

**Notes on the Greek New Testament**  
**Week 180 – Mark 4:13-41**

**Day 896: Mark 4:13-20****Verses 13-20**

Cf. Mt 13:18-23; Lk 8:11-15.

**Verse 13**

Καὶ λέγει αὐτοῖς, Οὐκ οἶδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γινώσθε;

οἶδα know, understand  
γινώσθε Verb, fut midd dep indic, 2 pl  
γινωσκω

This parable "is the key to all the rest, the parable about parables." France.

**Verse 14**

ὁ σπείρων τὸν λόγον σπείρει.

σπειρω sow

"In its historical context ὁ λόγος refers to the teaching which Jesus has been giving in Galilee (in the proclamation of which his disciples are themselves soon to share, 3:14), beginning with the εὐαγγέλιον of 1:15 and climaxing in the ἐν παραβολαῖς πολλὰ of v. 2. It is the varying response to this proclamation which has been the focus of interest in chapters 2-3, and of which this discourse offers an explanation." France.

**Verse 15**

οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.

Cf. v.4

ὅπου adv. where  
ὅταν when, whenever, as often as  
Σατανᾶς, α the Adversary, Satan  
αἶρω take, take up, take away  
ἐσπαρμένον Verb, perf pass ptc, m acc & n  
nom/acc s σπειρω

"We would say, 'In one ear and out the other,' or, 'like water off a duck's back.' Some people politely listen to the gospel but as hearers only. The gospel is not precious to them, for their hearts are as hard as the footpath along the grainfield." Kistemaker, *The Parables of Jesus*.

**Verse 16**

καὶ οὗτοι εἰσὶν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

Cf. v.5

χαρα, ας f joy, gladness

**Verse 17**

καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

ῥίζα, ης f see v.6

πρόσκαιρος, ον temporary, not lasting

Not found elsewhere in the Synoptic Gospels (apart from the parallel in Matt 13:21 it occurs elsewhere in the NT only in 2 Cor 4:18 and Heb 11:25).

εἴτα adv. then, and then  
θλιψις, εως f trouble, suffering

ἢ or

διωγμος, ου m persecution

σκανδαλιζω cause (someone) to sin,  
cause (someone) to give up the faith

"σκανδαλιζω which will occur prominently in 9:42-47, is often translated as 'cause to sin', but is in fact used more generally for anything which 'catches people out' or 'trips' them so as to render their discipleship ineffective. Here the focus is not on sin but on apostasy under pressure." France.

**Verse 18**

καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσὶν οἱ τὸν λόγον ἀκούσαντες,

Cf. v.7

**Verse 19**

καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.

μεριμνα, ης f care, concern, anxiety

αἰων, αἰωνος m age, world order

ἀπατη, ης f deception

πλουτος, ου m & n riches, wealth

λοιπος, η, ον rest, remaining, other

ἐπιθυμια, ας f desire, longing, passion

"In this scene ... the threat to effective discipleship comes not from external pressure but from the disciple's own divided loyalty." France.

συμπνιγω see v.7

ἀκαρπος, ον barren, unfruitful

"Neither here nor in v. 20 is there any attempt to spell out what sort of καρπος is expected, or how it is to be recognised. Since, however, fruitful discipleship is contrasted with the material concerns listed at the beginning of v. 19, it may reasonably be assumed that fruitfulness involves conformity to the principles of the kingdom of God, with its opposition to such 'worldly' values." France.

### Verse 20

καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

Cf. v.8

σπαρέντες Verb, aor act ptc, m nom pl  
σπειρω

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ  
τι who, which

παραδεχομαι accept, receive, welcome

"Perhaps rather stronger than λαμβανειν, used in v.16. Those who are good soil welcome the message and, instead of keeping it on the surface, allow it right into their hearts and lives." Cranfield.

καρποφορω bear fruit, be productive

## Day 897: Mark 4:21-25

### Verses 21-25

Cf. Lk 8:16-18; Mt 5:15.

### Verse 21

Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;

μητι Negative particle, used in questions to indicate expectation of a negative answer

This verse "neatly illustrates the idiomatic use of μη(τι) and οὐ to introduce questions expecting the answers 'no' and 'yes' respectively." France.

