins. Although 10:32-34 leads the reader to expect the prompt fulfillment of the passion predictions the moment of fulfillment is suspended for three (literary) days...."⁴⁰⁴ The immediacy, however, of the entrance by the disciples, their discovery of Jesus' preparation, and the dispelling of opposition assures disciples and readers that whatever time it may take, the journey's path is straight and will be fulfilled. Eduard Schweizer summarizes this point: "The significance of Jesus' ride is accentuated by the fact that things happened exactly as he had anticipated. The ride signifies that God directs everything and moves men according to his will."⁴⁰⁵

⁴⁰⁴ Norman Peterson, *Literary Criticism for New Testament Critics* (Philadelphia: Fortress Press, 1978), 68.

⁴⁰⁵ Eduard Schweizer, *The Good News According to Mark*, 228.

This directness of the disciples' entry into Jerusalem and the fulfillment of this "small" prophecy of Jesus must be seen in light of the preceding prophecies of Jesus' passion and the reluctance of the disciples to understand. Jesus' going before the disciples in 10:32 and their fear as Jerusalem draws near is a sharp contrast to the sending of the disciples before him to prepare for his entry. The inclusion of εὐθύς in 11:2 affects both their entrance into the village and the assurance of their finding the colt just as he said. It is a verbal nudging forward—"go without delay, you will find everything just as I have said."

This bold step is the final instance of the three times when εὐθύς is used of the movement of the disciples apart from Jesus. The first is the ready following of Peter and Andrew in 1:18; the second is the sending of the disciples into the soon-to-be-storm-tossed sea (6:45). This is the final time the two are sent into a conflict they have foreseen, probably with little of the exuberance of 1:18. However, this cautious obedience stands in sharp contrast to the final use of εὐθύς with a disciple's movement in the approach of Judas (14:45) and the betrayal by the kiss. There the reluctant compliance of the disciples becomes the misguided eagerness of betrayal.

The companion action to the disciples' going is the immediate sending of the colt back in 11:3. While the text can be understood to promise a return of the colt by Jesus, it appears preferable to understand the final phrase as a conclusion of the assurance and prediction given to the disciples.⁴⁰⁶ All of verses 2 and 3 serve to guarantee the disciples of the outcome of their mission. This corresponds with the outcome recorded in verses 4-6. The release of the colt (verse 6) concludes the story with no mention of a return of the

⁴⁰⁶ R.T. France (*The New International Greek Testament Commentary: The Gospel of Mark*, 432), has an excellent discussion of this point in which he defends the understanding that it is the donkey's owner who will send it immediately.

animal by Jesus or the disciples. Furthermore the explanation of verse 3, “The Lord has need of him,” is already sufficient to release the colt. He who is the Lord need not explain his need of the colt nor give a verbal deposit guaranteeing its return. While the owner of the colt may have known Jesus, there is at least the possibility of this being a dramatic calling from someone unknown to Jesus and the disciples.

The immediacy of the entrance and return of the disciples may summarize the journey to Jerusalem and those who partook in it, from John the Baptist to Bartimaeus. As this journey is completed, it is appropriate that this is also the end of the continual use of εὐθύς until the final four uses in 14:43-15:1. The resistance that does come against Jesus is symbolized soon after the entrance into Jerusalem with the failure of the fig tree to provide fruit (11:12-14). In the interim before Maundy Thursday, Jesus tells the parable of the Vineyard and the Tenants (12:1-12) in which (12:2) at the time of harvest, τῷ καιρῷ, the fruit is sought, not received, and the son is killed. Finally in 14:43, with the return of εὐθύς, that time of waiting for fruit is completed. With the arrival in Jerusalem, the work of building the straight way and the immediate following of it is done, so the first days of the passion week do not need the hastening of εὐθύς. That will come again only upon Maundy Thursday night with the approach of Judas.

Mark 14:43, 45

Καὶ εὐθύς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ’ αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.⁴⁰⁷

⁴⁰⁷ A range of four different beginnings are found for this verse. Those which read Καὶ εὐθύς include B x C L Δ Ψ and 579. Those manuscripts reading Καὶ εὐθέως include A, Majority Texts, K M N U Y Γ Π 2, 28, 157, 124, 1071, and 1424. Several manuscripts, D W f13, 700 and 1346, begin with καί

And immediately, while he was still speaking, Judas, one of the Twelve, appeared. With him was a crowd with swords and clubs from the chief priests, the scribes, and the elders.

καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει, 'Ραββί, καὶ κατεφίλησεν αὐτόν.⁴⁰⁸
And coming to him directly, he went to him and said "Rabbi!" and kissed Him.

The long silence of 11:4-14:42 ends dramatically with the arrival of Judas following Jesus' prayer and confrontation with the sleeping disciples.⁴⁰⁹ While the other disciples fail to act, Judas arrives upon the call of Jesus. The power of Jesus to bring about his own end through the work of Judas is accented by the double use of εὐθύς.

The sudden return of εὐθύς is notable as a way to summarize the prayer of Jesus and the turn towards the arrival of Judas. Rudolf Pesch sees a parallel in this regard between the use of εὐθύς here and in 15:1. Both give a break in the completion of the passion history. The Gethsemane portion of the night is completed with a transition to what follows.⁴¹⁰ As 15:1's use of εὐθύς completes the entire night, so, in an intermediate

alone. These manuscripts echo the reading found in Matthew. Finally, manuscript Θ omits both καί and εὐθύς and begins the sentence with ἔτι. The readings with καί alone are understandable in light of the Matthean parallel and the long absence of εὐθύς from the previous verses. The reading of manuscript Θ follows the beginning of the sentence found in Luke without the ἰδοῦ which comes after λαλοῦντος in Luke's version. The choice between εὐθύς and εὐθέως is familiar ground with a consistent manuscript witness for each. Once again, it seems preferable to retain εὐθύς as that which is most likely to have been changed.

⁴⁰⁸ A summary of the manuscript evidence for this verse is in table two. The omission of both ἐλθὼν and εὐθύς by D and the others may be explained as a clarification of the text as the initial ἐλθὼν appears redundant before προσελθὼν. That leaves the final two choices as the familiar distinction between εὐθύς and εὐθέως, each in the same location. Given consistent manuscript backing for each choice, the retention of εὐθύς is to be preferred as the foundation for later changes.

⁴⁰⁹ It is interesting to note that there is no use of εὐθύς in the section 11:4-14:42 in even one manuscript recorded by Swanson. Several uses in single or a small number of manuscripts are found following 14:43. However, it appears that the silent section of the Gospel was recognized even by those scribes who might have been inclined to add the adverb, as was done at 14:63, 14:68, and 15:46. This is despite the attractiveness of several locations for εὐθύς such as 11:15, the cleansing of the Temple; 11:18, the plot against Jesus—in a parallel to the use of εὐθύς in 3:6; 12:9, the coming of the landowner to punish the tenants; 13:14, the flight from the city; 13:36 the sudden coming of the master—a verse which is the only use of ἐξαίφνης in Mark; 14:10, the departure of Judas to betray Jesus, especially attractive due to the preceding conflict concerning the wasted potential of the woman's perfume—14:3-9—and the beginning of 14:10 with καί (at this point, f13 reads ἰδοῦ) and 14:13, 14:14, 14:16, the sending of the disciples to prepare for the Passover—in parallel use with 11:2-3. It is remarkable that none of these opportunities were taken, though they are at least as attractive as the additions at 14:63, 14:68, and 15:46.

⁴¹⁰ Rudolf Pesch, *Das Markusevangelium*, Vol. 2 (Freiburg: Herder, 1977), 399.

sense, this use concludes the initial segment of Jesus' solitary prayer coupled with the apparent ineffectiveness of his words to the sleeping disciples and even the limited change to the course of the night's events brought by his prayer. In contrast to these words, 14:43 highlights the effect of his words on Judas, the least likely disciple.

Josef Ernst notes that Judas' arrival upon the word of Jesus is emphasized with the emphatic εὐθύς, making an unmistakable connection between the announcement and the arrival of Jesus.⁴¹¹ Morna Hooker says, "Mark links this story to the preceding one with his characteristic phrase Καὶ εὐθύς, ...which underline(s) the idea that Jesus knows precisely what is going to happen and is in control of the situation."⁴¹² While the authority of Jesus in the summons and appearance of Judas is clear, Augustine Stock links this use of εὐθύς with the preceding prayer of Jesus, asking for the Father's will. "The immediacy brings out how close was the connection between announcement and realization—God is at work here and Jesus submits in conscious obedience."⁴¹³

The theme of submission both by Jesus and by the disciples is highlighted here and in a companion passage through both passages' use of εὐθύς. In 1:20, Jesus immediately calls James and John to follow. This fourth adverbial use of εὐθύς has been linked in this study to the fourth-to-the-last use (14:43) in which, while Jesus is yet speaking, Judas arrives. His speaking in the Garden is to Peter, James, and John, telling them to arise for the betrayer has arrived. It is ironic that though his words are directed to

⁴¹¹ Josef Ernst, *Das Evangelium nach Markus* (Regensburg: Verlag Friedrich Postet, 1981), 434.

⁴¹² Morna Hooker, *The Gospel According to Saint Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1991), 351.

⁴¹³ Augustine Stock, *The Method and Message of Mark* (Wilmington, Delaware: Michael Glazier Inc., 1989), 372. In this regard, Hugh Anderson (*The New Century Bible Commentary: The Gospel of Mark*, Grand Rapids: William B. Eerdmans, 1976, 322), notes that the use of εὐθύς here demonstrates that Jesus "through his surrender to God's will is completely prepared in advance for the fate about to overtake him."

these three relatively faithful disciples, the response to his words comes from the movement of the betrayer Judas. Furthermore, if the connection with 1:20 is granted, the immediacy of Jesus' call takes on deeper meaning. The reader sees in his unhesitating beginning of the walk with the disciples the long ending as well. If he calls these men from fishing now, he will have to call them from sleeping then. Yet, without hesitation, Jesus calls the disciples both early and late in the Gospel.

Judas' actions are in keeping with the design of God and function as a counterpoint to the actions of the other disciples who are repeatedly addressed following Jesus' prayer. The appropriate time which was anticipated by the reader since the cursing of the fig tree (11:13-14) and the waiting of Judas for the moment of betrayal (14:11) is ushered in by the repetition of εὐθύς in 14:43 and 45. While Jesus waits for the disciples to wake, pray, and follow, Judas responds with immediate action. The two uses of εὐθύς in 14:43 and 45 show the division of Judas' arrival between Jesus and Judas. The first εὐθύς is in the context of Jesus' speaking while the second εὐθύς is in regard to Judas' arrival alone.

A fitting contrast is found between the three disciples in their inertia versus Judas. This contrast is demonstrated by the use of πάλιν and εὐθύς in 14:39-40, 43-45. In 14:39-40, πάλιν is repeated in connection with the return of Jesus to prayer and his coming again to sleeping disciples. The repetition of his prayer and his ineffective admonitions to the sleeping disciples are captured well with πάλιν. In contrast, the advance forward through the arrival of Judas is appropriately signaled by the repetition of εὐθύς. It is ironic that the disciples cannot be roused by the prospect of meeting with the Father through prayer, but the appearance of the betrayer proves electric. The irony

continues with the interplay between the words of Jesus in 14:41-42 which foresee the betrayer and in fact bring Judas and the crowd upon the stage, and the command of Judas in 14:44 in which he warns the soldiers to hold Jesus securely. In light of the repeated prediction of Jesus' passion and his foresight of all that Judas plans, the arresting might of the crowd is needless. It is Jesus' words to the Father and the Father's immediate prompting of Judas' actions which bind him.

Mark 14:63, 68

ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;⁴¹⁴
And tearing his clothes, the high priest said, "What further need do we have of witnesses?"

ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].⁴¹⁵

But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch.

⁴¹⁴ Three different readings are found for 14:63 in regard to εὐθύς. Besides the text as printed above, manuscript W begins the sentence with ὁ δὲ ἀρχιερεὺς εὐθύς διαρρήξας. Three manuscripts, 124, 565, and 700, begin with ὁ δὲ ἀρχιερεὺς διαρρήξας εὐθέως τοὺς χιτῶνας. The Matthean parallel text, 26:65, begin with τότε but lacks εὐθύς. Though the context is fitting for the sudden reaction indicated by εὐθύς, the lack of an introductory καὶ is likely a factor in limiting the use of εὐθύς here. The structure of introductory δέ followed by εὐθύς is found only in 6:50 in a similar turn from the actions and words of one subject to another. The divided location and choice of adverb form suggests two different scribal traditions which both inserted εὐθύς/εὐθέως here as a fitting use of the adverb. However, the lack of either form in the broad majority of texts along with the lack of a single location for the adverb speaks against retaining either use of εὐθύς.

⁴¹⁵ The presence of εὐθέως in 14:68 is a small part of the larger question concerning the presence of the phrase within which it appears, καὶ ἀλέκτωρ ἐφώνησεν. Only manuscript 1424 includes εὐθέως in this phrase, placing it after καὶ. The phrase itself, unique to Mark's account, is in response to the distinctly Marcan verse (14:30) in which Jesus predicts Peter's three-fold denial which will coincide with the cock crowing twice. In keeping with this expectation, all manuscripts except B¹ L¹ W and the original hand of Ψ include the mention of the initial sounding of the cock. Interestingly, there is no variant of this phrase appearing after the second denial at 14:70. The possibility of its original inclusion is fairly strong given the widespread manuscript evidence, the parallel wording at the later sounding of the cock in 14:72, and the fulfillment of 14:30. The main reason against its inclusion is the absence in those few, early, and significant manuscripts which would have no reason to exclude the phrase if it were original. Bruce Metzger (*A Textual Commentary on the Greek New Testament*, 2nd edition, New York: American Bible Society, 1994, 97), notes that against the inclusion of the phrase might have been a copyist's intention to bring the Marcan account into line with the other three Gospels in which there is only one cockcrow. In light of this, the cautious bracketing of the phrase is warranted. The possibility of the phrase containing εὐθέως is especially unlikely due to its single manuscript witness and the likelihood of this being an echo of the use of εὐθύς in the same phrase in 14:72.

Two likely locations for εὐθύς are found in these two verses. The first is the sudden exclamation by the high priest following Jesus' quotation of Daniel 7:13. The strong reaction of the high priest's tearing of his clothes along with the sudden shift from Jesus to the priest make this a likely place for εὐθύς. The use of εὐθύς would join the tearing of the clothes along with the priest's simultaneous question of the need for any further witnesses. It would also set the tone for the rash judgment which follows in 14:64.

However, as noted, the manuscript evidence is very slight for this usage and is divided against itself. While the inclusion is logical, it is not necessary as the force of the chief priest's actions creates a sufficient refocusing upon the council and its judgment. Furthermore, if εὐθύς were used here of the high priest, it would be an unusual expansion of the close circle of subjects found after 11:3 in connection with εὐθύς. The last four examples of εὐθύς deal with Jesus, Peter, Judas, and the Council. These four are in the center of the drama and are fittingly marked with εὐθύς.

The second of these uses of εὐθέως at 14:68 is found in only one manuscript. It is in the phrase καὶ ἀλέκτωρ ἐφώνησεν found primarily in the later manuscripts. The phrase fulfills the expectation of 14:30, the two crowings of the cock. However, it is only at 14:72 that the force of εὐθύς is needed. Prior to the final denial, no hastening of the end is needed. Bruce Metzger notes in regard to the omission by many manuscripts of the phrase καὶ ἀλέκτωρ ἐφώνησεν that copyists may have "asked themselves why, if Peter had heard the cock, he did not at once repent."⁴¹⁶ The inclusion of εὐθέως with this first cock crowing would have exacerbated this objection. In contrast to a greater immediacy,

⁴¹⁶ Bruce Metzger, *A Textual Commentary on the Greek New Testament*, 97.

the three-fold repetition of *πάλιν* in 14:70 expresses the slower, repetitive nature of the text, allowing the reader to recall the warning of Jesus, fulfilling his prophecy and the demand for prophecy from the immediately preceding scene with the soldiers (14:65). David Garland notes that the first crowing acts as a warning which comes with caution while the second comes with an abrupt immediacy when no warning is needed.⁴¹⁷ The first crowing sounds as a reluctant confirmation of the first denial and a joyless proof of Jesus' prophecy. As such, it does not need the snapping immediacy of *εὐθέως*. Immediacy will soon follow upon the completion of the trial.

Mark 14:72

καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.⁴¹⁸

And immediately the second time the rooster crowed. And Peter remembered the word Jesus had said to him, "Before the rooster crows twice, three times you will deny Me." And he broke down and wept.

The final steps of the way begun in 1:2-3 are about to be taken. Peter's denial of Jesus pushes aside Peter as the last disciple to be considered and leaves Jesus alone to be followed by the text. The use of *εὐθύς* in 14:72 is a means by which the familiar A B A structure of Mark is accented through the joining of the prophecy of Peter's denial with

⁴¹⁷ David Garland, *Mark: The NIV Application Commentary* (Grand Rapids: Zondervan, 1996), 567.

