

Greek Readings
Series B, Proper 22
Mark 10:2-16

Verse 2

- εἰ introduces what grammatical construction? (Voelz, 266) _____
- Parse ἔξεστιν. _____
- Parse πειράζοντες, _____ Identify its adverbial force in this verse. (Temporal, concessive, causal, result, supplemental in Voelz, 118-119) _____
What is the best way to translate this participle? (BDAG; Mark 1:13; 8:11; 12:15) _____

Verse 3

- Parse ἐντείλατο. _____ By "Moses," Jesus undoubtedly meant what? (BDAG 663-664) _____

Verse 4

- Parse ἐπέτρεψεν. _____ Matthew uses δοῦναι instead. What nuance does Mark emphasize with the use of ἐπιτρέπω (BDAG 384-385, 243.13)? _____
- What sense does βιβλίον convey here? (BDAG, 176) _____

Verse 5

- What case follows is πρός? _____ How is it best translated (BDAG 875 3.e)? _____
- According to Jesus, who/what caused Moses to write this command? _____

Verse 6

- With what case is ἀπὸ used in this verse? _____ Why is this important for the meaning of this verse? _____
- What is the meaning of ἄρσεν καὶ θῆλυ? (BDAG 135) _____

Verse 7

- Parse προσκολληθήσεται, _____ Look this word up (BDAG, 881). What does its voice and meaning demonstrate about this type of union? _____
- How do you account for the textual variants in this verse? _____

Verse 8

- What is the case, number, gender of σάρξ? _____ The word σάρξ has multiple meanings. Which one is best here? (BDAG, 915 2.a) _____

Verse 9

- Parse συνέζευξεν. _____ What is the root of this word and its suffix? _____ How does that inform our understanding of marriage? _____

- Parse *χωριζέτω*. _____ What is the function of this verb especially considering the *μή*? (Voelz, 201) _____

Verse 10

- Where else have we seen this "house" before? (cf. 9:33) _____
- Parse *ἐπηρώτων*. _____

Verse 11

- *ὅς ἂν ἀπολύσῃ . . . γαμήσῃ . . . μοιχᾶται* is equivalent to what type of conditional clause? (Voelz, 181-183 and 248-251) _____ What does this tell us about the nature of marriage? _____
- Parse *ἀπολύσῃ* _____ How is this mood used in this verse? _____
- Parse *μοιχᾶται* _____ Why does this verb use this particular voice? _____

Verse 12

- Parse *γαμήσῃ*. _____ *εἴαν . . . γαμήσῃ . . . μοιχᾶται* is equivalent to what type of conditional clause? (Voelz, 248-250) _____
- Parse *ἀπολύσασα?* _____ What is the force of this participle (Voelz, 118-121)? _____

Verse 13

- What type of *ἴνα* clause is displayed? (Voelz, 180) _____

Verse 14

- Parse *παιδία?* _____ What are the possible meanings of this word? (BDAG 749) _____ How might this be helpful in catechesis? _____

Verse 15

- Parse *εἰσέλθῃ*. _____ What sort of grammatical construction is formed here? (Voelz, 177) _____

Verse 16

- Parse *ἐναγκαλισάμενος*. _____ Where have we seen this gesture before? (cf. Mark 9:36) _____ Parse *τιθεὶς*. _____ What do these two words say about Jesus? _____ How can they be applied to the Pastoral ministry? _____

Integration of meaning

What might Mark have intended by so closely connecting these two pericopes?

How would you preach the first half of this pericope in a loving way while remaining faithful to the text?