

**Notes on the Greek New Testament**  
**Week 177 – Mark 1:29-2:12**

**Day 881: Mark 1:29-34****Verses 29-31**

Cf. Mt 8:14f; Lk 4:38f.

**Verse 29**

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

If εὐθὺς is given its proper sense here (so Cranfield) then it would seem to imply that this healing took place on the sabbath, cf. 3:1-6.

ἐξελθόντες Verb, aor act ptc, m pl nom  
ἐξέρχομαι

Cranfield thinks that the singular ἐξελθων ἦλθεν ought to be read here – in line with B W Θ Γ<sup>1</sup> Γ<sup>13</sup> it. Metzger prefers to read the plural. France comments that though the singular verbs are well attested they are "more likely to be a correction of originally plural verbs (picking up from εἰσπορευονται in v 21) in view of the fact that Jesus alone is in focus in the preceding and following scenes."

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι  
οἰκία, ας f house, home

"Apparently the two brothers shared a house in Capernaum. It appears to have been the rendezvous of Jesus and his disciples during the period of the ministry in Capernaum." Cranfield.

**Verse 30**

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

πενθερα, ας f mother-in-law

Peter's wife is mentioned in 1 Cor 9:5.

κατακειμαι lie (in bed), be sick  
πυρεσσω be sick with fever

καὶ εὐθὺς... provides us with an example concerning prayer.

**Verse 31**

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

προσερχομαι come or go to, approach  
ἐγείρω raise  
κρατεω hold, hold fast, sieze  
χειρ, χειρος f hand

τῆς χειρός "Partitive genitive, as is normal after a verb of touching (see 5:41; 9:27)." Cranfield.

ἀφήκεν Verb, aor act indic, 3 s ἀφιημι  
leave, forsake  
πυρετος, ου m fever  
διακονεω serve, wait on, care for

Cranfield states that 47% of the verses of the first ten chapters of Mark deal directly or indirectly with miracles. Jesus' miracles fall into four classes: exorcisms, healing miracles, raisings of the dead and nature miracles. They are characteristically referred to in the Synoptics as δυναμεις. "These 'mighty works' reflect the might of him who is 'mightier' (ἰσχυροτερος) than John the Baptist (1:7). His exorcisms are evidence that he is 'stronger' (ἰσχυροτερος, Lk 11:22) than the strong one, Satan (3:27 = Mt 12:29 = Lk 11:21f)... "According to Jesus himself his miracles are the activity of God wrought by God's Spirit or 'finger' and the manifestation of God's Kingdom (Mt 12:28 = Lk 11:20). They are inspired by God's Spirit (Lk 4:18f.), the fulfilment of O.T. eschatological prophecies (Lk 4:18; Mt 11:4f = Lk 7:22, cf. Is 29:18f; 35:5f; 41:1) and evidence that Jesus is the promised Coming One (Mt 11:2-6; Lk 7:18-23). They signify that Satan has been bound (3:27): those whom Satan has been kept bound are being loosed (Lk 13:16)... "At the same time the miracles are not compelling proofs. The cities of Chorazin, Bethsaida and Capernaum do not repent (Mt 11:20-24 = Lk 10:13-15) and even the disciples misunderstand them (6:52). Their true significance is recognisable only by faith. They are, as it were, chinks in the curtain of the Son of God's hiddenness. The light let through the chinks is real light ... but the light is not so direct as to be compelling."

**Verses 32-34**

Cf Mt 8:16f; Lk 4:40f.

**Verse 32**

Ὀψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

ὄψια, ας f evening

"The feminine of the adjective ὀψιος (= 'late') is used in the N.T. as a noun, the noun ὥρα being omitted ... It denotes later afternoon and evening." Cranfield.

ότε conj when, at which time

ἔδω Verb, aor act indic, 3 s (irreg) δυνω

set (of the sun)

Aland prefers the more Hellenistic form, ἔδυσεν, found in B D and a few minuscules.

ἥλιος, ου m the sun

When the sabbath was over.

φέρω bring, carry, bear, lead

κακῶς badly; κακῶς ἔχω be sick

δαιμονίζομαι be possessed by demons

France comments, "Mark (unlike Luke, 4:40-41) distinguishes those who are ill (οἱ κακῶς ἔχοντες) from the possessed (οἱ δαιμονιζόμενοι). This distinction is to be seen also in the terms used for Jesus' action in v 34: θεραπεύω for the ill, and δαιμονία ἐκβάλλω for the possessed. This distinction is maintained throughout Mark's gospel, both in the description of the problem and in the words used for Jesus' act of deliverance...

