

Notes on the Greek New Testament
Week 181 – Mark 5:1-29

Day 901: Mark 5:1-5

Verses 1-20

Cf. Mt 8:28-34; Lk 8:26-39.

"Following Jesus' astonishing control over the wild forces of wind and water, Mark tells of his equally remarkable control over the untamable force of a man possessed not just by one demon but by a whole army of them. To the question with which the previous pericope concluded, τις ἄρα οὗτος ἐστίν; the sequel provides a more explicit answer, as even hostile demonic forces are obliged to recognise in Jesus the υἱὸς τοῦ θεοῦ τοῦ ὑψίστου." France.

Verse 1

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι περαν see 4:35

χώρα, ας f country, region, territory
Γερασηνος, η, ον of Gerasa

"Γερασηνων. So * B D latt sa. There are two variants: κ^c L Θ fl 28 33 *al sy*^d bo, etc. have Γεργεσηνων: A C fl 3 *pm* ζ have Γαδαρηνων. In all three Synoptic Gospels the MSS and versions vary between these three readings, Γερασηνων being the best attested in Mk and Lk., Γαδαρηνων in Mt. Here in Mk it is clear that Γαδαρηνων is an assimilation to Mt., while Γεργεσηνων is apparently a Caesarean correction traceable to Origen. The most likely explanation seems to be that Mark wrote 'Gerasenes' with reference to a town by the lake (whose name may be preserved in the modern Kersa or Koursi on the eastern shore), but that early readers mistook this for a reference to the well-known Gerasa. Since this Gerasa was some thirty miles from the lake, it was natural that improvements should be attempted: hence the variants. Gadara was a not unreasonable guess, but, being six miles from the shores of the lake, is hardly likely (though it was near enough for the land between it and the lake to be called 'the country of the Gadarenes'). Origen was right in seeking a site by the lake but wrong in connecting it with the Girgashites mentioned in the O.T. At Kersa the shore is level, but about a mile further south there is a fairly steep slope within about forty yards of the shore." Cranfield.

France suggests that "Mark's Γερασηνων ... represents probably either a loose use of the term generally for the whole area of the Decapolis (for which see further on 7:31), of which Gerasa was a leading city, or simply a confusion of similar names, the better-known city substituting for the obscure Gergesa."

Verse 2

καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

ἐξεληθόντος Verb, aor act ptic, m & n gen s
ἐξερχομαι

πλοιον, ου n boat, ship

ὑπανταω meet, fight

μνημειον, ου n grave, tomb

ἀκαθατος, ον unclean

Cf. 1:23.

Verse 3

ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,

κατοικησις, εως f home; ἔχω κ. live
μνημα, τος f tomb, grave

"Often in Palestine tombs were caves which would afford shelter." Cranfield.

ἀλυσις, εως f chain

οὐκετι adv no longer, no more

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing

δεω bind, tie

Verse 4

διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

πολλακις often, frequently

πεδη, ης f chain (for feet)

δεδέσθαι Verb, perf pass infin δεω

διεσπάσθαι Verb, perf pass infin διασπαω
pull or tear apart

συντετριφθαι Verb, perf pass infin

συντριβω break in pieces, shatter

ἴσχυεν Verb, imperf act indic, 3 s ἰσχυω

be strong, be able, be sufficient

δαμαζω subdue, tame; control

Cf. Acts 19:16 for the "preternatural physical strength of the possessed." France.

Verse 5

καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς
μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων
καὶ κατακόπτων ἑαυτὸν λίθοις.

δια παντος continually
νυξ, νυκτος f night
ὄρος, ους n mountain, hill
κράζω cry out, call out
κατακοπτω beat, bruise, cut
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
λιθος, ου m stone

Day 902: Mark 5:6-10**Verse 6**

καὶ ἰδων τὸν Ἰησοῦν ἀπὸ μακρόθεν
ἔδραμεν καὶ προσεκύνησεν αὐτῷ,

ἰδων Verb, aor act ptc, m nom s ὄρω see
μακροθεν adv far off, at/from a distance
ἔδραμεν Verb, aor act indic, 3 s τρέχω
run
προσκυνεω worship, fall at another's feet

"Picks up the story that has been interrupted by vv.3-5. What was there baldly summed up ὑπηνησεν is now related in more detail." Cranfield.

