

Notes on the Greek New Testament
Day 51 – February 20th – Mark 4:26-5:20

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

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 βασιλεία 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 καθεύδῃ 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.

βλαστᾷ Verb, pres act subj, 3 s βλαστανω
and βλασταω sprout
μηκύνηται Verb, pres pass subj, 3 s
μηκνομαι 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 βασιλεία 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

αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον,
εἶτα στάχυν, εἶτα πλήρης σίτον ἐν τῷ στάχυϊ.

αὐτοματος, η, ον by itself, on its own
καρποφορεω bear fruit, be productive
πρῶτον 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

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 ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;

ὁμοιωσωμεν Verb, aor act subj, 1 pl ὁμοιω
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 ὂν 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.

ὂν 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 σκιάν αὐτοῦ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνοῦν.

ἀναβαινω go up, come up
μεῖζων, ον and μειζοτερος, α, ον greater,
greatest

λαχανον, ου n garden plant, vegetable

κλαδος, ου 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, ου 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.

τοσοῦτος, αὐτη, οὐτον 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. καθως ἠδύναντο ἀκούειν then alerts the reader to the fact that not all have that capacity (καθως 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 ἰδίοις μαθηταῖς ἐπέλεν πάντα.

χωρὶς prep with gen without, apart from
ἰδιος, α, ον one's own; κατ' ἰδιαν privately

"The pattern of explanation to his disciples κατ' ἰδιαν 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 ... ἰδίοις 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.

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 (λεγει ... παραλαμβανουσιν ... γινεται ... ἐγειρουσιν ... λεγουσιν), but they are interspersed with imperfects to indicate the continuing features of the situation (ἦν ... ἐπέβαλλεν ... ἦν). But when the climax is reached, the narrative goes consistently into the aorist, to indicate Jesus' decisive action (ἐπετίμησεν ... εἶπεν ... ἐκόπασεν ... ἐγένετο ... εἶπεν), after which the disciples' immediate reaction of fear is described in the aorist (ἐθροβήθησαν), 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.

ἐκεῖνος, 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
παραλαμβανω 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 λαῖλαψ 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
κύμα, ατος n wave
ἐπιβαλλω beat against, fall (in)to
ὥστε so that, with the result that
ἤδη adv now, already
γεμιζω 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 ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· Σιώπα, περίωσο. καὶ ἐκόπασεν ὁ ἀνεμος, 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.

σιωπῶ be silent, be quiet, be calm
περίμωσο Verb, perf pass imperat, 2 s φιμῶ
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.

κοπαζῶ cease, stop
γαληνῆ, ἡς f calm

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

Verse 40

καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε; οὐπῶ ἔχετε πίστιν;

δειλος, ἡ, ον cowardly, afraid
οὐπῶ not yet

"The force of οὐπῶ ... 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 οὐπῶ, replacing it with the more common οὐτῶ(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, οἰς, οὖς 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.

Mark 5:1-20

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 untameable 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, τίς ἄρα οὗτος ἐστιν; the sequel provides a more explicit answer, as even hostile demonic forces are obliged to recognise in Jesus the υἱὸς τοῦ θεοῦ τοῦ ὕψιστου." France.

Verse 1

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

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

χωρα, ας f country, region, territory
Γερασηνος, ἡ, ον of Gerasa

"Γερασινων. So κ* B D latt sa. There are two variants: κ^c L Θ f1 28 33 *al sy*^s bo, etc. have Γεργεσηνων: A C f13 *pm ζ* have Γαδαρηνων. In all three Synoptic Gospels the MSS and versions vary between these three readings, Γερασινων 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 Kursi 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 Gergashites 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 Γερασινων ... 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 ὑπήνητησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

ἐξεληθόντος Verb, aor act ptc, m & n gen s

ἐξέρχομαι

πλοῖον, ου n boat, ship

ὑπανταῶ meet, fight

μνημεῖον, ου n grave, tomb

ἀκαθαρτος, ου 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 πολλακίς πέδαις καὶ ἀλύσει δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἰσχυεν αὐτὸν δαμάσαι·

πολλακίς often, frequently

πεδη, ης f chain (for feet)

δεδέσθαι Verb, perf pass infin δεω

διεσπάσθαι Verb, perf pass infin διασπαιω pull or tear apart

συντετριφθαι Verb, perf pass infin συντριβω break in pieces, shatter

ἰσχυεν 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

κραζω cry out, call out

κατακοπτω beat, bruise, cut

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

λιθος, ου m stone

Verse 6

καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,

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

μακροθεν adv far off, at/from a distance

ἔδραμεν Verb, aor act indic, 3 s τρεχω 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 ὑπηνητησεν 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 προσπιτω 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 κράζας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.

κράζας Verb, aor act ptc, m nom s κραζῶ
τι ἐμοὶ καὶ σοὶ 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) τὸν θεόν 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.

ἀκαθαρτος, ον see v.2

Verse 9

καὶ ἐπηρώτα αὐτόν· Τί ὄνομά σοι; καὶ λέγει αὐτῷ· Λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν·

ἐπηρωτα Verb, imperf act indic, 3 s
ἐπερωταω 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 αὐτόν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

παρακαλεω exhort, urge
ἀποστείλῃ Verb, aor act subj, 3 s ἀποστελλω
send, send out
ἐξω prep with gen. from outside, outside
χώρα, 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.

Verse 11

ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

ἐκεῖ there, in that place, to that place
ὄρος, ος 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.

ἀγελῃ, 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 αὐτόν λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

παρακαλεω see v.10

πέμψω 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 εἰσηλθόντα εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

ἐπιτρέπω let, allow, permit

ἀκαθαρός, ον unclean

ὄρμαω rush

κρημος, ου m steep bank

θαλασσα, 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.

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

ἀγρος, 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 γινομαι

Verse 15

καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, 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 σωφρονοῦντα 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, pref act ptc, m acc s ἐχω 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

ἰδόντες Verb, aor act ptc, m nom pl ὄραω see

Verse 17

καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων 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 ᾗ.

ἐμβαίνω get into, embark

δαιμονισθεὶς Verb, aor pass dep ptc, m nom s δαιμονιζομαι

ᾗ Verb, pres subj, 3s εἰμι

"ἵνα μετ' αὐτοῦ ᾗ 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 ἀφημι allow, permit

ὑπάγω go, go one's way, depart

οἶκος, ου m house, home, family

σος, ση, σου 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 *πεποιηκεν* denotes action the effects of which remain." Cranfield.

ἠλέησέν Verb, aor act indic, 3 s *ἔλεαω* 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.

"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.

Verse 20

καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν 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 Damascas, Raphana, Dion, Canatha, Scythopolis, Gadara, Hippos, Pella, Gerasa and Philadelphia."

θαυμαζω wonder, be amazed