There is thus no indication in Mark of any confusion between the two conditions, still less of the idea that people in the ancient world naturally attributed all physical afflictions to demonic action."

France also comments, "It is perhaps worth noting that here, and throughout the gospel, we have no indication that Jesus himself went out looking for patients. The language is always of their either being brought to him or taking the initiative in approaching him themselves. He was not engaged in a 'healing campaign'; healing and exorcism, important as they were in his total ministry, arose not so much by design as from a natural response to need as he encountered it, boosted by people's desire to benefit from his unique ἐξουσία."

### Verse 33

καὶ ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν.

ὅλος, η, ον whole, all, entire

πόλις, εως f city, town

ἐπισυναγμένη Verb, perf pass ptc, f nom s

ἐπισυναγαῶ gather, gather together

θύρα, ας f door

"There is no doubt an element of exaggeration in the phrase ὅλη ἡ πόλις, as in the παντας of the previous verse... Mark is talking in general terms; Jesus is the talk of the town." France.

### Verse 34

καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν.

θεραπεύω heal, cure

πολύς, πολλή, πολυ gen πολλοῦ, ης, ου

much, many

ποικίλος, η, ον various/all kinds of,

diverse

νόσος, ου f disease, illness

Emphasises that Jesus had power over all manner of diseases.

δαιμόνιον, ου n demon, evil spirit

ἐκβάλλω throw out, expel, cast out

ἤφιεν Verb, imperf act indic, 3 s ἀφιημι

here = allow, tolerate

λαλεῶ speak, talk

ἤδεισαν Verb, pluperf act indic, 3 pl οἶδα

know

Cf. v.24. The addition of Χριστον εἶναι or the like at the end of the verse has wide attestation, but such an addition to the rather bald ἤδεισαν αὐτόν would be a natural correction derived from the Lucan parallel, whereas it is improbable that the more explicit Χριστον εἶναι would be omitted from a wide variety of text-types if it were original.

### Day 882: Mark 1:35-39

#### Verses 35-39

Cf Lk 4:42-44.

#### Verse 35

Καὶ πρωτὶ ἔννυχθα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκει προσηύχετο.

πρωτὶ adv (in the) early morning, morning

ἐννυχθα in the night; ἐ. λίαν long before

daylight

ἐννυχθα is the neuter plural of the rare adjective ἐννυχθος, 'at night', used as an adverb.

λίαν adv exceedingly, greatly

ἀνίστημι (in 2 aor & all midd) rise

ἐρημος, ου f deserted place

"As the country round Capernaum was cultivated at this time, it is better to translate 'lonely' or 'quiet'." Cranfield.

τοπος, ου m place, opportunity

κάκει (καὶ ἐκεῖ) and there

προσευχομαι pray

"Only here at the beginning, in the middle (6:46) and again at the end, in Gethsemane, is Jesus' praying mentioned; and each time it is in the dead of night." Lohmeyer. Luke records more of Jesus at prayer.

**Verse 36**

καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,

καταδιωκω search for diligently

There is the suggestion here that Peter is the leader of the group.

**Verse 37**

καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσιν σε.

εὗρον Verb, aor act indic, 1 s & 3 pl  
εὗρισκα

ζητεω seek, search for, look for  
σε Pronoun, acc s συ

"Testifies to the considerable impression Jesus had made in Capernaum. Cranfield.

**Verse 38**

καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.

ἀλλαχου elsewhere

Here only in the Greek Bible.

ἐχομενας "present participle middle of ἔχω used in the sense of 'next', 'neighbouring', as often in the LXX and also in classical Greek." Cranfield.

κωμοπολις, εως f country town, town

Small town having only the status of a village. This is the only occurrence of this noun in the New Testament.

ἐκει there, in that place, to that place  
κηρύξω Verb, aor act subj, 1 s κηρυσσω  
preach, proclaim

Cf. 1:14-15. Jesus viewed his preaching as more central to his work than his miracles. "We are thus introduced to the dominant pattern of Jesus' Galilean ministry as one of itinerant preaching." France.