France comments that the use of προσκυνεω "is followed by an address which recognises Jesus' supernatural authority, but with reluctance rather than enthusiasm; the whole scene reminds us of the use of προσπιπτω in 3:11, where again the impression is of concession to Jesus' superior power rather than of 'worship'. Two spiritual powers are here in confrontation, and the nature of the man's approach makes it clear which one is superior."

Verse 7

καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ
καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;
ὀρκίζω σε τὸν θεόν, μή με βασανίσῃς.

κράξας Verb, aor act ptc, m nom s κραζω
τι ἐμοι και σοι see on 1:24
ὑψιστος, η, ον highest, most high

" Ὑψιστος (=Hebrew 'elyon) is used in the O.T. mainly by non-Israelites to denote the God of Israel (e.g. Gen 14:18ff; Num 24:16; Isa 14:14; Dan 3:26; 4:2...)." Cranfield.

ὀρκίζω beg (someone) τον θεον in the name of God

"The use of ὀρκίζω by the *demon* is surprising, since the term is more normally associated with the *exorcist*, who binds the demon by oath to come out, as in Acts 19:13. Is this a deliberate attempt by the demons to reverse the normal encounter, and to pre-empt Jesus' expected use of such an oath formula? It is certainly an attempt to establish control over Jesus." France.

βασανίζω torment, disturb

"The punishment referred to is probably eschatological – so Mt 8:29 (προ καιρου) understands it." Cranfield.

"The expectation on the part of the demons that Jesus' purpose must be to torment them assumes that his relation to them is one not only of superiority but also of hostility." France.

Verse 8

ἔλεγεν γὰρ αὐτῷ, Ἐξελθε τὸ πνεῦμα τὸ
ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

ἀκαθαρος, ον see v.2

Verse 9

καὶ ἐπηρωτα αὐτόν, Τί ὄνομά σοι; καὶ
λέγει αὐτῷ, Λεγιων ὄνομά μοι, ὅτι πολλοὶ
ἐσμεν.

ἐπηρωτα Verb, imperf act indic, 3 s
ἐπερωτα ask, question
ὄνομα, τος n name

"Cf. Gen 32:27,29. In the ancient world it was considered of the utmost importance to know the correct name of an adversary. In exorcising it was thought that knowledge of the true name of the demon gave one power over it. If it is the demon's name that Jesus is asking, then this sort of idea would presumably be present. (On the other hand, it is just possible that he is asking the man's name with the purpose of recalling him to a consciousness of his own identity in distinction from that of the demon or demons inhabiting him...)" Cranfield.

λεγιων, ωνος f legion (Roman military unit of 5000-6000 men; figurative of a large number)

Verse 10

καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ
ἀποστείλῃ ἔξω τῆς χωρας.

παρακαλεω exhort, urge
ἀποστείλῃ Verb, aor act subj, 3 s
ἀποστελλω send, send out
ἐξω prep with gen. from outside, outside
χωρα, ας f see v.1

Cranfield suggests this is connected with the widespread view that demons were associated with particular districts, but France comments that there is little clear evidence for this.

Day 903: Mark 5:11-13

Verse 11

Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

ἐκεῖ there, in that place, to that place
ὄρος, ους n mountain, hill

πρὸς τῷ ὄρει 'on the hill'. "πρὸς + dative used of locality should indicate proximity, but here it can hardly mean anything but 'on'. It is very rare in the N.T." Cranfield.

ἀγέλη, ης f herd (of pigs)

χοῖρος, ου m pig

Indicates that the area was mainly Gentile.

