

Series B

Second Sunday in Lent

Mark 8:27-38

Peter's Confession, the First Passion Prediction, the Call to Discipleship

Assignment

- Read through this passage in English; skim through it in Greek if you have time.
- Carefully read in the Greek Mark 8:31-33.
- Study the power point handout.

References

- I will use commentary by Dr. James W. Voelz throughout this lab. The bibliography is below:
- Voelz, James W. *Mark 8:27-16:8*. St. Louis: Concordia Publishing House, 2019.

Mark 8:22-10:52

- This section of the narrative includes the three passion/resurrection predictions and Jesus' journey to Jerusalem (where these predictions will be fulfilled).
- The following threefold pattern may be observed with each prediction:
- Jesus predicts His coming suffering, death, *and resurrection*.
- One or more of the disciples then say or do something that indicates that they do not understand.
- Jesus then teaches on what it means to be His disciple with a focus on willingness to suffer for the sake of Jesus and the Gospel/Word and/or the call to serve others as Jesus has served us.

Mark 8:22-10:52

- This entire narrative section is then framed with healings of blind men.
- Mark 8:22-26 is the narrative of Jesus healing the blind man where the man does not see clearly until after Jesus' second attempt.
- Mark 10:46-52 is the narrative of Jesus healing blind Bartimaeus where Bartimaeus shows exemplary faith and, once saved, follows Jesus without being specifically told to do so.
- At this point in the narrative the disciples of Jesus are more like the first blind man after Jesus' first attempt: They see, but not all things clearly.
- Yet the hope is that in the end they will see all things clearly. See 16:7.
- Sight in Mark is a metaphor for faith and understanding: If you see, then you believe in Jesus.

Mark 8:22-10:52

- Anyway, we should not expect that Peter's confession in Mark's account indicates that Peter really understands what it means that Jesus is the Christ—for in this section of the narrative the disciples show again and again that they do not understand.

Peter's Confession of Jesus

Mark 8:27-30



Mark 8:27

²⁷ **Καὶ** ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς Ἰτᾶς κώμας Καισαρείας ἰ τῆς Φιλίππου· **καὶ ἐν τῇ ὁδῷ ἐπηρώτα** τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· **Τίνα με** λέγουσιν οἱ ἄνθρωποι **εἶναι**;

- **Καὶ** as the basic narrative conjunction in Mark's Gospel.
- Verb-subject word order; singular verb w/ plural subject, so Ἰησοῦς counts as the main subject.
- **ἐν τῇ ὁδῷ**: Word order – this prepositional phrase is being emphasized.
- **ἐπηρώτα**: Imperfect indicative verb in narrative.

Mark 8:27

²⁷ **Καὶ** ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς ἱτὰς κώμας Καισαρείας ἰ τῆς Φιλίππου· **καὶ** ἐν τῇ ὁδῷ **ἐπηρώτα** τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· **Τίνα** **με** λέγουσιν οἱ ἄνθρωποι **εἶναι**;

- **Τίνα**: Interrogative pronoun.
- **με**: Accusative subject of infinitive (εἶναι); placed earlier in sentence for emphasis.
- **εἶναι**: Infinitive is part of indirect discourse. Voelz notes that this is a Hellenistic usage and fits the Hellenistic setting for this question.

Καισαρείας¹ τῆς Φιλίππου

- Is the setting important? Does it matter that Jesus asks about His identity while near Caesarea Philippi?
- Herod had built a temple here for Caesar Augustus and where Augustus was still worshipped as god in this time.
- So does the question of Jesus' identity as Messiah (and Son of God) mean that Jesus Lordship vies with that of the Roman Emperor?

Mark 8:28

²⁸ οἱ δὲ Ἦ εἶπαν αὐτῷ λέγοντες Ἦ [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν,* ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.

- οἱ δὲ: Change of subject; the disciples are now the subject.
- εἶπαν: Note strong aorist verb with weak aorist connecting vowel.
- λέγοντες: Redundant participle.

Mark 8:28

28 οἱ δὲ Γ εἶπαν αὐτῷ λέγοντες Γ [ὄτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν,* ἄλλοι δὲ ὄτι εἷς τῶν προφητῶν.