**Verse 39**

καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλον.

Cf. Mt 4:23.

Cranfield prefers the reading ἦν (A C D W and most MSS) rather than ἦλθεν. The periphrastic imperfect is characteristic of Mark. Cranfield considers ἦλθεν (preferred by UBS committee) a grammatical improvement. France also thinks that ἦν "should probably be seen as the original reading here."

όλος, η, ον whole, all, entire  
δαιμονιον, ου n see v.34

**Day 883: Mark 1:40-45****Verses 40-45**

Cf. Mt 8:1-4; Lk 5:12-16.

**Verse 40**

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι.

λεπρος "The Hebrew word which is translated 'leprosy' in Lev 13-14 (*sara'at*) covered various skin diseases, and it is quite likely that the man was suffering from one of these other diseases. But persons suffering from any of the diseases covered by the term *sara'at* had to keep away from their fellows: they were forbidden by the law to enter a dwelling, and, if anyone approached, they were to cry 'Unclean, unclean!' as a warning (Lev 13:45f)." Cranfield.

παρακαλεω exhort, urge  
γονυπετεω kneel

"καὶ γονυπετῶν (αὐτον) may have been omitted in D B W, some OL, and the Sahidic, either by accident (homoioteleuton) or because it was felt to be redundant after παρακαλων αὐτον (a redundancy which would be typical of Markan style) or because the parallel in Mt 8:2 does not use the rather rare verb γονυπετεω, but rather προσκυνεω. The presence of the idea of kneeling, but in different words, in both Matthew and Luke, suggests that γονυπετων was used in Mark." France.

θελω wish, will

δυναμαι can, be able to

καθαριζω cleanse, make clean

"The stress no doubt is more on δυνασαι than on θελης: this is more an expression of confidence in Jesus' ability than of doubt about his willingness. But nevertheless it is an entreaty (perhaps approaching 'Do cleanse me, for thou canst!') and the section directs attention here and in the next verse to Jesus' will to heal." Cranfield. France similarly comments, "What is noticeable is ... his unquestioning assumption of Jesus' ability to cure his condition. Jesus' reputation (v 28) has reached even to this man cut off from society, and it is such that even leprosy, normally assumed to be incurable, comes under his ἐξουσια."

#### Verse 41

καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ, Θέλω, καθαρῶσθαι.

σπλαγχνισθεὶς Verb, aor pass dep ptc, m  
nom s σπλαγχνίζομαι be moved with  
pity or compassion, take pity

Cranfield thinks ὀργισθεὶς (the reading of D and ff<sup>2</sup> r1\* Tatian) to be original, arguing that it is easy to see why ὀργισθεὶς should have been replaced by σπλαγχνισθεὶς rather than vice versa. He suggests that Jesus was angry at Satan's disfigurement of God's creature. The majority of the UBS committee prefer σπλαγχνισθεὶς on the basis of its large and diverse MSS support. France similarly thinks that ὀργισθεὶς, though not widely attested, "is so striking and 'improbable' that a correction to the 'safer' σπλαγχνισθεὶς would be very natural, whereas it is hard to see why anyone would introduce ὀργισθεὶς... The lack of either participle in Matthew and Luke (and in two OL MSS of Mark) also suggests that they found ὀργισθεὶς rather than the more congenial σπλαγχνισθεὶς in the tradition." Of the cause of Jesus' anger, France comments, "The most likely explanation is, perhaps, that the suffering caused by the disease, both physically and socially, moved Jesus not only to compassion but to anger at the presence of such evil in the world; perhaps also over the insensitivity of the social taboo. That the anger was not directed against the man himself is implied by the immediate compassionate response."

ἐκτείνω stretch out, extend  
χεῖρ, χεῖρος f hand  
ἅπτω light; midd. take hold of, touch

"According to the law, to touch a leper was to incur defilement... His action expresses compassion." Cranfield.

"By his word alone he might have healed the leper, but he applied ... the touch of his hand, to express the feeling of compassion." Calvin. France comments, "The touch which should have made Jesus unclean in fact worked in the opposite direction."

#### Verse 42

καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

εὐθὺς adv. straightway, immediately

Indicates the instantaneous nature of the cure. "Jesus' healings (except in 8:22-26) are immediate, and even the disfigurement of leprosy is no exception." France.

