

Notes on the Greek New Testament
Week 182 – Mark 5:30-6:20

Day 906: Mark 5:30-36**Verse 30**

καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούσας ἐν ἑαυτῷ
τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν
ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου
ἤψατο τῶν ἱματίων;

ἐπιγινούσας Verb, aor act ptc, m nom s
ἐπιγινώσκω perceive, recognise
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἐξεληθοῦσαν Verb, aor act indic, 3 pl
ἐξερχομαι

"The words need careful translation. ἐξ αὐτοῦ qualifies δύναμιν, it does not go with ἐξεληθοῦσαν. So trans. with R.V.: 'that the power proceeding from him had gone forth'." Cranfield.

"The sequence might suggest an almost mechanical sense of physical 'transfer' of δύναμις from one body to the other (cf. Lk. 6:19, where in response to a touch δύναμις παρ αὐτοῦ ἐξήρχετο καὶ ἴατο παντας), though Mark is careful to counter this impression both by stressing that it was not mere physical contact that mattered (since many others were pressing against Jesus at this time) and that the basis of this healing, as in other synoptic miracles, is in fact πίστις (v. 34). Underlying the physical contact is a 'transaction' at a deeper level. It is this that takes the woman herself by surprise when she finds that what she planned as a secret one-way contact proves in fact to be two-way, and is thus brought into the open." France.

ἐπιστραφεὶς Verb, aor pass ptc, m nom s
ἐπιστρέφω turn round, turn
ἄπτω see v.27

Cranfield says, "A good many earlier commentators (including Calvin) think that Jesus knew all the time who had touched him and asked simply to make her confess her faith. It is more likely that he did not know, and sought the information, not because he wished to make the miracle conspicuous – which would be inconsistent with his injunction to secrecy – but because he desired to draw away from his clothes to himself an imperfect faith which was seeking his help apart from a personal relationship with himself."

Verse 31

καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ,
Βλέπεις τὸν ὄχλον συνθλιβοντά σε, καὶ
λέγεις, Τίς μου ἤψατο;

μαθητης, ου m disciple, follower
βλεπω see, look, be able to see
συνθλιβοντά Verb, pres act ptc, m acc s & n
nom/acc pl συνθλιβω see v.24

"The disciples' disrespectful protest (softened by Luke and omitted in Mt.) is evidence of the reliability of the source Mark is using." Cranfield.

Verse 32

καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
ποιήσασαν.

περιβλεπομαι look around
ἰδεῖν Verb, aor act infin ὄραω see
ποιήσασαν Verb, aor act ptc, f acc s ποιεω

Verse 33

ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα
ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν
αὐτῷ καὶ εἶπεν αὐτῷ πάσαν τὴν ἀλήθειαν.

φοβηθεῖσα Verb, aor pass dep ptc, f nom s
φοβεομαι fear, be afraid (of)

τρεμω tremble, be afraid, fear
εἰδυῖα Verb, perf act ptc, f nom s οἶδα
know, understand

γέγονεν Verb, perf act indic, 3s γινομαι
προσέπεσεν Verb, aor act indic, 3s
προσπιπτω fall at someone's feet
ἀληθεια, ας f truth, reality

Verse 34

ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου
σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
ὑγιῆς ἀπὸ τῆς μάστιγός σου.

θυγατηρ, τρος f daughter

"No one else in the gospels is addressed by Jesus as θυγατηρ; the nearest parallel is the use of τέκνον for the paralytic in 2:5. Here, as there, the effect is to offer reassurance." France.

πίστις, εως f faith, trust, belief
σέσωκέν Verb, perf act indic, 3s σωζω
save, heal
ὑπαγω go, go one's way, depart
εἰρηνη, ης f peace

"The OT formula of reassurance and blessing, ὑπαγε εἰς εἰρήνην (cf. Jdg 18:6; 1 Sam 1:17; 2 Sam 15:9), confirms that she may now enjoy at last the shalom which she has long needed, and the further assurance ἴσθι ὑγιῆς ἀπὸ τῆς μαστιγῆς σου makes it clear that her cure is not a merely temporary remission." France.