βοσκω tend, feed; midd graze, feed

Verse 12

καὶ παρεκάλεσαν αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

παρακαλεω see v.10

πέμπω send

"The appeal πέμψον ἡμᾶς underlines further the total submission of the demons to Jesus' authority. There is no question that he will send them away; the only issue is where." France.

χοῖρος, ου m pig

εἰσέλθωμεν Verb, aor act subj, 1 pl

εἰσερχομαι enter, go in, come in

Calvin suggests tentatively that the demons' purpose may have been "to excite the inhabitants of that country to curse God on account of the loss of the swine." Cranfield.

Verse 13

καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

ἐπιτρέπω let, allow, permit

ἀκαθαροῦ, ον unclean

ὄρμω rush

κρημνοῦ, ου m steep bank

θάλασσα, ης f sea

δισχίλιοι, αι, α two thousand

ἐπνίγοντο Verb, imperf pass indic, 3 pl

πνιγω choke; pass drown

Cranfield comments, "It is wise with Calvin to acknowledge that we cannot know with certainty why Jesus consented; but it might well have been for the sake of reassuring the man, that he allowed the demons to enter the swine and to carry out their malicious prank (for which cf. 9:22). If Jesus judged that to grant their request was the most effective way of assuring the man of the reality of his liberation, then we may suppose that, even if he knew what would become of the swine, he would – although none of God's creatures is to be destroyed needlessly or thoughtlessly – count one man of more value than many swine." Cranfield.

Day 904: Mark 5:14-20

Verse 14

καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός.

βοσκω see v.11

ἔφυγον Verb, aor act indic, 1 s & 3 pl

φευγω flee, run away (from)

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ἀγρός, ου m field, farm, countryside

Cranfield suggests here 'hamlets'.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

ἰδεῖν Verb, aor act infin ὄραω see

γεγονός Verb, perf act ptc, n nom/acc s

γίνομαι

Verse 15

καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.

θεωρεω see, watch, observe, notice

δαιμονιζομαι be possessed by demons

καθημαι sit, sit down, live

ἱματιζω clothe, dress

σωφρονεω be in one's right mind

"The three participles, καθήμενον, ἱματισμένον, and σωφρονούντα describe features which must immediately have struck the attention of the beholders." Taylor.

"Though we are not tormented by the devil, yet he holds us as slaves, till the Son of God delivers us from his tyranny. Naked, torn, and disfigured, we wander about, till he restores us to soundness of mind." Calvin.

ἐσχηκότα Verb, perf act ptc, m acc s ἔχω

φοβεομαι fear, be afraid (of)

Verse 16

καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.

διηγήσαντο Verb, aor midd dep indic, 3 pl
διηγεομαι tell, relate
ιδόντες Verb, aor act ptc, m nom pl ὄρω
see

Verse 17

καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin
ὄριον, ου n territory, region,
neighbourhood, vicinity

They prefer their pigs to Jesus.

Verse 18

καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ἦ.

ἐμβαίνω get into, embark
δαιμονισθεὶς Verb, aor pass dep ptc, m nom
s δαιμονιζομαι
ἦ Verb, pres subj, 3s εἶμι

"ἵνα μετ' αὐτοῦ ἦ echoes the phrase used to denote the special role of the Twelve in 3:14." France.

Verse 19

καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
allow, permit
ὑπάγω go, go one's way, depart
οἶκος, ου m house, home, family
σος, ση, σον possessive adj. your, yours

"A circle wider than the man's family is indicated." Taylor.

ἀπάγγειλον Verb, aor act imperat, 2 s
ἀπαγγελλω see v.14
ὅσος, η, ον correlative pronoun, how much;
pl. all

"The perfect πεποίηκεν denotes action the effects of which remain." Cranfield.

ἠλέησέν Verb, aor act indic, 3 s ἔλεεω and
ἔλεεω be merciful, show kindness

"The reason for refusal is ... that this man has an opportunity, which is uniquely his, to spread the news of what God is doing through Jesus of Nazareth among those who have known what he was before, and who therefore cannot ignore the dramatic change which has resulted from his dramatic encounter with Jesus. In emphasising this motivation Mark no doubt expects his readers to understand that the same principle applies to others whose lives Jesus has changed, even in less dramatic circumstances...