λεπρα, ας f leprosy, skin disease

Cf 2 Kings 5:13,14.

#### Verse 43

καὶ ἐμβρομησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,

ἐμβρομησάμενος Verb, aor midd dep ptc, m  
nom s ἐμβρομασμαι speak harshly to

Probably connected with Jesus' command that the man be silent. "The word would refer to the stern and urgent admonition with which Jesus drove home the seriousness of his request for secrecy." Cranfield. France comments, "Since both here and in Mt 9:30 the verb precedes a command to silence which is then promptly disobeyed, it is possible that it reflects Jesus' knowledge of and displeasure at that still future response."

ἐκβαλλω throw out, expel

Here simply 'send away,' 'dismiss' cf. Jas 2:25.

#### Verse 44

καὶ λέγει αὐτῷ, Ὁρα μηδενὶ μηδὲν εἰπῆς, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

ὄραω see; intrans make sure, see to

"For this use of the present imperative of ὄραω followed asyndetically by a command or prohibition, cf. 8:15; Mt 8:4; 9:30; 18:10; 19:6; 1 Thess 5:15." Cranfield.

μηδεις, μηδεμια, μηδεν no one, nothing

"The pragmatic reason for this secrecy is clearly spelled out in v 45; publicity of this sort resulted in excessive and probably misdirected, popular enthusiasm which was a serious hindrance to Jesus' mission." France.

εἰπῆς Verb, aor act subj, 3 s λεγω  
ὑπάγω go, go one's way, depart

σεαυτου, ης reflexive pronoun yourself  
 δείξον Verb, aor act imperat, 2 s δεικνυμι  
 show

ἱερεῖ Noun, dat s ἱερευς, εως m priest

Note Jesus' attitude of respect for the law.

προσένεγκε Verb, aor act imperat, 2 s  
 προσφερω offer, present  
 καθαρισμος, ου m cleansing, purification  
 προστασσω command, order  
 μαρτυριον, ου n testimony, witness,  
 evidence

Probably means evidence for the priests and people generally of the fact of the cure.

### Verse 45

ὁ δὲ ἐξελθὼν 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.

ἐξελθὼν Verb, aor act ptc, nom m s  
 ἐξερχομαι

Who is the subject of this sentence? Some suggest that it is Jesus, but it is surely better to understand it of the leper.

ἄρχω rule, govern; midd begin  
 πολλα Here used adverbially much,  
 frequently, continually  
 διαφημιζω spread around  
 ὥστε so that, with the result that  
 μηκετι no longer  
 φανερωσ openly, publicly  
 πολις, εως f city, town  
 εἰσερχομαι enter, go in, come in  
 ἔξω out, outside, away  
 ἐρημος, ου f deserted place, uninhabited  
 region  
 τοπος, ου m place

"ἔξω ἐπ' ἐρήμοις τόποις represents, ironically, the area where the leper, before his cure, had been forced to live (Lev 13:46)." France.

παντοθεν adv on all sides

"Thus in a few quick strokes Mark has painted a powerful picture of Jesus' 'success' and of the problems it is already beginning to cause. It will be important to bear this popular response to Jesus in mind as the opposition develops in succeeding scenes; his opponents do not represent the majority opinion." France.

## Day 884: Mark 2:1-7

### Verses 1-12

Cf Mt 9:1-8; Lk 5:17-26

### Verse 1

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι·  
 ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

εἰσερχομαι enter, go in, come in  
 παλιν again, once more

δι ἡμερων 'after some days.' "The tension between this notice of Jesus' return to Capernaum and the previous verse which said he could not openly enter any town is eased both by the phrase δι· ἡμερῶν ('sometime later'), implying a sufficient time lapse for the immediate excitement to die down, and also by the fact that he apparently succeeded in returning unnoticed (not φανερώς, 1:45); with the discovery of his arrival the earlier enthusiasm revived." France.

οἶκος, ου m house, home

"presumably in Peter's and Andrew's house." Cranfield.

### Verse 2

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

συνήχθησαν Verb, aor pass indic, 3 pl  
 συναγω gather, gather together

ὥστε μηκετι see 1:45

χωρεω trans make room for; intrans be  
 room

μηδε nor, and not, not even

θυρα, ας f door

"Either 'so that there was no longer room for them even about the door' (χωρειν, impersonal; τα προς την θυραν = accusative of respect), or 'so that not even the space about the door could any longer contain them' (τα προς την θυραν = subject of χωρειν, in accusative after ὥστε). Of these the former is perhaps the more natural." Cranfield.