ἴσθι Verb, pres imperat, 2 s εἰμι
 ὑγιῆς, ες sound, healthy, well, cured
 μαστιξ, ιγος f see v.29

"From this exhortation we infer that the benefit which she had obtained was fully ratified when she heard from the lips of Christ what she had already learned from experience: for we do not truly, or with a safe conscience, enjoy God's benefits in any other way than by possessing them as contained in the treasury of His promises." Calvin.

Verse 35

Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγωγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

ἔτι still, yet

i.e. from his *home*

ἀπέθανεν Verb, aor act indic, 3s
 ἀποθνησκω die
 σκυλλω trouble, annoy

Used here in the weakened sense of 'trouble'. The verb originally meant 'flay'.

διδασκαλος, ου m teacher

Verse 36

ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγωγῷ, Μὴ φοβοῦ, μόνον πίστευε.

παρακουω refuse to listen; pay no attention to; overhear

The verb could here mean 'ignore', but it is probably better to understand it in the sense 'overhear'. Most MSS read ἀκουσας but it is more likely that ἀκουω, as a more familiar verb, was substituted for παρακουω than vice versa.

λαλεω speak, talk
 φοβεομαι see v.33
 μονον adv only, alone
 πιστευω believe (in), have faith (in), have confidence (in)

Day 907: Mark 5:37-43

Verse 37

καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακωβου.

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
 allow, permit
 οὐδεις, οὐδεμια, οὐδεν no one, nothing
 συνακολουθεω follow, accompany

"For these disciples as the inner circle of the Twelve cf. 9:2; 14:33, and (with the addition of Andrew) 13:3." Cranfield.

Verse 38

καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγωγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

θεωρω see, observe, notice
 θορυβος, ου m confusion, disturbance
 κλαιω weep, cry
 ἀλαλαζω wail loudly

"και κλαιοντας και ἀλαλαζοντας πολλα explains θορυβον, to which it is in apposition." Cranfield. Cranfield thinks that, given the short time since the child's death, these were probably not professional mourners but members of the household. France comments that "The presence of noisy mourners is a clear indication that there was no doubt about the girl's death."

Verse 39

καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

θορυβεω set in uproar; pass be stirred up, be worried

παιδιον, ου n child

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνησκω die

καθευδω sleep

Having considered alternative interpretations, Cranfield says, "It is more natural to take the words to mean that, though she is dead, yet, since he is going to raise her up, her death will be no more permanent than sleep... For Mark, no doubt, the words had also – besides their particular significance in this context – a general significance, as a reminder to Christians that death is not the last word but a sleep from which Christ will wake us up at the last day, and therefore a rebuke to those who in the presence of death behave as those who have no hope."

Verse 40

καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·

καταγέλω laugh at

Jesus' words evoke derision.

ἐκβαλλω throw out, expel, cast out

παραλαμβάνω take

ὅπου adv. where

Verse 41

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

κρατεω hold, hold fast, sieze

ταλιθα (Aramaic word) girl, little girl

κουμ (Aramaic word) stand up

France comments, "Several variants have arisen owing to the unfamiliarity of the Aramaic words, and the chance similarity of ταλιθα to the name Ταβιθα in the raising formula in Acts 9:40. κουμ (ⲕ Β C etc.) represents the masculine form of the imperative, which could be used for male or female subjects; the strictly feminine form κουμι in most later MSS and versions is probably a deliberate correction."

μεθερμηνεω translate

"The original words were remembered and valued as being the actual words used by Jesus on a memorable occasion." Cranfield.

κορασσον, ου n girl

ἐγειρω raise, rise

Verse 42

καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιπάτει, ἦν γὰρ ἑτῶν δωδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκοτάσει μεγάλη.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι

rise, stand up, come back to life

περιπατεω walk, walk about, live

ἔτος, ους n year

δωδεκα twelve

"Looks like the sort of detail that someone who was present would remember: her age may well have been mentioned at the time." Cranfield.