λυχνος, ου m lamp

μοδιος, ου m basket, bucket

τεθῆ Verb, aor pass subj, 3 s τιθημι place,  
set

ἢ or

κλινη, ης f bed, couch

λυχνια, ας f lampstand, stand

This saying here (in contrast with Mt 5:15) seems to have reference to the ministry of Jesus. "No one in his senses would carry a lighted lamp into a house simply in order to hide it; the intention would rather be to set it on a lampstand. No more must it be supposed that God's whole purpose in sending Jesus is that he should be concealed." Cranfield.

### Verse 22

οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

The γαρ provides a close link between vv. 21,22.

κρυπτος, η, ον hidden, secret, private  
ἐὰν μη except

φανερωθῆ Verb, aor pass subj, 3 s

φανερωω make known, reveal, make evident

ἀποκρυφος, ον secret, stored away

φανερος, α, ον known, evident, visible

"For a while the kingdom of God is a mystery, concealed under apparent weakness, and this hiddenness (or indirectness of revelation) must not be laid aside before the time. But the present costly hiddenness [costly because it leads to Jesus' death – cf. the notes on v.12] is for the express purpose of the kingdom's future glorious manifestation." Cranfield.

"Verses 21-22 therefore stand in tension with the implication usually read in vv. 11-12 that God does not want 'outsiders' to understand and be forgiven. Hidden things are to be made known, though we are not told when or by whom this is to be accomplished. (Perhaps there is a clue in 9:9, which introduces the idea of secrecy *until*; with regard to the disciples' own message, the resurrection will mark the turning point between hiddenness and open declaration.)" France.

### Verse 23

εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

οὐς, ὠτος n see v.9

The hearing ear is a divine gift – cf. v.11.

### Verse 24

Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.

βλεπω see, look, beware of

"The warning βλέπετε τί ἀκούετε stands apart from the rest of the verse; it is not linked with the 'measure' saying in its other synoptic occurrences, but it does occur without the 'measure' saying at the parallel point in Luke 8:18a. These words pick up the recurrent theme of the discourse that it is not hearing alone that is important, but *how* you hear. They thus repeat the call of v. 23 to listen attentively, but whereas v. 23 rounded off the preceding teaching, the formula Καὶ ἔλεγεν αὐτοῖς introducing this clause ensures that it relates rather to the teaching that follows. And that teaching is itself about effective hearing, in that it reinforces the message of the parable of the sower that there will be different degrees of response to what is heard, depending on what the hearer brings to the encounter." France.

μετρον, ου η measure, degree, quantity  
μετρω measure, deal out  
προστιθημι add, add to, increase

Of the textual variants here France writes, "The omission of καὶ προστεθήσεται ὑμῖν in D W and some OL is perhaps due to assimilation to Mt 7:2, but may be simply a mechanical error after a similar preceding phrase. τοῖς ἀκουουσιν (A Θ and most later MSS and Syriac and Coptic versions) is probably an early moralising addition: only those who listen will receive the bonus."

In context here in Mk this saying is linked with hearing. "So perhaps: According to the measure of your response to the Word, so will be the blessing which you will receive from God – or rather God in his generosity will give you a blessing disproportionately large (cf. Lk 6:38, and καὶ περισσευθήσεται in Mt 13:12; 25:29)." Cranfield.  
France comments on this saying, "It serves here to encourage careful hearing, because the care expended in understanding and responding to Jesus' parables will be proportionately rewarded. What you get out of them depends on what you put in."

### Verse 25

ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Cf. Mt 13:12

δοθήσεται Verb, fut pass indic, 3 s διδομι  
ἀρθήσεται Verb, fut pass indic, 3 s αἶρω  
take, take up, take away

"Here in Mk its meaning seems to be that to the man who hears the Word, and lets it into his heart and life, an ever increasing knowledge of the secret of the Kingdom will be given; but the man who fails thus to lay hold on the Word will one day lose it altogether." Cranfield.

### Verses 21-25 Postscript

"There is a notable tension between the two parts of this complex of sayings. The 'optimism' of vv. 21-22, that all that is now secret will in due time be revealed, is balanced by the 'realism' of vv. 24b-25, that there will still be those who fail to benefit from divine revelation. These two insights together constitute the framework within which a coherent exegesis of this discourse as a whole, and therefore an understanding of Mark's 'theory of parables', must be found." France.

