

35

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν.

^{NASB} On that day, when evening came, He said to them, “Let us go over to the other side.”

^{KJV} And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

^{NRS} On that day, when evening had come, he said to them, “Let us go across to the other side.”

^{NET} On that day, when evening came, Jesus said to his disciples, “Let's go across to the other side of the lake.”

^{NIV} That day when evening came, he said to his disciples, “Let us go over to the other side.”

^{CEB} Later that day, when evening came, Jesus said to them, “Let’s cross over to the other side of the lake.”

^{NLT} As evening came, Jesus said to his disciples, “Let's cross to the other side of the lake.”

^{MSG} Late that day he said to them, “Let's go across to the other side.”

^{MGVH} And on that day, when it became evening, [Jesus] says to [the disciples], “Let's go across to the other side [of the sea].”

- “On that day...”: Note that this is a narrative cue to read this event in light of what else happened “on that day.” What did happen, and how might it be significant for our understanding of this passage?
- Note the *tense* of λέγει. **Pres** This is an example of: **Historical Present**
- Who is the “them” to whom Jesus is speaking? **disciples, cf v34**
- What kind of construction is ὀψίας γενομένης? (Hint: What is *mood* and *case* of γενομένης?) **GenAbs**
- Also note that “evening” is another narrative cue. I.e., the point is not necessarily to indicate the time, but to indicate symbolically that they are entering a transition period between day and night.
- διέλθωμεν is **Subjn mood** functioning here as: **Hortatory Subj** (Hint: Besides noting mood, also note *Person* and *Number*.)
- Where are they when Jesus says this? **3.19 seems to be the first previous reference when it says he was “at home” – acc to 2.1, that apparently indicates Capernaum**
Where is the “other side” to which they end up going?
in 5.1, it says they come to the country of the Gerasenes. There are numerous textual problems here. Cf. the NET Bible note. In any case, it appears to be the southeast side of the Sea of Galilee

καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.

^{NASB} Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him.

^{KJV} And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

^{NRS} And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him.

^{NET} So after leaving the crowd, they took him along, just as he was, in the boat, and other boats were with him.

^{NIV} Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him.

^{CEB} They left the crowd and took him in the boat just as he was. Other boats followed along.

^{NLT} So they took Jesus in the boat and started out, leaving the crowds behind (although other boats followed).

^{MSG} They took him in the boat as he was. Other boats came along.

^{MGVH} And leaving the crowd behind, they take him along [with them] since he was in the[ir] boat. But there were also other boats with him.

- This is a notoriously difficult verse to understand. To get a start, compare the NASB (very literal translation of the NA28 Greek text), the KJV (a rather literal translation of the *Textus Receptus*), the NLT (which is doing its very best as a dynamic translation to make sense of things), and my MGVH (which offers another possible translation).
- ἀφέντες: In this context, does this verb mean “to leave” or “to send away, let go, dismiss”? **could be either**
Who is doing the “leaving/dismissing”? (Hint: With what does the participle agree?) **with the 3rd plural subject = the disciples**
Now explain the difference in the opening phrase between the NASB and KJV? **Simply a choice in understanding of verb’s meaning**
- Again, note *tense* of παραλαμβάνουσιν. **HistPres**
- ἐν τῷ πλοίῳ: Is this prepositional phrase indicating how *he was* or how *they take him along*? Cf. the NET Bible note.
tn It is possible that this prepositional phrase modifies “as he was,” not “they took him along.” The meaning would then be “they took him along in the boat in which he was already sitting” (see 4:1).
- καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ: What is Mark trying to indicate here? Cf. what the NLT does with this. Also see whether Matthew or Luke 'fix' this confusing point. **NLT is drawing a contrast between leaving the others but them following along; Mt 8.23-27 and Luke 8.22-25 entirely omit this phrase, but note that Mt has the strange picture of the disciples following Jesus into the boat**
- Why does the KJV say that they were “little ships”? **MajorityTex/TextusReceptus has πλοῖα instead of πλοῖα**

37

καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.

NASB And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up.

KJV And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

NRS A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped.