⁴¹⁸ A summary of the manuscript evidence for this verse is in table two. The omission of the adverb is difficult to justify despite the number of manuscripts supporting its absence. The Matthean parallel speaks for the adverb's presence and the context looks for a sudden fulfillment of Jesus' earlier prophecy along with the demand for prophecy from the soldiers in 14:65. In choosing *εὐθύς* or *εὐθέως*, the Matthean parallel use of *εὐθέως* is a likely support and source for *εὐθέως*. The most challenging and likely changed text is that which is supported by B alone, καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ. This single manuscript appears to retain the original reading which can explain the appearance of all the others.

the final step of his failure.⁴¹⁹ Jesus has prophesied this would happen, as well as repeating the passion prophecies. The fulfillment of his prophecy of Peter's fall clears the path for his greater passion predictions to be fulfilled. Morna Hooker notes of the use of εὐθύς here: "Mark's characteristic phrase this time has real point: it underlines the inevitability with which Jesus' words are fulfilled."⁴²⁰

The straightforward nature of Jesus' prophecy is contrasted here with the vacillating nature of Peter. While Jesus' way to the cross repeatedly offers him opportunities to deny his identity and to spare himself, he refuses. Peter, however, fails a shorter test. For Susan Garrett, Peter "exemplifies the weakness of will in time of trial that typifies the double minded or duplicitous person. His intent is to stay true to Christ (14:31), but when tested he shows that his primary loyalty is to himself....He wishes to live by heavenly and earthly measures of goodness at one and the same time."⁴²¹

The denial of Peter recalls then Peter's calling in chapter one and also may be linked with the introductory temptation of Jesus (1:12-13). Peter's failure is under the shadow of Jesus' own trial and serves as the ironic answer to the demand for prophecy by the soldiers. Jerry Camery-Hoggatt notes that there is a second level of irony in that Jesus is also vindicated by his prediction that he will be put on trial. Therefore he is doubly accurate in his prediction and the trial he undergoes is doubly condemned.⁴²² However, beyond Camery-Hoggatt's view, there is also the larger perspective of the

⁴¹⁹ Hugh Anderson (*The New Century Bible Commentary: The Gospel of Mark*, Grand Rapids: William B. Eerdmans, 1976, 333), notes: "Accordingly we may think of Mark as responsible for confirming the conclusion of the story (v. 72, note the characteristic Marcan 'and immediately') to the prediction of Jesus reported by him in 14:30."

⁴²⁰ Morna Hooker, *The Gospel According to St. Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1991), 365.

⁴²¹ Susan Garrett, *The Temptations of Jesus in Mark's Gospel* (Grand Rapids: William B. Eerdmans, 1998), 125, 127.

⁴²² Jerry Camery-Hoggatt, *Irony in Mark's Gospel* (Cambridge: Cambridge University Press, 1992), 4.

previous trial by Satan in the wilderness. Having passed that trial successfully and having secured the Father's acclaim in 1:11-13, Jesus has emptied the vanity of the trials by the Sanhedrin and the examination by Pilate.

Another aspect of irony is found in the linking of the immediate response of Andrew and Peter in 1:18 and the denial of Jesus by Peter in 14:71 in which he argues that he does not know the man. Camery-Hoggatt points out the irony of the immediate following by the disciples: "From the standpoint of an ironic reading, what makes that response particularly noteworthy is that these four men drop everything to follow Jesus without knowing who he is."⁴²³ In contrast to this irony is the denial by Peter, who now knows Jesus relatively well but denies him and does nothing to help him.

This conflict overwhelms Peter's promising beginning. Thus Donald Senior sees Peter personifying the rocky soil of the sower parable with the fall brought about by tribulation or persecution on account of the word.⁴²⁴ This parallel is especially effective in regard to εὐθύς. In 4:16 and 17, it is used both to describe the immediacy of the reception of the word and also the suddenness of the offense. These two uses of εὐθύς are matched by the readiness of Peter and Andrew's first following of Jesus, marked by εὐθύς in 1:18, and also by the finality of εὐθύς in 14:72. Peter's failure ushers him off the stage as abruptly as he came on.

Norman Peterson notes that Peter's denial is the dismissal of all the disciples from the Gospel following 14:72. He sees a balance between the uncertainty of their failure to believe versus the predicted meeting after the resurrection in Galilee. However, since the previous predictions of Jesus have been dramatically fulfilled, this unrecorded meeting

⁴²³ Jerry Camery-Hoggatt, *Irony in Mark's Gospel*, 101.

⁴²⁴ Donald Senior, *The Passion of Jesus in the Gospel of Mark* (Wilmington, Delaware: Michael Glazier Inc., 1984), 105.

following the resurrection must be understood to have happened also.⁴²⁵ Bastiaan Van Iersel notes that Peter's denial contrasts with even the false witnesses about Jesus who at the very least declare that they were present when he spoke and can repeat his words.⁴²⁶ Following Peter's denial (15:1-2), Jesus is given the opportunity to witness to his identity and acknowledges the truth of his accusers' words. Standing between these witnesses and shown to be less reliable than even the cock which crows its signal, Peter's failure is sudden and startling.

This denial leaves Jesus alone. Without the Lukan visual connection between Peter and Jesus (Luke 22:61), the Marcan account places the emphasis on Jesus only. In this regard, the inclusion of εὐθὺς at 14:72 sounds a note of finality along with the use of εὐθὺς in 15:1. John Donahue and Daniel Harrington note that the denial by Peter fulfills themes of the identity of Jesus as Messiah, Son of God and Son of Man which were begun in the first section of the trial (14:61-62) so that 14:72 is the "climax to the portrait of Jesus [Mark] has been constructing all through the Gospel."⁴²⁷ Somewhat echoing the two crowings of the cock, the repetition of εὐθὺς ends the walk of the disciples along the way and leaves the solo work of Jesus' declaration of himself to be the final step on the way.

⁴²⁵ Norman Peterson, *Literary Criticism for New Testament Critics* (Philadelphia: Fortress Press, 1978), 76-77.

⁴²⁶ Bastiaan Martinus Franciscus van Iersel, *Mark: A Reader-Response Commentary*, 455.

⁴²⁷ John Donahue and Daniel Harrington, *The Gospel of Mark*, 428.

Mark 15:1

Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ.⁴²⁸

And immediately early in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin held a counsel. When they had bound Jesus, they led Him away and delivered Him over to Pilate.

The final use of εὐθύς follows quickly after Peter's denial so that there is a continuity between the crowing of the cock and the sudden dawning of the day. There is a further union between the dawn and the preceding trial of Jesus which brackets Peter's denial. R.T. France notes that "Mark wants us to see the morning decision not as a separate event after an interval, but as the direct continuation of the Sanhedrin hearing narrated in 14:53-65."⁴²⁹ The use of εὐθύς in 15:1 binds together the three parts of Jesus' preliminary trial, Peter's trial, and the resumption and conclusion of Jesus' trial. With the sudden arrival of dawn, the trial is not merely begun, but its end is announced. The final day has come and the long-anticipated passion is at hand.

It has been noted that with the emergence of Jesus from the water in 1:10, the use of εὐθύς suggests not only "immediately" but also "finally." The same tension is found in 15:1 in which the final trial before Pilate comes as a sudden step following Peter's denial and bitter weeping. The day comes slowly rather than immediately, the result of the long-made predictions of the passion. The reluctance of the disciples to follow Jesus

⁴²⁸ The choice for 15:1 is simply between the two forms of the adverb. A familiar collection of manuscripts, B \aleph C L Δ and Ψ , read εὐθύς. Reading εὐθέως are A, D, Majority Texts, K M N U W Γ Θ Π ϕ 13 2, 28, 33, 157, 565, 579, 700, 1071, and 1424. There is variety in several manuscripts concerning what follows εὐθύς with all the manuscripts reading εὐθέως, except for D Θ and 565, reading καὶ εὐθέως ἐπὶ τὸ πρωτὶ συμβούλιον. Manuscripts D Θ and 565 have simply καὶ εὐθέως πρωτὶ συμβούλιον. Manuscript 1424 has the unique reading καὶ εὐθέως ἐγένετο πρὶ τὸ πρωτὶ συμβούλιον. The text as printed above is found in all the manuscripts reading εὐθύς except for Δ which reads καὶ εὐθύς ἐπὶ τὸ πρωτὶ συμβούλιον. The choice of the adverb here presents little that is new among the manuscripts or context so once again the preference goes to εὐθύς for its foundational role for later changes.

⁴²⁹ R.T. France, *The New International Greek Testament Commentary: The Gospel of Mark*, 626.

(10:32) which is stated before his final prediction of the passion (10:33) is the background for the tension of this dreaded, yet immediate moment. That trial of Jesus which Peter asserted should not take place, and that denial which he swore would not happen, both come now suddenly but also with inevitable finality, emphasized through the double occurrence of εὐθύς (14:72 and 15:1). In this way, the denial of Peter prophesied by Jesus is the final success of Jesus, so that his prophetic power is completed with the rooster's call and the coming day will complete his prophetic work.

The careful repetition of εὐθύς in 14:72 with 15:1 is part of a larger pattern involving the final four uses of εὐθύς. There is an A B A B repetition beginning with 14:43 in which immediately, while Jesus is still speaking, Judas arrives. There is first speech and then action by a disciple. This is repeated with 14:72 in which immediately the cock crows and Peter remembers the prophecy. By contrast, in 14:45, there is the immediate arrival of Judas and, in the ensuing action, Jesus is bound and delivered to the Sanhedrin. In 15:1, the dawn appears, and once again Jesus is bound, led from the Sanhedrin and delivered to Pilate. The balance of these final four uses of εὐθύς suggests the intentionality of this brief return of εὐθύς to the text of Mark.

Mark 15:46

καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.⁴³⁰

⁴³⁰ The inclusion of εὐθέως by manuscript W only yields a unique wording for the beginning of the verse, καὶ ἀγοράσας σινδόνα εὐθέως ἤνεγκεν καὶ καθελὼν αὐτὸν. The role of W in recording unique readings involving εὐθέως is not limited to this verse, as it does so also at 1:30, where it is the only Greek manuscript which does not include either form of the adverb. Also at 14:63 it is the only manuscript that includes εὐθέως immediately following ὁ δὲ ἀρχιερεὺς in conjunction with the tearing of the high priest's robe. (Three manuscripts, 124, 565, and 700, include it in a later location.) The inclusion of εὐθέως at 15:46 is difficult to justify in regard to the sense of the text or in keeping with a synoptic parallel. There is

And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

The final use of εὐθύς which occurs in any manuscript is a bit unexpected. It does not come when it might have come, in order to sharpen the crowd's demand to crucify Jesus (15:13),⁴³¹ at the moment of Jesus' cry of anguish (15:34), at the tearing of the temple curtain (15:38),⁴³² at the dawn of Easter (16:2) which is in parallel with the dawn of Good Friday (15:1), at the appearance of the angel (16:5), or at the leaving of the women from the tomb (16:8).⁴³³ As noted before, the remarkable restraint of the copyists is shown in how these opportunities were not taken, respecting the text and the significance of those times when εὐθύς does occur.

In this use of εὐθύς at 15:46 there is much less apparent reason for the adverb than in the examples noted above. It may have been included here to heighten the urgency of removing Jesus from the cross due to the coming Sabbath. It may have also demonstrated the devotion of these disciples in removing Jesus from the dishonor of the cross. This creates an attractive balance to the final use of εὐθύς at the denial of Peter. There is also an attraction to having the finality of the burial noted by the use of εὐθύς. However, with

no parallel reading which appears to influence this verse, nor is εὐθέως demanded by the context. It may have been included in light of the coming Sabbath or to show the affection of the men in bearing Jesus quickly away. However, in light of the single manuscript support, it cannot be accepted as an original reading.

⁴³¹ This point would have been especially attractive in balance with the preceding use of πάλιν in regard to Pilate's asking for a solution from the crowd. πάλιν sends Pilate back to the crowd while εὐθύς would have sent him forward through their abrupt answer. The parallel use of πάλιν, however, does recall the back and forth motion of Jesus in Gethsemane (14:39-40), in which πάλιν is used twice to speak of Jesus' return to prayer and to the disciples.

⁴³² In keeping with the use of ἰδοὺ in the Matthean parallel, 27:51, manuscript N reads Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη.

⁴³³ Interestingly, a few manuscripts, including the original hand of B, E, 2, and 1071, do include ταχύ at 16:8, καὶ ἐξελοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου.

the single manuscript and the less than compelling location, this use of εὐθύς cannot be considered necessary or likely.

The First and Final Uses of εὐθύς

It has been noted in the preceding discussion that the final four uses of εὐθύς are remarkable for the long absence of εὐθύς found in 11:4-14:42. The reappearance of εὐθύς beginning at 14:43 and ending at 15:1 can be explained best through the association these four uses have with the first four appearances in the Gospel at 1:10, 1:12, 1:18 and 1:20. These two sets of occurrences are bookends for the entire Gospel which emphasize their shared actions and focus the narrative upon the way of Jesus, employing the key characters of the disciples and the Father.

Through the middle chapters of Mark, εὐθύς draws the reader's attention to significant actions of Jesus leading to the entrance on Palm Sunday. The long absence of 11:4-14:42 allows a pause since the journey has reached its destination of Jerusalem. The discussion on the final four uses of εὐθύς conclude this chapter, as the return of εὐθύς demands explanation. It is possible to show that these last four uses of εὐθύς in 14:43, 14:45, 14:72, and 15:1 form an inclusio with the first four adverbial uses in 1:10, 1:12, 1:18, and 1:20. This structure is in keeping with the tendency of the Evangelist to use the A B A structure in individual narratives as noted earlier. These first and last uses of εὐθύς allow one to see a broad structure which encompasses almost the entire Gospel.

The first pair, 1:10 and 15:1, show the beginning and ending of the journey with the opening of the heavens and the dawning of Good Friday. In 1:11 we have the statement of Jesus' identity as the Son of the Father which corresponds to 15:2 where we

have a question and answer concerning his identity as the king of the Jews. 1:11 is the first time when the Father speaks of Jesus as his Son, and 15:2 is the final time for Jesus to identify himself. In keeping with the title of 1:1 and first use of εὐθύς in 1:2-3, the identity of Jesus is highlighted by these two uses of εὐθύς.

While the identity of Jesus is the focus of 1:10-11 and 15:1-2, the next pair of uses of εὐθύς centers on the temptations faced by Jesus and Peter. In 1:12, the Spirit leads Jesus to the desert to his temptation. In 14:72, εὐθύς signals the end of Peter's temptation by the crowing of the cock. The parallel of temptation begun and ended grows when we consider the preceding verse, 14:71. Peter had, in 8:29, echoed in essence the Father's declaration of Jesus' identity found in 1:11, "This is my beloved Son, in whom I am well pleased." However, in 14:71, Peter completes his denial of knowing Jesus or identifying himself with Jesus. The immediate cockcrow fulfills Jesus' prediction that Peter would deny him. Anderson notes that "Accordingly, we may think of Mark as responsible for confirming the conclusion of the story (v. 72; note the characteristic *marcan* 'and immediately') to the prediction of Jesus reported by him in 14:30."⁴³⁴ Norman Peterson also notes that after 14:72 the disciples are not seen in the narrative, leaving readers to wonder whether they will overcome their denial and ignorance, though the predicted meeting in Galilee acts as a balance to their denial.⁴³⁵ Since Jesus' prediction of Peter's failure has just been fulfilled, the reader knows that the outcome of the reunion is also certain. This certainty is built also upon the three-fold prediction of the details of Jesus' passion, beginning with 8:31, which have clearly begun

⁴³⁴ Anderson, *The New Century Bible Commentary: The Gospel of Mark*, 333.

⁴³⁵ Norman Peterson, *Literary Criticism for New Testament Critics* (Philadelphia: Fortress Press, 1978), 76.

to unfold. It is also surely due to the victory of Jesus over temptation in 1:12-13 which has colored his ministry throughout the Gospel.

The temptation of the master and his disciples in both places prepares for the following of the disciples. The third pair of adverbial uses of εὐθύς show the approach of three of the principal disciples, Peter and Andrew in the first, and Judas in the second. In 1:18, Jesus' newly-called disciples, Peter and Andrew, leave their nets to follow Jesus.⁴³⁶ In 14:45, Judas comes immediately to Jesus, calls him "Rabbi" and kisses him.⁴³⁷ The bitter irony of this final approach of a disciple is sharpened by εὐθύς. Though Peter follows thereafter from a distance (14:54), there is no immediacy to the following of Jesus after Judas' final arrival.⁴³⁸ Yet, just as Jesus' call was the cause for the immediate following of Peter and Andrew in 1:18, the reader is also aware because of Jesus' three-fold prediction of the passion that Judas' approach in 14:45 also results from Jesus' call.