### Day 898: Mark 4:26-29

#### Verse 26

Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς

Verses 26-29 are peculiar to Mark. Cranfield sees this parable chiefly as a parable of contrast. "As seedtime is followed in due time by harvest, so will the present hiddenness and ambiguousness of the kingdom of God be succeeded by its glorious manifestation."

οὕτως and οὕτω adv. thus, in this way  
βάλη Verb, aor act subj, 3 s βαλλω  
σπορος, ου m seed, supply of seed

France comments that this "'story' is introduced awkwardly, in that the βασιλεια του θεου, which in vv. 30-31 will be compared to a seed, is here apparently compared to a man who sows it. In fact, of course, the comparison is not to any one component in the story, but to the scene as a whole, as is indicated also in the frequent changes of subject (man, seed, ground, grain, man). But the opening focus on the man fits the fact that the story is told with a special eye to how he experiences the results of this sowing."

#### Verse 27

καὶ καθεύδη καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.

καθευδω sleep, be dead

ἐγείρηται Verb, pres pass subj, 3 s ἐγειρω  
raise

νυξ, νυκτος f night

The order may be Semitic.

βλαστᾶ Verb, pres act subj, 3 s βλαστανω  
and βλασταω sprout

μηκύνηται Verb, pres pass subj, 3 s  
μηκνυομαι grow

ὡς here in the sense 'how'

οἶδα know, understand

"Any farmer knows, of course, that this laid-back approach on the part of the farmer is not a true piece of agriculture in real life: a crop left to fend for itself after sowing in this way would probably be barely worth harvesting.

So is the farmer's inaction and incomprehension a pointer to how this story illustrates the βασιλεια του θεου?

"One of the issues we have assumed to underlie the parable of the sower is the problem of limited response to the initial preaching of the kingdom of God, and this parable may also be read in the light of that issue. At first there may be little to show for the sowing of the seed, and a sceptical observer might think that nothing is happening. But there is an inner dynamic in the message which will in due time produce its effect, even if human insight cannot fathom how the process works (ὡς οὐκ οἶδεν αὐτός). In the meantime the wise disciple will wait in confidence for God's work to be accomplished in God's way.

"The kingdom of God, then, does not depend on human effort to achieve it, and human insight will not be able to explain it." France.

### Verse 28

αὐτομάτη ἢ γῆ καρποφορεῖ, πρῶτον  
χόρτον, εἶτα στάχυν, εἶτα πλήρη[ς] σίτον  
ἐν τῷ στάχυϊ.

αὐτοματος, η, ον by itself, on its own  
καρποφορεω bear fruit, be productive  
πρωτον adv. first, first of all  
χορτος, ου m grass, vegetation, shoot  
εἶτα adv. then, and then  
σταχυς, υος m head of grain, head of  
wheat

πληρης, ες (sometimes not declined) full,  
complete, full-grown

Cranfield says, "Perhaps with Taylor we should accept the reading πληρης σιτον as original, as it accounts for the other readings. Examples of πληρης treated as indeclinable go back to the second century B.C."

σιτος, ου m grain, wheat

στάχυϊ Noun, dat s σταχυς, υος m

### Verse 29

ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς  
ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν  
ὁ θερισμός.

ὅταν when

παραδοῖ Verb, aor act subj, 3 s

παραδιδωμι hand or give over, deliver  
up

"The verb παραδιδωμι is here used apparently in the sense 'permit', which it sometimes has in classical Greek." Cranfield.

καρπος, ου m fruit, grain, harvest

ἀποστελλω send, send out

δρεπανον, ου n sickle

παρέστηκεν Verb, perf act indic, 3 s

παριστημι and παριστανω present,  
bring into one's presence

παρεστηκεν 'is here' (Cranfield).

θερισμος, ου m harvest, crop

### Day 899: Mark 4:30-34

#### Verses 30-34

Cf. Mt 13:31f; Lk 13:18f.

Cranfield says that this is another parable of contrasts, but continues, "The contrast is not, as is sometimes thought, between the Church's insignificant beginnings and the wide spread, powerful organisation it was to become: it is rather between the present veiledness of the Kingdom of God and its future glorious manifestation at the Parousia."

