Supplementary Note on the Aorist \( \varepsilon \upsilon \delta \acute{o} \kappa \eta \sigma \alpha \),
Mark i. 11.

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The proper rendering of the Voice from heaven to Jesus at his baptism is of such fundamental importance that I feel justified in offering certain evidence additional to that adduced in my article on this subject in this Journal, XVI. (1897) p. 136-139, and tending in the same direction; viz. that we should render, "Thou art my Son, the Beloved, upon thee (or \( \varepsilon \delta ; \sigma \nu \), on whom) my choice hath fallen."

1. The treatment of \( \text{\'A} \gamma \alpha \pi \nu \tau \acute{\omega} \) as appellative, "my Son, the Beloved," not merely "my beloved Son," was supported by the use of Is. 421ε in Matt. 1219, Ἡδον ὁ Παις μου ὅν ἡρέσα τὸ \text{\'A}γαντηρός μου ὅν εὐδόκησεν ὡς χή μου. Ἐρέσα ἐν πνεύμα μου ἐπὶ αὐτόν; and something was made of the appellative used by Paul in the epistle most largely occupied with apocalyptic christology, \( \text{\'H} \gamma \alpha \pi \nu \mu \acute{\iota} \nu \) (Eph. 18). Reference was also made to the appellative \( \text{\'E} \kappa \lambda \epsilon \lambda \varepsilon \gamma \mu \iota \nu \) (Luke 935), which alternates in the texts with \( \text{\'A} \gamma \alpha \pi \nu \tau \acute{\omega} \), and to 2 Pet. 111, the Voice at the Transfiguration being clearly intended to convey the same sense as that at the Baptism.

I should have added the important variant in 2 Pet. 117, accepted by Westcott-Hort and Weiss, \( \text{\'Y} \iota \delta \zeta \mu \upsilon \), \( \text{\'A} \gamma \alpha \pi \nu \tau \acute{\omega} \), where the appellative sense is unmistakable. It is unfortunate that the Revisers in this case should have seen fit to depart from their admirable guide in questions of text. They would in consistency have been obliged to use the capital letter, "my Beloved," as in Eph. 18.

Perhaps it would have been more convincing if I had adduced the practice of the Christian writer who adds to the Ascension of Isaiah the Vision of Isaiah, an apocalypse closely related to that of 2 Thessalonians. This author's uniform and stereotyped designation for the Messiah is \( \text{\'A} \gamma \alpha \pi \nu \tau \acute{\omega} \), a title certainly not unconnected with Is. 421ε. This has since been better done than my knowledge would have
permitted by Canon J. Armitage Robinson, s.v. "Isaiah, Ascension of," in Hastings' *BD.*, where early Christian use of the title in both forms, 'Αγαπητός and 'Ηγαπημένος, is abundantly illustrated. Side by side with this very early Christian practice should be placed that of the unknown Enoch fragment quoted in Barnabas 4, as well as the Ethiopic Enoch (cf. Dillmann, *Das Buch Henoch*, Introd. p. xxiii, and Charles, *The Book of Enoch*, note on En. 38 and 40), one of whose favorite titles for the Messiah is ὁ Ἐκλεκτός, as in Luke 23, ὁ Χριστός τοῦ θεοῦ, ὁ Ἐκλεκτός. This, as Charles informs us, is also based on Is. 42.

We can hardly escape the conclusion that ὁ 'Αγαπητός and ὁ Χριστός, ὁ Χριστός, and Ὁ Ἐκλεκτός, and Ὁ Ἐκλεκτός applied to Christ in the New Testament are appellatives, technical designations of the Messiah, and should in all cases receive the capital initial, as in Eph. 1.

2. The use of εὐδοκεῖν in some cases, if not the majority, to signify the gracious placuit of God, was also shown. The particular application was to the adoption of those whom God makes his sons, a choice not to be explained by any other consideration than his sovereign purpose of grace antedating the creation itself.

That such is the sense of εὐδοκεῖν in the fundamental passage Eph. 1 I endeavored, perhaps inadequately, to show, connecting with this passage (the same in which Christ is designated ὁ Χριστός) Luke 2 ἐν ἄνθρωποις εὐδοκέας αὐτῶν.

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Paul's doxology in Eph. ἐν ἀνθρώποις εὐδοκέας αὐτῶν. is for the gracious εὐδοκεῖν of God who chose us in Christ (made us ἐκλεκτοί as he is the Ἐκλεκτός) before the foundation of the world (cf. Luke 10 ἡβ. 12 Rev. 21); for he foreordained us unto an adoption to himself as sons through Jesus Christ according to his εὐδοκεῖν in the grace wherewith he accepted us in the person of the Ἡγαπημένος. I do not think that the collocation of these terms εὐδοκεῖν and Ἡγαπημένος employed in the Voice from heaven to Jesus in the Baptismal Vision, and repeated in Eph. 1, can be accidental. Paul is simply applying the doctrine of the foreordination (preexistence) of Messiah and his people to that

1 It is noteworthy that the writer (Luke) who employs all these Isaian technical designations of Messiah, ὁ 'Αγαπητός, ὁ Ἐκλεκτός, ὁ Ἐκλεκτός, ὁ Παῖς θεοῦ (Acts 3, 26 Ἡβ. 27, 11) agrees also with Enoch in using the title ὁ Δίκαιος (Acts 3, 22) and is of all New Testament writers most eager to connect the career of Jesus with fulfilment of the prophecies of Isaiah.

2 Thus in Enoch we are called by Professor Charles to "observe that as the members of the kingdom are 'The righteous,' so the Messiah is 'The Righteous One'; cf. 'The elect,' 'The Elect One'" (Charles, *Enoch*, p. 112). Cf. Barn. 5 ὁ λαὸς ὅπερ ἠρώμασεν ἐν τῷ Ἡγαπημένῳ αὐτῶ with Eph. 1.
fundamental narrative of the gospel. God chose (εὐδοκησαν) Christ as his Son, the Beloved, before the foundation of the world. But he also chose us Jews and Gentiles together, as a περιποίησις, a νικησία with and in him. We ἐκλεκτοὶ, who were chosen and preordained by God together with his Ἐκλεκτὸς, whose names are written in his register of citizenship kept in heaven, are the ἀνθρώποι εὐδοκίας as he is the Ἀνθρωπος εὐδοκίας. Hence the ordinary rendering of Mark 11, which I gave in Professor Gould's language: "The aorist εὐδοκησα [in Mark 11], I came to take pleasure, denotes the historical process by which God came to take pleasure in Jesus during his earthly life," is misleading. If we bring to bear Eph. 149, we shall see that Professor Gould's statement must be inverted. The aorist εὐδοκησα, I chose, denotes the prehistoric decree of God (το μυστήριον τοῦ θελήματος αὐτοῦ), "the eternal purpose which he purposed in Christ Jesus" (Eph. 311), foreordaining us as an adoption of sons to himself in the person of Jesus Christ (Eph. 15).

I feel justified in making this fuller development of my former very brief mention of Paul's reference to the εὐδοκία manifested in the Ἡγατημένος, because I have now an item of textual evidence to add, on the question whether εὐδοκησα should be rendered "have chosen" or "came to take pleasure." The β text of Acts 92 adds after the words συμβαλλόντων διὶ οὕτως ἐστιν ὁ Χριστὸς the relative clause εἰς ὅν ὁ θεὸς εὐδοκησεν. Shall we translate "proving that this is the Christ in whom God came to take pleasure"? or "the Christ whom God elected"?

8 Cf. the Rabbinic teaching "The soul of Messiah is laid up in Paradise from the beginning of creation," and the like.