Jesus' calling of the disciples is the specific focus of the final two pairs of adverbial uses. In 1:20 and 14:43, Jesus' actions are highlighted whereas the disciples' reactions are emphasized in 1:18 and 14:45. In 1:20, Jesus immediately calls James and John to follow him, leaving their father. In 14:43, with "And immediately while he (Jesus) was still speaking, Judas appeared," the previous words of Jesus, are still ringing in our ears, "Rise, let us go. Here comes my betrayer." It is not the arrival of Judas that is highlighted, but rather the calm prediction, even the calling, of Jesus. Augustine Stock

⁴³⁶ Augustine Stock says of the use of εὐθύς in 1:18: "Here καὶ εὐθύς has its full value—their response is immediate. Mark's account emphasizes the divine compulsion of Jesus' word."

⁴³⁷ John Donahue and Daniel Harrington (*The Gospel of Mark*, 415), note of 14:45: "And when he came, right away he approached him; Mark's pet phrase *kai euthys* is interrupted by one aorist participle (*elthion*, 'coming') and followed by another (*parelthon*, 'approaching'), thus producing an awkward but attention-getting introduction to Judas' act of betrayal."

⁴³⁸ Karen Barta (*The Gospel of Mark*, Wilmington, Delaware: Michael Glazier, Inc., 1988, 33), writes of the following by Peter, Andrew, and the other disciples that though its immediacy in 1:18 is often the stuff of sermons, yet "As Mark makes clear, the disciples are taking only a first step in a long and often faltering journey."

notes that “The immediacy brings out how close was the connection between announcement and realization—God is at work here and Jesus submits in conscious obedience.”⁴³⁹ Morna Hooker points out that the words Καὶ εὐθύς “underline the idea that Jesus knows precisely what is going to happen and is in control of the situation.”⁴⁴⁰ Jesus called the disciples without hesitation, even though he knew he was calling the one who would betray him.

These four pairs of adverbial uses create a remarkable balance. The ties which can be seen between the first four and last four offer one explanation of the unusual return of εὐθύς in the final chapters. Jesus’ journey begins and ends with the central issues of his identity, the temptation faced by himself and the disciples, and the calling and following of the disciples. The straight nature of the journey announced in 1:3 is demonstrated by the clear beginning and end points signaled by these eight uses of εὐθύς. While the intervening uses of εὐθύς highlight other characters and actions of Christ, these four pairs effectively summarize the journey’s beginning and end.

⁴³⁹ Augustine Stock, *Method and Message of Mark*, 372.

⁴⁴⁰ Morna Hooker, *The Gospel According to Saint Mark*, 351.

CHAPTER FIVE—THE EXPANDED OUTLINE

In the detailed portion of the outline which follows, the occurrences of εὐθύς will be signals for many of the significant steps in Jesus' journey. Joanna Dewey's view of Mark as a non-linear story is adopted, showing that there is frequent repetition of a theme along with a general progression.⁴⁴¹ The detailed outline expands on the key points made in the brief outline in chapter four. The four segments are each divided according to the content and, where possible, the use of εὐθύς within the segment. Because chapter four explains the overall scheme, only those aspects of εὐθύς in the outline which were not described there are detailed here.

⁴⁴¹ Joanna Dewey, "Mark as Interwoven Tapestry: Forecasts and Echoes for a Listening Audience," 224. Her comments continue: "Mark's task was to interweave and integrate disparate and episodic material into a single narrative whole, to bridge breaks rather than to create them. Mark is telling a story for a listening audience, not presenting a logical argument. Arguments may be clouded by the lack of a clear linear outline, but stories gain depth and enrichment through repetition and recursion."

Immediately the Messenger and the Master Begin

- I. The Foretelling of the Messenger and His Path, 1:1-8
- II. Immediately the Calling Begins, 1:9-20
- III. Healings and Controversy Suddenly Collide, 1:21-3:6

Quickly the Savior Sows the Seed

- IV. Quickly the Parables Spread the Word, 3:7-4:34
- V. Miracles Demonstrate His Immediate Power, 4:35-5:43
- VI. Rejection by Many, 6:1-29
- VII. Bread, Crumbs, and Leaven Along the Way, 6:30-8:21
- VIII. Insights on the Son, 8:22-10:52

Suddenly the Lord Arrives

- XI. Suddenly the Lord Comes to His Own, 11:1-12:44
- X. The End is Foreseen, 13:1-37
- XI. Final Words with His Own, 14:1-42

Immediately the King Concludes His Way

- XI. Immediately His Words Are Fulfilled, 14:43-14:72
- XII. Finally the King Is Known, 15:1-47
- XIII. Remember What He Told You, 16:1-8

This outline focuses primarily on the characters of John, Jesus, and the disciples and their roles as messengers. The often urgently communicated message and its

frequently immediate effect is the central point of the outline. Since this expanded outline reflects the same four part structure as the brief outline, an explanation of the relationships between the major parts has already been covered. In this following explanation, the relationships within each larger section will be noted and comparisons made to other outlines suggested by various commentators.

The opening section, 1:1-1:8, "The Foretelling of the Messenger and His Path," encompasses the opening ministry of John and includes the single adjectival use of εὐθύς. The foretelling of both John's arrival and of his preaching make a consistent section. The section concludes with references to baptism and the Spirit in preparation for 1:9-11, but allows the focus to remain on John as the active party before in 1:9, his role as the baptizer is eclipsed by Jesus. εὐθύς is found in 1:3 with the prediction of a straight path, and this short segment contains several aspects of travel and arrival in the appearance of John in the desert, the journey of the crowds into the desert, and the prediction that a greater one than John was coming.

The division at 1:8 is relatively unusual as most outlines make an initial division at either 1:13 or 1:15. However Christopher Bryan begins his five part outline here (1:1-8, 1:9-8:21, 8:22-10:52, 11:1-15:41, 15:42-16:8).⁴⁴² Robert Longacre also makes this his first division following the title of v. 1 in a ten-part outline (1:1, 1:2-1:8, 1:9-13, 1:14-5:43, 6:1-8:26, 8:27-9:50, 10:1-10:52, 11:1-11, 11:12-13:37, and 14:1-16:8).⁴⁴³ A more common division within the first chapter is one following v. 13 or v. 15. No outline

⁴⁴² Christopher Bryan, *A Preface to Mark: Notes on its Literary and Cultural Settings* (New York: Oxford University Press, 1993), 83.

⁴⁴³ Robert Longacre, "A Top-Down, Template-Driven Narrative Analysis, Illustrated by Application to Mark's Gospel" in *Discourse Analysis and the New Testament: Approaches and Results*, ed. Stanley E. Porter and Jeffrey T. Reed (Sheffield: Sheffield Academic Press, 1999), 147.

found in my research places a division at 1:20 as does the outline suggested here. Two commentators divide the first chapter into small units, 1:1-13, 1:14-15, and then 1:16 on to 3:35⁴⁴⁴ or 1:16-8:21.⁴⁴⁵ The majority of outlines have larger units which, beginning with 1:1, 1:13, or 1:15, encompass a broad segment of Mark, up to chapter 8. One of these outlines comes from Jack Dean Kingsbury (1:1-1:13, 1:14-8:26, and 8:27-16:8),⁴⁴⁶ while Donahue and Harrington have a three-part outline (1:1-8:21, 8:22-10:52, and 11:1-16:8).⁴⁴⁷ Several writers including D.E. Nineham, Robert Guelich, and James Edwards use a two-part outline with the divisions of 1:1-8:26 and 8:27-16:8.⁴⁴⁸ Such an outline of two or three parts, especially with a decisive turn at 8:26 with the first of the passion predictions, is attractive because of its simplicity. The hinge made by the passion predictions and the soon-to-follow transfiguration are well placed in the middle of the Gospel also. These two key episodes are recognized by this study's outline through their inclusion together in the section "Insights on the Son" where they conclude this second of the four parts of the outline. Thus, they serve as a pivot point for the outline while allowing a greater amount of detail than a two- or three-part outline would give.

The first unit has only the one adjectival use of εὐθύς. However, the adverb used, εὐθύς, is especially noticeable in the second major section, 1:9-20, "Immediately the Calling Begins." The introduction of Jesus in 1:9, the beginning of the adverbial use of εὐθύς in 1:10, and the end of John's central role in the narrative until 6:14ff. gives reason

⁴⁴⁴ Richard Horsley, *Hearing the Whole Story: The Politics of Plot in Mark's Gospel* (Louisville: Westminster John Knox Press, 2001), 14.

⁴⁴⁵ W.R. Telford, *Mark* (Sheffield: Sheffield Academic Press, 1995), 103.

⁴⁴⁶ Jack Dean Kingsbury, *Conflict in Mark: Jesus, Authorities, Disciples*, 27-28.

⁴⁴⁷ John Donahue and Daniel Harrington, *The Gospel of Mark*, 46-47.

⁴⁴⁸ D.E. Nineham, *The Gospel of Mark* (New York: The Seabury Press, 1963), 37; Robert Guelich, *Word Biblical Commentary: Mark 1-8:26* (Dallas: Word Books, 1989), 47; and James Edwards, *The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 2002), 20-21.

for the division I have placed after 1:8. Beginning with 1:10 and going through 1:20, the first four uses of εὐθὺς lead to the identification of Jesus by the Father, Jesus' temptation, and the calling of the first four disciples. These four uses precede his first miracle account in 1:21ff. and surround the beginning of his preaching in 1:14. These verses make a coherent introduction to the work of Jesus. The theme of "call" attempts to reflect the prominence of words which identify and unite the key persons in this section.

This section features both the initial miracles and the resulting controversies leading to the first plot of the Pharisees. While a smaller portion of this section (2:1-3:6) has been often studied, particularly following Joanna Dewey's work, *Marcan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-3:6*, a case may be made for using a longer section.⁴⁴⁹ In this section of 1:21-3:6, there is the most concentrated use of εὐθὺς, ten occurrences, in any comparable length section of the Gospel. The focus of the section is upon the miracles and conflicts due to the spread of the news of Jesus. These three elements, miracle, report, and conflict, each use εὐθὺς in this section.⁴⁵⁰ Furthermore, while the calling of the four disciples immediately precedes this section (1:16-20), and the sending of the disciples follows closely after (3:13-19), this section spotlights the actions of Jesus.

⁴⁴⁹ Joanna Dewey (*Marcan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-3:6*, Chico, California: Scholars Press, 1980), has seen a valuable combination of concentric, repeating features within the section along with movement leading towards the Pharisees' plot. A useful summary of her work and many other key studies on Mark's structure is found in W.R. Telford, *Mark* (Sheffield: Sheffield Academic Press, 1995), 101-115.

⁴⁵⁰ With the action of a miracle, there is 1:42 and 2:12. With the report of a miracle, 1:28 speaks of the immediate spread of his fame while in 1:43 Jesus warns against such a report. The controversy concerning his work is found in 3:6 with the plot's gathering, while 2:8 describes Jesus' immediate knowledge of the scribes' complaint. Other uses of in this section deal primarily with the preparation for a miracle, as in 1:21, 1:23, 1:29 and 1:30.

Following the plot of 3:6, the next section of 3:7-4:34, “Quickly the Parables Spread the Word,” emphasizes the teaching of Jesus as there is only a general reference to his healing in 3:10-11.⁴⁵¹ Instead, the teaching through parables, begun already in 3:23, is concentrated in 4:2-32 with the parables and their explanations. In this section εὐθύς appears five times, four times with the parable of the sower and its explanation and once with the parable of the automatic soil. The first four uses describe the failure found with the first three soils while the final use is concerned with the immediacy of the harvest. Interestingly, there is no use of εὐθύς with the growth which perseveres, only with that which rapidly begins and equally rapidly fails. While this is a small section focused on parable instruction, its concentration on the teaching of Jesus allows for a balance with the often-recognized section of training in chapter 13. In this outline there is a small balance in that each of these teaching sections is the fourth from either the beginning or the end.⁴⁵²

In contrast to the teaching of the previous section, the next section, “Miracles Demonstrate His Immediate Power,” (4:35-5:43) features the miracles of Jesus. Four miracles fill this section, with εὐθύς found in the last three. The calming of the storm has no occurrence of εὐθύς, but the three healing miracles that follow are introduced at 5:2

⁴⁵¹ This division of the parable teaching into its own section is quite unusual. Richard Horsley (*Hearing the Whole Story: The Politics of Plot in Mark's Gospel*, Louisville: Westminster John Knox Press, 2001, 14), has a separate section for chapter 4:1-34, “Speech about the Kingdom in Parable” while Werner Kelber (*Mark's Story of Jesus*, Philadelphia: Fortress Press, 1979, 37), ends his first section 1:1-4:34 with the parables and titles it “The Mystery of the Kingdom.” Those who do make a division following 3:6 generally extend the section to 6:6 which allows their next section to begin with the sending of the disciples 6:7ff. Those with such a division include Lamar Williamson (*Mark*, 4-5), William Lane (*The Gospel According to Mark*, 29-30), Joel Marcus (*Mark 1-8*, 63-64), Hugh Humphrey (*He Is Risen! A New Reading of Mark's Gospel*, 4), and Paul Achtemeier (*Mark*, 39-40).

⁴⁵² Bastiaan van Iersel (*Mark: A Reader-Response Commentary*, 74), notes the balance between the two sections (4:3-32 and 13:5-37), finding a general equality in length between them, 218 lines to 210 lines. Van Iersel (*Reading Mark*, trans. W.H. Bisscheroux, Collegeville, Minnesota: The Liturgical Press, 1988, 20), does not pair these two sections however in his overall outline, gathering the ministry in Galilee into a large unit (1:16-8:21), and balancing this with a later unit of ministry in Jerusalem (11:1-15:39).

with the sudden appearance of the demoniac. Then the woman's bleeding is immediately stopped (5:29) and Jesus' recognition of his power's outflow (5:30) completes the second miracle. Finally, in the conclusion of the healing of Jairus' daughter, εὐθύς is used twice again at 5:42 with the immediacy of healing and the astonishment of the parents. This section follows 4:33-34 in which the parables are privately explained to the disciples and it ends with the command to Jairus' immediate family that they should say nothing of the miracle to the crowd. Yet, within these limits of private knowledge, the miracles are done on a generally public stage, in particular those with the demoniac and the woman's healing. Upon that stage, εὐθύς shows the immediacy of Jesus' power and its perception by those healed.

The three first parts of this second unit each have their distinctive focus on the teaching and miracles of Jesus and the following resistance. These three, teaching, miracles, and resistance, are combined in the preceding section, 1:21-3:6, and will also be joined in the following section, 6:30-8:21.

In this next, large section, "Bread, Crumbs, and Leaven Along the Way" (6:30-8:21), teaching, miracles, and opposition are generally balanced. The division begins with the feeding of the five thousand (6:31-44), draws to an end with the feeding of the 4,000 and concludes with the immediately following discussion concerning the yeast of the Pharisees and the picking up of the crumbs from the feast (8:1-21). Bracketed within this pair of miracles is the healing of the Syrophenician woman's daughter and the discussion concerning the feeding of the children's crumbs to the dogs (7:28). Jesus expects that the interplay of bread and crumbs will be understood, as underscored by the closing questions of 8:19-21 concerning the two feeding miracles and the crumbs

gathered. In this section, εὐθύς is found at the conclusion of both feeding miracles (6:45 and 8:10) in the departure of the disciples, first without Jesus, and second with him.

Within these two uses, three other occurrences of εὐθύς are found with the general theme of the recognition of Jesus, in his sudden appearance and speaking while walking on the water (6:50), the crowd's recognition in 6:54, and the immediate hearing and approach by the Syrophenician woman (7:25).⁴⁵³ While the action lacks the concentrated urgency of action found in the first section of miracles (1:21-3:6), there is still a role for εὐθύς in underscoring the recognition of Jesus by crowd and disciples.

The question of Jesus' identity and the purpose of his ministry is the center of the eighth section, "Insights on the Son," (8:22-10:52). In this segment there are the repeated predictions of the suffering of the Son of Man (8:31, 9:31, and 10:33-34), which surround the declaration of the identity of Jesus as God's beloved son (9:7), and the healing of a man's son (9:17), followed by the healing of the son of Timaeus (10:52). Also in this section, though lacking the specific word "son," is the blessing of the children (10:13-16) and the meeting with the rich man whom Jesus loved (10:21). The segment has its beginning and ending marked by the healings of the two blind men (8:22-26 and 10:46-52). The ability of these men to see, particularly in Bartimaeus who follows Jesus, stresses the need for miraculous vision in order to recognize the Son of God in the light of the coming passion.

⁴⁵³ If the use of εὐθύς at 7:35, as found in two locations in several manuscripts, were accepted, it would be the only use directly involved with a healing miracle in this section. While this section contains several healing miracles, none of the others use εὐθύς to accent the completeness or startling quality of Jesus' miracles as in the previous section. As was noted in the text critical discussion, this study does not accept 7:35 as an original use of εὐθύς.

In this segment εὐθύς is found four times, three times with the miracle following the transfiguration and once with the healing and following of Bartimaeus. These four occurrences make two thematic pairs. Identification of Jesus is stressed by the first two as the crowd immediately recognizes Jesus after the Transfiguration while the demonic spirit, upon seeing Jesus, immediately convulses the boy. In the following two uses, there is an immediate cry for help by the boy's father who struggles with faith and doubt while Bartimaeus' sudden healing and following express trust.