#### Verse 30

Καὶ ἔλεγεν, Πῶς ὁμοιωσωμεν τὴν  
βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν  
παραβολῇ θῶμεν;

ὁμοιωσωμεν Verb, aor act subj, 1 pl  
ὁμοιωω make like

ἢ or

θῶμεν Verb, aor act subj, 1 pl τιθημι  
place

#### Verse 31

ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῆ ἐπὶ  
τῆς γῆς, μικρότερον ὄν πάντων τῶν  
σπερμάτων τῶν ἐπὶ τῆς γῆς,

κοκκος, ου m seed, grain

σιναπι, εως n mustard

"The plant concerned is probably the black mustard, *Brassica nigra*, which was grown for oil as well as a condiment. In good conditions it may grow to a height of 3 metres or even more, but its seed is extremely small (over 700 to a gramme ...) and was proverbial for something tiny ... so that an annual growth of such a height was remarkable." France.

ὅταν when

σπαρῆ Verb, aor pass subj, 3 s σπειρω  
μικροτερος, α, ον smallest, least

"Comparative used for superlative, as is common in Koine Greek." Cranfield.

ὄν Verb, pres ptc, n nom/acc s εἶμι  
σπερμα, τος n seed

### Verse 32

καὶ ὅταν σπαρῆ, ἀναβαίνει καὶ γίνεται  
μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ  
κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ  
τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ  
κατασκηνοῦν.

ἀναβαινω go up, come up

μειζων, ον and μειζοτερος, α, ον  
greater, greatest

λαχανον, ον n garden plant, vegetable

κλαδος, ον m branch

μεγας, μεγαλη, μεγα large, great

"The theme is a familiar one: 'Great oaks from little acorns grow'. Those who witnessed the initial proclamation of the kingdom of God must not despise small beginnings, nor should they be impatient for the full majesty of God's kingdom to be revealed (cf. perhaps the question of John the Baptist in Mt 11:3). The message is clearly related to that of the previous parable, but presented here in a simpler form, with the focus on the contrast between beginning and end rather than on the process of growth." France.

ὥστε so that, with the result that

δυναμαι can, be able to

σκια, ας f shadow, shade

πετεινον, ον n bird

κατασκηνω nest, live, dwell

"Cf. Ezek 17:23; 31:6; Dan 4:12,14,21. When at last he comes in his glory, who is himself the Kingdom (cf. on 1:15), he will be not only the Judge of all men, but also the one under whose shadow all who have truly trusted in him will find shelter." Cranfield.

France, drawing attention to these same OT texts and particularly to 'all great nations' in Ezek 31:6 notes, "The allusion here may therefore be intended to indicate the future wide scope of the kingdom of God, within which many nations (not only Israel) will find their place." Of this and the parable of the growth of the kingdom in vv. 26-29 he says, "The two parables of vv. 26-32 thus both warn against underestimating the significance of the proclamation of the kingdom of God, however unimpressive its initial impact may seem.

What has begun in the Galilean ministry of Jesus will, by the power of God, one day prove to be of ultimate significance. If for the time being its power is hidden, it is not for that reason any less certain, and its growth will be spectacular."

### Verse 33

Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει  
αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο  
ἀκούειν·

Cf. Mt 13:34f.

τοσουτος, αυτη, ουτον correlative adj so  
much; pl so many

λαλεω speak, talk

The use of the imperfect in this and the following verse indicates that what is being described was Jesus' normal practice.

ἠδύναντο Verb, imperf midd dep indic, 3 pl  
δυναμαι

Calvin says that Christ accommodated himself to the capacity of his hearers. France, however, comments, "Among the crowds who hear the parables there are some who δυναται ἀκουειν, and will therefore join those περι αὐτον who seek and receive further explanation, but others will go no further. καθὼς ἠδύναντο ἀκούειν then alerts the reader to the fact that not all have that capacity (καθὼς being used in the sense 'insofar as' or 'to the degree that' ...); and it is the resultant polarisation which Mark again highlights in v. 34."

### Verse 34

χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,  
κατ' ἰδίαν δὲ τοῖς ἰδίους μαθηταῖς ἐπέλυεν  
πάντα.

