

Notes on the Greek New Testament
Day 63 – March 4th – Mark 11:27-12:17

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 27-33

Cf. Mt 21:23-27; Lk 20:1-8. "By comparing his own ἐξουσία with that of John the Baptist, Jesus invites two conclusions: first that his authorisation, like John's, was ἐξ οὐρανοῦ, and secondly that he himself is at least not inferior in importance to the eschatological prophet whose significance Mark has highlighted in the great combined quotation in 1:2-3. Those who have interpreted Jesus as a second John (6:14-16; 8:28) have not been on the wrong lines, even if their estimate falls short of the full truth. Those who have listened carefully to John's proclamation must go further and identify Jesus as the 'stronger one' whose mission supersedes that of John (1:7-8)... Thus while at the level of explicit reply this request for authorisation has received no more response from Jesus than the previous one in Galilee in 8:11-12, for those who will look below the surface there is a clear enough answer." France.

Verse 27

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

παλιν again, once more
 ἱερον, ου n temple, temple precincts
 περιπατεω walk, walk about
 ἀρχιερεως, εως m high priest, member of high priestly family
 γραμματεως, εως m scribe, expert in Jewish law
 πρεσβυτερος, α, ου elder

Cf. 8:31. "The three are mentioned together again in 14:43, 53; 15:1. Presumably here it is not the whole Sanhedrin that is meant, but a few representatives from each group." Cranfield. France comments, "We should think of this as a quasi-official delegation."

Verse 28

καὶ ἔλεγον αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;

ποιος, α, ου interrog pro. what, which, of what kind
 ἐξουσία, ας f authority, right

"In Mark's narrative scheme the question follows on the day after Jesus' disruptive demonstration in this same courtyard, so that ταῦτα must refer primarily to that event."

France.
 "They probably wondered whether he regarded himself as a prophet; the thought may also by this time have crossed their minds that he might possibly be thinking of himself as the Messiah." Cranfield.

ἢ οἱ
 ἔδωκεν Verb, aor act indic, 3 s δίδωμι

Verse 29

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

ἐπερωταω ask, question
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
 λογος here = 'matter', 'point'
 ἀποκρίθητέ Verb, aor pass dep imperat, 2 pl
 ἀποκρινομαι answer
 ἐρῶ Verb, fut act indic, 1 s λεγω

Verse 30

τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

οὐρανος, ου m heaven

"The question was no mere debating expedient but thoroughly apposite; for the question whether John was a prophet had a direct bearing on the question of Jesus' authority, their ministries being related as they were." Cranfield. France adds, "If they accept John's authority, they must also accept his as the greater."

Verse 31

καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· Τί εἰπόμεν; ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

διαλογίζομαι discuss, consider, reason
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The Western inclusion of the deliberative question τί εἰπόμεν; [either in place of or immediately following λεγοντες] (noted in UBS³, not UBS⁴) is not necessary for the sense. Since such redundancy is typical not only of Western readings but also of Mark's style, it may well be original ... its omission by the majority of witnesses being explicable either as a simplifying assimilation to Matthew and Luke or as haplography, with another εἰπόμεν following." France.

ἐὰν if
εἰπόμεν Verb, aor act subj, 1 pl λεγω
ἐρεῖ Verb, fut act indic, 3 s λεγω
πιστευω believe (in), have faith (in)

Verse 32

ἀλλὰ εἰπόμεν· Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

φοβεομαι fear, be afraid (of)
ὄχλος, ου m crowd, multitude
ἅπας, ασα, αν (alternative form of πας) all; pl
everyone

"For this use of ἐχω (= 'hold', 'consider') cf. Mt 14:5; 21:46; Phil 2:29." Cranfield.

ὄντως really, certainly, indeed

Verse 33

καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

οἶδα know
οὐδε neither

Jesus leaves their question unanswered, "save by the veiled and indirect answer implicit in his counter question." Cranfield.

Verses 1-12

Cf. Mt 21:31-46; Lk 20:9-19. Gundry treats 11:27-12:12 as a single section. He writes, "The pericope ... falls into two halves, a dialogue between the Sanhedrin and Jesus (11:27-33) and a parable spoken by him to and about them (12:1-12)."

In Matthew's Gospel this is the second of three parables all with a theme of displacement. France comments, "The theological question posed by this parable is therefore where the true people of God is now to be found. In speaking it 'against them' (v. 12) Jesus is implicitly claiming that it is in him, not in the old regime which they represent, that God's designs for his people will find their fulfilment.

