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BRIEF COMMUNICATIONS

A Philological Note On Mark 16 a

THE conclusion of Mark continues to interest students of the Synoptic Gospels. While the matter certainly admits of argument and speculation, undue emphasis is still placed on the formal insufficiency of the termination *ἐφοβοῦντο γάρ* found in *ℳ*, *B*, *k*, syr. *sin*, arm. *codd*, eth. *codd* (So Westcott-Hort, *The New Testament* [1882], appendix p. 47 "... such a final clause as *v. s.* craves and craves in vain"; cf. also Swete, *The Gospel acc. to St. Mark* [1908], *ad loc.*). Streeter, following the established precedent, suggests that the last words of Mc. 16 a lead us to expect a clause beginning with *μή*, e. g., "They were afraid—lest they should be thought mad", or something to that effect (*The Four Gospels* [1925], p. 337).

A direct parallel to the mooted expression, taken at random from the papyri, should at least establish the literary and philological self-sufficiency of *ἐφοβοῦντο γάρ*. Pap. Oxy. no. 1223 (4 c. A. D.), a business document containing an order for certain goods, and incidentally quoting the current rate of exchange, reads in part as follows:

"... Send and tell your people to hand over to me the remainder of the wine and one and a half units of the general account. *ὁ ἀλοκότητος νῦν μυ(ριάδων) βέ ἐστιν. Κατέβη γάρ.* Do not neglect to send the boat or the sailor to-day. Fare-well".

The reference to the rate of exchange is parenthetical. *Κατέβη γάρ* terminates this element of the thought-structure. The final *γάρ* is by no means remarkable. Dr. Montgomery has kindly called my attention to the fact that it occurs also in the Peshitta, of course as *ܘܢܐܘܢܐ*, for instance in John 13 13: *ܘܢܐܘܢܐ ܘܢܐܘܢܐ ܘܢܐܘܢܐ ܘܢܐܘܢܐ*. Cf. also Acts 16 37.

Formally then *ἐφοβοῦντο γάρ* is not objectionable. The question concerning the conclusion of Mark must therefore be stated differently, to wit, could the first Gospel have concluded with the story of the empty tomb, the tale which comes to a close with *ἐφοβοῦντο γάρ*. Certainly there is room for inquiry at this point. The answer will depend upon the interpreter's conception of the growth of the Easter tradition and the position of Mark and the tale of the empty tomb within the development of that tradition.

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CARL H. KRAELING

The Reverend Professor John Skinner, D. D.

In place of the article they had expected to publish, the Editors present to our members this communication, dated shortly before his lamented death, from our esteemed Honorary Member, the Reverend Professor John Skinner, D. D.

Dear Dr Dahl,

Cambridge, 15 February, 1925

I am ashamed of having left your letter of Dec. 9th so long unanswered. When it came I was fairly free from engagements, and although I had nothing on hand to offer, and could not have promised you an article for your next number, I was considering the matter, and thought of proposing to write something on Sellin's theory of Moses as the Servant of the Lord. Just then, however, a demand came from the publishers for a revised edition of my commentary on Genesis; and I have been working at that ever since. I am bound to give all my time to this, as I cannot work very hard now, and with me the night is coming when no man can work. If I should survive—well, I shall remember your request and if possible comply with it.

With kindest regards, I am

yours very sincerely

JOHN SKINNER

BOOKS RECEIVED

The Origin and Evolution of Religion. By Albert Churchward. New York: Dutton, 1924. Pp. XV + 422. \$ 15.

Kritische Untersuchungen zu den Büchern Samuells (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 16. Heft). By H. Tikin. Göttingen: Vandenhoeck & Ruprecht, 1922. Pp. 71.

Hundert deutsche Fliegerbilder aus Palästina. By G. Dalman. Gütersloh: C. Bertelsmann, 1925. Pp. 158. M. 20.—, geb. M. 25.—.

A novel, ingenious and, withal, extremely effective method of representing the geography and topography of Palestine.