χωρις prep with gen without, apart from  
ιδιος, α, ον one's own; κατ' ιδιαν  
privately

"The pattern of explanation to his disciples κατ' ἰδίαν picks up and generalises what we have seen in vv. 10-20, a method which will be repeated in 7:17-23; 10:10-12; 13:3-37 (cf. 9:28, 33), and the repeated ἰδιαν ... ἰδιοις gives it emphasis." France.

μαθητης, ου m disciple, pupil, follower  
ἐπιλυω explain

Occurs elsewhere only in Acts 19:39. The noun ἐπιλυσις occurs in 2 Peter 1:20.

### **Day 900: Mark 4:35-41**

#### **Verses 35-41**

Cf. Mt 8:23-7; Lk 8:22-5

The vivid narrative suggests recollection of an eyewitness. The narrative is probably Petrine. France comments on the section of the gospel beginning here, "There is a total of ten individual miracles recorded between 4:35 and 8:26 ... which are frequently seen as constituting two balancing groups, each of which begins with a lake miracle (4:35-41; 6:45-51) and contains a feeding miracle (6:34-44; 8:1-10). P.J. Achtemeier has suggested that Mark found these two 'catenae' already grouped in the tradition; others believe that the groupings are Mark's own construction. All five stories in Achtemeier's second 'catena' (6:45-51; 7:24-30; 7:32-37; 8:1-10; 8:22-26) take place outside of Galilee, and it has been suggested that Mark thus deliberately shows the mission of Jesus to the Jewish community of Galilee (though 5:1-20 is already set on the Gentile side of the lake) being repeated for the benefit of the surrounding Gentile population."

Of 4:35-41 he writes, "Together with 6:45-52 (the other lake miracle), this pericope places Jesus in a more starkly 'supernatural' light even than the healing miracles. Control of the elements is even more extraordinary and inexplicable than the restoration of suffering human beings, and is in the OT a frequently noted attribute of God in distinction from human beings who find themselves helpless before the forces of nature (Job 38:8-11; Pss 65:5-8; 89:8-9; 107:23-32, etc.; the last of these must surely have been on Mark's mind as he narrated this story). Here is divine power writ large, and it is appropriate that these two pericopes therefore conclude not only with the astonishment and fear of the disciple, but also with a note of their human inability to cope with the new dimension of understanding and faith which these events demanded (4:40-41; 6:52). The christological question, 'Who is this?' which has already been raised by previous miracles (1:27; 2:7-12; 3:11-12) becomes more insistent and more sharply defined in v. 41..."

"The variation in tenses throughout this pericope makes an interesting study in Mark's narrative style. Historical presents form the main framework of the first part of the story (λέγει ... παραλαμβάνουσιν ... γίνεται ... ἐγειρουσιν ... λεγουσιν), but they are interspersed with imperfects to indicate the continuing features of the situation (ἦν ... ἐπεβαλλεν ... ἦν). But when the climax is reached, the narrative goes consistently into the aorist, to indicate Jesus' decisive action (ἐπετιμησεν ... εἶπεν ... ἔκοπασεν ... ἐγενετο ... εἶπεν), after which the disciples' immediate reaction of fear is described in the aorist (ἐθροβηθησαν), followed by an imperfect to denote their continuing discussion of what it all meant (ἐλεγον). The tenses are far from haphazard; rather, they demonstrate the natural ability of the storyteller to focus his audience's attention appropriately on the different aspects of the story as it develops."

#### **Verse 35**

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.

ἐκεινος, η, ο demonstrative adj. that  
ὀψια, ας f evening  
διερχομαι pass through, go over

"Possibly his purpose was to escape the pressure of the crowds, or to find a new sphere of ministry." Cranfield.

περαν i) prep with gen beyond, to or on the other side; ii) το π. the other side

I.e. to the eastern side of the lake. The boat of v. 1 is now pressed into service for a different purpose.

### Verse 36

καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.

ἀφιημι leave, forsake, let go  
ὄχλος, ου m crowd, multitude  
παραλαμβάνω take

ὡς ἦν – 'as he was' "perhaps means 'without going ashore!'" Cranfield. France thinks the phrase ὡς ἦν ἐν τῷ πλοίῳ may mean 'since he was already in the boat!'