This trust expressed by a stranger to the ministry begins the next section, "Suddenly the Lord Comes to His Own" (11:1-12:44). Similar to the break at 8:21, this division point, 11:1, is a common feature in many outlines, with most going from 11:1 to either 13:37 or to 16:8. Three commentators, however, use a division similar to mine of 11:1-12:44, with Vernon Robbins marking off 10:46-12:44 as "The Authoritative Son of David,"⁴⁵⁴ Richard Horsley choosing 10:46-11:1-13:2 as "Confrontation in Jerusalem,"⁴⁵⁵ and Hugh Humphrey designating 11:1-12:40 as "Jesus Comes to Israel as Its Lord."⁴⁵⁶ The attraction of dividing at 11:1-12:44 comes from the entrance into Jerusalem being a natural starting point while the leaving of the temple at 13:1 and the beginning of the distinctive teaching of chapter 13 serves as a distinctive start for a new section. Within these two chapters there is the final public teaching of Jesus before leaving the temple in 13:1.

⁴⁵⁴ Vernon Robbins, *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark* (Philadelphia: Fortress Press, 1984), 27.

⁴⁵⁵ Richard Horsley, *Hearing the Whole Story: The Politics of Plot in Mark's Gospel* (Louisville: Westminster John Knox Press, 2001), 14.

⁴⁵⁶ Hugh Humphrey, *He Is Risen! A New Reading of Mark's Gospel* (New York: Paulist Press, 1992), 4.

There are only two occurrences of εὐθύς (11:2 and 11:3) in this section. They emphasize Jesus' omniscience and acceptance of him as Lord as he requisitions the colt for his entrance. The remainder of the section without εὐθύς has little travel and centers on the controversies of Jesus as Lord over the fruit of Israel. This theme includes the cursing of the fig tree (11:12-14) and the resulting lesson (11:20-25), the cleansing of the temple (11:15-19) in contrast to commending the widow's faithful gift in the temple (12:41-44), and the questioning of Jesus' authority balanced by the parable of the vineyard with its threat of the Lord coming to the tenants. While the section opens with praise to the Son of David entering the city (11:9-10), near the end of the segment is the baffling question of how he could be both Son and Lord of David (12:35-37). The early theme of recognition of Jesus in his Galilean ministry comes to final expression in Jerusalem with these questions on the roles of Son and Lord.

The next section, "The End Is Foreseen" (13:1-37), continues the themes of temple and fruitfulness from the previous section as it begins in the Temple and appears to have the Temple on the horizon throughout (13:3), while, near the end (13:29-32), Jesus points to the fig tree for an example.⁴⁵⁷ Within the section, there is a respite from the controversy which questions Jesus' authority. He speaks without interruption from 13:5 to 13:37 as the unquestioned Lord. Given Jesus' stillness in teaching, the rapt attention from the disciples, and the absence of his opponents, it is perhaps fitting that εὐθύς is also absent from this section. This is a time of calm instruction before urgent action resumes.

⁴⁵⁷ As noted above, the division of 11:1-16:8 into several smaller sections is unusual in most outlines. Hugh Humphrey (*He Is Risen!*, 4), sets apart 13:1-37, under the title "Discipleship, Judgment" and Richard Horsley (*Hearing the Whole Story*, 14), designates 13:3-37, "Speech About the Future."

Continuing the private teaching with his disciples, the closing section of the third unit, “Final Words With His Own” (14:1-42), contains the last words of Jesus given at length. The cross looms before him though its immediacy is not realized by the disciples. The anointing at Bethany (14:1-9), the betrayal by Judas (14:10-11), and the Last Supper (14:12-26) all stress that the final moments are upon them. This is the second section which lacks εὐθύς as Jesus’ movements slow to the end. The prediction of Peter’s denial and the prayer in Gethsemane contrast the sleeping calm of the disciples versus the conscious anguish of Jesus. The predictive character of this section is vital in light of the angel’s reminder in 16:7 to recall what Jesus had said.

The predictive power of Jesus’ words forms the transition from the twelfth to the thirteen section, “Immediately His Words Are Fulfilled” (14:43-72). The prediction concerning Judas is fulfilled in 14:43 as he appears promptly while Jesus is speaking. This verse is the first return of εὐθύς since 11:3 and is reinforced in 14:45 by the readiness of Judas to fulfill the prophecy. Equally powerful is Peter’s denial which fulfills Jesus’ prediction, completed in 14:72 with the third use of εὐθύς. Bracketed by these three appearances of εὐθύς, the remainder of the section focuses on the trial of Jesus with the central verse being 14:62, ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ a declaration of his identity and another prediction of his coming. In light of the surrounding prophecies fulfilled through Judas and Peter, this prediction becomes the crucial message of this section. It is the center (14:44-65) of a three part structure moving from the prophecy fulfilled in Judas and the disciples (14:43-52) and completed with the denial of Peter (14:66-72). While seeing the denial of Peter as an A B A structure

beginning with 14:53 is quite common, it is more helpful to see the larger balance in this entire section. Starting at 14:43 shows that the fulfillment of prophecy in both Judas and Peter satisfies the demand “Prophecy!” by the guards in 14:65.⁴⁵⁸ While the conventional division of 14:53-54, 55-65, 66-72, certainly works well for a focus upon Peter, a larger sweep is possible with 14:43 as a beginning point. The introduction of the unit by the long-absent εὐθὺς at 14:43 is balanced by the appearance of εὐθὺς again at the last verse (14:72). This suggests that this is a possible bracketing through the actions of the two disciples in contrast to the steadfast course and prediction of Jesus in 14:62.

The failure of Peter sharply turns the narrative to the beginning of Good Friday and the next section, “Finally the King Is Known” (15:1-47). No outline found in this study designates 15:1-15:47 as a distinct section. As noted above, those commentators which use a two or three part outline compress the entire passion into one, while those with a more detailed outline generally combine 14:1-15:47, as do Sherman Johnson⁴⁵⁹ and Joel Marcus.⁴⁶⁰ 16:1-16:8 then becomes a distinct unit for these commentators, including PHEME PERKINS⁴⁶¹ and Lamar Williamson.⁴⁶² One interesting division involving chapters 15 and 16 is found in David Garland’s work, with a 15:42-16:8 section on burial

⁴⁵⁸ James Edwards (*The Gospel According to Mark* (Grand Rapids: William B. Eerdmans, 2002), 11), notes this as one of nine A B A structures in the Gospel, limiting it to 14:53-14:72. In a similar way, Robert Fowler (*Let The Reader Understand: Reader-Response Criticism and the Gospel of Mark*, Minneapolis: Fortress Press, 1991, 143), places these same verses as one of the seven intercalations which he recognizes. Interestingly, Bastiaan van Iersel (*Mark: A Reader-Response Commentary*, 72), who finds a greater number of chiasmic structures than any one else encountered in this study, also has this section divided as others (14:53-54, 55-65, 66-72). The seven A B A structures commonly found are 3:20-35, 5:21-43, 6:7-30, 11:12-21, 14:1-11, 14:53-72, and 15:6-32. Edwards has two additional ones (4:1-20 and 14:17-31) and also restructures the last, making it 15:40-16:8.

⁴⁵⁹ Sherman Johnson, *A Commentary on the Gospel According to Mark* (Peabody, Massachusetts: Hendrickson Publishers, 1960), 23-26

⁴⁶⁰ Joel Marcus, *Mark 1-8* (New York: Doubleday, 2000), 63-64.

⁴⁶¹ PHEME PERKINS, *The New Interpreter's Bible: Mark*, Vol. 8 (Nashville: Abingdon Press, 1995), 522-523.

⁴⁶² Lamar Williamson, *Mark*, 4-5.

and resurrection.⁴⁶³ Augustine Stock makes the same division and balances it against the introductory prologue of 1:1-13 with its setting in the wilderness which is a counterpart to the setting of the tomb in 15:42-16:8.⁴⁶⁴ The small divisions of this study's outline allow for the distinctive setting of 15:1-47 into its own unit. The beginning at 15:1 with the dawning of Good Friday along with the change of scene from Peter's betrayal to Jesus' trial makes a natural starting point. The conclusion of the section with Jesus' burial ends the day and allows for a balance with the opening of the next section. Thus each of the two final sections begins then with the dawn of their respective days.

In the opening of this section, 15:1-47, comes the final use of εὐθύς with the coming of the dawn and the immediate gathering of the chief priests, the elders, the scribes, and the Council gathering. The section concludes with Joseph and the two Marys at Jesus' tomb. Pilate also is mentioned for the first time at 15:1 as Jesus is brought to him, while Pilate concludes the section at 15:45 by granting Jesus' body to Joseph. The question asked at the trial (15:2), to which εὐθύς contributes its final, albeit distant, note of urgency in the gathering of the council, is "Are you the King of the Jews?" Jesus' affirming Σὺ λέγεις is confirmed by his death and the centurion's Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

The importance of these final words is highlighted in the concluding section, "Remember What He Told You," 16:1-8. There is continuity between the final two sections as both begin at dawn and the two women who concluded 15:47 (along with Salome who appeared in 15:40) open chapter 16. The emphasis upon the words of Jesus

⁴⁶³ David Garland, *Mark: The NIV Application Commentary* (Grand Rapids: Bondservant Press, 1998), 35-36.

⁴⁶⁴ Augustine Stock, *The Method and Message of Mark* (Wilmington, Delaware: Michael Glazier, Inc., 1989), 24.

that has been noted throughout the book is stressed again through the message of the angel. Along with this is a balance at this section with the Gospel's opening section of 1:1-8. Both the first and last sections focus on a messenger who speaks of the soon-to-be-seen Jesus. The meeting of Jesus with those disciples of chapter one is anticipated again in the last section. The urgency of the words and actions of Jesus culminate in the disclosure of the Son of God as finally he is recognized by the reader and those surrounding him at his death.

CHAPTER SIX--SUMMARY

This study has asked how εὐθύς contributes to several important questions in the Gospel of Mark. While it is unquestionably a key characteristic of Mark, its specific role in the structure of Mark has not been fully answered. This study has argued that the Evangelist used εὐθύς as an expression of his understanding of the Gospel's message. The urgency of the Gospel message is furthered by the acceleration of the action early in the Gospel. This study has noted the irony of this immediacy, given the initial use of εὐθύς in 1:3 and the prolonged wait for its fulfillment. The straight way that is begun is followed with deliberation by Jesus who tempers the rushing of disciples and crowds with his following of the way to the cross. The sustained presence of εὐθύς throughout the journey to Jerusalem ends with the arrival at Jerusalem in chapter 11. The absence of εὐθύς from 11:4-14:42 shows the completion of the journey to Jerusalem and corresponds with a general slowing of the narrative's passage of time, the end of the healing miracles, and the growing isolation of Jesus.

One of this study's most interesting questions has concerned the return of εὐθύς in 14:43-15:1. This return has a two-fold function. It accelerates the events of Jesus' betrayal, the defection of the disciples, especially Judas and Peter, and the arrival of Good Friday. It also reminds the reader of the opening of the Gospel through its likeness to the initial call of the disciples and their response, Jesus' temptations, and the baptismal announcement of Jesus' identity. The role of εὐθύς then at the end of the Gospel is like that of its initial use. It does not merely convey forward-facing urgency. In 1:3 it recalls centuries of expectation which are fulfilled in 1:10. The baptism of Jesus is that which comes so soon after waiting so long. So also the final four uses of εὐθύς show that what

appears to happen suddenly under dark's cover is actually the fulfillment of the entire road Jesus has chosen. His identity and purpose are long known to the reader and, at the end of chapter 14 and in the initial words of chapter 15, are fulfilled.

This general view of εὐθύς is supported by the individual instances of its use. This study has highlighted several of these. It frequently serves as the conjunction between narrative units, highlighting the action that is to come and focusing the attention of the reader. It also serves as the dismissal at the end of a unit, marking the conclusion, particularly of a miracle. As the study has noted, the immediacy of action covers a wide range of characters including Jesus, his disciples, the crowds as a unit and considered as individuals, and the enemies of Jesus.

The Gospel of Mark follows Jesus on the road to the cross. From the very beginning, εὐθύς signals the straight path of this road and its urgency. The milestones of the journey are marked with εὐθύς until Jesus arrives at the cross.

TABLE ONE: THE USE OF εὐθύς AND εὐθέως IN MATTHEW AND THE CORRESPONDING VERSES IN MARK

Matthew 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεψήθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν·

Mark 1:10 καὶ εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

Matthew 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

Mark 1:18 καὶ εὐθύς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

Matthew 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Mark 1:20 καὶ εὐθύς ἐκάλεσεν αὐτούς, καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

Matthew 8:3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων, Θέλω, καθαρῖσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

Mark 1:42 καὶ εὐθύς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

Matthew 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

Mark 4:5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθύς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

Matthew 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμβάνων αὐτόν,

Mark 4:16 καὶ οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθύς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

Matthew 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζεται.

Mark 4:17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζονται.

Matthew 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτόν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους.

Mark 6:45 Καὶ εὐθύς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

Matthew 14:27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

Matthew 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;

Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Matthew 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

Matthew 21:3 καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

Matthew 24:29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Matthew 25:15-16 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως (16) πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

Matthew 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν.

Mark 6:50 πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

Mark 10:52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

Mark 11:2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.

Mark 11:3 καὶ ἐάν τις ὑμῖν εἴπη, Τί ποιεῖτε τοῦτο; εἴπατε, Ὁ κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὡδε.

Mark 14:45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν·

Matthew 26:74 τότε ἤρξατο
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ
ἔφώνησεν.

Matthew 27:48 καὶ εὐθέως δραμῶν εἰς
ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε
ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν
αὐτόν.

Mark 14:72 καὶ εὐθέως ἐκ δευτέρου
ἀλέκτωρ ἔφώνησεν. καὶ ἀνεμνήσθη ὁ
Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις
τρὶς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν
ἔκλαιεν.

TABLE TWO: TWENTY-THREE KEY VERSES WITH VARIANT READINGS CONCERNING εὐθύς⁴⁶⁵

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
1:18	Καὶ εὐθύς Ⲛ L Θ 33, 565	Καὶ εὐθέως A B C D K M U W Δ Π f1, f13, 28, 124, 157, 700, 788, 1071, 1346, 1424, ⲑⲓ (Majority Text)		1:17b-18: καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων ἠκολούθησαν αὐτῷ 579
1:21	Καὶ εὐθύς Ⲛ L 28, 33 565, 579, 700, 1071, f1	Καὶ εὐθέως A B C D K M U W Δ Θ Π 2, 69, 124, 157, 788, 1346, 1424, ⲑⲓ (Majority Text)		
1:23	καὶ εὐθύς ἦν B Ⲛ L 1, 33, 579, 1582*			καὶ ἦν A D K M U W Δ Θ Π 2, 28, 69, 118, 124, 157, 565, 700, 1071, 1424, 1582(c), ⲑⲓ καὶ εὐθύς ἐν C
1:28	ἡ ἀκοὴ αὐτοῦ εὐθύς B Ⲛ (c) A C D K L M U Δ Π 2, 69, 124, 157, 788, 1071, 1346, ⲑⲓ			ⲛ (*) W Θ 28, 33, 565, 579, 700, 1424, f1
1:29	Καὶ εὐθύς B Ⲛ L Δ 28, 33, 69, 565, 579, 788, f1	Καὶ εὐθέως A C E* K M U Θ Π 2, 118, 124, 157, 700, 1071, 1424, ⲑⲓ		ἐξελθῶν δέ D W

⁴⁶⁵ Verses in Roman contain εὐθύς in the Nestle-Aland text, 27th edition, and display significant variant readings. (Variant readings can be found for all adverbial uses of εὐθύς in Mark.) Verses in italics and underlined are those verses in Reuben Swanson's text which read either εὐθύς or εὐθέως and which are not among the forty-two verses in the Nestle-Aland text which read εὐθύς.