ἐξίστημι be amazed, be surprised

Metzer comments on the UBS text, "It is exceedingly difficult to decide whether εὐθὺς was inserted by copyists in imitation of εὐθὺς in the previous sentence, or whether it was deleted as inappropriate and otiose. The Committee finally made its decision on the basis of the general excellence of the Alexandrian text, but considered it necessary to use square brackets in order to indicate the uncertainty of the reading."

ἐκοτάσις, εως f amazement

"In the LXX the dative of a cognate noun is used with a verb to represent the infinitive absolute used with a finite verb in Hebrew (e.g. Gen 2:16f)." Cranfield.

Verse 43

καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

διεστείλατο Verb, aor midd indic, 3 s

διαστελλομαι order, command, give strict orders

γνοῖ Verb, aor act subj, 3 s γινωσκω

δοθῆναι Verb, aor pass infin διδωμι

φαγεῖν Verb, aor act infin ἐσθιω eat

"A vivid detail. The practical thoughtfulness of Jesus was remembered." Cranfield.

Day 908: Mark 6:1-6a**Verses 1-6a**

Cf. Mt 13:53-58; Lk 4:16-30.

"The triumphal progress of Jesus through the recent part of the narrative (since the explanatory discourse of chapter 4) is in danger of leaving the reader with a false sense of security. One after another the forces of wind and water, demonic possession, illness, and even death have yielded to his authority. Forgetting the picture of divided response in chapters 2-3, the reader may be beginning to feel there is something almost automatic about the 'success' of Jesus. This pericope therefore serves to redress the balance, and to remind us that the effect of his ἐξουσία cannot be taken for granted. If πιστις has been the key to at least some of the preceding miracles of deliverance (4:40; 5:34, 36), what is to be expected where it is absent?" France.

Verse 1

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

ἐκεῖθεν from there

πατρις, ιδος f native country, own town
Presumably Nazareth.

ἀκολουθοῦσιν Verb, pres act ptc, m/n dat pl
ἀκολουθεω follow, accompany

"A detail dropped in Mt., but important for Mark, because in this part of the gospel he is concerned with their training. Their Master's rejection by his fellow townsmen was a valuable lesson for them, could they but grasp it." Cranfield.

Verse 2

καὶ γενομένου σαββάτου ἤρξατο
διδάσκειν ἐν τῇ συναγωγῇ· καὶ πολλοὶ
ἀκούοντες ἐξεπλήσοντο λέγοντες, Πόθεν
τούτω ταῦτα, καὶ τίς ἢ σοφία ἢ δοθεῖσα
τούτω καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν
χειρῶν αὐτοῦ γινόμεναι;

σαββατον, ου n (often in pl) the seventh
day, Sabbath
ἀρχω midd begin
διδασκω teach

Cf. 1:21ff, 39; 3:1ff. "The invitation to teach in the synagogue reveals at first a degree of goodwill, or at least the recognition that Jesus is now a person of significance." France.

ἐκπλησσομαι be amazed
ποθεν interrog adv. from where, how
σοφια, ας f wisdom, insight, intelligence
δοθεῖσα Verb, aor pass ptc, m nom s
διδωμι
τοιουτος, αυτη, ουτον correlative pronoun
and adjective such, of such kind

There are several variants here but none affect the sense; all include both wisdom and acts of power as the basis for the response.

Verse 3

οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς
Μαρίας καὶ ἀδελφὸς Ἰακωβου καὶ
Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ
εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;
καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

τεκτων, ονος m wood-craftsman,
carpenter

"τεκτων is used predominantly of workers in wood, though it can be applied to craftsmen of other sorts, such as masons, sculptors, or smiths. In a small village the τεκτων would need to be versatile, able to deal both with agricultural and other implements and also with the construction and repair of buildings. As such he was a significant figure in the village economy, probably also undertaking skilled work in the surrounding area." France.

"All uncials, many minuscules, and important early versions read "is not this the carpenter, the son of Mary...?" Objection was early felt to this description of Jesus as carpenter, and several witnesses (including p⁴⁵) assimilate the text to Mt 13:55 and read, "Is not this the son of the carpenter, the son of Mary...?" The Palestinian Syriac achieves the same result by omitting ὁ τεκτων." Metzger.