- ὄτι: Introduces direct discourse (not indirect discourse).
- ὄτι: Note that it is in single brackets. ὄτι is read in the original hand of Aleph, B, and the original hand of C (though in this manuscript it is not clear) while most manuscripts do not read it.
- ὄτι: Introduces indirect discourse.

Mark 8:28

²⁸ οἱ δὲ Ἦ εἶπαν αὐτῷ λέγοντες Ἦ [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν,* ἄλλοι δὲ ὅτι εἶς τῶν προφητῶν.

- The underlined words are assumed to be the subject of the infinitive εἶναι from 8:27.
- εἶς is nominative because it is assumed to be the subject of an indicative form of εἶμι in the ὅτι-clause.

Mark 8:28

²⁸ οἱ δὲ ἶπαν αὐτῷ λέγοντες ἰ [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν,* ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.

- Dr. James W. Voelz notes the following pattern in this list of three
- “John the Baptist”: Asyndeton; no express subject; direct discourse (the disciples are directly quoting “men”); accusative case.
- “and others ‘Elijah’”: καὶ as conjunction; subject present; direct discourse (again, the disciples are directly quoting “men”); accusative case.
- “and/but others that *you are* one of the prophets”: δὲ as conjunction; subject; shift from direct discourse to indirect discourse.

Mark 8:28

- These answers, of course, are insufficient.
- We know from the author/narrator in 1:1 that Jesus is the Christ, the Son of God.
- We know from the Father in 1:11 that Jesus is the Son of God.
- We know from an unclean spirit in 1:24 that Jesus is the Holy One of God.
- We know from other unclean spirits in 3:11 and 5:7 that Jesus is the Son of God.
- The acknowledgement of the people in Mark 7:37 (“He has done all things well”) was also insufficient.

Mark 8:29

²⁹ καὶ αὐτὸς ἐπηρώτα αὐτούς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
Γὰρ ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός·

- καὶ as the basic narrative conjunction in Mark's Gospel.
- αὐτὸς, Ὑμεῖς, Σὺ: Nominative/redundant forms of independent personal pronoun used for emphasis.
- ἐπηρώτα: Imperfect indicative verb used in narrative.
- δὲ used as conjunction rather than καί indicates important shift/move in narrative. See Voelz, 608.

Mark 8:29

²⁹ καὶ αὐτὸς ἐπηρώτα αὐτούς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
Γ' ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός^T.

- ἀποκριθεὶς: Redundant pronoun.
- λέγει: Historic present.
- ὁ Χριστός: Predicate nominative with the linking verb.

Mark 8:29

- Is Peter's answer sufficient? Option 1:
- Yes, Peter correctly identifies Jesus as the Messiah. He may not fully understand Jesus' identity and ministry, but he got this right. See 1:1.
- This confession marks the midpoint in the narrative of Mark's Gospel. The first half of Mark's Gospel is about Jesus proving that He is the Messiah and the second half proving He is the Son of God.
- See the overviews of this Gospel provided in the commentaries of Francis Maloney and R. C. H. Lenski.
- Why does Jesus command silence in 8:30? Because the people of Israel will misunderstand what it means that Jesus is the Messiah.

Mark 8:29

- Is Peter's answer sufficient? Option 2:
- Yes, for the titles "Christ/Messiah" and "Son of God" are roughly synonymous.
- By confessing that Jesus is the Christ, Peter also confesses that He is the Son of God.

Mark 8:29

- Is Peter's answer sufficient? Option 3:
- No, Peter's answer is not sufficient. He should also identify Jesus as the Son of God, but he does not.
- Peter and the others thus resemble the blind man of Mark 8:22-26 after the first attempt to heal him. They see partially or "halfway." They do not yet see all things clearly. But there is hope that they will see Jesus fully at the end of the narrative. See 16:7.
- Jesus commands them to silence because the disciples themselves do not yet understand His identity and mission.
- The only human character who will confess Jesus to be the Son of God is the centurion at the cross after Jesus has died and "spirited out." See 15:37-39.