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
<u>1:31</u>		καὶ εὐθέως ἀφῆκεν αὐτήν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. D καὶ ἀφῆκεν αὐτήν ὁ πυρετός εὐθέως, καὶ διηκόνει αὐτοῖς. A K M U Δ Π 2, 69, 124, 157, 788, 1071, 1346, 1582 (c), Ɔ		καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ B Ɔ C L W Θ 1, 28, 33, 118, 565, 579, 700, 1424, 1582*
<u>2:2</u>		καὶ εὐθέως συνήχθησαν A C D K M U Δ Π 2, 28, 157, 565, 1071, 1424, f1, f13, Ɔ		καὶ συνήχθησαν B Ɔ L W Θ 33, 579, 700
<u>3:5</u>		καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ εὐθέως D		καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ B Ɔ A K P Δ Θ* 33, 118, 188*, 579 καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη C(c) L M U Y Γ Θmg, 2, 28(c), 69, 118(c), f13, 157, 700, 1071, 1424, 1582(c), Ɔ

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
3:6	καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς B Ν C Δ 33, 579, 1071, 1424	καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθέως A K M P U Γ Π 2, 28, 700, f1, f13, ℣ καὶ εὐθέως ἐξεληθόντες οἱ Φαρισαῖοι Θ 565		καὶ ἐξεληθόντες οἱ Φαρισαῖοι L 157 ἐξεληθόντες δὲ οἱ Φαρισαῖοι D W (Note 3:5 for εὐθέως immediately preceding for D)
5:2	ἐκ τοῦ πλοίου εὐθύς Ν C L Δ 579	ἐκ τοῦ πλοίου εὐθέως A D G H K M U Θ Π 2, 28, 33, 124, 157, 565, 700, 1071, 1424, f1, f13, ℣		ἐκ τοῦ πλοίου B W

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
<u>5:13</u>		<p>καὶ ἐπέτρεψεν αὐτοῖς εὐθέως E(c) καὶ ἐπέτρεψεν εὐθέως E* καὶ ἐπέστρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς 33, f13 καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς A F G Y K M S Π Ω 2, 69, 124, f1 καὶ ἔπεμψεν αὐτούς εὐθέως ὁ Ἰησοῦς H U καὶ εὐθέως κύριος Ἰησοῦς ἔπεμψεν αὐτούς D</p>		<p>καὶ ἐπέτρεψεν αὐτοῖς B N C L W Δ 28, 788, f1 καὶ ἐπέτρεψεν αὐτοῖς ὁ Ἰησοῦς 579 καὶ ὁ Ἰησοῦς ἔπεμψεν αὐτούς 565, 700 καὶ ἔπεμψεν αὐτούς Θ</p>
<u>5:36</u>		<p>ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον A C K M U Π 2, 33, 157, 579, 1071, f13, f1 ὁ δὲ Ἰησοῦς ἀκούσας εὐθέως τὸν λόγον N</p>		<p>ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον B N(1) L W Δ ὁ δὲ Ἰησοῦς παρακαούσας τὸν λόγον N * ὁ δὲ Ἰησοῦς ἀκούσας τὸν λόγον N(2) Θ 28, 565, 700, 788, 1424, f1 ὁ δὲ Ἰησοῦς ἀκούσας τοῦτον τὸν λόγον D</p>

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
5:42a	καὶ εὐθύς ἀνέστη τὸ κοράσιον B Ν L Δ 33, 1424	Καὶ εὐθέως A C D K M N U W Π 1, 2, 28, 118, 157, 565, 579, 700, 1071, 1582, f13, ϡ	Καὶ παραχρῆμα 579	
5:42b	καὶ ἐξέστησαν εὐθύς ἐκστάσει μεγάλη B Ν C L Δ 33, 579			καὶ ἐξέστησαν πάντες ἐκστάσει μεγάλη D καὶ ἐξέστησαν ἐκστάσει μεγάλη A K M N U W Θ Π 2, 28, 124, 157, 565, 700, 788, 1071, 1424, f1, f13, ϡ
6:50	ὁ δὲ εὐθύς ἐλάλησεν B Ν L Δ εὐθύς δὲ ἐλάλησεν Θ	Καὶ εὐθέως ἐλάλησεν A K M N U W Γ Π 2, 28, 157, 1071, f1, f13, ϡ Καὶ εὐθέως ἐλάλησε 700 ὁ δὲ εὐθέως ἐλάλησεν 1424		ὁ δὲ ἐλάλησεν 33, 579 καὶ ἐλάλησεν D

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
7:25	<p>ἀλλ' εὐθύς ἀκούσασα γυνή B L Δ 33, 579</p> <p>ἀλλὰ εὐθύς ἀκούσασα γυνή ⲛ</p>	<p>γυνή δὲ εὐθέως ὡς ἀκούσασα D*</p> <p>γυνή δὲ εὐθέως ἀκούσασα D(c)</p>		<p>ἀκούσασα γὰρ ἡ γυνή M 788, f13</p> <p>ἀκούσασα γὰρ γυνή A K N U W Γ Θ Π 2, 28, 124, 157, 565, 700, 1071, 1424, f1, ffl</p>

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
7:35	<p>καὶ ἠνύγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθύς ἐλύθη ὁ δεσμός</p> <p>Ⲛ</p> <p>καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθύς ἐλύθη ὁ δεσμός</p> <p>Δ</p>	<p>καὶ εὐθέως διηνύχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>E*</p> <p>καὶ εὐθέως διηνύγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>W Θ</p> <p>καὶ εὐθέως ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>f1</p> <p>καὶ εὐθέως διηνοίγησαν αὐτῷ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>124</p> <p>καὶ εὐθέως διηνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>565, 700</p> <p>καὶ εὐθέως διηνοίχθησαν αὐτῷ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>788</p> <p>καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>A K M N U Γ Π 2, 28, 118, 257, 1071, 1424, f13,</p> <p>Ⲛ</p> <p>Καὶ ἠνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθέως ἐλύθη ὁ δεσμός</p> <p>L</p>		<p>καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>B</p> <p>καὶ ἠνύγησαν αἱ ἀκοαί αὐτοῦ καὶ ἐλύθη ὁ δεσμός</p> <p>D</p> <p>καὶ διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός</p> <p>33, 579</p>

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
<u>9:8</u>		καὶ εὐθέως περιβλεψάμενοι D Θ 28, 69, 565, 788(c), καὶ εὐθέως περιβλεψάμενος 788*		καὶ ἐξάπινα περιβλεψάμενοι B Ξ C K L M N U Δ Π Ψ 2, 13, 33, 118, 124, 157, 579, 700, 1071, 1346, 1424, f1, ℣ καὶ ἐξάπινα περιβλεψόμενοι W
14:45	καὶ ἐλθὼν εὐθύς προσελθὼν B Ξ (c) C L Δ Ψ καὶ ἐλθὼν εὐθύς καὶ προσελθὼν Ξ *	καὶ ἐλθὼν εὐθέως προσελθὼν A F K M N U W Γ Π 2, 28, 69, 579, 1071, 1424, f13, ℣ καὶ εὐθέως προσελθὼν 157, f1		καὶ προσελθὼν D Θ 565, 700
<u>14:63</u>	ὁ δὲ ἀρχιερεὺς εὐθύς διαρρήξας W	ὁ δὲ ἀρχιερεὺς διαρρήξας εὐθέως 124, 565, 700		ὁ δὲ ἀρχιερεὺς διαρρήξας B* Ξ N Ω ὁ δὲ ἀρχιερεὺς διαρρήξας B(c) D S rell ὁ δὲ ἀρχιερεὺς διέρρηξεν 579, 1424

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
<u>14:68</u>		καὶ εὐθέως ἀλέκτωρ ἐφώνησεν 1424	(No text in this location for the following manuscripts) B ℵ L W ψ*	καὶ ἀλέκτωρ ἐφώνησεν A C D K M N U W Δ Θ Π Ψ(C) Ω 2, 28, 33, 124, 157, 565, 579, 700, 1071, 1346, f1, f13, ℣
14:72	καὶ εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν B καὶ εὐθύς ἀλέκτωρ ἐφώνησεν ℵ L	καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν D G W Θ 565, 700, f13 καὶ εὐθέως ἀλέκτωρ ἐφώνησεν 579		καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν A C K M N U Δ Γ Π Ψ 2, 28, 33, 157, 1071, 1424, f1, ℣
15:1	Καὶ εὐθύς πρῶτὶ συμβούλιον B ℵ C L Ψ Καὶ εὐθύς ἐπὶ τὸ πρῶτὶ συμβούλιον Δ	Καὶ εὐθέως πρῶτὶ συμβούλιον D Θ 565 Καὶ εὐθέως ἐπὶ τὸ πρῶτὶ συμβούλιον A K M N U W Γ Π 2, 28, 33, 157, 579, 700, 1071, f1, f13, ℣ Καὶ εὐθέως ἐγένετο πρῶτὶ συμβούλιον 1424		

Verses with variant readings	Manuscripts which read εὐθύς	Manuscripts which read εὐθέως	Manuscripts with adverbs other than εὐθύς or εὐθέως	Manuscripts with neither εὐθύς, εὐθέως, nor any other adverb
<u>15:46</u>		καὶ ἀγοράσας σινδόνα εὐθέως ἤνεγκεν καὶ καθειλῶν W		καὶ ἀγοράσας σινδόνα καθειλῶν B N L Ψ καὶ ἀγοράσας σινδόνα καὶ καθειλῶν A C K U Γ Π 2, 28, 33, 69, 118, 157, 579, 700, 1071, 1424, f1, f13, f1 ὁ δὲ Ἰωσήφ ἀγοράσας σινδόνα καὶ καθειλῶν 565 ὁ δὲ Ἰωσήφ ἀγοράσας σινδόνα λαβῶν D

TABLE THREE: VARIANT READINGS ARRANGED ACCORDING TO SEVERAL MANUSCRIPTS AND THEIR TREATMENT OF εὐθύς⁴⁶⁶

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript B	The reading of manuscript \aleph	The reading of manuscript D
1:18 καὶ εὐθύς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ	καὶ εὐθέως ἀφέντες τὰ δίκτυα	καὶ εὐθύς ἀφέντες τὰ δίκτυα	καὶ εὐθέως ἀφέντες τὰ δίκτυα
1:21 καὶ εὐθύς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.	Καὶ εὐθέως τοῖς σάββασιν	καὶ εὐθύς τοῖς σάββασιν	Καὶ εὐθέως τοῖς σάββασιν
1:23 καὶ εὐθύς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπος	καὶ εὐθύς ἦν ἐν τῇ συναγωγῇ	καὶ εὐθύς ἦν ἐν τῇ συναγωγῇ	καὶ ἦν ἐν τῇ συναγωγῇ
1:28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθύς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας	ἡ ἀκοὴ αὐτοῦ εὐθύς πανταχοῦ εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ εἰς ὅλην \aleph * ἡ ἀκοὴ αὐτοῦ εὐθύς πανταχῇ εἰς ὅλην \aleph (c)	ἡ ἀκοὴ αὐτοῦ εὐθύς εἰς ὅλην
1:29 Καὶ εὐθύς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν	Καὶ εὐθύς ἐκ τῆς συναγωγῆς ἐξελθὼν ἦλθεν	Καὶ εὐθύς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον	ἐξελθὼν δὲ ἐκ τῆς συναγωγῆς ἦλθεν
<u>1:31 καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς</u>	καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς B* καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς B(c)	καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς ⁴⁶⁷	καὶ εὐθέως ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς

⁴⁶⁶ Verses in Roman contain εὐθύς in the Nestle-Aland text, 27th edition, and display significant variant readings. (Variant readings can be found for all adverbial uses of εὐθύς in Mark.) Verses in italics and underlined are those verses in Reuben Swanson's text which read either εὐθύς or εὐθέως and which are not among the forty-two verses in the Nestle-Aland text which read εὐθύς.

Verses with variant readings concerning εὐθὺς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript B	The reading of manuscript X	The reading of manuscript D
<u>2:2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν</u>	καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν	καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν	καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν D* Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν D(c)
<u>3:5 καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ</u>	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ εὐθέως
3:6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ	καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ	καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίησαν κατ' αὐτοῦ	ἐξελθόντες δὲ οἱ Φαρισαῖοι μετὰ τῶν Ἑρωδιανῶν συμβούλιον ποιοῦντες κατ' αὐτοῦ
5:2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ	καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου ὑπήντησεν αὐτῷ	καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ	καὶ ἐξελθόντων αὐτοῦ ἐκ τοῦ πλοίου εὐθέως ὑπήντησεν αὐτῷ
<u>5:13 καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους</u>	καὶ ἐπέτρεψεν αὐτοῖς.	καὶ ἐπέτρεψεν αὐτοῖς.	καὶ εὐθέως κύριος Ἰησοῦς ἔπεμψεν αὐτούς.
<u>5:36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον</u>	ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον	ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον X* ὁ δὲ Ἰησοῦς ἀκούσας τὸν λόγον X(2)	ὁ δὲ Ἰησοῦς ἀκούσας τοῦτον τὸν λόγον

⁴⁶⁷ There is no listing for Sinaiticus in Reuben Swanson's *New Testament Greek Manuscripts: Mark* for this verse, page 18. However, the Nestle-Aland textual notes include Sinaiticus as agreeing with the text which lacks εὐθέως. Examination of the photocopied manuscript supports the Nestle-Aland decision.

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript B	The reading of manuscript ℵ	The reading of manuscript D
5:42a καὶ εὐθύς ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθύς ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθύς ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει
5:42b καὶ ἐξέστησαν [εὐθύς] ἑκοτάσει μεγάλη	καὶ ἐξέστησαν εὐθύς ἑκοτάσει μεγάλη	καὶ ἐξέστησαν εὐθύς ἑκοτάσει μεγάλη	καὶ ἐξέστησαν πάντες ἑκοτάσει μεγάλη
6:50 ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν	ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν	ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν	Καὶ ἐλάλησεν πρὸς αὐτοῦς
7:25 ἀλλ' εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ	ἀλλ' εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ	ἀλλὰ εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ	γυνὴ δὲ εὐθέως ὡς ἀκούσασα περὶ αὐτοῦ D* γυνὴ δὲ εὐθέως ἀκούσασα περὶ αὐτοῦ D(c)
<u>7:35 καὶ [εὐθέως] ἠνοιγήσαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.</u>	καὶ ἠνοιγήσαν αὐτοῦ αἱ ἀκοαί καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.	καὶ ἠνύγησαν αὐτοῦ αἱ ἀκοαί καὶ εὐθύς ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.	καὶ ἠνύγησαν αἱ ἀκοαί αὐτοῦ
<u>9:8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον</u>	καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον	καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον	καὶ εὐθέως περιβλεψάμενοι οὐκέτι οὐδένα εἶδον
14:45 καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει	καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει	καὶ ἐλθὼν εὐθύς καὶ προσελθὼν αὐτῷ λέγει ℵ* καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει ℵ(c)	καὶ προσελθὼν λέγει αὐτῷ

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript B	The reading of manuscript N	The reading of manuscript D
<u>14:63</u> <u>ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ</u>	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ B* ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ B(c)	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
<u>14:68</u> <u>καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].</u>	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον .	ἐξῆλθεν ἔξω εἰς τὴν προσαυλὴν καὶ ἀλέκτωρ ἐφώνησεν.
14:72 καὶ εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ εὐθύς ἀλέκτωρ ἐφώνησεν	καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν
15:1 Καὶ εὐθύς πρῶτῃ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς	Καὶ εὐθύς πρῶτῃ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς	Καὶ εὐθύς πρῶτῃ συμβούλιον ἐτοιμάσαντες οἱ ἀρχιερεῖς	Καὶ εὐθέως πρῶτῃ συμβούλιον ἐποίησαν οἱ ἀρχιερεῖς
<u>15:46</u> <u>καὶ ἀγοράσας σινδόνα καθελῶν αὐτόν</u>	καὶ ἀγοράσας σινδόνα καθελῶν αὐτόν	καὶ ἀγοράσας σινδόνα καθελῶν αὐτόν	ὁ δὲ Ἰωσήφ ἀγοράσας σινδόνα λαβῶν αὐτόν

TABLE THREE CONTINUED: VARIANT READINGS AND THEIR TREATMENT OF
 εὐθὺς

Verses with variant readings	manuscript W	The reading of	manuscript Θ	The reading of	manuscript 33	The reading of	the Majority text (M)
1:18 και εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτόν.	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα	και εὐθὺς ἀφέντες τὰ δίκτυα
1:21 και εὐθὺς τοῖς σάββαοις εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις	και εὐθὺς τοῖς σάββαοις
1:23 και εὐθὺς και ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ	και εὐθὺς ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ	και ἦν ἐν τῇ συναγωγῇ
1:28 και ἡ ἀκοὴ αὐτοῦ ἦν ἀκούουσα εἰς ὅλην αὐτοῦ ἐξήγησεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ ἀκούουσα εἰς ὅλην	ἡ ἀκοὴ αὐτῆς εἰς ὅλην	ἡ ἀκοὴ αὐτῆς εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ εἰς ὅλην	ἡ ἀκοὴ αὐτοῦ εἰς ὅλην
1:29 και εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν ἐκ τῆς συναγωγῆς ἦλθεν εἰς τὴν οἰκίαν	ἐξελθὼν δὲ ἐκ τῆς συναγωγῆς ἦλθεν	ἐξελθὼν ἐκ τῆς συναγωγῆς ἦλθεν εἰς τὴν οἰκίαν	ἐξελθὼν ἐκ τῆς συναγωγῆς ἦλθεν εἰς τὴν οἰκίαν	και εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν	και εὐθὺς ἐκ τῆς συναγωγῆς ἦλθεν	και εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν	και εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν
1:31 και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτόν	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς	και ἀφῆκεν αὐτὴν ὁ πυρετός, και δεικνύει αὐτοῖς
2:2 και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν	και συναρχησαν ποιοῦντες ἡμεῖς τὴν θύραν

