

Notes on the Greek New Testament
Week 183 – Mark 6:21-56

Day 911: Mark 6:21-29**Verse 21**

Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δειπνῶν ἐποίησεν τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρωτοῖς τῆς Γαλιλαίας,

εὐκαιρος, ον suitable, timely

'opportune' – probably means for Herodias and her purposes.

ὅτε conj when, at which time

γενεσια, ων n pl birthday celebration

δειπνον, ου n feast, banquet, supper

μεγισταν, ανος m person of high status

χιλιαρχος, ου m commander (a high ranking military officer generally in charge of 600-1000 men)

πρωτος, η, ον leading, prominent

"There was a palace as well as a prison in the fortress of Machaerus, and presumably, though it was certainly a long way from Galilee, if Herod was resident there, he would be surrounded by his courtiers. It certainly seems to be implied (vv 27f) that John was imprisoned close at hand." Cranfield.

Verse 22

καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐάν θέλῃς, καὶ δώσω σοι·

εἰσελθούσης Verb, aor act ptc, f gen s

εἰσερχομαι enter, come in

θυγατηρ, τρος f daughter

There are textual difficulties here. The chief variants are:

i) θυγατρος αὐτης της Ἡρωδιαδος A C W Θ and the majority of Greek MSS and vg syr^p;

ii) θυγατρος αὐτου Ἡρωδιαδος κ B D L Δ 565;

iii) θυγατρος της Ἡρωδιαδος f1 22 131 it (some mss) syr^{s-p} etc.

"According to (ii) the girl is herself named Herodias and is described as Herod's daughter. But in v.24 she is Herodias' daughter.

Herodias had a daughter called Salome, but she was not Herod's daughter; and the narrative does not seem to allow for the union between Herod and Herodias to have been long-standing enough for there to be a daughter sufficiently old by it. So most commentators accept reading (i)." Cranfield. However, a majority of the UBS Committee decided "somewhat reluctantly that the reading with αὐτου ... must be adopted on the strength of its external attestation."

France suggests that αὐτου "represents an early error. This might derive from a careless scribe who was puzzled by the intrusive αὐτης and mechanically altered it to αὐτου, thus producing a smoother text without realising what violence it did to the narrative in context. The majority reading, αὐτης (της) Ἡρωδιαδος, is therefore to be preferred."

ὀρχησαμένης Verb, aor midd dep ptc, f gen s ὀρχεομαι dance

ἤρρεσεν Verb, aor act indic, 3 s ἄρρεσκω please

συνανακειμαι sit at table with, eat with κορασιον, ου n girl

αἴτησόν Verb, aor act imperat, 2 s αἰτεω ask, request

ὃ ἐάν whatever

θελω see v.19

δώσω Verb, fut act indic, 1 s διδωμι

Verse 23

καὶ ὤμοσεν αὐτῇ [πολλά], Ὅτι ἐάν με αἰτήσης δώσω σοι ἕως ἡμίσου τῆς βασιλείας μου.

ὤμοσεν Verb, aor act indic, 3 s ὀμνω and ὀμνυμι swear, make an oath

France comments, "The adverbial addition of πολλά here is not very elegant, but typical of Mark (cf. v. 20 and 3:12; 5:10, 23, 38, 43, etc.); its absence from the majority of MSS is an obvious stylistic improvement."

ἡμισυς, εια, υ gen ἡμισους half

Cf. Esth 5:3,6 also 1 Kings 13:8.

Verse 24

καὶ ἐξεληθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἢ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.

ἐξεληθοῦσα Verb, aor act ptc, f nom s
ἐξερχομαι

Of αἰτήσωμαι Cranfield says "It is possible, though not certain, that a distinction is intended between the middle used here and the active in vv 22 and 23. If so, the meaning here would be 'claim', there being now a sort of business relationship since the king's promise."

κεφαλή, ης f head

Verse 25

καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, Θέλω ἵνα ἔξω αὐτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

σπουδή, ης f eagerness, zeal, haste
ἔξω αὐτῆς adv immediately, at once
δῶς Verb, aor act subj, 2 s διδωμι
πίναξ, ακος f plate, platter, dish

"The grim ἐπὶ πίνακι seems to be her own idea." Cranfield.

Verse 26

καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν·

περίλυπος, ον very sad, deeply distressed

"A strong word only used again in Mk in 14:34." Cranfield.

