

Notes on the Greek New Testament Day 52 – February 21st – Mark 5:21-43

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

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 ἐστιν; (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 f1 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
θάλασσα, ης f sea

Verse 22

καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, 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 ὀνόματι 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 ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆ ἵνα σωθῆ καὶ ζήσῃ.

παρακαλεω see v.10

θυγατριον, ου n little daughter
ἐσχάτως finally; ἐ. ἐχω 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

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

ζαω live, be alive

Verse 24

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

ἀκολουθεῖω follow, accompany
συνελίβω crowd, press upon

Verse 25

καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα 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.

γυνή, αἰκός f woman
ῥυσις, εὠς f flow
αἷμα, ατος f blood
δώδεκα 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 χεῖρον
ἐλθοῦσα,

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

ὑπο here = 'at the hands of'

ἰατρος, ου m physician, doctor

δαπανήσασα Verb, aor act ptc, f nom s

δαπαναῶ spend

μηδεις, μηδεμα, μηδεν no one, nothing;

μηδεν adverb not at all, in no way

ὠφεληθεῖσα Verb, aor pass ptc, f nom s

ὠφελεῶ gain, profit

μᾶλλον 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 ἀκούω

[τα] περὶ τοῦ Ἰησοῦ "Either 'the reports concerning Jesus' (so Taylor – and this suits ἀκουσασα 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
ἱματίον, ου n clothing, robe, cloak

Verse 28

ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι κἂν τῶν ἱματίων
αὐτοῦ σωθήσομαι.

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

ἐὰν if, even if

ἄψωμαι Verb, aor midd subj, 1 s ἅπτω

κἂν (καὶ ἐὰν) even if, and if, even

σωθήσομαι Verb, fut pass indic, 1 s σωζῶ
see v.23

Verse 29

καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς
μάστιγος.

ἐξηράνθη Verb, aor pass indic, 3 s ξηραίνω
dry up

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

Cf. Lev 12:7

ἔγνω Verb, aor act indic, 3 s γινωσκῶ

σῶμα, τος n body

ἵαται Verb, perf pass indic, 2 s ἰαομαι heal,
cure, restore

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

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

Verse 30

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

ἐπιγνοὺς Verb, aor act ptc, m nom s

ἐπιγινωσκῶ 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 ἐξέλθουσιν. 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 ἐξηρχετο καὶ ἰατο παντα), 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.

ἐπιστραφεῖς Verb, aor pass ptc, m nom s
ἐπιστρεφω 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 ἦψατο;

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, εἰδύσα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

φοβηθεῖσα Verb, aor pass dep ptc, f nom s
φοβεομαι fear, be afraid (of)
τρέμω tremble, be afraid, fear
εἰδύσα 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 μᾶστιγός σου.

θυγατηρ, τρος f daughter

"No one else in the gospels is addressed by Jesus as θυγατηρ; the nearest parallel is the use of τεκνον 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
ὕπαγω go, go one's way, depart
εἰρηνη, ης f peace

"The OT formula of reassurance and blessing, ὕπαγε 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 μᾶστιγός σου makes it clear that her cure is not a merely temporary remission." France.

ἴσθι Verb, pres imperat, 2s 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 ἀρχισυναγώγου 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 ἀρχισυναγῶγῃ· Μὴ
φοβοῦ, μόνον πιστεῦε.

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 ἀκούσας 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

πιστεω believe (in), have faith (in), have
confidence (in)

Verse 37

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

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι allow,
permit

οὐδεις, οὐδεμα, 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 ἀρχισυναγῶγου,
καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ
ἀλαλάζοντας πολλά,

θεωρω see, observe, notice

θορυβος, ου m confusion, disturbance

κλαιω weep, cry

ἀλαλαζω wail loudly

"καὶ κλαίοντας καὶ ἀλαλαζοντας πολλά 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·

καταγελαω laugh at

Jesus' words evoke derision.

ἐκβαλλω throw out, expel, cast out

παραλαμβανω take

ὅπου adv. where

Verse 41

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει
αὐτῇ· Ταλιθα κουμ, ὃ ἐστίν
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 (κ 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.

κορασιον, ου n girl
 ἐγειρω raise, rise

Verse 42

καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
 ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς
 ἐκστάσει μεγάλη.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι
 rise, stand up, come back to life
 περιπατεω walk, walk about, live
 ἐτος, 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."

ἐκστασις, 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 δίδωμι
 φαγεῖν Verb, aor act infin ἐσθιω eat

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