λαλεω speak, talk

### Verse 3

καὶ ἔρχονται φέροντες πρὸς αὐτὸν  
 παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

φερω bring, carry, bear

παραλυτικος, ου m paralytic, cripple

αἶρω take up, raise

τεσσαρες neut τεσσαρα gen τεσσαρων  
 four

**Verse 4**

καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλάσω τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

προσενέγκαι Verb, aor act infin προσεφέρω  
present, bring before

"προσενέγκαι and προσεγγίσει are both well attested, and either is appropriate in context. προσεγγίσει might have been substituted for the transitive προσενέγκαι, since no object is expressed; on the other hand, προσενέγκαι might be due to partial assimilation to the Lucan parallel εἰσενέγκωσιν αὐτόν." France.

ὄχλος, ου m crowd, multitude

ἀποστεγαζω unroof

στεγη, ης f roof

ὅπου adv. where

ἐξορύξαντες Verb, aor act ptc, m nom pl

ἐξορυσσω dig out, gouge out

"The roof was probably formed by beams and rafters across which matting, branches and twigs, covered by earth trodden down hard, were laid." Taylor.

"Most probably the house was only one story.

The ascent to the roof would be by means of an outside staircase." Cranfield.

France comments, "The modern reader naturally wonders whether Jesus continued teaching, and the crowd listening, while this noisy and dangerous activity went on over their heads (and what the owner of the house [Simon?] thought about it), but Mark does not satisfy our curiosity. His interest is rather, as a storyteller, to enable his readers to enjoy one of the more memorable incidents of Jesus' Galilean ministry, and to provide the basis for the response of Jesus in v 5 ἰδὼν τὴν πίστιν αὐτῶν. Their desperate desire to get their friend to the one person who could help him is more important than either the awkwardness of the narrative situation or the damage to property."

χαλαω lower, let down

κράβαττος, ου m bed, stretcher

κατακειμαι lie (in bed)

**Verse 5**

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενται σου αἱ ἁμαρτίαι.

ἰδὼν Verb, aor act ptc, m nom s ὄραω see,  
observe, perceive

πιστις, εως f faith, trust, belief

τέκνον, ου n child

An affectionate form of address

ἀφίενται Verb, pres pass indic, 3 pl ἀφιημι  
cancel, forgive

ἀφίενται "is an 'aoristic' or punctiliar present (see Moule, p.7): 'are at this moment forgiven' (Taylor). The perfect ἀφείωνται is widely attested here [as in v 9], but the present should be read." Cranfield. The verb has performative force.

ἁμαρτία, ας f sin

"We should not assume that this man's illness was specially a punishment, that it was of the hysterical or nervous sort or that he was specially oppressed by a sense of guilt or had a particularly sensitive conscience. The explanation is rather that Jesus recognises an organic connection between disease and sin – though not in the sense that a man suffers in exact proportion to his sinfulness (Job and Ps 73, and above all Jesus' own words in Lk 13:1ff; Jn 9:2f. deny this). Because there is this organic connection between sin and disease and Jesus makes war on both, the healing of disease is a sign and token of the forgiveness of sins. Jesus' healing miracles are sacraments of forgiveness. The declaration of forgiveness here is therefore not surprising after all." Cranfield.

France comments, "That suffering is the result of sin in the general sense that the world's evils are traced to the Fall would have been generally agreed, but the Book of Job testifies to a strong reaction against the view that the suffering of an individual must necessarily be the result of his or her own sin. A similar balance is maintained in the NT, with some suffering and death being attributed to the specific sins of those concerned (Jn 5:14; Acts 5:1-11; 1 Cor 11:30; 1 Jn 5:16), while in other places such a direct connection is denied (Lk 13:1-5; Jn 9:2-3; 2 Cor 12:7; Gal 4:13-14)."