NET Now a great windstorm developed and the waves were breaking into the boat, so that the boat was nearly swamped.

NIV A furious squall came up, and the waves broke over the boat, so that it was nearly swamped.

CEB Gale-force winds arose, and waves crashed against the boat so that the boat was swamped.

NLT But soon a fierce storm came up. High waves were breaking into the boat, and it began to fill with water.

MSG A huge storm came up. Waves poured into the boat, threatening to sink it.

MGVH And there comes a great windstorm, and the waves were crashing into the boat, so that the boat was already being swamped.

- Again, note *tense* of γίνεται. **HistPres**
- What exactly is a λαῖλαψ μεγάλη ἀνέμου? **A great storm of wind: it's a bit redundant but note the 3 "greats" in this story**

38

καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

NASB Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?"

KJV And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

NRS But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?"

NET But he was in the stern, sleeping on a cushion. They woke him up and said to him, "Teacher, don't you care that we are about to die?"

NIV Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?"

CEB But Jesus was in the rear of the boat, sleeping on a pillow. They woke him up and said, "Teacher, don't you care that we're drowning?"

NLT Jesus was sleeping at the back of the boat with his head on a cushion. The disciples woke him up, shouting, "Teacher, don't you care that we're going to drown?"

MSG And Jesus was in the stern, head on a pillow, sleeping! They roused him, saying, "Teacher, is it nothing to you that we're going down?"

MGVH But [Jesus], he was in the stern, on the cushion, sleeping. And they are rousing him up and are saying to him, "Teacher, don't you care that we are going to die?"

- Bonus work: The word here for "pillow, cushion" is προσκεφάλαιον. Note that the Greek word indicates that it something for one's "head / κεφαλή." Matthew's story of this account starts in 8.23, but read what Jesus says just a few verses earlier in 8.20! (Now check and see if Matthew mentions this "head cushion" in his account.) **Matthew has just reported that Jesus has nowhere to lay his head, so he cannot now say that Jesus had his head on a cushion!**
- Again, note *tense* of ἐγείρουσιν and λέγουσιν. **HistPres**
- ἐγείρουσιν < ἐγείρω: This is the verb used to describe Jesus being "raised" from the dead. Is there any suggestion of the resurrection here?
- Where else in Mark is Jesus called a διδασκαλος? **Mk. 4:38; 5:35; 9:17,38; 10:17,20,35; 12:14,19,32; 13:1; 14:14**
What are the implications in Mark when Jesus is recognized as a "teacher"? **it's a term of respect, but it certainly is not making any significant claim about Jesus and can be used for Jesus even by his antagonists**

καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη.

^{NASB} And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm.

^{KJV} And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

^{NRS} He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm.

^{NET} So he got up and rebuked the wind, and said to the sea, "Be quiet! Calm down!" Then the wind stopped, and it was dead calm.

^{NIV} He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm.

^{CEB} He got up and gave orders to the wind, and he said to the lake, "Silence! Be still!" The wind settled down and there was a great calm.

^{NLT} When Jesus woke up, he rebuked the wind and said to the waves, "Silence! Be still!" Suddenly the wind stopped, and there was a great calm.

^{MSG} Awake now, he told the wind to pipe down and said to the sea, "Quiet! Settle down!" The wind ran out of breath; the sea became smooth as glass.

^{MGVH} And he rose up and rebuked the wind, and said to the sea, "Silence! Muzzle it!" And the wind stopped, and there came a great calm.