γενόμενος Verb, aor ptc, m nom s γινομαι
ὄρκος, ον m oath, vow
ἀνακειμαι be seated at table, be a dinner guest
ἀθετεω reject, set aside, refuse

Verse 27

καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

ἀποστελλω send, send out
σπεκουλάτωρ, ορος m soldier on special duty, executioner

A Latinism.

ἐπέταξεν Verb, aor act indic, 3 s ἐπιτασσω
command, order
ἐνέγκαι Verb, aor act infin φερω bring
ἀποκεφαλίζω behead
φυλακή, ης f prison

Verse 28

καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

κοράσιον, ου n see v.22
ἔδωκεν Verb, aor act indic, 3 s διδωμι

Verse 29

καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
αἶρω take, take up
πτῶμα, τος n body, corpse
ἔθηκαν Verb, aor act indic, 3 s τιθεμι
place
μνημειον, ου n grave, tomb

Cf. Lk 9:8 for Herod's later fears; also Mt 14:12 for John's disciples informing Jesus of what had happened.

Day 912: Mark 6:30-37**Verse 30**

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

συναγω gather (together), assemble

ἀποστολος occurs only here in Mk. Cranfield suggests that ἀποστολος in the NT is the general equivalent of the Hebrew *saliah* which, in Rabbinic Hebrew "denotes an authorised agent or representative." Taylor thinks that the term is not used here as an official title but means simply 'the missionaries'. France similarly says, "The noun echoes the verb ἀποστελλω [of verse 7] and in 3:14, and is used in its more etymological sense of 'those sent out'." But Cranfield says, "it seems rather unlikely that on this one occasion when he does use the word he would use it of the Twelve without having in mind the technical sense which it commonly had by the time he was writing."

ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce, proclaim
ὅσος, η, ον correlative pronoun, as much as, how much; pl. as many as, all
διδασκω teach

"The change of verb from κηρυσσω in v. 12 to διδασκω here is a warning against positing too clear a distinction between the two verbs; both refer to the verbal communication of God's message." France.

Verse 31

καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσαθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

"Having discharged a temporary commission, they went back to school to make greater advances in learning." Calvin.

δευτε adv. **come** (of command or exhortation)

France comments, "ὕμεις αὐτοὶ is unusually emphatic, and places the focus on the need of the disciples themselves: they have been serving others; now they themselves need to be cared for."

κατ' ἰδίαν **privately**
 ἔρημος, ου f **deserted place**; also ἔρνος,
 ον adj **lonely, deserted, uninhabited**
 τοπος, ου m **place**

The location is uncertain.

ἀναπαύω **give relief**; midd **relax, rest**
 ὀλιγος, η, ον **little**; adv. ὀλίγον **a little**
 ὑπάγω **go, depart**
 φαγεῖν Verb, aor act infin **eat**
 εὐκαίρουν Verb, imperf act indic, 1 s & 3 pl
 εὐκαικεω **have time or opportunity**

Cf. 3:20.

Verse 32

καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
 ἀπερχομαι
 πλοῖον, ου n **boat, ship**

Verse 33

καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω
see

ἐπιγινωσκω **perceive, recognise**
 πεζῇ **on foot; by land**
 πολις, εως f **city, town**
 συνέδραμον Verb, aor act indic, 3 pl
 συντρεχω **run together**

The pursuit by such a large crowd suggests organised activity rather than spur-of-the-moment activity.

ἐκεῖ **there, in that place, to that place**
 προερχομαι **go ahead, go before**

There are several variants which seem to arise from the unusual use of προερχομαι in the sense of 'arrive before' leading to the substitution of the more familiar προσερχομαι or συνερχομαι and to a variety of syntactical alterations. It may also be that some copyists thought it improbable that travellers on foot could arrive earlier than those going by boat.

Verses 34-44

Cf. Mt. 14:14-21; Lk 9:11b-17. The narrative in Mark has detail which suggests Petrine reminiscence.

Verse 34

καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά.

ἐξελθὼν Verb, aor act ptc, nom m s
 ἐξερχομαι

I.e. from the boat.

εἶδεν Verb, aor act indic, 3 s ὄραω
 ὄχλος, ου m **crowd, multitude**
 ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s
 σπλαγχνίζομαι **be moved with pity or compassion**

Cf. Matt 9:36.