"The choice of a vineyard as the setting for the story already suggests that it is about the long saga of God's dealings with Israel. The vine or vineyard as an image for Israel in relation to Yahweh is well known from the OT (e.g., Ps 80:8-18; Is 27:2-6; Je 2:21; 12:10; Ezk 19:10-14; Ho 10:1). But the wording of v. 1 is more specific, in that it echoes in detail the introduction to Isaiah's song of the vineyard (Is 5:1-2), an allegory, explicitly drawn out, of God's disappointment with his people. Jesus' parable does not develop the image in the same way: in Isaiah it is the vineyard which has failed, here it is the tenants; in Isaiah the vineyard is to be abandoned and devastated, here it will be entrusted to new tenants. Isaiah's message is thus one of unrelieved disaster, whereas Jesus' parable offers hope for a new beginning. But the new beginning will come only after judgment on the existing regime."

Mark 12:1

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὄρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

ἄρχω midd begin
λαλεω speak, talk

To the chief priests, scribes and elders. "The details of the preparation of the vineyard from ἐφυτευσεν to ὠκοδομησεν πύργον echo directly LXX Is 5:2, though the items are not in the same order." France.

ἀμπελων, ωνος m vineyard
φυτευω plant
περιέθηκεν Verb, aor act indic, 2 s
περιτιθημι put around
φραγμος, ου m fence, wall, hedge
ὀρυσσω dig, dig a hole in

ὕποληνιον, ου η trough placed under a
wine press
οικοδομεω build
πυργος, ου m tower, watchtower

"Used for watching against thieves or animals
and for shelter for the husbandmen." Cranfield.

ἐξέδετο Verb, aor midd dep indic, 3 s
ἐκδιδομαι let out, lease, rent
γεωργος, ου m farmer, tenant farmer,
vinedresser
ἀποδημεω leave (home) on a journey, go
away

Verse 2

καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν
καρπῶν τοῦ ἀμπελώου·

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
καιρος, ου m time, appointed time, season
δουλος, ου m slave, servant
καρπος, ου m fruit, harvest

"The normal method of payment for the
tenancy was for an agreed proportion of the
crop to be surrendered to the owner. In the
case of a new vineyard it would be at least four
years before a crop would be harvested, so that
there is a long interval between the beginning
of the tenancy and the καιρος for the sending
of the collector; the tenants have had time to
feel securely entrenched." France.

Verse 3

καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν
κενόν.

ἔδειραν Verb, aor act indic, 3 pl δερω beat,
strike, hit
κενος, η, ον empty

I.e. empty-handed.

Verse 4

καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον
δοῦλον· κάκεϊνον ἔκεφαλίωσαν καὶ ἠτίμασαν.

πάλιν again, once more
ἄλλος, η, ο another, other
κάκεϊνος, η, ο contraction of καὶ ἐκεῖνος
and that one, and he, that one also, he
also
κεφαλιωω beat over the head

The meaning of this verb is uncertain. It is not
otherwise known. France says the verb "is
assumed to mean 'hit on the head' (though it
could mean 'decapitate': is there an allusion
here to John the Baptist?)"

ἀτιμαζω treat shamefully, dishonour

Verse 5

καὶ ἄλλον ἀπέστειλεν· κάκεϊνον ἀπέκτειναν,
καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ
ἀποκτείνοντες.

ἀποκτείνω and ἀποκτενω, -ννω kill, put to
death

δερω see v.3

Verse 6

ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν
αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
Ἐντραπήσονται τὸν υἱὸν μου.

ἔτι still, yet, moreover

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
εἶχεν Verb, imperf act indic, 3 s ἔχω

"The position of ἓνα before the verb and
separated from υἱὸν ἀγαπητόν adds emphasis
both to the finality of this expedient (there is
only one person left to send) and,
theologically, to the uniqueness of the son over
against the numerous slaves." France.

ἀγαπητος, η, ον beloved

Recalls the voice from heaven in 1:11 and 9:7
and echoes Abraham's sacrifice of his son as
recorded in LXX Gen 22:2.

ἔσχατος, η, ον adj last, final
ἐντραπήσονται Verb, fut pass indic, 3 pl
ἐντρεπω make ashamed; pass respect,
regard

Verse 7

ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι
Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε
ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ
κληρονομία.

ἐκεῖνος, η, ο demonstrative adj. that, those

Here has a disparaging sense. It "points back to
the picture already drawn of the men: 'those
husbandmen, being such as we know they
were'." Swete.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
κληρονομος, ου m heir
δευτε adv. come (of command or
exhortation)

"The same words [δευτε ἀποκτείνωμεν αὐτόν]
are used by Joseph's brothers in LXX Gen
37:20." Cranfield.