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript W	The reading of manuscript Θ	The reading of manuscript 33	The reading of the Majority text (f1)
3:5 <u>καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ</u>	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ Θ* καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη Θ mg	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ	καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη
3:6 καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ	ἐξεληθόντες δὲ οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦντο κατ' αὐτοῦ	καὶ εὐθέως ἐξεληθόντες οἱ Φαρισαῖοι μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίησαν κατ' αὐτοῦ	καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ	καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ
5:2 καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθύς ὑπήνητησεν αὐτῷ	καὶ ἐξεληθόντος αὐτῶν ἐκ τοῦ πλοίου ἀπήνητησεν αὐτῷ	καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθέως ὑπήνητησεν αὐτῷ	καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθέως ἀπήνητησεν αὐτῷ	καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήνητησεν αὐτῷ
5:13 <u>καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσήλθον εἰς τοὺς χοίρους</u>	καὶ ἐπέτρεψεν αὐτοῖς	καὶ ἐπεμψεν αὐτούς	καὶ ἐπέστρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς	καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript W	The reading of manuscript Θ	The reading of manuscript 33	The reading of the Majority text (M)
5:36 <u>ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον</u>	ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον	ὁ δὲ Ἰησοῦς ἀκούσας τὸν λόγον	ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον	ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον
5:42a καὶ εὐθύς ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθύς ἠγέρθη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθύς ἀνέστη τὸ κοράσιον καὶ περιεπάτει	καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει
5:42b καὶ ἐξέστησαν [εὐθύς] ἐκστάσει μεγάλη	καὶ ἐξέστησαν ἐκστάσει μεγάλη	καὶ ἐξέστησαν ἐκστάσει μεγάλη	καὶ ἐξέστησαν εὐθύς ἐκστάσει μεγάλη	καὶ ἐξέστησαν ἐκστάσει μεγάλη
6:50 ὁ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν	καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν	εὐθύς δὲ ἐλάλησεν μετ' αὐτῶν	ὁ δὲ ἐλάλησεν πρὸς αὐτούς	καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν
7:25 ἀλλ' εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ	ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ	ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ	ἀλλ' εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ	ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ
7:35 <u>καὶ [εὐθέως] ἠνοιγήσαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.</u>	καὶ εὐθέως διηνούγησαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.	καὶ εὐθέως διηνούγησαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.	καὶ διηνοιχθήσαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.	καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἱ ἀκοαὶ καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.
9:8 <u>καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον</u>	καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον	καὶ εὐθέως περιβλεψάμενοι οὐκέτι οὐδένα εἶδον	καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον	καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον
14:45 καὶ ἐλθὼν εὐθύς προσελθὼν αὐτῷ λέγει	καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ λέγει	καὶ προσελθὼν λέγει αὐτῷ	This verse is missing in manuscript 33	καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ λέγει

Verses with variant readings concerning εὐθύς. In this column is the text from Nestle-Aland, 27 th edition	The reading of manuscript W	The reading of manuscript Θ	The reading of manuscript 33	The reading of the Majority text (M)
<u>14:63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ</u>	ὁ δὲ ἀρχιερεὺς εὐθύς διαρρήξας τοὺς χιτῶνας αὐτοῦ	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ	ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
<u>14:68 καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].</u>	Καὶ ἐξῆλθεν εἰς τὴν ἔξω αὐλήν	Καὶ ἐξῆλθεν εἰς τὴν ἔξω προσαυλήν καὶ ἀλέκτωρ ἐφώνησεν	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν]
14:72 καὶ εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν	καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν
15:1 Καὶ εὐθύς πρῶτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς	Καὶ εὐθέως πρῶτὶ συμβούλιον ἐτοιμάσαντες οἱ ἀρχιερεῖς	Καὶ εὐθέως πρῶτὶ συμβούλιον ἐποίησαν οἱ ἀρχιερεῖς	Καὶ εὐθέως ἐπὶ τὸ πρῶτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς	Καὶ εὐθέως ἐπὶ τὸ πρῶτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς
<u>15:46 καὶ ἀγοράσας σινδόνα καθελὼν αὐτόν</u>	καὶ ἀγοράσας σινδόνα εὐθέως ἤνεγκεν καὶ καθελὼν αὐτόν	ὁ δὲ Ἰωσήφ ἀγοράσας σινδόνα καὶ καθελὼν αὐτόν	καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐτόν	καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐτόν

TABLE FOUR: COMPARISON OF SEVEN KEY MANUSCRIPTS WITH EACH OTHER IN THEIR USE OF εὐθύς OR εὐθέως⁴⁶⁸

COMPARISON OF CODEX B WITH OTHER KEY MANUSCRIPTS IN THE USE OF εὐθύς OR εὐθέως

Readings of Codex B with εὐθύς

Agrees with N	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
1:10				1:10	
1:12		1:12		1:12	1:12
1:20				1:20	
1:23					
1:28*	1:28				1:28
1:29				1:29	
1:30	1:30			1:30	
1:42			1:42	1:42	
1:43	1:43			1:43	
2:8			2:8	2:8	
2:12				2:12	
3:6				3:6	
4:5	4:5				
4:15		4:15		4:15	
4:16				4:16	
4:17		4:17	4:17	4:17	
4:29					
5:29			5:29	5:29	
5:30			5:30	5:30	
5:42a			5:42a	5:42a	
5:42b				5:42b	
6:25		6:25	6:25	6:25	
6:27			6:27		
6:45		6:45	6:45		
6:50			6:50		
6:54		6:54	6:54		
7:25				7:25	
8:10		8:10			
9:15		9:15	9:15		
9:20				9:20	
9:24**			9:24		
10:52					
11:2					

⁴⁶⁸ For this table, only the forty-one adverbial uses of εὐθύς as found in the Nestle-Aland 27th edition text are used.

11:3 14:43 14:45 14:72 15:1	11:3				
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* Codex **N** in the original hand lacks εὐθύς while the corrected hand includes εὐθύς.

** Codex **N** in the original hand lacks εὐθύς while the corrected hand includes εὐθύς.

Readings of Codex B with εὐθέως

Agrees with N	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
	1:18 1:21	1:18 1:21	1:21		1:18 1:21

Readings of Codex B without εὐθύς or εὐθέως

Agrees with N	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
		5:2			

COMPARISON OF CODEX **Σ WITH OTHER KEY MANUSCRIPTS IN THE USE
OF εὐθύς OR εὐθέως**

Readings of Codex Σ with εὐθύς

Agrees with B	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
1:10				1:10	
1:12		1:12		1:12	1:12
			1:18	1:18	
1:20				1:20	
				1:21	
1:23				1:23	
1:29				1:29	
1:30	1:30			1:30	
1:42			1:42	1:42	
1:43	1:43			1:43	
2:8			2:8	2:8	
2:12				2:12	
3:6				3:6	
4:5	4:5				
4:15		4:15		4:15	
4:16				4:16	
4:17		4:17	4:17	4:17	
4:29					
*	*	*	*	*	*
5:29			5:29	5:29	
5:30			5:30	5:30	
5:42a			5:42a	5:42a	
5:42b				5:42b	
6:25		6:25	6:25	6:25	
6:27			6:27		
6:45		6:45	6:45		
6:50			6:50		
6:54		6:54	6:54		
7:25				7:25	
8:10		8:10			
9:15		9:15	9:15		
9:20				9:20	
10:52					
11:2					
11:3	11:3				
14:43					
14:45					
14:72					
15:1					

*Of the seven manuscripts included in these tables, only **ℵ** has εὐθύς at 5:2.

Readings of Codex **ℵ with εὐθέως**

Agrees with B	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text

Readings of Codex **ℵ without εὐθύς or εὐθέως**

Agrees with B	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
**	**	1:28 **	1:28 **	1:28* **	**

* Codex **ℵ** in the original hand lacks εὐθύς while the corrected hand includes εὐθύς.**

Codex **ℵ** in the original hand lacks εὐθύς while the corrected hand includes εὐθύς at 9:24.

The original reading is the only manuscript included in these tables which has neither εὐθύς nor εὐθέως.

- * Codex W, Codex Δ, Codex Θ, and Manuscripts 124 and 700 have a unique word order at 1:20, placing καὶ εὐθέως later in the sentence, referring to the action of the disciples.
- **Codex D has a different word order from the Majority text, with D reading καὶ εὐθέως ἠγγέρθη while the Majority text reads καὶ ἠγγέρθη εὐθέως.
- *** Of the seven manuscripts included in these tables, only Codex D has εὐθέως at 7:25.

Readings of Codex D without εὐθύς or εὐθέως

Agrees with B	Agrees with Ν	Agrees with W	Agrees with Θ	Agrees with 33	Agrees with Majority text
*	*	* 1:23 1:29 2:8 3:6	* 1:23 3:6	*	* 1:23
**	**	** 5:42b	** 5:42b	**	** 5:42b
***	***	***	***	*** 6:50	***
****	****	****	****	****	****
*****	*****	***** 14:43	***** 14:43 14:45	*****	*****

- * Of the seven manuscripts in these tables, only D has neither εὐθύς nor εὐθέως at 1:10.
- ** Of the seven manuscripts in these tables, only D has neither εὐθύς nor εὐθέως at 4:16.
- *** Of the seven manuscripts in these tables, only D has neither εὐθύς nor εὐθέως at 6:25.
- **** Of the seven manuscripts in these tables, only D has neither εὐθύς nor εὐθέως at 8:10.
- ***** Of the seven manuscripts in these tables, only D has neither εὐθύς nor εὐθέως at 9:20.

COMPARISON OF CODEX W WITH OTHER KEY MANUSCRIPTS IN THE USE OF εὐθύς OR εὐθέως

Readings of Codex W with εὐθύς

Agrees with B	Agrees with \aleph	Agrees with D	Agrees with Θ	Agrees with 33	Agrees with Majority text
1:12	1:12			1:12	1:12
4:15	4:15			4:15	
4:17	4:17		4:17	4:17	
6:25	6:25		6:25	6:25	
6:45	6:45		6:45		
8:10	8:10				
9:15	9:15		9:15		

Readings of Codex W with εὐθέως

Agrees with B	Agrees with \aleph	Agrees with D	Agrees with Θ	Agrees with 33	Agrees with Majority text
1:18		1:18	1:10		1:10
			1:20*		1:18
1:21		1:21	1:21		1:21
		1:42			1:42
			4:5		4:5
			4:16		4:16
		5:29			5:29
		5:30			5:30
		5:42a			5:42a
				6:27	6:27
					6:50
		9:24	9:20		9:20
		10:52		9:24	9:24
		11:2	10:52		10:52
			11:2		11:2
			11:3		11:3
		14:72	14:72		14:45
		15:1	15:1	15:1	15:1

* Codex W, Codex Δ , Codex Θ , and Manuscripts 124 and 700 have a unique word order at 1:20, placing $\kappa\alpha\iota$ εὐθέως later in the sentence, referring to the action of the disciples.

Readings of Codex W without εὐθύς or εὐθέως

Agrees with B	Agrees with N	Agrees with D	Agrees with Θ	Agrees with 33	Agrees with Majority text
	1:28— agreeing here with the original hand, while the corrected copy has εὐθύς	1:23 1:29	1:23 1:28	1:28	1:23
*	*	*	*	*	*
		2:8	2:12		
**	** 5:2	3:6 **	**	**	**
		5:42b	5:42b 7:25 14:43		5:42b 7:25

*Only W includes neither εὐθύς nor εὐθέως at 1:30.

**Only W and the manuscripts of Family 13 include neither εὐθύς nor εὐθέως at 4:29.

COMPARISON OF CODEX Θ WITH OTHER KEY MANUSCRIPTS IN THE USE OF εὐθύς OR εὐθέως

Readings of Codex Θ with εὐθύς

Agrees with B	Agrees with Ⲛ	Agrees with D	Agrees with W	Agrees with 33	Agrees with Majority text
1:42	1:18 1:42			1:18 1:42*	
2:8	2:8			2:8	
4:17	4:17		4:17	4:17	
5:29	5:29			5:29	
5:30	5:30			5:30	
5:42a	5:42a			5:42a	
6:25	6:25		6:25	6:25	
6:27	6:27				
6:45	6:45		6:45		
6:50	6:50				
6:54	6:54		6:54		
9:15	9:15				
9:24	9:24		9:15		

* Codex Θ, manuscript 33 and the Majority texts have here a genitive absolute participle and pronoun.

Readings of Codex Θ with εὐθέως

Agrees with B	Agrees with ⲛ	Agrees with D	Agrees with W	Agrees with 33	Agrees with Majority text
1:21		1:12 1:21 4:15 4:29 5:2 10:52 11:2 14:72 15:1	1:10 1:20 1:21 4:5 4:16 9:20 10:52 11:2 11:3 14:72 15:1	4:29 5:2 8:10 15:1	1:10 1:21 1:29 1:30 1:43 3:6* 4:5 4:15 4:16 4:29 5:2 8:10 9:20 10:52 11:2 11:3 15:1

*Codex Θ reads εὐθέως here but in a different location from the Majority texts. Only manuscript 565 agrees with Codex Θ here.

Readings of Codex Θ without εὐθύς or εὐθέως

Agrees with B	Agrees with ⲛ	Agrees with D	Agrees with W	Agrees with 33	Agrees with Majority text
	1:28-- agreeing here with the original hand, while the corrected copy has εὐθύς	1:23 1:28 5:42b 14:43 14:45	1:23 1:28 2:12 5:42b 7:25 14:43		1:23 1:28 5:42b 7:25

**COMPARISON OF MANUSCRIPT 33 WITH OTHER KEY MANUSCRIPTS IN
THE USE OF *εὐθύς* OR *εὐθέως***

Readings of Manuscript 33 with εὐθύς

Agrees with B	Agrees with N	Agrees with D	Agrees with W	Agrees with Θ	Agrees with Majority text
1:10	1:10				
1:12	1:12		1:12		1:12
	1:18			1:18	
1:20	1:20				
	1:21				
1:23	1:23				
1:29	1:29				
1:30	1:30	1:30			
1:42	1:42			1:42	
1:43	1:43	1:43			
2:8	2:8			2:8	
2:12	2:12				
3:6	3:6				
4:15	4:15		4:15		
4:16	4:16				
4:17	4:17		4:17	4:17	
5:29	5:29			5:29	
5:30	5:30			5:30	
5:42a	5:42a			5:42a	
5:42b	5:42b				
6:25	6:25		6:25	6:25	
7:25	7:25				
9:20	9:20				

Readings of Manuscript 33 with εὐθέως

Agrees with B	Agrees with \aleph	Agrees with D	Agrees with W	Agrees with Θ	Agrees with Majority text
		4:29 5:2 6:27 6:54 9:15 9:24 15:1	6:27 9:24 15:1	4:29 5:2 8:10 15:1	4:29 5:2 6:27 6:54 8:10 9:15 9:24 15:1

Readings of Manuscript 33 without εὐθύς or εὐθέως

Agrees with B	Agrees with \aleph	Agrees with D	Agrees with W	Agrees with Θ	Agrees with Majority text
	1:28— agreeing here with the original hand, while the corrected copy has <u>εὐθύς</u>	6:50	1:28	1:28	14:72

(There is no reading available for 33 at 4:5, 6:45, 10:52, 11:2, 11:3, 14:43, and 14:45.)

COMPARISON OF THE MAJORITY TEXT MANUSCRIPTS WITH OTHER KEY MANUSCRIPTS IN THE USE OF *εὐθύς* OR *εὐθέως*

Readings of the Majority text manuscripts with *εὐθύς*

Agrees with B	Agrees with Ⲛ	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33
1:12* 1:28	1:12*	1:28	1:12*		1:12*

*The original hand of E reads *εὐθέως* which agrees with D and Θ at this verse.

Readings of the Majority text manuscripts with *εὐθέως*

Agrees with B	Agrees with Ⲛ	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33
1:18 1:21		1:18 1:20 1:21	1:10 1:18 1:20* 1:21	1:10 1:20* 1:21 1:29 1:30	
**	**	** 2:12	** 4:5	1:43 ** 3:6*** 4:5	**
		4:15	4:16	4:15 4:16	
		4:17 4:29 5:2 5:29 5:30 5:42a	5:29 5:30 5:42a	4:29 5:2	4:29 5:2
****	****	**** 6:27 6:45	**** 6:27 6:50	****	**** 6:27
		6:54			6:54
		9:15	9:20	8:10 9:20	8:10 9:15
		9:24	9:24		9:24

*****	*****	10:52 11:2 ***** 15:1	10:52 11:2 11:3 ***** 14:45 15:1	10:52 11:2 11:3 ***** 15:1	***** 15:1
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* Codex W, Codex Δ, Codex Θ, and Manuscripts 124 and 700 have a unique word order at 1:20, placing καὶ εὐθέως later in the sentence, referring to the action of the disciples.

