

### John and Elijah (Mt 17:10-13; Mk 9:11-13)

<p><sup>10</sup> καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; <sup>11</sup> ὁ δὲ ἀποκριθεὶς εἶπεν· Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· <sup>12</sup> λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν· <sup>13</sup> τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς· <sup>1</sup></p>	<p><sup>11</sup> καὶ ἐπηρώτων αὐτὸν λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; <sup>12</sup> ὁ δὲ εἶπε αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ; <sup>13</sup> ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠήθελον, καθὼς γέγραπται ἐπ' αὐτόν· <sup>2</sup></p>
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There is very little that is different about these pericopes. Only one important difference: Matthew interprets the coming of Elijah to have been fulfilled in John the Baptist. Mark doesn't say this, but rather it seems to follow that at the Transfiguration this was fulfilled since Elijah was present. Matthew has Elijah present at the Transfiguration as well, but he doesn't make the same connect as Mark.

### The Strange Exorcist (Mk 9:38-41; 9:49-50; cf. Acts 19:11-20)

<p><sup>38</sup> Ἔφη αὐτῷ ὁ Ἰωάννης· Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν· <sup>39</sup> ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με· <sup>40</sup> ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν· <sup>41</sup> Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι χριστοῦ</p>	<p><sup>11</sup> Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου, <sup>12</sup> ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι· <sup>13</sup> ἐπεχείρησαν δὲ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ</p>
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<sup>1</sup> Holmes, M. W. (2010; 2010). *The Greek New Testament: SBL Edition* (Mt 17:10–13). Logos Bible Software.

<sup>2</sup> Holmes, M. W. (2010; 2010). *The Greek New Testament: SBL Edition* (Mk 9:11–13). Logos Bible Software.

έστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ  
ἀπολέση τὸν μισθὸν αὐτοῦ.<sup>3</sup>

<sup>49</sup> Πᾶς γὰρ πυρὶ ἀλισθήσεται.<sup>50</sup>  
καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας  
ἀναλον γένηται, ἐν τίνι αὐτὸ  
ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα,  
καὶ εἰρηνεύετε ἐν ἀλλήλοις.<sup>4</sup>

ὄνομα τοῦ κυρίου Ἰησοῦ λέγοντες·  
Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὅτι  
Παῦλος κηρύσσει.<sup>14</sup> ἦσαν δὲ ἑτὶ  
σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ  
ἄνθρωποι τοῦτο ποιοῦντες.<sup>15</sup> ἀποκριθὲν  
δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν  
αὐτοῖς· Ὁ τὸν Ἰησοῦν γινώσκω καὶ  
τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ  
τίνες ἐστέ; <sup>16</sup> καὶ ἐφαλόμενος ὁ  
ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ  
πνεῦμα τὸ πονηρὸν κατακυριεύσας  
ἀμφοτέρων ἴσχυεν κατ' αὐτῶν,  
ὥστε γυμνοὺς καὶ  
τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ  
οἴκου ἐκείνου.<sup>17</sup> τοῦτο δὲ ἐγένετο  
γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ  
Ἑλλήσιν τοῖς κατοικοῦσιν τὴν  
Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ  
πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ  
ὄνομα τοῦ κυρίου Ἰησοῦ.<sup>18</sup> πολλοὶ τε  
τῶν πεπιστευκότων ἤρχοντο  
ἐξομολογούμενοι καὶ  
ἀναγγέλλοντες τὰς πράξεις αὐτῶν.  
<sup>19</sup> ἱκανοὶ δὲ τῶν τὰ περίεργα  
πραξάντων συνενέγκαντες τὰς  
βίβλους κατέκαιον ἐνώπιον  
πάντων· καὶ συνεψήφισαν τὰς  
τιμὰς αὐτῶν καὶ εὗρον ἀργυρίου  
μυριάδας πέντε.<sup>20</sup> οὕτως κατὰ  
κράτος τοῦ κυρίου ὁ λόγος ἤξανε  
καὶ ἴσχυεν.<sup>5</sup>

We have a major difference in the ecumenism of Jesus and that of the early church (or of Mark and Luke). In Mark a non-disciple does exorcisms in Jesus' name and Jesus corrects the disciples for rebuking him. Jesus says if he is not against them he is for them.

<sup>3</sup> Holmes, M. W. (2010; 2010). *The Greek New Testament: SBL Edition* (Mk 9:38–41). Logos Bible Software.

<sup>4</sup> Holmes, M. W. (2010; 2010). *The Greek New Testament: SBL Edition* (Mk 9:49–50). Logos Bible Software.

<sup>5</sup> Holmes, M. W. (2010; 2010). *The Greek New Testament: SBL Edition* (Ac 19:11–20). Logos Bible Software.

In Acts demons spring on those rebuke them in the name of the Jesus whom Paul preaches.