- διεγερθεὶς < διεγείρω: This word has the same verbal root as was used in the previous verse, but it's a bit odd to find it with the δια prefix and in the passive voice. Note that some versions render it as "waking up" and some with the sense of "getting up."
- Where and how else is ἐπιτιμαω used in Mark? **exorcisms; Peter/Jesus - Mk. 1:25; 3:12; 4:39; 8:30,32-33; 9:25; 10:13,48**
- What two Greek verbs are used to describe what Jesus said to the sea? Where else are these terms used in Mark?
σιωπαω Mk. 3:4; 4:39; 9:34; 10:48; 14:61
φιμωω Mk. 1:25; 4:39 The thing to note here is that these are terms often used in conflict in general and **exorcisms in particular** > In stopping the storm, Jesus is in effect exorcising a chaotic force
- What exactly does Jesus rebuke? (The NIV and NLT do something different than the others.) **wind and sea = θάλασσα (NIV, NLT: wind and waves; there is a different word for "waves" in Greek, κῶμα)**
Is the difference important? (Start with the NET Bible note.) **Authority over wind and sea are characteristic of divine power. The "sea" is a primordial power of which "waves" are just an aspect. I.e., controlling the sea is more impressive than controlling the waves. Control over the "waves," however, is also a biblical theme. Cf. cross-references in Accordance. E.g., Ps 89.9 = LXX 88.10; Ps 107.29 = LXX 106.29**
- πεφίμωσο < φιμώω > muzzle: The Greek word is related to the noun which refers to the muzzle one puts on an animal. (Cf. 1 Tim 5.18 on not muzzling an ox while it is treading grain.)
- You should note that this is the second **μεγάλη** (μεγας) great thing in the story. You should be watching for more...
- Highlight in yellow how each version translates what the sea became.

καὶ εἶπεν αὐτοῖς· τί **δειλοί** ἐστε; οὐπὼ ἔχετε πίστιν;

^{NASB} And He said to them, “Why are you **afraid**? Do you still have no faith?”

^{KJV} And he said unto them, Why are ye **so fearful**? How is it that ye have no faith?

^{NRS} He said to them, “Why are you **afraid**? Have you still no faith?”

^{NET} And he said to them, “Why are you **cowardly**? Do you still not have faith?”

^{NIV} He said to his disciples, “Why are you **so afraid**? Do you still have no faith?”

^{CEB} Jesus asked them, “Why are you **frightened**? Don’t you have faith yet?”

^{NLT} Then he asked them, “Why are you **afraid**? Do you still have no faith?”

^{MSG} Jesus reprimanded the disciples: “Why are you **such cowards**? Don’t you have any faith at all?”

^{MGVH} And he said to them, “Why are you **such cowards**? You’re still having faith, aren’t you?”

- What is the best way to translate **δειλοί**? Highlight in yellow how each version translates it. Note: δειλοι can be taken either as an adjective (“cowardly”; “afraid” is not the best choice here, since “fear / φοβ-” is noted in v41) or a substantive (cowards). **does have more sense of coward / ly; “fear” = φόβος is used in next verse**
- For those who know Greek: Notice the interesting text variants here. There clearly was confusion in the Greek between ουτως, ουπω, πως. Which one does the KJV reflect? NRS? NIV? CEB?

℣ and others read: τι δειλοι εστε ουτως; πως ουκ εχετε πιστιν;
Why are you cowardly in this way? How do you not have faith?
Why are ye so fearful? how is it that ye have no faith? KJV

W reads: τι δειλοι εστε ουτως εχετε πιστιν; =
Why are you cowardly in this way? Do you have faith? *or* Why are you cowards? In this way you have faith?

℞⁴⁵ and a few mss : τι ουτως δειλοι εστε; ουπω εχετε πιστιν;
Why are you such cowards? You’re still having faith, aren’t you? *or* ... Do you not yet have faith?
Why are you so afraid? Have you still no faith? NIV
Why are you frightened? Don’t you have faith yet? CEB
Why are you such cowards? You’re still having faith, aren’t you? MGVH

⋈ B D L... et al read: τι δειλοι εστε; ουπω εχετε πιστιν; < This is the reading of NA28
Why are you cowards? Do you not yet have faith?
“Why are you afraid? Have you still no faith?” NRSV
- Note that Jesus' first statement is a question using τί. His second statement could be either a question or a declarative.
 - If a question as most (all?) English versions render, I'm thinking the use of οὐπω (and, in contrast, not μηπω) would imply a positive answer. Hence, I'm thinking “Are you still not having faith?” doesn't quite capture the Greek. >> “You are still having faith, aren't you?” would be preferred.
 - If a declarative >> Why are you such cowards? You are still not having faith.
- Ultimately, the wording is less important than the tone. Was Jesus angry? Disappointed? Frustrated? Exasperated? Resigned to the fact of the disciples' incomprehension? Once you decide on Jesus' attitude, then which translation works best?

