

Notes on the Greek New Testament
Day 53 – February 22nd – Mark 6:1-29

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

Mark 6:1-6a

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 πίστις 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 οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, 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 Ἰακώβου 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 Ἰουδαῶν
 ἀδελφή, ἡς f sister
 ὧδε adv here, in this place
 σκανδαλιζῶ 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 συγγενεῶσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

προφήτης, ου m prophet
 ἄτιμος, ον unhonoured, dishonoured, despised
 εἰ μὴ except
 συγγενεῶσιν Noun, dat pl συγγενῆς, ους m relative, fellow-countryman

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

Verse 5

καὶ οὐκ ἔδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν·

ἐκεῖ there, in that place
 ποιῆσαι Verb, aor act infin ποιῶ
 οὐδεὶς, οὐδεμία, οὐδέν no one, nothing

"Mt 13:58 rightly explains the οὐκ ἔδύνατο by reference to the ἀπιστία of the people. The point of οὐκ ἔδύνατο 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.

θαυμαζω wonder, be amazed

"Only here and in Mt 8:10=Lk 7:9 is θαυμαζειν 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

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 κόμας κύκλω 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
 κυκλῶ adv in a circle, round about

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

Verse 7

καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

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

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

δύο gen & acc δύο dat δυσιν two; δύο δύο 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
 ἐξουσία, ας f authority, power
 ἀκαθαρτος, ον unclean

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

Verse 8

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

παραγγελλω 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 ἐνδύσησθε 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 ἀλλὰ and καὶ) 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
 δύο gen & acc δύο dat δυσιν 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: Ὃπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

ὅπου adv. where

ἐκεῖ there, in that place
 μένω trans remain, stay, abide
 ἕως ἄν until
 ἐξέλθῃτε Verb, 2 aor act subj, 2 pl ἐξέρχομαι
 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 δέξεται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.
 ὅς ἂν whoever, whatever
 τόπος, οὐ m place
 δέξεται 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, χοςος m dust
 ὑποκατω prep with gen under, beneath
 πους, ποδος m foot
 μαρτυριον, οὐ 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 ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

δαιμονιον, οὐ n demon, evil spirit
 ἐκβαλλω throw out, expel, cast out
 ἀλειφω anoint
 ἐλαιον, οὐ 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.

ἀρρωστος, οὐ n sick, ill
 θεραπευω heal, cure

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.

φανερως, α, ον 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 ἤκουσεν.

ἐγήγερται Verb, perf pass indic, 3 s ἐγειρω
raise

νεκρος, α, ον 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

προφήτης ὡς εἷς τῶν προφητῶν '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· Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.

The sentence broken off in v. 14 is resumed.

ἀποκεφαλίζω 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 ἔξεστιν 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 Ἡρῳδιάς 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)." **δικαίος καὶ ἅγιος).**"

ἐνεῖχεν Verb, imperf act indic, 3 s ἐνεχῶ

have a grudge against, be hostile to

ἤθελεν Verb, imperf act indic, 3 s θελω

wish, will

ἀποκτεῖναι Verb, aor act infin ἀποκτείνω

and ἀποκτενῶ kill, put to death

ἠδύνατο Verb, imperf midd/pass indic, 3 s

δυναμαι be able to, be capable of

Verse 20

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

φοβεομαι fear, be afraid (of)

εἰδῶς 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

συντηρεῶ keep safe

ἠπορεῶ 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 ἐποιεῖ which is read by the majority of Greek MSS]. ἠπορει vividly describes Herod's moral weakness." Cranfield. France comments, "Elsewhere in the NT ἠπορεῶ is used in the middle (hence W ἠπορευτο), and the unfamiliarity of the form may have led to the correction to ἐποιεῖ in the majority of MSS."

ἠδέως 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.

Verse 21

Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρῳδῆς τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

εὐκαιρος, ον suitable, timely

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

ὅτε conj when, at which time

γενεσία, ον n pl birthday celebration

δειπνον, ον n feast, banquet, supper

μεγισταν, ανος m person of high status

χιλιάρχος, ον 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 αὐτῆς τῆς Ἡρῳδιάδος καὶ ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρῳδῆ καὶ τοῖς συνακακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰτησόν με ὃ ἐὰν 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 αὐτῆς τῆς Ἡρῳδιαδος A C W Θ and the majority of Greek MSS and vg syr^h;
- ii) θυγατρος αὐτου Ἡρῳδιαδος κ B D L Δ 565;
- iii) θυγατρος τῆς Ἡρῳδιαδος 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.

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

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

ἤρεσεν Verb, aor act indic, 3 s ἄρεσκω
please

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

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

ὅ ἐάν whatever

θελω see v.19

δωσω Verb, fut act indic, 1 s διδομι

Verse 23

καὶ ὤμοσεν αὐτῇ· Ὅτι ἐάν με αἰτήσης δάσω
σοι ἕως ἡμίσεος τῆς βασιλείας μου.

ὤμοσεν Verb, aor act indic, 3 s ὀμνυω 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 ἡμισυς half

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

Verse 24

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

ἐξελθοῦσα Verb, aor act ptc, f nom s
ἐξερχομαι

Of αἰτησωμαι 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."

κεφαλη, ης f head

Verse 25

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

σπουδη, ης f eagerness, zeal, haste

ἐξαυτης adv immediately, at once

δῶς Verb, aor act subj, 2 s διδομι

πιναξ, 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, ου 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

σπεκουλατωρ, 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

ἀποκεφαλιζω behead

φυλακη, 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.

κορασιον, ου n see v.22

ἔδωκεν Verb, aor act indic, 3 s διδομι

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

πτωμα, τος n body, corpse

ἔθηκαν Verb, aor act indic, 3 s τιθημι 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.