"The contrast with Jesus' command to silence in 1:44 (and subsequently in 5:43; 7:36; 8:26) is striking, and prompts the question why Jesus is so keen to avoid publicity among Jews but has no objection to Gentiles hearing about his miracles. This is, of course, part of the whole enigma of the theme of secrecy in Mark. But if it is true that publicity among the Jews posed a risk not only of inconvenient popular enthusiasm (cf. 1:45-2:2) but also of a misguided popular assessment of his messianic role (see further on 8:30), in Gentile territory this risk did not exist, since it was far from the scene of Jesus' regular ministry, and there was no ready-made messianic expectation to contend with. Since this was not an area where Jesus himself would be preaching, it is appropriate that the news of God's new initiative in Jesus should be announced there by one of the local people who had himself experienced its power." France.

Verse 20

καὶ ἀπῆλθεν καὶ ἤρξατο κηρῦσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

κηρυσσω preach, proclaim

"Decapolis was the territory of a league of free Greek cities originally at any rate ten in number, under the protection of the Roman governor of Syria. According to Pliny the Elder the cities were Damascus, Raphana, Dion, Canatha, Scythopolis, Gadara, Hippos, Pella, Gerasa and Philadelphia."

θαυμαζω wonder, be amazed

"The man's proclamation produces amazement, but we are not told whether it had more lasting effect. The next time Jesus appears in Decapolis, however, he will be expected to heal, and the result will be further proclamation and further astonishment (7:31-37). Already the foundation has been laid for the extension to the Gentiles of the ministry and mission of the Jewish Messiah (13:10; 14:9)." France.

Day 905: Mark 5:21-29**Verses 21-29**

Cf. Mt 9:18-26; Lk 8:40-56.

"The sequence of incidents around the lake (see on 4:35-5:43) reaches its climax with a narrative unit in which two miracles occur, in the second of which the revelation of Jesus ἐξουσία reaches a new height with the raising of the dead. Following his control over wind and water and over the most intimidating of demonic power, this pericope leaves the reader with the impression that nothing can be impossible for Jesus, and the question Τις ἀρα οὗτος ἐστίν; (4:41) becomes ever more insistent." France.

Verse 21

Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

διαπεραω cross over

Cranfield says that ἐν τῷ πλοίῳ should probably be omitted with p⁴⁵ D Θ fl 28 it sy^s. The majority of the UBS Committee thought the omission in some MSS either accidental or an assimilation to Luke 8:40.

παλιν again, once more
περαν see 4:35

Here presumably means the west side of the lake.

συνήχθη Verb, aor pass indic, 3 pl συναγω
gather, gather together, assemble
θαλασσα, ης f sea

Verse 22

καὶ ἔρχεται εἰς τῶν ἀρχισυναγωγῶν, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
ἀρχισυναγωγος, ου m president of the
synagogue

"The ἀρχισυναγωγος ... was the lay official responsible for the supervision of the synagogue building and the arrangements for the services, but the designation was sometimes used as an honorary title for distinguished members of the synagogue." Cranfield. France thinks that the plural indicates Jairus was one of the elders of the synagogue.

ὄνομα, τος n name

Some have suggested that ὀνοματι Ἰαῖρος should be omitted (so, tentatively, Cranfield). Metzger argues that the evidence for omission is small (D and a few Old Latin MSS) and that the words should be included.

ἰδων Verb, aor act ptc, m nom s ὄραω see
πιπτω fall, fall down, fall to one's knees
πόδας Noun, acc pl πους, ποδος m foot

"In his anxiety for his daughter he forgets his dignity and takes the position of a suppliant before Jesus." Cranfield.

