

Greek Readings
Series B, Proper 8
Mark 5:21-43

• **Verse 21**

- What is the main clause of the verse (subject and verb)? _____.
Parse διαπεράσαντος τοῦ Ἰησοῦ _____. Where had Jesus just performed a miracle? (see Mark 5:20) _____. So when he crossed “to the other side” (εἰς τὸ πέραν) on what side of the Sea of Galilee was he located? (see a map)
_____.

• **Verse 22**

- What is an ἀρχισυνάγωγος –ου, m? (see BDAG) _____. Who is another “ruler of the synagogue” that we find in Acts (18:8)? _____.
- The adverbial participle ιδόν has a temporal sense answering the question “when?” The possible answers are antecedent, contemporaneous, or subsequent. Which is the case here? _____.

• **Verse 23**

- What type of Accusative is πολλά? _____.
- What is a proper way to translate an adverb of manner following a form of ἔχω? Reflect this in translating ἐσχάτως ἔχει: _____.
- How does the ἵνα affect the voice of the verbs included in the clause following it (see Wallace 476-7)? _____. What type of construction is . . . παρακαλεῖ αὐτόν . . . ἵνα . . . ἐπιθῆσ? _____.
- What type of construction is . . . ἵνα σωθῇ καὶ ζήσῃ? _____.

• **Verse 24**

- What is the subject of ἤκολούθει and συνέθλιβον? _____. Can you account for the change of person and number in the verbs? _____.

• **Verse 25**

- Parse οὐσα. _____. What type of accusative is δώδεκα ἔτη? _____.

• **Verse 26**

- Parse these participles: οὐσα . . . παθοῦσα . . . δαπανήσασα . . . ὠφεληθεῖσα . . . ἐλτηοῦσα . . . ἀκούσασα . . . ἐλθοῦσα _____. They are all in the feminine gender. Why? _____. What is the finite verb toward which all these participles point? _____?
- Parse παθοῦσα. _____. How does this verb here theologically anticipate what Jesus himself will accomplish in Jerusalem (see Mark 8:31; 9:12)?
_____.

• **Verse 27**

- What is the main verb of this verse? _____. What type of genitive is τοῦ ἴματίου αὐτοῦ? _____.

• **Verse 28**

- ἔλεγεν. What is the function of the imperfect tense here (see Wallace 547)? _____. Reflect this in translation: _____.

- Parse ἄψωμαι. _____. What is the use of the subjunctive here (see Wallace 470-1). Upon what does the woman base her certainty here?
_____.

- Parse σωθήσομαι including root verb. _____. What is the theological significance
_____.

of this word in this gospel (see Mk. 3:4; 6:56; 8:35; 10:26,52; 13:13,20; 15:30,31; 16:16)? _____.

• **Verse 29**

- Give the BDAG entry for *μάστιξ* _____. How does this word vividly describe the woman's affliction and anticipate Jesus' own affliction? _____.

• **Verse 30**

- Describe power (*δύναμις*) in Mark (see 6:2,5,14; 9:1,39; 12:24; 13:25-26; 14:62). _____.
- Parse *ἐπιστραφείς* _____. _____.

• **Verse 33**

- Parse *εἰδυῖα* _____. Which aspect of the perfect is this (see Wallace 577)? _____. What is the significance of this? _____.
- What is the theological significance of the woman telling Jesus "the whole truth" rather than "what she had done"? _____.

• **Verse 34**

- *ἡ πίστις σου*. What is the use of the genitive here? _____.
- What is the significance of *σέσωκεν* in the active voice? _____. Does this contradict the passive role of faith? _____.
- Translate *ὑπαγε εἰς εἰρήνη* _____. Does it make you think of the liturgy? Why? _____.
- Parse *ἴσθι*. _____. Give the six chief parts of the root verb. _____.

• **Verse 35**

- What is the command behind the rhetorical question of the last clause? _____.

• **Verse 36**

- What is the use of the imperative *μὴ φοβοῦ* (see Wallace 487)? _____.

• **Verse 37**

- Parse *συνακολουθῆσαι* and give the root verb. _____. How does this verb differentiate from following Jesus in the sense of a disciple, that is, what word is usually used in that sense (see Mk 1:18; 2:14-15; 3:7; 5:24; 6:1; 8:34; and others)? _____. What is the other occurrence of this verb besides this verse? _____.
- Peter, James, and John. Why these three? (see Mk 1:16-20) _____.

• **Verse 38**

- Give the BDAG entry for *θόρυβος*. _____.

• **Verse 39**

- Parse *ἀπέθανεν*. _____. What is the use of the aorist here (see Wallace 559-60)? _____. Reflect this in your translation. _____.

• **Verse 40**

- The nominative use of the third person pronoun here is an antithetical emphasis (see Wallace 331-2). Reflect this in your translation. _____.
- What is the use of the participle *ἐκβαλὼν*? _____. How do the 'ridiculing' and the 'casting out' go together in this verse? _____.

• **Verse 41**

- Give all of the possible meanings of *ἐγείρω* in BDAG. _____. How do all of the other meanings relate to the one used in this verse? _____.

- **Verse 42**
 - Who are the only two κοράστιον in the NT (cf. Mk 6:22,28)? _____. Reflect on this theologically. _____.
 - What does the γὰρ phrase explain about the girl? _____.
- **Verse 43**
 - What are the implications of giving the girl something to eat? _____.

Integration of Meaning

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