** Of the seven manuscripts in this table, only the Majority text manuscripts read εὐθέως at 2:8. A wide range of other manuscripts other than the seven of this study join the Majority text at this point.

*** Codex Θ reads εὐθέως here but in a different location from the Majority text. Only manuscript 565 agrees with Codex Θ here while a number of manuscripts outside of this study agree with the Majority text.

**** Of the seven manuscripts in this table, only the Majority text manuscripts read εὐθέως at 6:25. A wide range of other manuscripts other than the seven of this study join the Majority text at this point.

***** Of the seven manuscripts in this table, only the Majority text manuscripts read εὐθέως at 14:43. A wide range of other manuscripts other than the seven of this study join the Majority text at this point.

Readings of the Majority text manuscripts without εὐθύς or εὐθέως

Agrees with B	Agrees with N	Agrees with D	Agrees with W	Agrees with Θ	Agrees with 33
		1:23 5:42b	1:23 5:42b 7:25	1:23 5:42b 7:25	14:72

TABLE FIVE: USE OF *πάλιν* IN VARIOUS MANUSCRIPTS

The readings for manuscripts B κ D W Θ 33 and the Majority text are noted for each verse. Other manuscripts included in Swanson's *New Testament Greek Manuscripts: Mark* are summarized under the second column by the abbreviation "rell" unless they differ from the Nestle-Aland text. Manuscripts listed in column two agree in regard to the placement of *πάλιν* but may differ in other respects. Each manuscript which differs in respect to *πάλιν* is listed in the third or fourth column. Manuscripts which agree in regard to *πάλιν* within the portion of text as printed in columns three and four, but which differ in some other respect in the verse, are enclosed with parentheses.

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
2:1 Καὶ εἰσελθὼν <i>πάλιν</i> εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.	B κ D Θ 33 Majority * <i>rell</i>	Καὶ <i>πάλιν</i> ἔρχεται εἰς Καφαρναοὺμ δι' ἡμερῶν ... W	Καὶ ἔρχεται εἰς Καφαρναοὺμ δι' ἡμερῶν ... S
2:13 Καὶ ἐξῆλθεν <i>πάλιν</i> παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.	B κ W Θ 33 Majority <i>rell</i>	Καὶ ἐξῆλθεν ὁ Ἰησοῦς <i>πάλιν</i> παρὰ τὴν θάλασσαν·... <i>f</i> 13	Καὶ ἐξῆλθεν παρὰ τὴν θάλασσαν·... D
3:1 Καὶ εἰσῆλθεν <i>πάλιν</i> εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.	B κ D Θ 33 Majority <i>rell</i>		Καὶ εἰσελθόντες αὐτοῦ εἰς τὴν συναγωγὴν... W
3:20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται <i>πάλιν</i> [ὁ] ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.	B κ D Θ 33 Majority <i>rell</i>		Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται ὄχλος W

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
<p>4:1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.</p>	<p>B κ Θ 33 Majority <i>rell</i></p>	<p>Καὶ ἤρξατο πάλιν διδάσκειν πρὸς τὴν θάλασσαν·... D W</p> <p>πάλιν δὲ ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν·... f13 28, 700, 1346 Καὶ ἤρξατο πάλιν διδάσκειν παρὰ τὴν θάλασσαν· 565</p>	
<p>5:21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.</p>	<p>B κς 33 Majority <i>rell</i></p>	<p>Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ εἰς τὸ πέραν πάλιν ... κ *</p> <p>Καὶ διαπεράσαντος τοῦ Ἰησοῦ εἰς τὸ πέραν πάλιν... D 565</p> <p>Καὶ διαπεράσαντες ἐν τῷ πλοίῳ τοῦ Ἰησοῦ πάλιν εἰς τὸ πέραν... W</p> <p>Καὶ διαπεράσαντος τοῦ Ἰησοῦ εἰς τὸ πέραν πάλιν... 700</p>	<p>Καὶ διαπεράσαντος τοῦ Ἰησοῦ εἰς τὸ πέραν... Θ</p>

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a <i>different location</i> from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
7:14 Καὶ προσκαλεσάμενος <i>πάλιν</i> τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἄκουσατέ μου πάντες καὶ σύνετε.	B κ D L Δ		Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον... Θ W 33 Majority <i>rell</i> Καὶ προσκαλεσάμενος τὸν ὄχλον... 565
7:31 Καὶ <i>πάλιν</i> ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.	B κ D W Θ 33 Majority <i>rell</i>		
8:1 Ἐν ἐκείναις ταῖς ἡμέραις <i>πάλιν</i> πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,	B κ D W Θ 33 G* L M N Δ f1 f13 579, 1071, 1424	Ἐν ἐκείναις ταῖς ἡμέραις <i>πάλιν</i> παμπόλλου ὄχλου ὄντος... 565	Ἐν ἐκείναις ταῖς ἡμέραις παμπόλλου ὄχλου ὄντος... Majority A K U Γ Π 118 2 Ἐν ἐκείναις δὲ ταῖς ἡμέραις παμπόλου ὄχλου ὄντος... 700 Ἐν ἐκείναις ταῖς ἡμέραις πανπόλου ὄχλου ὄντος... 157

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
<p>8:13 καὶ ἀφείς αὐτοὺς πάλιν ἔμβας ἀπῆλθεν εἰς τὸ πέραν.</p>	<p>καὶ ἀφείς αὐτοὺς πάλιν ἔμβας ἀπῆλθεν εἰς τὸ πέραν. B κ C L Δ</p> <p>καὶ ἀφείς αὐτοὺς πάλιν ἔμβας εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν. D W f13 28, 700 1346</p> <p>καὶ ἀφείς αὐτοὺς πάλιν ἔμβας εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν. Θ 33, 565, 579 1071</p>	<p>καὶ ἀφείς αὐτοὺς ἔμβας πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν. Majority A M Ω 2, 157</p> <p>καὶ ἀφείς αὐτοὺς ἔμβας πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν. H K U Γ Π f1 124 (N)</p> <p>καὶ ἀφείς αὐτοὺς ἀπῆλθεν εἰς τὸ πλοῖον πάλιν 1424</p>	
<p>8:25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.</p>	<p>εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας κ W Majority <i>rell</i></p> <p>εἶτα πάλιν ἔθηκεν τὰς χεῖρας B L</p> <p>εἶτα πάλιν ἐπιθείς τὰς χεῖρας Θ 565, 700</p> <p>καὶ πάλιν ἐπιθείς τὰς χεῖρας D</p>		

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
10:1a Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, (καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.)	B κ D Θ Majority <i>rell</i>		καὶ συμπορεύονται ὄχλος πρὸς αὐτόν W (f13)
10:1b (Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν,) καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.	B κ W Θ 33 Majority 2 <i>rell</i> πρὸς αὐτόν ὡς εἰώθει καὶ πάλιν ἐδίδασκεν αὐτούς. D	καὶ ὡς εἰώθει ἐδίδασκεν αὐτούς πάλιν. 1424	
10:10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.	B κ D Θ Majority <i>rell</i> Καὶ εἰς τὴν οἰκίαν πάλιν ἐπηρώτησαν οἱ μαθηταὶ αὐτοῦ. W		
10:24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·	B κ D W Θ Majority <i>rell</i>		ὁ δὲ Ἰησοῦς ἀποκριθεὶς... W ὁ δὲ ἀποκριθεὶς... A

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
<p>10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν</p>	<p>B κ D W Θ Majority <i>rell</i></p>	<p>καὶ παραλαβὼν ὁ Ἰησοῦς πάλιν τοὺς δώδεκα... 2</p> <p>καὶ παραλαβὼν πάλιν ὁ Ἰησοῦς τοὺς δώδεκα... F H 157</p>	
<p>Mark 11:3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε.</p>	<p>κ D L 579</p>	<p>καὶ εὐθὺς ἀποστέλλει πάλιν αὐτὸν ὧδε. B</p> <p>καὶ εὐθὺς ἀποστέλλει πάλιν ὧδε. Δ</p> <p>καὶ εὐθέως πάλιν ἀποστέλλει αὐτὸν ὧδε. Θ</p> <p>καὶ εὐθὺς πάλιν αὐτὸν ἀποστέλλει ὧδε. C*</p>	<p>καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. W</p> <p>καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. Majority (<i>rell</i>)</p>

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
11:27 Καὶ ἔρχονται <i>πάλιν</i> εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι	B κ D W Θ 33 Majority		Καὶ ἔρχονται εἰς Ἱεροσόλυμα. F
12:4 καὶ <i>πάλιν</i> ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεινον ἐκεφαλίωσαν καὶ ἠτίμασαν.	B κ D Θ 33 Majority <i>rell</i>		καὶ ἀπέστειλεν πρὸς αὐτοὺς W
14:39 καὶ <i>πάλιν</i> ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν.	B κ D W Θ 33 Majority <i>rell</i>	καὶ ἀπελθὼν <i>πάλιν</i> ἠύξατο 69	
14:40 καὶ <i>πάλιν</i> ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.	B κ L Ψ	καὶ ὑποστρέψας <i>πάλιν</i> εὗρεν αὐτοὺς... Θ 565 καὶ ὑποστρέψας εὗρεν αὐτοὺς <i>πάλιν</i> ... 579 καὶ ὑποστρέψας εὗρεν αὐτοὺς <i>πάλιν</i> W Majority <i>rell</i>	καὶ ἐλθὼν εὗρεν αὐτοὺς ... D

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
14:61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. <i>πάλιν</i> ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;	B κ W Θ 33 Majority <i>rell</i>	<i>πάλιν</i> οὖν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν... 579	καὶ λέγει αὐτῷ, ὁ ἀρχιερεὺς... D
14:69a καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν (ἤρξατο <i>πάλιν</i> λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.)	B κ W 33 Majority <i>rell</i>	<i>πάλιν</i> δὲ ἡ παιδίσκη ἰδοῦσα αὐτόν... (D) Θ 565, 700 καὶ ἡ παιδίσκη ἰδοῦσα <i>πάλιν</i> αὐτόν 157	
14:69b (καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν) ἤρξατο <i>πάλιν</i> λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.	κ C L Δ Ψ 1424	<i>πάλιν</i> ἤρξατο λέγειν τοῖς ... 33 Majority (<i>rell</i>) ὁ δὲ <i>πάλιν</i> ἠρνήσατο καὶ ἤρξατο λέγειν τοῖς... D	ἔειπεν τοῖς παρεστῶσιν B ἤρξατο λέγειν τοῖς... (Θ) W M N 157 565 579, 700
14:70a ὁ δὲ <i>πάλιν</i> ἠρνεῖτο. (καὶ μετὰ μικρὸν <i>πάλιν</i> οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.)	B κ W Θ 33 Majority <i>rell</i>		τοῖς παρεστήκοσιν ὅτι καὶ αὐτός ἐξ αὐτῶν ἐστίν. μετὰ Μικρόν... D
14:70b (ὁ δὲ <i>πάλιν</i> ἠρνεῖτο.) καὶ μετὰ μικρὸν <i>πάλιν</i> οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.	B κ D W Θ 33 Majority <i>rell</i>		μετὰ μικρὸν οἱ παρεστῶτες... Ψ

Nestle-Aland 27 th edition text	Manuscripts which agree with Nestle-Aland text with regard to the placement of <i>πάλιν</i>	Manuscripts in which <i>πάλιν</i> appears in a different location from the Nestle-Aland text	Manuscripts which omit <i>πάλιν</i>
15:4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; Ἴδε πόσα σου κατηγοροῦσιν.	B κ W Θ 33 Majority <i>rell</i>	ὁ δὲ Πειλάτος ἐπηρώτησεν αὐτὸν πάλιν λέγων,... D C (788)	ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων,... U 1424
15:12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων;	B κ Θ 33 C Ψ 565, 579, 700, 1071	ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν... Majority A Δ Ω f1 69, 788 <i>rell</i>	ὁ δὲ Πιλάτος ἀποκριθεὶς εἶπεν... D W (Γ) f13 1424
15:13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.	B κ W Θ 33 Majority <i>rell</i>	οἱ δὲ ἔκραξαν πάλιν, Σταύρωσον αὐτόν. D	

* In 2:1 the Majority text is divided. E, G, Y and Ω agree with the Nestle-Aland text. Manuscripts F and H have no reading at 2:2, while S omits *πάλιν*.

CHARACTERISTICS OF KEY MANUSCRIPTS

While the limits of this study must leave the other inclusions of εὐθύς in various manuscripts to the exegetical chapter, there is still opportunity to discuss briefly the characteristics of key manuscripts as shown on the second text critical table. The presence of either εὐθύς or εὐθέως allows for an interesting characterization of these manuscripts in comparison to one another. Tendencies of each manuscript are evident in the brief review of twenty-three verses in table three while a summary of these seven manuscripts in the forty-two Marcan occurrences is found in table four.

For this discussion, attention will focus on Vaticanus, Sinaiticus, and Bezae with a briefer treatment of the uncials W and Θ, the minuscule 33 and the Majority text manuscripts.⁴⁶⁹ Vaticanus is quite consistent in reading εὐθύς in those thirteen locations previously discussed, reading εὐθέως in 1:18 and 1:21, and lacking either word in 5:2. It interestingly joins with Bezae as the only two manuscripts which lack either εὐθύς or εὐθέως at 5:2. Of the ten verses in which some manuscripts include εὐθύς contrary to Nestle-Aland, Vaticanus reads it in none of them. It is also with Bezae, 33, and 579 as lacking either word at 7:35 and stands with only Sinaiticus and L at 14:72 in reading εὐθύς. These examples demonstrate the occasional independence of Vaticanus. Of the forty-two occurrences of εὐθύς, it agrees with thirty-nine of them. It is a strong support

⁴⁶⁹ See Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Erroll Rhodes (Grand Rapids: William B. Eerdmans, 1987), 98-102. The choice of these three follows the evaluation of Kurt and Barbara Aland that these three have received the dominant attention in textual criticism from the 19th and well into the 20th century. The Alands note that the papyri have taken a leading position against these three; however, as noted in a following footnote, the significant papyrus 45 is incomplete in Mark, particularly for many of the verses under discussion. No other papyrus manuscript is fully noted in Swanson's work. There are only three papyrus manuscripts which record a part of Mark: papyrus 45, which is incomplete for Mark, having only 4:36-9:31 and 11:27-12:28; papyrus 84, incomplete for Mark, containing only 2:2-5, 8-9; 6:30-31, 33-34, 36-37, and 39-41; and papyrus 88, incomplete for Mark, containing only 2:1-26.

for the reading of εὐθύς as opposed to εὐθέως, and also shows restraint against tendencies to insert new uses of εὐθύς.

These same characteristics are largely found in Sinaiticus. Of the thirteen Nestle-Aland readings with εὐθύς studied in detail here, Sinaiticus reads εὐθύς in every case, though the original hand at 1:28 lacks εὐθύς, while the corrected hand includes it. Of the ten extra readings, Sinaiticus reads εὐθύς in 7:35 only. At none of the forty-two instances of εὐθύς does Sinaiticus read εὐθέως, and it reads εὐθύς at each location, though it is the corrected hand of Sinaiticus at 9:24 that includes εὐθύς. Of the manuscripts studied, Sinaiticus has the most consistent support for εὐθύς and could serve, if a single text were chosen, as the basis for the Nestle-Aland text's treatment of εὐθύς.⁴⁷⁰

While Vaticanus and Sinaiticus generally agree with each other and the currently accepted critical text, Bezae follows its own course repeatedly. In the forty-one adverbial uses of εὐθύς, Codex Bezae reads εὐθύς at only five places (1:28, 1:30, 1:43, 4:5, and 11:3). The majority of the time it reads εὐθέως, doing so at 1:12, 1:18, 1:20, 1:21, 1:42, 2:12, 4:15, 4:17, 4:29, 5:2, 5:29, 5:30, 5:42a, 6:27, 6:45, 6:54, 7:25, 9:15, 9:24, 10:52, 11:2, 14:72, and 15:1. It has no use of either εὐθέως or εὐθύς at 1:10, 1:23, 1:29, 2:8, 3:6 (though it reads εὐθέως at the very end of 3:5), 4:16, 5:42b, 6:25, 6:50, 8:10, 9:20, 14:43, and 14:45. Concerning the ten extra occurrences of εὐθύς in some manuscripts, Bezae reads εὐθέως at 1:31, 2:2, 3:5, 5:13, and 9:8, while it lacks either εὐθέως or εὐθύς at 5:36, 7:35, 14:63, 14:68, and 15:46. In many of these readings, Bezae stands either completely or virtually alone, such as at 3:5 where it alone reads εὐθέως, and 5:13 where it alone

⁴⁷⁰ Eldon Epp ("Ancient Texts and Versions of the New Testament," in *The New Interpreters Bible* vol. 2, ed. Leander Keck, Nashville: Abingdon Press, 1995), 10 notes that the final result of current critical texts does closely follow the Egyptian, B-text readings (his identification for the Alexandrian texts exemplified by Sinaiticus and Vaticanus).

reads καὶ εὐθέως. Bezae is a remarkably independent manuscript, clearly preferring εὐθέως over εὐθύς, perhaps for stylistic reasons. Bezae's unique readings must be recognized for their insights into a particular early evaluation of Mark's use of εὐθύς and the resulting frequent change to εὐθέως.⁴⁷¹

Related to Bezae in many readings, the uncial W shows a notable independence in its readings of εὐθύς. As noted above, W may be viewed as a combined text, carrying a Western reading from 1:1 to 5:30 and a Caesarean text from 5:31-16:20.⁴⁷² In surveying the forty-one adverbial uses of εὐθύς and the ten other instances of either εὐθύς or εὐθέως, several characteristics are seen. Rarely does W stand alone, though there are four cases in which its reading is relatively unique. In 1:30 it is the only manuscript surveyed by Swanson to omit either εὐθύς or εὐθέως. Codex W and the manuscripts of Family 13 are the only ones at 4:29 to omit any adverb, the majority of manuscripts having εὐθέως, while a few have εὐθύς and the Family 1 manuscripts have τότε. At 15:46, W is alone in reading εὐθέως. Finally, it is the only manuscript at 14:63 to read εὐθύς, though 565, 700, and 124 have εὐθέως. It is interesting that there is no pattern, but that each possibility of reading or omission is found in these four singular readings.⁴⁷³

⁴⁷¹ See Kurt Aland and Barbara Aland, *The Text of the New Testament*, 108. The evaluation of Bezae by the Alands is a useful summary: "When D supports the early tradition the manuscript has a genuine significance, but it (as well as its precursors and followers) should be examined most carefully when it opposes the early tradition."