Verse 23

καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἔλθω ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

παρακαλεω see v.10

θυγατριον, ου n little daughter
ἐσχάτως finally; ἐ. ἔχω be dying, be
very sick

"A colloquial expression for being 'at death's door'." Cranfield.

ἐπιθῆς Verb, aor act subj, 2 s ἐπιτιθημι
place on, place, put

χειρ, χειρος f hand

σωθῇ Verb, aor pass subj, 3 s σωζω save,
rescue, heal

ζωω live, be alive

Verse 24

καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

ἀκολουθεω follow, accompany

συνθλιβω crowd, press upon

Verse 25

καὶ γυνή οὖσα ἐν ῥύσει αἵματος δωδεκα ἔτη

"This and the next two verses contain an example of something very rare in Mk, a long sentence built up by means of subordinate participial clauses." Cranfield.

γυνη, ακος f woman

ῥυσις, εως f flow

αἷμα, ατος f blood

δωδεκα twelve

ἔτη Noun, nom & acc pl ἔτος, ους n year

"See Lev 15:25-30, according to which this complaint renders a woman unclean so long as it lasts." Cranfield.

"Menstrual impurity is a prominent concern in the OT (especially Lv. 15:19-33) and was later to become the subject of the whole tractate of the Mishnah (*Niddah*; cf. also *Zabim*); defilement through contact with even a normally menstruant woman must be scrupulously avoided. This woman's long and fruitless search for a cure was therefore motivated not only by physical distress but by her social and religious isolation." France.

Verse 26

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν
καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ
μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ
χειρὸν ἔλθοῦσα,

παθοῦσα Verb, aor act ptc, f nom s πασχω
suffer

ὑπο here = 'at the hands of'

ἰατρος, ου m physician, doctor

δαπανήσασα Verb, aor act ptc, f nom s

δαπαναω spend

μηδεις, μηδεμια, μηδεν no one, nothing;

μηδεν adverb not at all, in no way

ὠφεληθεῖσα Verb, aor pass ptc, f nom s

ὠφελεω gain, profit

μαλλον adv more; rather, instead

χειρων, ον gen ονος worse, more severe

(εἰς το χ. ἐρχομαι grow worse).

ἐλθοῦσα Verb, aor act ptc, f nom s ἐρχομαι

Verse 27

ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ
ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ·

ἀκούσασα Verb, aor act ptc, f nom s ἀκουω

[τα] περὶ τοῦ Ἰησοῦ "Either 'the reports concerning Jesus' (so Taylor – and this suits ἀκούσασα well), or else 'the deeds of Jesus' or 'the events in which Jesus had been concerned'." Cranfield.

ὀπισθεν adv. behind, from behind

"Her desire for secrecy was dictated, not only by natural modesty, but by the fact that her complaint made her permanently ritually unclean so that she was generally shunned." Cranfield.

ἅπτω light; midd. take hold of, touch

ἱματιον, ου n clothing, robe, cloak

Verse 28

ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἂν τῶν
ἱματίων αὐτοῦ σωθήσομαι.

ἔλεγεν here = 'she said [to herself]' i.e. 'she thought'.

ἐάν if, even if

ἅψωμαι Verb, aor midd subj, 1 s ἅπτω

καὶ (καὶ ἐάν) even if, and if, even

σωθήσομαι Verb, fut pass indic, 1 s σωζω

see v.23

Verse 29

καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος
αὐτῆς, καὶ ἔγνω τῷ σωματι ὅτι ἴαται ἀπὸ
τῆς μᾶστιγος.

ἐξηράνθη Verb, aor pass indic, 3 s

ξηραίνω dry up

πηγή, ης f spring; flow (π. τοῦ αἵματος
hemorrhage, severe bleeding)

Cf. Lev 12:7

ἔγνω Verb, aor act indic, 3 s γινωσκω

σωμα, τος n body

ἴαται Verb, perf pass indic, 2 s ἴαομαι

heal, cure, restore

ἴαται "The perfect indicates that the consequences remain." Cranfield.

μαστιξ, ἰγος f whip, beating with a whip,
illness, disease