ἀποκτείνω and ἀποκτενω, -ννω kill, put to
death

ἔσται Verb, fut indic, 2 s εἶμι
κληρονομια, ας f inheritance

Verse 8

καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον
αὐτὸν ἔξω τοῦ ἀμπελώου.

ἐκβαλλω throw out, cast out
ἔξω adv. out, outside, away

"The throwing of the son out of the vineyard has obvious symbolic significance in relation to the rejection of Jesus, but in that case the order of death followed by throwing out is surprising (and is reversed by Matthew and Luke, reflecting the death of Jesus outside Jerusalem). At the level of the story proper the murder followed by the throwing out of the body (not even a decent burial) provides a vivid climax, and perhaps Mark intends no more." France.

Verse 9

τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

κύριος here means 'owner'

ἐλεύσεται Verb, fut midd dep indic, 3 s
έρχομαι

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι
destroy, kill

ἄλλος, η, ο see v.4

"Mark's readers would have had no difficulty in identifying the ἄλλοι as the church. But Jesus' words remain uninterpreted to those who heard him in the temple." France.

Verse 10

οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

γραφη, ης f writing, Scripture
ἀναγινωσκω read

"The quotation is from Ps 118 (LXX: 117):22f., and follows the LXX exactly." Cranfield.

λίθος, ου m stone

ἀποδοκιμαζω reject

οικοδομεω build

ἐγενήθη Verb, aor indic, 3 s γινομαι

κεφαλή, ης f head

γωνία, ας f corner; κεφαλή γωνίας main
corner stone, keystone

"It is as clear warning to the leaders of Israel that the one whom they are rejecting will be exalted by God as Jesus could possibly give without dropping altogether his messianic veiledness." Cranfield. France comments, "What the parable did not contain was any concept of the rejected son himself being vindicated and taking the supreme place; indeed the imagery of the parable did not allow it without moving outside the story situation to include the possibility of resurrection after death. It is that crucial move which this quotation allows, thus completing the total scenario by weaving in the final and hitherto neglected element of Jesus' three passion predictions. This is a creative use of Scripture which Jesus' hearers at the time could certainly not have been expected to work out for themselves, despite the rebuke implied in the opening question."

Verse 11

παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
θαυμαστος, η, ον marvellous, wonderful

"The second verse of the quotation might serve as a motto for the whole of Mark's gospel. It is the gospel of paradox, of human amazement at the unexpected work of God." France.

Verse 12

Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπήλθον.

ζητεω seek, search for, look for

κρατεω hold, hold fast, sieze

φοβεομαι fear, be afraid (of)

ὄχλος, ου m crowd, multitude

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

ἔγνωσαν ... explains ἐζήτουν rather than ἐφοβήθησαν.

προς here means 'with reference to'

εἶπεν Verb, aor act indic, 3s λεγω

ἀφημι leave, let go

ἀπήλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

"While this full grouping of ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβυτεροὶ will not appear again until 14:43, the fact that no new subject is announced for the next verb, ἀποστελλουσιν, indicates that they remain active in the background." France.

Verses 13-17

Cf. Mt 22:15-22; Lk 20:20-26.

Verse 13

Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

ἀποστελλω send, send out

"The sequence of plural verbs without expressed change of subject since 11:27 leaves little doubt that the subject of ἀποστέλλουσιν is still the ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι. This is an official delegation with the aim of discrediting Jesus." France.

τινας Pronoun, m & f acc pl τῆς Ἡρωδιανοί, ὄν m Herodians (partisans of the Herodian family)

Cf. 3:6.

ἀγρευω trap, catch off guard

France comments that the verb is usually used of trapping animals for food, adding that it "forms a vivid metaphor for their hostile purpose."

Verse 14

καὶ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπου, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

διδασκαλος, ου m teacher

οἶδα know

ἀληθης, ες true, truthful, honest

Cf. Jn 7:18.

μελει impersonal verb it is of concern, it matters

οὐδεις, οὐδεμια, οὐδεν no one, nothing

I.e. not concerned about the opinions of men.

βλεπω see, look

προσωπον, ου n face, appearance

βλεπεις εἰς προσωπον ἀνθρωπων a Hebraism meaning to show partiality. I.e. Jesus would not be intimidated by, nor would he tailor his answer in accordance with, the nature of the questioner: he would give his honest view.

ἀληθεια, ας f truth, reality

ὁδος, ου f way

διδασκω teach

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

I.e. in accordance with God's law.