προβατον, ου n **sheep**
 ποιμην, ενος m **shepherd**

Cf. Num 27:17; 1 Kings 22:17; 2 Chr 18:16; Ezek 34:5. France comments that the phrase in 1 Kings 22:17 "denotes a leaderless army" and that it may reflect the desire of the crowd for a military leader (cf. Jn 6). However, the focus in Mark is on Jesus' compassion for the crowd.

ἀρχω midd **begin**
 διδάσκω **teach**

"The words indicate Jesus' response to the need and wretchedness of the multitude, the action springing from his pity. Their greatest need is to be taught." Cranfield.

Verse 35

Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἐρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·

ἤδη adv **now, already**
 ὥρα, ας f **hour, period of time**

ὥρας πολλῆς and ὥρα πολλῆ 'late in the day' i.e. towards the end of the afternoon when Jews would normally have their main meal.

προσερχομαι **come or go to, approach**

τοπος, ου m see v.31

Verse 36

ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς
τοὺς κύκλω ἀγροὺς καὶ κωμας
ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

ἀπόλυσον Verb, aor act imperat, 2 s
ἀπολυω release, send away, dismiss
ἀπελθόντες Verb, aor act ptc, m nom pl
ἀπερχομαι
κύκλω adv round about
ἀγρος, ου m field, farm, countryside
κωμη, ης f village, small town
ἀγοράσωσιν Verb, aor act subj ἀγοραζω
buy, redeem
ἑαυτος, ἑαυτη, ἑαυτον him/ her/ itself
φάγωσιν Verb, aor act subj, 3 pl ἐσθιω
eat

Verse 37

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς
ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ,
Ἀπελθόντες ἀγοράσωμεν δηναρίων
διακοσίων ἄρτους καὶ δωσομεν αὐτοῖς
φαγεῖν;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
δοτε Verb, aor act imperat, 2 pl διδωμι

The ὑμεῖς is here emphatic. France draws attention to the parallels with Elisha's miracle in 2 Kings 4:42-44 where his servant is also asked to feed the crowd.

ἀγοραζω buy, redeem

A deliberative subjunctive.

δηναριον, ου n denarius
διακοσιοι, αι, α two hundred

δηναριων διακοσιων "genitive of price. In Mt 20:2 a denarius is the wage for a day's work in a vineyard." Cranfield.

ἄρτος, ου m bread, food
δωσομεν Verb, aor act subj, 1 pl διδωμι

Their question is surely ironical. "The tone of the question 'is characteristic of the boldness of Mark's narrative' (Taylor). As with 4:38, in Mt and Lk the suggestion of disrespectfulness has been removed." Cranfield.

Day 913: Mark 6:38-44

Verse 38

ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε;
ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν,
Πέντε, καὶ δύο ἰχθύας.

ποσος, η, ου how much(?), how many(?)
ἄρτος, ου m see v.37

Probably round flat loaves, each large enough for one person for one day.

ὑπάγω go, go one's way
ἴδετε Verb, aor act imperat, 2 s ὄραω see

"The two imperatives have a very decisive tone." Taylor.

γνόντες Verb, aor act ptc, m nom pl
γινωσκω
πεντε (indeclinable) five
δυο gen & acc δυο dat δυοσιν two
ἰχθυς, υος m fish

Verse 39

καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντα
συνπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

ἐπέταξεν Verb, aor act indic, 3 s ἐπιτασσω
command, order
ἀνακλῖναι Verb, aor act infin ἀνακλινω
seat at table, lay down

The active voice is transitive, 'he commanded them [the disciples] to cause them to recline by companies...' It appears that some copyists, not understanding the use of the active voice here, assimilated the text to the parallel reading, ἀνακλιθῆναι in Mt 14:19 – the passive is intransitive, 'he commanded them that they should recline by companies...'

συνποσιον, ου n a group sharing a meal
(συνποσια συμπόσια in groups)

χλωρος, α, ον green (pale); το χ. green plant

χορτος, ου m grass

"The mention of the green grass may perhaps point to springtime; but near streams green grass might be found as late as July." Cranfield. France, following Gundry, suggests that "Mark's motive in mentioning it [the green grass] after the shepherd metaphor of v. 34 may be rather to allude to the shepherd's role in leading his flock to 'green pastures' in Ps 23:2."

Verse 40

καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ
ἑκατὸν καὶ κατὰ πενήκοντα.