41

καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

^{NASB} They became **very much afraid** and said to one another, “Who then is this, that even the wind and the sea obey Him?”

^{KJV} And they **feared exceedingly**, and said one to another, What manner of man is this, that even the wind and the sea obey him?

^{NRS} And they were **filled with great awe** and said to one another, “Who then is this, that even the wind and the sea obey him?”

^{NET} They were **overwhelmed by fear** and said to one another, “Who then is this? Even the wind and sea obey him!”

^{NIV} They were **terrified** and asked each other, “Who is this? Even the wind and the waves obey him!”

^{CEB} **Overcome with awe**, they said to each other, “Who then is this? Even the wind and the sea obey him!”

^{NLT} The disciples were **absolutely terrified**. “Who is this man?” they asked each other. “Even the wind and waves obey him!”

^{MSG} They were in **absolute awe, staggered**. “Who is this, anyway?” they asked. “Wind and sea at his beck and call!”

^{MGVH} And they **became afraid, filled with great fear** and were saying to one another, “Who then is this, that even the wind and the sea obey him?”

- **ἐφοβήθησαν φόβον μέγαν**: Just how afraid were the disciples? Highlight in yellow how each version translates. Did you note the great / μέγαν? **This is the third “great” in the story that provides structure to it. Note that the disciples’ fear was not mentioned during the storm. It happens after Jesus calms the wind and sea.**
- Note the *tense* of ἔλεγον. **IMPF** How might you express this in your translation? **they kept on saying...**
- There does seem to be a bit of a word play between this and the previous verse.
τί (οὕτως) δειλοί ἐστε >> τίς ἄρα οὗτός ἐστιν
- As in v39, note exactly obeys Jesus? (The NIV and NLT again do something different than the others.)
- Who else obeys = υπακουω Jesus in Mark? **unclean spirits in 1.27; this reinforces the exorcistic nature of this miracle**

5¹

^{MGVH} And they came to the other side of the sea, to the region of the Gerasenes.

- 5.1 is not included in the designated pericope in the Revised Common Lectionary, since it is seen as part of the next event where Jesus restores the man with a legion of demons. This is true, but from a narrative perspective, it is a ‘hinge’ verse. Can you see why you might want to include it with this pericope when read on its own? **Note the request to “go to the other side” in v35 is matched in 5.1 when they “come to the other side”**

Mark 4.35-5.1

In order to appreciate this story in the Gospel of Mark, you need to know that it starts with Jesus and the disciples somewhere along the northwestern shore of the Sea of Galilee. Jesus has been teaching in parables to a very large crowd, so large, in fact, that he had gotten into a boat while the people were along the seashore. The text also tells us that while Jesus teaches the crowds with challenging and confusing parables, he privately explained everything to his disciples, giving them the “secret mystery of the dominion of God.” How well have they learned? Well...

³⁵ And on that day, when it became evening,

[Jesus] **says** to [his disciples],

“Let's **go** across **to the other side** [of the sea].”

³⁶ And leaving the crowd behind,

they **take** him along [with them]

since he was in the[ir] boat.

Oh, there were also other boats with him.

³⁷ And **there comes a great** windstorm,

and the waves **were crashing** over into the boat,

so that the boat was already being swamped.

³⁸ But [Jesus], he was in the stern,

on the cushion,

sleeping.

And they **were rousing** him up

and **keep on saying** to him,

“Teacher, don't you care that we're going to die?”

³⁹ And he rose up

and rebuked the wind,

and said to the sea,

“Silence! Muzzle it!”

And the wind stopped,

and **there came a great** calm.

⁴⁰ And he said to them,

“Why are you such cowards?

You're still having faith, aren't you?”

⁴¹ And they became afraid, filled with **great** fear

and **kept on saying** to one another,

“Who then is this, that even the wind and the sea obey him?”

^{5.1} And they **came to the other side** of the sea, to the region of the Gerasenes.