The absence of any reference to Joseph may suggest that he had died before Jesus began his ministry.

Ἰούδα Noun, gen s Ἰουδας
ἀδελφη, ης f sister
ὧδε adv here, in this place
σκανδαλιζω cause (someone) to sin,
cause (someone) to give up the faith

"The meaning here is not just that they were provoked by him; there is also present the idea that to reject Jesus is to turn away from God." Cranfield.

Verse 4

καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν
προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι
αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ
ἐν τῇ οἰκίᾳ αὐτοῦ.

προφητης, ου m prophet
ἀτιμος, ον unhonoured, dishonoured,
despised
εἰ μη except
συγγενεῦσιν Noun, dat pl συγγενης, ους
m relative, fellow-countryman

A proverbial saying, similar to our "familiarity breeds contempt."

Verse 5

καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
δύναμιν, εἰ μὴ ὀλίγοις ἀρρωστοῖς ἐπιθεῖς
τὰς χεῖρας ἐθεράπευσεν·

ἐκεῖ there, in that place
ποιῆσαι Verb, aor act infin ποιεω
οὐδεις, οὐδεμια, οὐδεν no one, nothing

"Mt 13:58 rightly explains the οὐκ ἐδύνατο by reference to the ἀπιστια of the people. The point of οὐκ ἐδύνατο is not that Jesus was powerless apart from men's faith, but that in the absence of faith he could not work mighty works *in accordance with the purpose of his ministry*; for to have worked miracles when faith was absent would, in most cases anyway, have been merely to have aggravated men's guilt and hardened them against God." Cranfield.

ὀλιγος, η, ον little, small; pl. few
ἀρρωστος, ον sick, ill

ἐπιθεῖς Verb, aor act ptc, m nom s
 ἐπιτιθημι place on, place, put
 θεραπευω heal, cure; serve

"There is a delightful irony in the juxtaposition of the two clauses of this verse: for most people the healing of a few invalids by laying hands on them would hardly constitute οὐδεμίαν δύναμιν." France.

Verse 6a

καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν.
 θαυμάζω wonder, be amazed

"Only here and in Mt 8:10=Lk 7:9 is θαυμάζειν used of Jesus. He marvels at the *Gentile* centurion's faith: here he marvels at the lack of faith of those who most of all ought to have had it." Cranfield.

ἀπιστία, ας f unbelief

Day 909: Mark 6:6b-13

Verses 6b-13

Cf. Mt 9:35, 10:1,9-11; Lk 9:1-6. "When Jesus called fishermen as his first disciples (1:16-20), he promised them that they would soon be fishing for people. When he selected the Twelve, it was in order that 'they might be with him and that he might send them out ...' (3:14-15). The first part of that job description (being with him) has been amply fulfilled in the story since then; wherever Jesus has gone the disciples (or at least some of them, 5:37) have gone with him, their presence being noted even when they contribute nothing to the events recorded (as in 6:1)... This second aspect of the disciples' job description is the subject of the next section of the story. In 6:7-13 they are sent out, and in 6:30 they report back to Jesus." France.

Verse 6b

Καὶ περιῆγεν τὰς κωμας κύκλῳ διδάσκων.

Cranfield argues that the second half of verse 6 belongs with what follows, not with what precedes it.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl
 περιαγω go around
 κωμη, ης f village, small town
 κύκλῳ adv in a circle, round about

"κύκλῳ indicates that he remained in the hill country around Nazareth rather than returning yet to the lake." France.

Verse 7

καὶ προσκαλεῖται τοὺς δωδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἔξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων·

προσκαλεομαι call to oneself, summon
 δωδεκα twelve
 ἀποστελλω send, send out

"The time of their preliminary training is over." Cranfield.

δυο gen & acc δυο dat δυοιν two; δυο δυο in pairs

The repetition is perhaps Semitic (e.g. Gen 7:8-9). Jeremias suggests that the OT requirement of at least two witnesses to establish legal testimony (Dt 17:6 etc.) suggested the need for two messengers to support one another's message.