ἀνέπεσαν Verb, aor act indic, 3 pl
ἀναπιπτω sit, sit at table
πρασια, ας f (lit. garden plot) group
(πρασιαι πρασιαι in groups)

"πρασια is literally a garden plot or flower bed and is not elsewhere used to describe people, so that πρασιαὶ πρασιαὶ (... 'in rows') offers a remarkably visual impression of the scene, with men lined up in groups like plots of vegetables on the green grass." France.

ἑκατον one hundred

πεντηκοντα fifty

Verse 41

καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

λαβὼν Verb, aor act ptc, m nom s λαμβανω

"According to Jewish custom at the beginning of a meal the head of the family or host took the bread into his hands before saying the blessing." Cranfield.

ἀναβλεπω look up

οὐρανός, ου m heaven

εὐλογεω speak well of, bless

"The object of εὐλόγησεν is not the loaves and the fishes (in spite of αὐτούς in the great majority of MSS in the Lk parallel ...), but 'the Lord' understood; for the *berakah* was a blessing of the Name of God. The ancient *berakah* for bread is: 'Blessed art Thou, O Lord our God, King of the world, who bringest forth bread from the earth.'" Cranfield.

κατακλαω break in pieces

ἐδίδου Verb, imperf act indic, 3 s διδωμι

"The change to the imperfect is perhaps meant to suggest successive distributions of bread." Cranfield.

μαθητής, ου m disciple, pupil, follower

The absence of αὐτοῦ in Matthew and Luke suggests that it may be original here and was omitted in some MSS by assimilation.

παρατιθῶσιν Verb, aor act subj, 3 pl

παρατιθημι place before, distribute

μεριζω divide, assign, apportion

Cranfield draws attention to the parallels between the language of vv 40-42 and the record of the Last Supper in Mk 14:18ff. He says, "Though these contacts may be explained as due to the fact that the same Jewish meal customs would be features alike of the feeding miracles, the Last Supper and the Eucharist, Taylor's words are probably justified: 'Mark has conformed the vocabulary of the passage to that of the Supper in the belief that in some sense the fellowship meal in the wilderness was an anticipation of the Eucharist.' As the multitude had once enjoyed table-fellowship with Jesus as his guest by the Lake of Galilee, so now the Church enjoys table-fellowship with the exalted Jesus in the Eucharist. Mark and the early Church probably also saw in this miracle a pointer to the final consummation, which is often likened to a banquet (e.g. Is 25:6ff; Lk 13:29; 14:15; 22:16, 30; 14:16ff = Mt 22:1ff; Mt 26:29; Rev 19:9). Jesus may himself have had this significance in mind." Cranfield also suggests that in Jesus provision of bread for the crowd he may have been teaching them that he is the living bread, giving life to the world.

Verse 42

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω eat

χορταζω feed, satisfy

"ἐχορτασθησαν shows that Mark regarded the meal as miraculous – not a sacramental meal in which the people received only a tiny fragment, but a meal in which their hunger was satisfied." Cranfield.

Verse 43

καὶ ἦραν κλάσματα δωδεκά κοφίνων πληρωματα καὶ ἀπὸ τῶν ἰχθύων.

αἶρω take, take up, take away

κλάσμα, τος n fragment, piece

δωδεκα twelve

κοφίνος, ου m basket

πληρωμα, τος n fulness

δωδεκα κοφινων πληρωματα "'twelve basketfuls', in apposition to κλάσματα. The κοφίνος [was] a wicker basket [characteristic of the Jews]." Cranfield. France suggests that such baskets may have been kept in the boat for holding the catch of fish.

Verse 44

καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους]
πεντακισχίλιοι ἄνδρες.

φαγόντες Verb, aor act ptc, m nom pl
ἔσθιω

"It would be typical of Mark to be fuller than Matthew and for the additional words to be omitted by assimilation. τοὺς ἄρτους is probably therefore an original part of the text, though some doubt may be cast on this by the fact that Mark elsewhere generally makes a point of mentioning the fish as well." France.

πεντακισχίλιοι, αι, α five thousand
ἄνηρ, ἄνδρος m man

Day 914: Mark 6:45-52**Verses 45-52**

Cf. Mt 14:22-33. Again, this passage in Mk seems to reflect Petrine reminiscence. Matthew expands the story with the account of Peter's abortive attempt to walk on the water. "Luke, however, does not record this incident on the lake, and his narrative continues immediately after the feeding miracle with Peter's confession, from which the story moves quickly to Jerusalem. Mark 6:45 thus marks the beginning of Luke's 'Great Omission' (he has none of the contents of Mk. 6:45-8:26)." France.