Mark 8:30

³⁰ **καὶ ἐπετίμησεν** αὐτοῖς **ἵνα μηδενὶ λέγωσιν** περὶ αὐτοῦ.

- **καὶ** as the basic narrative conjunction in Mark's Gospel.
- **ἐπετίμησεν** from ἐπιτιμάω.
- **ἵνα . . . λέγωσιν**: ἵνα-clause conveys direct object of ἐπετίμησεν.
- **μηδενὶ**: Word order – indirect object is being emphasized.

Activity

- Using Logos, study the definition of the verb ἐπιτιμάω in BDAG.

The First Passion Prediction: Mark 8:31-33



Mark 8:31-32a

³¹ **Καὶ ἦρξατο διδάσκειν** αὐτοὺς ὅτι **δεῖ τὸν υἱὸν τοῦ ἀνθρώπου** πολλὰ **παθεῖν** καὶ **ἀποδοκιμασθῆναι** ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ **ἀποκτανθῆναι** καὶ μετὰ τρεῖς ἡμέρας **ἀναστῆναι**.
^{32a} **καὶ** παρρησίᾳ τὸν λόγον ἐλάλει.

- **καὶ** as the basic narrative conjunction in Mark's Gospel.
- **διδάσκειν**: Infinitive is direct object of ἦρξατο. Ἄρχομαι usually takes a present infinitive as its object.
- **δεῖ + infinitives**: The four infinitives are the subject of the impersonal verb δεῖ - "The Son of Man to suffer. . .to be rejected. . .to be killed. . .to rise. . .is necessary."
- **τὸν υἱὸν**: Accusative subject of the infinitives.

Mark 8:31-32a

³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. ^{32a} καὶ **παρρησία** τὸν λόγον **ἐλάλει**.

- **παρρησία**.
- **ἐλάλει**: Imperfect indicative verb used in narration.

Mark 8:31-32a

- Elders and Chief Priests and Scribes = Three major divisions of the Sanhedrin.

Mark 8:31-32a

- Why is this necessary?
- See Mark 8:33.
- See Mark 10:45.
- See Mark 12:1-12.
- See Mark 14:32-42.

Activity

- Using Logos, study the definition of the verb παρρησία in BDAG.

Mark 8:32b

^{32b} καὶ προσλαβόμενος Ἦ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.

- καὶ as the basic narrative conjunction in Mark's Gospel.
- προσλαβόμενος: Aorist participle denotes action that takes place prior in time to the main verb (ἤρξατο).
- ἐπιτιμᾶν: Infinitive is direct object of ἤρξατο; it is present because ἄρχομαι takes the present.
- Note the use of the verb ἐπιτιμάω.

Mark 8:33

³³ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ καὶ λέγει· Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

- ὁ δὲ: Change of subject – Jesus is now the subject, not Peter.
- ἐπιστραφεὶς, ἰδὼν: Aorist participles indicate action that takes place prior in time to main verb (ἐπετίμησεν); participles could be causal – “because He had turned around and seen His disciples. . .”
- ἐπιστραφεὶς: The passive form of ἐπιστρέφω has an intransitive active meaning.
- καὶ as the basic narrative conjunction in Mark’s Gospel.

Mark 8:33

³³ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ καὶ λέγει· Ὑπάγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

- ἐπετίμησεν: Note that this is now the third use of ἐπιτιμάω in this section of Mark since verse 30.
- λέγει: Historic present.
- Ὑπάγε: Present imperative could be emphatic, but Dr. James W. Voelz notes that the verb ὑπάγω tends to use the present aspect for its imperative forms. See Voelz, 617-18.

Mark 8:33

³³ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ καὶ λέγει· Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

- ὅτι: Here this word means “because” and introduces a causal clause.
- φρονεῖς: Present indicative of epsilon contract verb φρονέω. BDAG assigns the definition “to set one’s mind on, to be intent on” for the usage here in 8:33.
- τὰ τοῦ θεοῦ/τὰ τῶν ἀνθρώπων: τὰ is a substantive and so shorthand for “the things.”