**Verse 6**

ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθημένοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,

γραμματεὺς see 1:22

ἐκεῖ there, in that place

καθημαι sit, sit down

διαλογιζομαι discuss, consider, reason

**Verse 7**

τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός;

οὕτως and οὕτω adv. thus, in this way

λαλεω see v.2

βλασφημεω speak against (God),  
blaspheme

"Whereas in classical Greek they [verb and noun] can refer to slandering a man, in the LXX they always refer to something directed against God. In the N.T. 'blasphemy' generally denotes, as in the O.T., an affront to the majesty of God. As the punishment prescribed in Lev 24:15f for blasphemy was death by stoning, the implication is that the scribes were already contemplating Jesus' destruction." Cranfield.

ἀφιέναι Verb, pres act infin ἀφιημι  
εἷς, μί, ἓν gen ἑνός, μίας, ἑνός one

"For Mark and his Christian readers the scribes' unspoken thought that none but God himself could forgive sins, expressed the truth of which those who thought it were unaware – namely, that he who did forgive men with divine authority must be God." Cranfield.

### Day 885: Mark 2:8-12

#### Verse 8

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

ἐπιγνούς Verb, aor act ptc, m nom s  
ἐπιγινωσκω perceive, recognise

For Jesus' discernment of men's thoughts cf. 12:15; Jn 2:24f.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

#### Verse 9

τί ἐστιν εὐκοπωτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφιένταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;

εὐκοπωτερος, α, ον (comparative from εὐκοπος easy) easier

ἀφιένταί see v.5

ἢ or

ἐγειρω raise; intrans rise, get up

ἄρον Verb, aor act imperat, 2 s αἶρω  
take, take up

κράβατος, ου m see v.4

περιπατεω walk

#### Verse 10

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ,

Cranfield thinks that the words ἵνα ... γῆς are not words spoken by Jesus but comment by Mark to his readers highlighting the significance of the miracle. That ignores the use of ὁ υἱὸς τοῦ ἀνθρώπου as a distinctive *self designation* of Jesus (see below).

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα  
know, understand

ἐξουσια, ας f authority, capability, power

Of the phrase ὁ υἱὸς τοῦ ἀνθρώπου France writes, "I shall assume a view which is well represented among recent scholarship (though no point is uncontroversial); (1) that Jesus used this term to refer to himself, and that it was recognised and reproduced by the evangelists as his distinctive self-designation; (2) that it derives at least in part from Dn 7:13-14, and that that text is often relevant to exegesis of passages in the gospels which use the term, even though it is used much more widely than merely in conscious allusion to that passage; (3) that the term 'Son of Man' as such was not in current use in Judaism as a messianic title, even though the messianic significance of Dn 7 was recognised and developed in later Jewish literature; and (4) that therefore the distinctive use of 'the Son of Man' by Jesus derives from his own choice of a term with clear messianic overtones but without a ready-made nationalistic content such as was carried by 'Messiah' or 'Son of David'."

γῆ, γῆς f earth

Cranfield lists four possible meanings for ἐπὶ τῆς γῆς:

- i) It contrasts authority to forgive on earth with the divine prerogative exercised in heaven (so Taylor);
- ii) It emphasises that Jesus has this authority in his earthly life – before his death and resurrection;
- iii) It emphasises that he who can forgive sins has appeared on earth (Calvin);
- iv) It has the effect of qualifying ἁμαρτίας – 'sin committed on earth'.

Cranfield prefers the last as the simplest. France comments, "This phrase is added not so much to limit ἐξουσία asserted (on earth but not in heaven), but rather to underline the boldness of the claim: forgiveness, hitherto thought to be an exclusively heavenly function, can now be exercised ἐπὶ τῆς γῆς because of the presence of ὁ υἱὸς τοῦ ἀνθρώπου (who according to Dn 7:13-14 was to receive from God an authority to be exercised over all the earth)."

Ὁ λέγει τῷ παραλυτικῷ France says that this is "Mark's inserted 'stage direction'."

### Verse 11

Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.

ὑπάγω go, go one's way, depart

### Verse 12

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

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω  
 ἄρας Verb, aor act ptc, m nom s αἶρω  
 ἔμπροσθεν prep with gen before, in front of

I.e. all have been given visible proof of Jesus' authority to forgive sin.

ὥστε so that, with the result that  
 ἐξίστασθαι Verb, pres midd infin ἐξιστημι  
 be amazed, be surprised

Cf. 1:22.

δοξάζω praise, glorify  
 οὐδέποτε never  
 εἶδομεν Verb, aor act indic, 1 pl ὄραω see