ἐδίδου Verb, imperf act indic, 3 s διδωμι
 ἔξουσια, ας f authority, power
 ἀκαθαρος, ον unclean

"What has hitherto been a special mark of the ἔξουσια of Jesus (1:27; 3:11) is now to be shared with those who have been μετ αὐτοῦ (3:14-15)." France.

Verse 8

καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πῆραν, μὴ εἰς τὴν ζωνὴν χαλκόν,

παραγγέλλω command, instruct
 μηδεις, μηδεμια, μηδεν no one, nothing
 αἶρω take, take up, take away
 ὁδος, ου f way, road, journey
 ῥαβδος, ου f stick, rod, sceptre

"This exception is peculiar to Mk. In both Mt 10:10 and Lk 9:3 the staff is expressly forbidden." Cranfield. France comments, "Various reasons for the difference may be conjectured, either in terms of the context of writing (differing sociological contexts for the gospels or different lengths of mission envisaged) or arising from the process of tradition (including the possibility of a common source other than Mark for Matthew and Luke – a 'Mark-Q overlap'), but the disagreement about the staff remains unresolved."

μονον adv only, alone
 ἄρτος, ου m bread, a loaf, food

"They are not to take provisions with them, but to rely on hospitality." Cranfield.

πηρα, ας f bag (either a traveller's or a beggar's bag)
 ζωνη, ης f belt, money belt

χαλκος, ου m copper, bronze, copper
coin

Verse 9

ἀλλὰ ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσηθε δύο χιτῶνας.

"As the list of instructions continues the syntax becomes increasingly ragged. The third-person indirect command of v. 8 (using ἵνα), with its extended series of objects, is followed by two coordinate clauses (introduced by ἀλλά and καί) in the first of which a participle does duty for a main verb while the subjunctive verb of the second (presumably still governed by ἵνα, though it could equally be a change to direct speech) has gone over to the second person. The style is unliterary but quite intelligible as colloquial reported speech." France.

ὑποδεδεμένους Verb, perf pass ptc, m acc
pl ὑποδεομαι put on (ὑ. τους ποδας
put on one's shoes)
σανδάλιον, ου n sandal

Cranfield points out that, "In Mt 10:10 and Lk 10:4 ὑποδηματα, which are not to be distinguished from σανδάλια, are forbidden." He continues, "As with the staff (in v.8) the stricter version is probably original, Mark having modified it in view of western conditions." France comments, "It is possible that the prohibition in Matthew and Luke is of carrying spare pairs (while the permission in Mark is specifically for *wearing* sandals), but that is certainly not the natural reading of the text, especially in Lk. 10:4."

ἐνδύω dress, clothe; midd put on, wear
δυο gen & acc δυο dat δυοιν two
χιτων, ωνος m tunic, shirt (generally of
garment worn next to the skin); pl.
clothes

An extra tunic could have been used for night time cover. They were to depend on the provision of lodging. France comments, "Jesus' intention in sending them out in this way is not so much to encourage asceticism as such (they are after all to expect and accept hospitality), but to emphasise that loyalty to the kingdom of God leaves no room for a prior attachment to material security."

Verse 10

καὶ ἔλεγεν αὐτοῖς, Οπου ἂν εισέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

ὅπου adv. where
ἐκεῖ there, in that place
μενω trans remain, stay, abide

ἕως ἂν until
ἐξέλθητε Verb, 2 aor act subj, 2 pl
ἐξερχομαι
ἐκεῖθεν from there

"The point of v.10 is that, having once accepted a household's hospitality, they are not to dishonour it by moving elsewhere in the same village if more comfortable accommodation is offered. ἐκεῖ refers to the household, ἐκεῖθεν to the locality." Cranfield.