Of Mark's account of this incident on the lake France writes, "Two themes run through this pericope. The first is clearly the supernatural power of Jesus, as Mark continues to build his picture of a Jesus who, though he could walk, eat, and sleep with his disciples as master with pupils, is nevertheless more than an ordinary human being (compare OT descriptions of God walking on or through the sea: Job 9:8; Ps. 77:19; Is. 43:16). But corresponding to the increasingly supernatural character of the portrait of Jesus is the increasing inability of his disciples to cope with it. The incomprehension of the disciples is well known as a theme emphasised more in Mark's gospel than in the other accounts, but it is not evenly distributed throughout the narrative. Up to this point the disciples have been portrayed more as the privileged recipients of special revelation, in contrast with the uncomprehending crowds (4:11-12, 34; cf. 3:31-35), but 6:52 introduces a new and ominous note (perhaps already hinted at in 4:13) which will be further developed in 8:14-21, and will become a central feature of the second main section of the narrative after Caesarea Philippi."

Verse 45

Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

ἀναγκαζω force, compel, urge

Cf. Jn 6:14f. for the response of the crowd which may explain the action of Jesus here. Cranfield draws attention to the trouble the disciples faced on the lake and says that the Christian should not be dismayed by trouble if it comes as a result of obeying Christ.

ἐμβαινω get into, embark

πλοῖον, ου n see v.32

προαγω go before or ahead of

περαν beyond; το π. the other side

ἕως until, while

ἀπολυω send away, dismiss

Verse 46

καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

ἀποτασσομαι leave, part with

αὐτοῖς commentators differ over whether the reference is to the crowd or to the disciples.

ὄρος, ους n mountain, hill

προσευχομαι pray

Cf. 1:35.

Verse 47

καὶ ὄψιας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

ὄψια, ας f evening

Cf. v.35 which probably referred to the late afternoon. "Here it seems to be implied that it was light enough for Jesus on the high ground to see the disciples on the lake; but it was probably moonlight, for the general impression is that it must have been a good while after sunset since Jesus came to them in the fourth watch." Cranfield.

A significant group of MSS (p⁴⁵ D etc.) read ἦν παλαι rather than ἦν. παλαι, which normally means 'long ago' or 'for some time' would in this instance mean 'just now' or 'already.' France thinks the reading could be original but it is rejected by the majority of the UBS Committee who argued that, if original, it is difficult to account for its absence from such a wide variety of witnesses.

μεσος, η, ον middle

θαλασσα, ης f sea

μονος, η, ον adj only, alone

γη, γης f earth, land

Verse 48

καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.

ἰδων Verb, aor act ptc, m nom s ὄραω
see

βασανίζω torment, disturb

"Here the participle could be either passive ('being battered') or middle ('toiling hard', 'exerting themselves').

ἐλαυνω row

ἄνεμος, ου m wind

ἐναντίος, α, ον against, contrary to

τεταρτος, η, ον fourth

φυλακη, ης f prison, watch (of the night)

νυξ, νυκτος f night

"Mark follows the Roman custom of counting four night watches (cf. 13:35). The Jews divided the night into three watches." Cranfield. The time would be before dawn, between 3 and 6 am.

περιπατεω walk, walk about

ἤθελεν Verb, imperf act indic, 3 s θελω
wish

παρελθεῖν Verb, aor act infin παρερχομαι
pass, pass by

This last phrase occurs only in Mark. "Perhaps the words are to be explained as recording the impression the disciples had at the time: the impression they got was that he intended to pass by them. Or perhaps θελω is here used as more or less equivalent to μελλω. Some have suggested that his intention was to get to the other side before them, others that it was to test their faith." Cranfield. France comments, "In the narrative context the clause is best seen not as a statement of what was in Jesus' mind but of how his approach appeared from the disciples' point of view; this mysterious figure on the water seemed at first to be making his way past the boat (and thus to be making better progress than they, with all their muscle power, could achieve)."

Verse 49

οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἔστιν, καὶ ἀνέκραξαν·

δοκεω think, suppose

φάντασμα, τος n ghost, apparition

ἀνακραζω cry out, shout

Verse 50

πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμὶ· μὴ φοβεῖσθε.