πλοῖον, ου n boat, ship

France comments on the final words of this verse, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ, "It is hard ... to see any other reason for their inclusion beyond the circumstantial reminiscence of the part of whoever told the story (Peter?) that as a matter of fact their boat was not alone on the lake that evening."

### Verse 37

καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.

λαίλαψ, απος f storm, squall

"The lake of Galilee is notorious for its sudden storms." Cranfield.

μεγας, μεγαλη, μεγα large, great  
ἀνεμος, ου m wind  
κυμα, ατος n wave  
ἐπιβαλλω beat against, fall (in)to  
ὥστε so that, with the result that  
ἤδη adv now, already  
γεμίζω fill

### Verse 38

καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

πρυμνα, ης f stern  
προσκεφαλαιον, ου n cushion, pillow

"Only in Mk. It suggests the vivid reminiscence of an eye-witness." Cranfield.

καθευδω sleep, be dead

"Whether the sleep was due to physical exhaustion or to the untroubled serenity of divine omnipotence Mark does not say. Like Jonah's equally remarkable sleep in the storm (Jon 1:5-6) it serves to highlight the crucial role of the key figure in the story where the other actors are helpless, though Jonah's role (as victim rather than victor) itself serves to emphasise Jesus' authority by contrast rather than by similarity ('something greater than Jonah is here', Mt 12:41)." France.

ἐγειρω raise  
διδασκαλος, ου m teacher  
μελει impersonal verb it is of concern, it matters  
ἀπολλυμι destroy; midd be lost, perish

"The Son of God subject to the rudeness of men." Cranfield.

### Verse 39

καὶ διεγερθεὶς ἐπέτιμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ, Σιωπα, περὶ μωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

διεγειρω awake, wake up  
ἐπιτιμαω command, rebuke

"In Ps 106:9 (cf. 104:7) Isa 50:2; Nah 1:4 the Hebrew root g'r is used of God rebuking the sea. So Jesus is said to rebuke the wind." Cranfield.

θαλασσα, ης f sea

"Not that the lake had any perception, but to show that the power of his voice reached the elements, which were devoid of feeling." Calvin.

σιωπαω be silent, be quiet, be calm  
περὶ μωσο Verb, perf pass imperat, 2 s  
φιμωω silence, put to silence; pass.  
be silent

"The perfect imperative passive (which is rarer) is more emphatic than the aorist used in 1:25: so 'be silent and remain so.'" Cranfield.

κοπαζω cease, stop  
γαληνη, ης f calm

"The aorist tenses indicate an immediate result, and γαληνη μεγαλη (replacing the λαίλαψ μεγαλη of v. 37) emphasises the total transformation achieved by Jesus' intervention." France.

### Verse 40

καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;

δειλος, η, ον cowardly, afraid  
οὐπω not yet

"The force of οὐπω ... here is that they should by this time have learned something of the secret of the kingdom of God (4:11), which is the secret that the kingdom is come in the person and work of Jesus." Cranfield.  
There are a number of textual variants here arising either from "a desire to soften somewhat Jesus' reproach spoken to his disciples" (Metzger) or from a misreading of οὐπω, replacing it with the more common οὐτω(ς) with various changes of word order to accommodate to the structure of the question (France).

πιστις, εως f **faith, trust, belief**

"Lack of faith makes disciples δειλοι, unable to respond to a crisis with the confidence in God (or, more pertinently, in Jesus) which is the mark of the true disciple." France.

### Verse 41

καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

φοβεομαι **fear, be afraid (of)**  
φοβος, ου m **fear**

I.e. greater than their previous fear of the storm. Cf. Jonah 1:10.

ἀλλήλων, οισ, ους reciprocal pronoun **one another**

ὑπακουω **obey, be subject to**

"In addition to the miracle's significance as a pointer to the secret of Jesus' person Mark probably saw in it, and meant his readers to see, a symbolic significance (see on 1:31). The parallel between the situation of the disciples on the lake and that of the Church in the midst of persecution would naturally suggest itself. (Very early a ship was a symbol of the Church in Christian art.) In the midst of persecution and all manner of perils, if Jesus be truly with his Church, then, even though his help may not at once be felt, his own must never doubt him, and need have no fear." Cranfield.