Verse 11

καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

ὅς ἂν whoever, whatever
τοπος, ου m place
δέξηται Verb, aor act subj, 3 s δεχομαι
receive, accept, welcome
μηδε negative particle nor
ἐκπορευομαι go or come out
ἐκτινάξατε Verb, aor act imperat, 2 pl
ἐκτινασσω shake off, shake out
χοῦν Noun, acc s χους, χοος m dust
ὑποκατω prep with gen under, beneath
πους, ποδος m foot
μαρτυριον, ου n testimony, witness

"The dust of a heathen land was carefully removed from the feet and clothing of pious Jews before re-entering Jewish territory, as something defiling (see Strack & Billerbeck I, p.571). So the significance of the action here enjoined is to declare the place which rejects them heathen. At the same time it gives warning that the missionaries have fulfilled their responsibility towards the place and henceforth the inhabitants must answer for themselves. Cf. Acts 18:6 where the shaking off of the dust is accompanied by the words, 'Your blood be upon your own heads'." Cranfield. See also, Acts 13:51.

Verse 12

Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν, ἐκήρυξαν Verb, aor act indic, 3 pl
κηρυσσω preach, proclaim
μετανοῶσιν Verb, aor act subj, 3 pl
μετανοεω repent, turn from one's sins

"Even though not included explicitly in Jesus' charge in v. 7, proclamation (κηρυσσω) is an essential element in the disciples' commission (3:14), just as it is in Jesus' own ministry (1:14, 38-39)." France.

"The purpose of the mission was, we may assume, to bring the summons to repentance in view of the nearness of the kingdom of God to as many people as possible in Galilee... The urgency of their mission was the urgency which in all circumstances appertains to the message of God." Cranfield.

Verse 13

καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἄρρωστους καὶ ἐθεράπευον.

δαιμονιον, ου n demon, evil spirit
ἐκβαλλω throw out, expel, cast out
ἀλειφω anoint
ἐλαιον, ου n olive oil, oil

"Oil was widely used in the ancient world as a medicament (Isa 1:6; Lk 10:34 [; cf. Jas 5:14], Rabbinic literature, Josephus, etc.); but its use by the Twelve was probably symbolic rather than medical in intention." Cranfield. "... a visible token of spiritual grace, by which the healing that was administered by them was declared to proceed from the secret power of God." Calvin.

ἄρρωστος, ου sick, ill
θεραπευω heal, cure

Day 910: Mark 6:14-20

Mark 6:14-8:26

This section of the Gospel sees Jesus seeking to withdraw from the crowds and direct his attention rather to his disciples.
For verses 14-16, cf. Mt 14:1-2; Lk 9:7-9.

Verse 14

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

βασιλευς, εως m king

Herod Antipas, son of Herod the Great. He was tetrarch of Galilee and Peraea from his father's death in 4 BC till AD 39. The title 'king' is not technically correct. It could, perhaps, have been used sarcastically or may rather reflect the self-view or aspiration of Herod.

φανερος, α, ου known, evident, plain
ὄνομα, τος n name, title, person

Here bears the sense 'fame'. We are not told explicitly what it was that Herod heard, but this clause implies that it was of Jesus' reputation.

ἔλεγον "The third person plural read by B W ... is almost certainly right, though the singular, ἔλεγεν is very much better attested." Cranfield. The plural makes this phrase the beginning of reports on *public* perception regarding Jesus rather than that of Herod. It would have been natural for copyists to alter the verb into the singular to agree with ἠκούσεν.

ἐγήγερται Verb, perf pass indic, 3 s ἐγειρω raise
νεκρος, α, ου dead
ἐνεργεω work, be at work (in)

Probably in a sense similar to the transfer of the spirit of Elijah to his companion Elisha (cf. 2 Kings 2:15).

Verse 15

ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν.

ἄλλος, η, ο another, other
Ἡλιας, ου m Elijah

προφητης ὡς εἷς τῶν προφητων 'a prophet like one of the (old) prophets' (Taylor). "The consensus is clearly that Jesus is a prophet, but just how he fits into that ancient category is a matter of rather wild speculation." France.

Verse 16

ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.

The sentence broken off in v. 14 is resumed.