δοῦναι verb, aor act infin δίδωμι

κηνσος, ου m tax

France comments, "All Roman taxes (customs, tolls, etc.) were unpopular, but the poll tax (κηνσος) was a particularly offensive demand for Jewish patriots. First imposed less than a generation earlier by means of Quirinius's census when Judea became a Roman province under direct rule in A.D. 6, it was immediately the cause of the revolt led by Judas of Galilee in that year (Josephus, *War* 2.118; *Ant.* 18.4-10, 23-25). That revolt had been quickly stamped out, but it remained the inspiration for subsequent patriotic leaders, culminating in the Zealot movement which precipitated the climactic revolt of A.D. 66 and the consequent siege leading to the destruction of Jerusalem in A.D. 70. The question was therefore an essentially political one, aimed to elicit Jesus' stance with regard to 'Zealot' ideology. As a Galilean he was not liable to pay the κηνσος, which applied only to provinces such as Judaea which were under direct Roman rule. They approach him as a 'foreign' visitor who might be expected to offer a more 'objective' judgment, but his response may be expected to be of interest to the political authorities of Judaea." France continues, "But for Judas the issue has been as much theological as political." It was his view "that allegiance to God and to Rome as a pagan occupying power are fundamentally incompatible." Cranfield adds, "The Pharisees, who were no friends of the tax, though they justified paying it, and the Herodians, who supported it, came together to ask Jesus, united by the desire to destroy him in one way or another. The question was a trap; for if Jesus said, 'Yes', he would be finished as far as the people were concerned, whereas if he said, 'No', he could at once be denounced to the Romans."

ἢ οἱ

δῶμεν Verb, aor act subj, 1 pl δίδωμι

Verse 15

ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

εἰδως Verb, perf act ptc, m nom s οἶδα

Cf. 2:8; 5:30.

ὑποκρισις, εως f hypocrisy, pretence

πειραζω test, put to the test, tempt

φερω bring

δηναριον, ου n denarius

ἴδω Verb, aor act subj, 1 s ὁραω see, observe

Verse 16

οἱ δὲ ἤνεγκαν· καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

ἤνεγκαν Verb, aor act indic, 3 pl φερῶ
εἰκὼν, ονος f likeness, image
ἐπιγραφή, ης f inscription, superscription

"The most common type of *denarius* of Tiberius has on its obverse the Emperor's bust adorned with a laurel wreath and on its reverse a representation of his mother Livia. The legend, which is abbreviated, reads (in full): *Tiberius Caesar Augusti Filius Augustus Pontifex Maximus*. Both legend and images set forth the mythology of the imperial cult and so troubled the consciences of religious Jews." Cranfield.

France comments, "By asking his questioners to show him a denarius Jesus wrong-footed them. He himself apparently did not have a denarius, but his questioners were able to produce one. They were therefore in no position to criticise Jesus for lack of patriotism or of religious scruples, if they themselves were already carrying the 'idolatrours' imperial money."

Verse 17

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

ἀποδίδωμι give, pay, render, give back

The compound verb emphasises obligation. On Jesus' attitude to the Roman Empire cf. Jer 27:5ff; 28:14; 29:7.

France comments, "The theological basis of Jesus' response is ... that the Zealot ideology underlying the supposed dilemma is false. Instead of setting loyalty to God and to Caesar in opposition to each other, the straightforward meaning of Jesus' words is that both may be maintained at the same time. He gives no specific guidance as to what is one's obligation to each party, though the implication of his ἀπόδοτε Καίσαρι following on the recognition that the denarius bears Caesar's name surely implies that the use of the denarius to pay the poll tax falls clearly within the category of Caesar's dues. His pronouncement assumes that there is no clash between the legitimate claims of Caesar and of God. It is therefore an answer no Zealot could have given. But neither is it simply pro-Roman: God also has his rights.

"Jesus' response to this question thus provides a basis for the more developed teaching of Rom 13:1-7 and 1 Pet 2:13-17, each of which simply assumes that it is possible to be loyal to the Roman government and to God at the same time and indeed goes further in grounding this instruction (which in Rom 13:6-7 includes specifically the payment of taxes) in the belief that the (pagan) civil authorities are a God-given institution. None of these passages envisages a conflict of loyalties, and therefore they offer no guidance for those situations, with which the church soon found itself only too familiar, where God and Caesar appear to be pulling in opposite directions. But it is an important starting point for debating such conflicts to recognise that for Jesus, as well as for Paul and Peter, the *normal* situation is one of compatible loyalties rather than, as the Zealots would have insisted, one of conflict between Caesar and God."

ἐκθαύμαζω be completely amazed