The things of God v. the things of men

- The things of God:
 - That Jesus must suffer, be rejected, be killed, and rise again after three days.
 - This is how God will accomplish the salvation of Israel, all people, and creation itself – through Jesus' suffering and crucifixion and resurrection.
 - According to Dr. James W. Voelz, the roles of the Messiah and the Suffering Servant are combined into one.
 - Of course, this also means that following Jesus will involve sacrifice, suffering, and service on the part of His disciples.
- The things of men:
 - Everything opposed to the above – focus instead on power, honor, glory, and the avoidance of sacrifice, suffering, and service.

The Call to Discipleship: Mark 8:34-38

If anyone wishes
to come after
Me, let him deny
himself, and take up
his cross, and follow Me.”
Mark 8:34



Mark 8:34

³⁴ **Καὶ προσκαλεσάμενος** τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ἔτις ἠέλει ὀπίσω μου ἄκολουθεῖν, ἀπαρνησάσθω **ἑαυτὸν** καὶ ἄράτω τὸν σταυρὸν αὐτοῦ καὶ ἄκολουθεῖτω μοι.

- **καὶ** as the basic narrative conjunction in Mark's Gospel.
- **προσκαλεσάμενος**: Aorist participle indicates action that took place prior in time to the main verb (εἶπεν).
- τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
- **τις**: Indefinite pronoun.
- **ἑαυτὸν**: Reflexive pronoun.

Mark 8:34

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ἔἴ τις ἠθέλει ὀπίσω μου ἄκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

- **Εἴ. . . θέλει:** εἰ + present indicative introduces a present simple particular conditional sentence (or first class conditional sentence).
- Simple particular: You assume the truth of the if-clause; this conveys reality or what is assumed to be real for the sake of the argument.
- Then-clause contains three imperatives (see the next slide).

Mark 8:34

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς·
Ἔτις ἴ θέλει ὀπίσω μου ἱ ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

- **θέλει . . . ἱ ἀκολουθεῖν:** Infinitive ἀκολουθεῖν is the direct object of the verb θέλει.
- Note that infinitive ἀκολουθεῖν is present aspect. Voelz takes as emphatic action (“really to follow”) or continuous action (“continuously to follow”).
- **ἀπαρνησάσθω, ἀράτω, ἀκολουθεῖτω:** Three imperatives comprise the then-clause of a simple particular conditional sentence.
- If someone really wants to follow Jesus, then he/she will do the following.

Mark 8:34

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ἔϊ τις ἠθέλει ὀπίσω μου ἁκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

- The first two imperatives are aorist aspect and the third is present aspect. Is there any significance to the aspect here?
- ἀπαρνησάσθω – Focus on action: This should be done.
- ἀράτω – Focus on action: This should be done.
- ἀκολουθεῖτω – Focus on connection between subject and verb: Command for continuing or lifelong action.

Mark 8:35a

35a ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·

- **Γὰρ:** This clause gives the reason for the assertion made in 8:34. For what reason should someone do those things Jesus calls them to do?
- **ὃς:** Relative pronoun, here without a clear antecedent – “He who” or “Whoever.”
- **ἐὰν θέλη . . . ἀπολέσει:** ἄν + the subjunctive in if-clause followed by future indicative in then-clause is a Future More Vivid conditional a sentence.
- **θέλη:** Present subjunctive; Voelz translates as “truly desires. . .” See Voelz, 215.
- **Ψυχὴν:** What is best translation—“soul” or “life”?
- **σῶσαι:** Direct object of θέλη.

Mark 8:35b

35b ὅς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου ἰσώσει αὐτήν.

- δ': Conjunction contrasts this clause to 8:35a and joins it in explaining the call to discipleship in 8:34.
- ὅς ἂν ἀπολέσει . . . σώσει: This also resembles a Future More Vivid conditional sentence, except the verb (ἀπολέσει) paired with ἂν is future indicative, not subjunctive.
- The subjunctive ἀπολέση is read in place of the indicative ἀπολέσει in many manuscripts.
- Voelz argues that this “poor Greek” matched with superior Greek (see ὅς δ' ἂν) is a classical touch similar to Homer (rather than just bad Greek). See Voelz, 620.