ἀποκεφαλιζω behead
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω

Verses 17-29

Cf. Mt 14:3-12; Lk 3:19f. The previous verse provides an excuse for this 'digression,' relating the story of John's death. However, as France notes, "The 'sandwiching' of this story within the account of the disciples' mission, and following the discussion of Jesus' identity, is intended to tie the fate of John in with the Jesus story as a foretaste of what 'another John' must expect (note how the four references in Mark to Ἡρώδης and to Ἡρώδαινοι, 3:6; 6:14-29; 8:15 and 12:12 all imply hostility and threat to the work of God). Jesus' mission has been seen as in continuity with that of John since 1:7-11, 14-15; and the link will be made clearer in 9:11-13 and especially in 11:27-33. So while the story has its own interest as providing the conclusion to the earlier account of John (left tantalisingly unfinished in 1:14), it also serves to set the scene within which Jesus will approach his own confrontation with authority."

Verse 17

Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·

ἀποστελλω send, send out
κρατεω hold, hold fast, sieze

These verbs "should be translated as pluperfects." Cranfield.

δεω bind, tie
φυλακη, ης f prison

"According to Josephus, Ant 18:119, John was imprisoned and executed in the fortress of Machaerus (to the east of the Dead Sea in the southeasternmost part of Peraea)." Cranfield.

Ἡρωδίας, αδος f Herodias

"If by 'Philip' Philip the Tetrarch is meant, this contradicts Josephus who says (Ant 18:136) that Herodias was married to Herod the son of Herod the Great and Marianne II. Philip the Tetrarch actually married Salome. It would seem that either Mark is mistaken, or that Herod to whom Herodias was married had also the name Philip." Cranfield. France comments, "There is considerable obscurity surrounding both the relationships and the names of the Herod family (particularly since the name 'Herod' seems to have been used both as a personal name for certain members of the family and as a family name for all), and it is possible that the Herod who was Herodias's first husband also bore the personal name Philip, as did her son-in-law."

γαμεω marry

Verse 18

ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

ἔλεγεν 'had been saying'
ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

"We behold in John an illustrious example of that moral courage, which all pious teachers ought to possess, not to hesitate to incur the wrath of the great and powerful, as often as it may be found necessary: for he, with whom there is acceptance of persons, does not honestly serve God." Calvin.

Verse 19

ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο·

France comments that verses 19-20 "set up the contrast, strongly reminiscent of the story of Ahab and Jezebel (whose 'target' was, of course, John's model Elijah), which the rest of the story will work out between a resolutely hostile Herodias and a wavering Antipas, who will eventually be tricked into pronouncing sentence against his better judgment. The parallel with Pilate's ineffectual resistance to the determined hostility of the priests in 15:1-15 is remarkable, yet another indication of Mark's desire to link together the fates of John and of Jesus (note how Pilate will in 15:14 by implication echo with regard to Jesus Antipas's view of John as δικαίος καὶ ἅγιος)."

ἐνεῖχεν Verb, imperf act indic, 3 s ἐνεχω
have a grudge against, be hostile to
ἤθελεν Verb, imperf act indic, 3 s θελω
wish, will

ἀποκτεῖναι Verb, aor act infin ἀποκτενω
and ἀποκτενω kill, put to death
ἠδύνατο Verb, imperf midd/pass indic, 3 s
δυναμαι be able to, be capable of

Verse 20

ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν.

φοβεομαι fear, be afraid (of)

εἰδὼς Verb, perf act ptc, m nom s οἶδα
know

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man

δικαίος, α, ον righteous, just

ἅγιος, α, ον holy

συντηροω keep safe

ἀπορεω act & midd be at a loss, be
disturbed

"The support for ἠπορει, though numerically weak, is strong in quality, and intrinsically this reading is more likely [than ἐποιει which is read by the majority of Greek MSS]. ἠπορει vividly describes Herod's moral weakness." Cranfield. France comments, "Elsewhere in the NT ἀπορεω is used in the middle (hence W ἠπορειτο), and the unfamiliarity of the form may have led to the correction to ἐποιει in the majority of MSS."

ἠδεως gladly

"The implication is that, like Felix with another prisoner later (Acts 24:24-26), he was at least open to persuasion; but he remained confused and undecided." France.