

*Greek Readings*  
**Series B, Epiphany 5**  
**Mark 1:29-39**

• **Verse 29**

- Parse ἐξελθόντες. \_\_\_\_\_. Give the dictionary entry. \_\_\_\_\_.  
The phrase ἐκ τῆς συναγωγῆς recalls εἰς τὴν συναγωγὴν ἐδίδασκεν (1:21) and ἐν τῇ συναγωγῇ (1:23), why would Mark have maintained this connection to the synagogue? \_\_\_\_\_.  
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- Jesus continues to meet regularly “in a house” (cf. 7:17; 9:28, 33; 10:10). This is the “house of Simon and Andrew” (cf. 1:16). Where was this “house” located? (cf. Jn. 1:44; Mt. 4:18) \_\_\_\_\_. Where have we seen “James and John” before? (1:19-20) \_\_\_\_\_.  
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• **Verse 30**

- For a fuller version of this story cf. Mt. 8:14-15. What does the phrase πενθερὰ Σίμωνος reveal about Peter? (cf. 1 Cor. 9:5) \_\_\_\_\_.  
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- Parse κατέκειτο. \_\_\_\_\_. Parse πυρέσσουσα. \_\_\_\_\_.  
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• **Verse 31**

- What theme does the word ἐγείρω recollect? (cf. 2:9, 11; 5:41; 9:27; 3:3; 10:49, etc.)  
\_\_\_\_\_.  
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- What is interesting about Jesus’ action here (κρατήσας)? \_\_\_\_\_.  
How does this compare with other passages? (cf. 5:41; 9:27; 5:28; 6:56; 5:23; 7:32)  
\_\_\_\_\_.  
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- Parse ἀφῆκεν. \_\_\_\_\_. Give the dictionary entry. (cf. BDAG, p.156, 3) \_\_\_\_\_.  
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- Parse διηκόνει. \_\_\_\_\_. What may be significant about the tense of this verb? \_\_\_\_\_. What is the meaning of this word? (cf. TDNT, 2:83; BDAG, p.229, 2) \_\_\_\_\_. What does this activity signify in the pericope? \_\_\_\_\_.  
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• **Verse 32**

- Which πόλις is signified? (cf. 1:21) \_\_\_\_\_.  
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- Parse γενομένης. \_\_\_\_\_. What type of construction is Ὁψίας ... γενομένης? \_\_\_\_\_.  
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- Parse ἔδυ. \_\_\_\_\_. Give the dictionary entry. (cf. BDAG, p.264) \_\_\_\_\_.  
To the end of what day in particular does this refer and why is this important? (cf. 1:21) \_\_\_\_\_.  
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- Parse ἔφερον. \_\_\_\_\_. Note the tense of this verb.  
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- What is the meaning of τοὺς κακῶς ἔχοντας? \_\_\_\_\_.  
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- Parse δαιμονιζομένους. \_\_\_\_\_. How does this vocabulary differ from 1:23? \_\_\_\_\_.  
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• **Verse 33**

- Notice the language of πάντας, ὅλη, πολλοὺς, in vv.31-33. What might this grammatically signify? \_\_\_\_\_.  
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- Parse ἐπισυνηγμένη. \_\_\_\_\_.  
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• **Verse 34**

- Does a tension exist between the language of πᾶς in v.32 and πολὺς in v.34? (cf. TDNT, 6:541) \_\_\_\_\_.
- How might shift in language from πνεύματα ἀκάθαρτα to δαιμόνιον be related to the use of ἐκβάλλω? (cf. 1:39; 3:15, 22; 6:13; 7:26; 9:38) \_\_\_\_\_.
- Parse ἔφιεν. \_\_\_\_\_ . Give the dictionary entry and the contextual meaning of this word. (cf. BDAG, p.157, 5a) \_\_\_\_\_.
- Parse ἤδεισαν. \_\_\_\_\_ . Why is the significance of ἤδεισαν αὐτόν? \_\_\_\_\_ . What is the theological significance of Jesus not allowing the demons “to preach”? \_\_\_\_\_.

• **Verse 35**

- Parse ἀναστὰς. \_\_\_\_\_ . Give the dictionary entry. \_\_\_\_\_.
- What is the significance of ἔρημον τόπον and why does Jesus go there? (cf. 1:45; 6:31, 32, 35) \_\_\_\_\_.
- Parse προσηγένετο. \_\_\_\_\_ . Note the tense of this verb.

• **Verse 36**

- The compound verb καταδιώκω occurs only here in the NT. What sinister meaning does the verb evoke? \_\_\_\_\_.
- What is the referent of οἱ? (cf. 1:29) \_\_\_\_\_.

• **Verse 37**

- Parse ζητοῦσιν. \_\_\_\_\_ . Explain the presence of the diphthong οῦ. \_\_\_\_\_.

• **Verse 38**

- Parse Ἀγωμέν. \_\_\_\_\_ . What type of genitive is ἀλλαχοῦ? \_\_\_\_\_.
- Are there any other reasons Jesus might leave those seeking him besides ἵνα καὶ ἐκεῖ κηρύξω? \_\_\_\_\_.
- Does the language of ἐξῆλθον indirectly ask the question from where does Jesus come? \_\_\_\_\_.

• **Verse 39**

- What is the relationship between κηρύσσων and τὰ δαιμόνια ἐκβάλλων? \_\_\_\_\_.

### Integration of Meaning

Come up with a sermon title and two to three supporting points.