⁴⁷² Metzger, *Chapters in the History of New Testament Textual Criticism*, 46-47. Larry Hurtado (*Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark*, Grand Rapids: William B. Eerdmans, 1981, 86-89), however, in his study of W in Mark, demonstrates that W fails to support any one text group and that the association of 565, 700 and Θ as Caesarean or pre-Caesarean texts may be incorrect. This study shows that Hurtado's concerns are essentially correct in regard to W and the use of εὐθύς. Codex W does not demonstrate a clear allegiance to any text family and there is no uniformity even within the Caesarean texts of 565, 700, and Θ.

⁴⁷³ One other distinctive reading of W, not directly related to εὐθύς, is at 9:24 where only W has the spirit of the child, rather than the father, crying out.

The same variety is present in those readings which are supported by other manuscripts. W clearly prefers reading εὐθέως, having this reading twenty times out of the forty-one instances.⁴⁷⁴ The omission of both εὐθύς and εὐθέως is frequent also, especially in the early verses, occurring twelve times.⁴⁷⁵ Relatively infrequently does W include εὐθύς, this occurring eight times primarily in the middle chapters.⁴⁷⁶ As a general rule, W omits the adverbs in the first chapters, divides the middle chapters between εὐθύς and εὐθέως, and finishes predominantly with εὐθέως.

This segmented practice might be explained by the understanding, noted above, that W follows first a Western reading and later, after 5:30, a Caesarean text. However, when using representatives of these two families for comparison, we find no strict adherence to either text group.⁴⁷⁷ In 1:1-5:30, when it is expected that W would agree with the Western text codex D, it does so eight times,⁴⁷⁸ though it disagrees with D seventeen times.⁴⁷⁹ In that same section, 1:1-5:30, W agrees with the Caesarean texts twelve times⁴⁸⁰ and disagrees with them nine times.⁴⁸¹ Thus in the very section in which

⁴⁷⁴ This reading is found in 1:10, 1:18, 1:20, 1:21, 1:42, 4:5, 4:16, 5:29, 5:30, 5:42a, 6:27, 6:50, 9:20, 9:24, 10:52, 11:2, 11:3, 14:45, 14:72, and 15:1. There is no 1:43 present in Swanson for W, the only manuscript not represented at that verse.

⁴⁷⁵ Neither adverb is found at 1:23, 1:28, 1:29, 1:30, 2:8, 2:12, 3:6, 4:29, 5:2, 5:42b, 7:25, and 14:43.

⁴⁷⁶ Εὐθύς is found at 1:12, 4:15, 4:17, 6:25, 6:45, 6:54, 8:10, and 9:15.

⁴⁷⁷ For this study, the Caesarean text family is represented by the uncial Θ and the minuscules 565 and 700, a conventional grouping, though, as noted above, the texts of the Caesarean family are debatable. The Western text family is represented by codex D, though it is recognized that the Western text family is particularly difficult to generalize and that codex D is a later and often independent text. For discussion on this family, see Leo Vaganay, *An Introduction to the Textual Criticism of the New Testament*, trans. B.V. Miller (London: Sands and Company, 1937), 116-120.

⁴⁷⁸ W agrees with the reading from D at 1:18, 1:21, 1:23, 1:29, 1:42, 2:8, 3:6, 5:29 and 5:30. At 1:29 D and W are the only manuscripts reading neither adverb. However, when D gives unique readings at 1:31 and 3:5, W does not agree with it.

⁴⁷⁹ W differs from the reading in D at 1:10, 1:12, 1:20, 1:21, 1:28, 1:30, 1:31, 2:2, 2:12, 3:5, 4:5, 4:15, 4:16, 4:17, 4:29, 5:2 and 5:13.

⁴⁸⁰ W agrees with one or more of the Caesarean manuscripts 565, 700 and Θ twelve times. W agrees with all three unless noted immediately following the verse, at 1:10, 1:12 (with 565 only of the three), 1:20 (with Θ and 700 in a different word order), 1:21 (with Θ only of the three), 1:23, 1:28, 1:42

W is identified as a Western text, it agrees more often with a body of Caesarean texts. In the later section, 5:31-16:8, W agrees with the Caesarean texts the majority of the time, twenty-one times,⁴⁸² and disagrees with all three Caesarean texts four times.⁴⁸³ In this same section, W is aligned with codex D and other manuscripts, including the Caesarean, eleven times,⁴⁸⁴ while W differs from codex D fourteen times.⁴⁸⁵ Thus in this later portion of Mark, the affiliation of W with a Caesarean text family is more clearly established, though it is not a rigid adherence. The variety of usage in W with εὐθὺς supports the conclusions reached by Larry Hurtado that W in Mark “attempts to eliminate Marcan redundancies, to exchange less familiar for more familiar terms, to improve Marcan style, to clarify the Marcan text by harmonization with Synoptic parallels.”⁴⁸⁶ Throughout its treatment of εὐθὺς and εὐθέως, W maintains its own independence which prevents it from being easily characterized with any text family or preference for a

(with 565 and 700 of the three), 2:2 (with Θ and 700 of the three), 2:8 (with 565 only of the three), 4:5, 4:16, 4:17 (with Θ only of the three). The difficulty of identifying a consensus between the three readings of 565, 700 and Θ that would thereby define the Caesarean text is clear. Therefore, the comparison between agreement and disagreement involving the Caesarean texts and W is slanted towards agreement. It is more likely that W will agree with at least one of the three as compared to its disagreement with all three.

⁴⁸¹ W disagrees with all three of the Caesarean manuscripts at 1:18, 1:29, 1:30, 3:6, 4:15, 4:29, 5:2, 5:29, and 5:30. As noted above, of these nine, there is agreement with D at 1:18, 3:6, 5:29, and 5:30.

⁴⁸² W agrees with the three Caesarean manuscripts in the following places, excepted as noted in parentheses: 5:36, 5:42a (565, 700 only), 5:42b, 6:25, 6:27 (565, 700 only) 6:45 (Θ only), 6:50 (565, 700 only), 6:54 (Θ only), 7:25, 7:35, 9:8 (700 only), 9:15, 9:20 (Θ, 700 only), 9:24 (700 only), 10:52, 11:2, 11:3, 14:43, 14:68, 14:72, and 15:1.

⁴⁸³ W disagrees with all three of the Caesarean manuscripts at 8:10, 14:45, 14:63, and 15:46. Of these, in 14:63 and 15:46 the reading of W is followed by no other manuscript.

⁴⁸⁴ These eleven agreements are 5:42a, 5:42b, 6:27, 9:24, 10:52, 11:2, 14:43, 14:68, 14:72, and 15:1. In each case, W and D are joined by several other manuscripts, including at least one of the Caesarean manuscripts at each of the verses. This extensive agreement between the two manuscript families shows a broad agreement on the use of εὐθὺς and εὐθέως rather than allowing a clear distinction between the two families at this point.

⁴⁸⁵ These fourteen are 6:45, 6:50, 6:54, 7:25, 7:35, 8:10, 9:8, 9:15, 9:20, 11:3, 14:45, 14:63, and 15:46.

⁴⁸⁶ Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark*, 87.

particular reading of the two adverbs.⁴⁸⁷ It is a valuable witness to the many choices possible with εὐθύς.

A marked independence is characteristic also of the next manuscript studied, Θ. While in the other Gospels it is similar to the Byzantine texts, in Mark it is distinctive, similar to the texts used by Origen and Eusebius at Caesarea.⁴⁸⁸ As for its use of εὐθύς, it presents a variety of singular readings with little support from other manuscripts.⁴⁸⁹ In its choice between the two adverbs, εὐθύς and εὐθέως, Θ prefers εὐθέως, using it twenty times.⁴⁹⁰ These twenty follow the Majority texts closely using εὐθέως only at 1:12, 1:20, and 14:72 where the Majority texts read differently. Yet as Metzger notes, Θ is not simply a Byzantine text, as it reads εὐθύς fourteen times, none of those occasions agreeing with the Majority texts.⁴⁹¹ Demonstrating its mixed nature, Θ is aligned most often with W. It agrees with this manuscript twenty-two times, especially in the omission of either adverb. W agrees with six of the seven omissions by Θ.⁴⁹² It appears that Θ might be seen as a transitional text in the use of εὐθύς. It reflects, especially in the first

⁴⁸⁷ See Jack Finnegan, *Encountering New Testament Manuscripts: A Working Introduction to Textual Criticism* (Grand Rapids: William B. Eerdmans, 1974), 133, 145-6. The results of this study's survey of W reinforces the suggestion of Jack Finnegan that W was created by the use of several manuscripts that survived the Diocletian persecution and therefore blends the Alexandrian, Western, and Byzantine text families. Further evidence of the independence of W is found in its treatment of πάλιν as indicated in table five. There are seven verses of the twenty-eight appearances of πάλιν in Mark in which W has an independent reading: 2:1, 3:1, 3:20, 5:21, 10:10, 11:3, and 12:4.

⁴⁸⁸ Metzger, *The Text of the New Testament*, 58.

⁴⁸⁹ These distinctive readings include 1:29 in which Θ and 1424 alone have a unique word order, 3:6 in which Θ and 565 alone start with καὶ εὐθέως, 6:50 in which only Θ has εὐθύς δέ and 11:3 in which only Θ and the original hand of C have εὐθύς πάλιν.

⁴⁹⁰ These twenty are 1:10, 1:12, 1:20, 1:21, 1:29, 1:30, 1:43, 3:6, 4:5, 4:15, 4:16, 4:29, 5:2, 8:10, 9:20, 10:52, 11:2, 11:3, 14:72, and 15:1.

⁴⁹¹ These fourteen are 1:18, 1:42, 2:8, 4:17, 5:29, 5:30, 5:42a, 6:25, 6:27, 6:45, 6:50, 6:54, 9:15, and 9:24. In these uses of εὐθύς, Θ agrees with Codex Sinaiticus in each case and with Codex Vaticanus in all but 1:18.

⁴⁹² These areas of agreement are, with εὐθύς, 4:17, 6:25, 6:45, 6:54, 9:15; with εὐθέως, 1:10, 1:20, 1:21, 4:5, 4:16, 9:20, 10:52, 11:2, 11:3, 14:72, and 15:1; and with neither adverb, 1:23, 1:28, 2:12, 5:42b, 7:25, and 14:43.

half of Mark, the Alexandrian preference for εὐθύς, while the Byzantine emphasis on εὐθέως is evident in the later chapters.⁴⁹³ Like W, it is valuable for its distinctive use of both εὐθύς and εὐθέως.⁴⁹⁴

In contrast to the varied ties of W and Θ with several manuscripts, the minuscule 33 sides largely with the Alexandrian text of Sinaiticus and Vaticanus. It strongly prefers reading εὐθύς, doing so twenty-three times, and agreeing with Sinaiticus each of these times.⁴⁹⁵ When εὐθέως is used, it appears most often at the end of Mark, sharing this characteristic with W and Θ.⁴⁹⁶ This trend toward εὐθέως in the later chapters of Mark raises an intriguing question. It is possible that the early use of εὐθύς had a formulaic tone which was preserved in the early chapters of Mark and in key verses, especially when it was used with καί at the start of a sentence. For example, 33 reads καὶ εὐθύς fifteen times with the last occurrence at 5:42a, while it has καὶ εὐθέως only five times, those five all coming after 6:27.⁴⁹⁷ The later instances of εὐθύς may have yielded to a stylistic preference for the proper adverb εὐθέως. While preferring εὐθύς, 33 rarely lacks one adverb or the other, omitting them only three times.⁴⁹⁸ In summary, 33 shows a

⁴⁹³ This later agreement with the Majority texts can be seen best by the readings in the ten Nestle text verses in which Θ agrees with the Majority texts in five of the last six, disagreeing in the first four and also in 7:35.

⁴⁹⁴ Of the manuscripts in this study, only W and Θ read εὐθέως at 1:20 and these two alone omit either adverb at 2:12.

⁴⁹⁵ This number might have been higher except that there is no reading for 33 in Swanson at 4:5, 6:45, 10:52, 11:2, 11:3, 14:43, and 14:45.

⁴⁹⁶ These eight uses of εὐθέως are 4:29, 5:2, 6:27, 6:54, 8:10, 9:15, 9:24, and 15:1. It agrees with the Majority text in each of these eight instances. In six of these instances, 4:29, 5:2, 6:27, 8:10, 9:24, and 15:1, either W and/or Θ agree with 33.

⁴⁹⁷ The use of καὶ εὐθύς is at 1:10, 1:12, 1:18, 1:20, 1:21, 1:23, 1:29, 1:30, 1:42, 1:43 (at 1:42 and 1:43 omissions in that section of the manuscript leave the inclusion of εὐθύς as likely but not definite), 2:8, 2:12, 5:29, 5:30, and 5:42a. The use of καὶ εὐθέως occurs at 6:27, 8:10, 9:15, 9:24 and 15:1.

⁴⁹⁸ These three are 1:28, 6:50, and 14:72. The omission at 6:50 agrees only with 579 specifically. D lacks either adverb at 6:50 though the wording of D is slightly different from 33. At 1:28 and 6:50, εὐθύς would have appeared in 33 without καί, this lack of καί perhaps contributing to the later omission of εὐθύς.

strong allegiance to the Alexandrian text's preference for εὐθύς while demonstrating a measure of the inclination of later manuscripts for εὐθέως.

This direction towards εὐθέως is completed with the final manuscripts studied, the Majority texts of E, F, G, H, S, Y, and Ω. The Byzantine texts use εὐθύς only twice, at 1:12 and 1:28. The use of εὐθέως dominates with thirty-five instances, with four of those instances (2:8, 3:6, 6:25, and 14:43) being unique among the seven manuscripts studied here.⁴⁹⁹ The Majority texts agree most often with D, W and Θ, while in contrast they agree with Sinaiticus only once, at 1:12.⁵⁰⁰ This tendency towards the “characteristically smooth, clear, and full” readings of the Byzantine texts can be seen also in the non-Nestle reading at 5:13 in which the Majority texts add εὐθέως ὁ Ἰησοῦς.⁵⁰¹ The Majority texts' preference for εὐθέως serves as a capstone to the progression in that direction throughout the texts surveyed for this study.

⁴⁹⁹ These thirty-five include 1:10, 1:18, 1:20, 1:21, 1:29, 1:30, 1:42, 1:43, 2:8, 2:12, 3:6, 4:5, 4:15, 4:16, 4:17, 4:29, 5:2, 5:29, 5:30, 5:42a, 6:25, 6:27, 6:45, 6:50, 6:54, 8:10, 9:15, 9:20, 9:24, 10:52, 11:2, 11:3, 14:43, 14:45, and 15:1.

⁵⁰⁰ Interestingly, of the two times that the Majority texts use εὐθύς at 1:28, when one would expect agreement with Sinaiticus, the original hand of Sinaiticus lacks εὐθύς while the corrected hand later includes it.

⁵⁰¹ J. Harold Greenlee (*Introduction to New Testament Textual Criticism*, 91), includes this verse as an example of the Byzantine text's tendency towards explanation. However, it should be noted that 33 also has this reading while D inserts a similar phrase earlier in the sentence.

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