πάντες Adjective, m nom pl πας

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
v.48

ἐταράχθησαν Verb, aor pass indic, 3 pl
ταρασσω trouble, disturb, frighten

'were terrified'

λαλεω speak, talk

θαρσεω (only in imperat) Courage! Take courage!

"The command θαρσει (or θαρσειτε) occurs seven times in the N.T. – always on the lips of Jesus (in Acts 23:11 of the exalted Christ) except for Mk 10:49 where it is spoken by those who tell the blind man that Jesus is calling him." Cranfield.

φοβεομαι fear, be afraid (of)

Verse 51

καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
go up, come up, embark

κοπαζω cease, stop

ἄνεμος, ου m see v.48

λίαν adv exceedingly, very much; λ. ἐκ
περισσου utterly, completely

"The double phrase λίαν ἐκ περισσοῦ would be typical of Mark, and we may best explain the readings which offer either λίαν alone or (ἐκ) περισσοῦ(-ως) alone as 'improvements' of Mark's prolix style." France.

περισσος, η, ον adj more

ἐξίστημι be amazed, be surprised

"The widely attested addition of καὶ ἐθαυμαζον after ἐξίσταντο further increases the emphasis without affecting the sense; in other such expressions of amazement, Mark uses only one such verb, so this may be a later expansion (modelled on Acts 2:7)." France.

Verse 52

οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

συνήκαν Verb, aor act indic, 3 pl συνιημι
understand, comprehend

ἄρτος, ου m bread

"They had not grasped its significance as a pointer to the secret of Jesus' person." Cranfield. Cf. 4:12.

πωρωω make stubborn, make hard,
make insensitive

Echoes Is 6:10. The previous incident of the 'loaves' (the feeding of the 5,000) should have caused them to see things in a new light (cf. 8:14-21).

"It is part of the summons to repentance which the Gospel addresses to us, that alongside the riches of Jesus it shows us the poverty of the disciples and makes clear for all by their case how much kindness and patience He must show us, before we will believe in Him." Schlatter.

Day 915: Mark 6:53-56

Verses 53-56

Cf. Mt 14:34-36. "The sequence of miracles around the lake which began in 6:31 now concludes with a return to the familiar area of the western shore, where Jesus remains the focus of attention and of popular enthusiasm, at least for his miraculous healing power." France.

Verse 53

Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ καὶ προσωμίσησαν.

διαπεράσαντες Verb, aor act ptc, m nom pl
διαπεραω cross over

"Γεννησαρετ is either the fertile and populous plain to the S.W. of Capernaum or else a village or township in it." Cranfield.

προσωμίσησαν Verb, aor pass indic, 3 pl
προσορμιζομαι moor, tie up (of boats)

Verse 54

καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν

ἐπιγινωσκω understand, recognise

Verse 55

περιέδραμον ὅλην τὴν χωρὰν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν.

περιέδραμον Verb, aor act indic, 1 s & 3 pl
περιτρεχω run about

ὅλος, η, ον whole, all

χωρὰ, ας f country, region, territory

ἐκεῖνος, η, ο demonstrative adj. that

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin

κραβαττος, ου m bed, stretcher

Cranfield suggests that the definite article here should perhaps be rendered 'their'.

κακῶς badly, severely; κακῶς ἔχω be sick

περιφέρω carry about, bring

ὅπου adv. where; ὅπου ἂν οἱ ὅπου ἔαν wherever, whenever

Verse 56

καὶ ὅπου ἂν εἰσεπορεύετο εἰς κωμὰς ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

κωμη, ης f village, small town

ἢ οἱ

πολις, εως f city, town

ἀγρος, ου m field, countryside

ἀγορὰ, ας f market place

τιθῆμι place, set

ἀσθενεω be sick, be ill, be weak

παρακαλεω exhort, encourage, urge

κἂν (καὶ ἔαν) even if, and if, even

κρασπεδον, ου n fringe, edge, tassel

"Jesus, as a pious Jew, wears the fringes or tassels commanded in Num 15:37ff., Deut 22:12." Cranfield.

ἱματιον, ου n clothing, robe, cloak

ἄψωνται Verb, aor midd subj, 3 pl ἀπτω
midd. take hold of, touch

ὅσος, η, ον correlative pronoun, as much

as; ὅσος ἂν, ὅσος ἔαν whoever; pl.

as many as, all

σωζω save, heal

Cf. 3:10; 5:28.