Activity

- Using Logos, study the textual variants of ἄπολέσει in 8:35. To do this click on the text critical sign ¶ and the apparatus will appear on the other side of the screen.
- What are the first two texts listed that read the indicative form ἀπολέσει?

Mark 8:35b

35b ὅς δ' ἂν ἄπολέσει ἑαυτὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου ἰσώσει αὐτήν.

- ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου: “Because of Me and the Gospel”
- Focus is both upon Jesus and the message about Jesus and/or Jesus’ own proclamation of that message.

Mark 8:36

³⁶ τί γὰρ ἴωφελεῖ ἴάνθρωπον ἴκερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι ἴτὴν ψυχὴν αὐτοῦ;

- γὰρ: This clause gives the reason for the previous clause (here clauses) in 8:35.
- τί: Interrogative pronoun.
- ἴωφελεῖ . . . κερδῆσαι . . . καὶ ζημιωθῆναι: Infinitives complement (and so are direct objects of) main verb.
- ὅλον: ὅλος typically occurs in predicate position with its referent, but has attributive meaning – “the whole world” (v. “the world is whole”).

Mark 8:37

³⁷ τί γὰρ ἴδοι ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

- **Γὰρ:** This clause gives the reason for the previous clause (here clauses) in 8:35.
- **τί:** Interrogative pronoun.
- **δοῖ:** Aorist subjunctive and alternate form of δῶ. Variant readings here include δῶ and the future δώσει.

Activity

- Using Logos, study the textual variants of Ἰδοῖ in 8:37. To do this click on the text critical sign ┌ and the apparatus will appear on the other side of the screen.
- What are the two texts listed that read the subjunctive form Ἰδοῖ?

Mark 8:38a

³⁸ ὅς **γὰρ** **ἐὰν** **ἐπαισχυθῆ** με καὶ τοὺς **ἐμοὺς** ὀλόγους ἐν τῇ γενεᾷ ταύτῃ **τῇ** **μοιχαλίδι**¹ καὶ **ἀμαρτωλῶ**. . . (**ἐπαισχυθήσεται**). . .

- **γὰρ**: This clause gives the reason probably for the entire previous discussion in 8:34-37.
- **ἐὰν ἐπαισχυθῆ. . . ἐπαισχυθήσεται**: A Future More Vivid conditional sentence.
- **ἐμοὺς**: Possessive adjective is emphatic.
- με καὶ τοὺς ἐμοὺς ὀλόγους: “Me and *My* words” – note the parallel with “Me and the Gospel” in 8:35b.
- **τῇ μοιχαλίδι**¹ καὶ **ἀμαρτωλῶ**: Repeat position of attributive adjectives.

Mark 8:38b

³⁸ **καὶ** ὁ υἱὸς τοῦ ἀνθρώπου **ἐπαισχυνθήσεται** αὐτόν, **ὅταν ἔλθῃ** ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ Ἰμετὰ τῶν ἀγγέλων τῶν ἁγίων.

- **καὶ**: Here this has the adverbial sense of “even” or “also.”
- **ὅταν ἔλθῃ**: ἄν + the subjunctive denotes some future context; this clause modifies the then-clause with the main verb ἐπαισχυνθήσεται; ὅταν has sense of “when” or “whenever.”

The things of God v. the things of men

- It is God's will that the life of the disciple of His Son also include sacrifice, possible suffering, and service.
- The suffering of loss will come from being faithful to Jesus *and* the Gospel/His Word.
- This could indicate that the addressees are second generation Christians who have not seen Jesus as did the apostles, so Jesus and His teaching have been conveyed through preaching/teaching. To be faithful to Jesus is to be faithful to that message.

The things of God v. the things of men

- Humans, however, might be tempted to avoid such suffering and loss and devote their lives to seeking their own interests.
- One possible source for faithlessness is being ashamed of Jesus and the message about Him.
- So there is a warning: Whoever is ashamed of Jesus and His Word, Jesus will be ashamed of him when He returns on the last day.
- Note the contrast:
 - This adulterous and sinful generation v. Jesus in the Father's glory with the holy angels.
 - In the end, on which side would you rather be?