

Greek Readings
Series B, Transfiguration
Mark 9:2–9

• **Verse 2**

- The phrase *μετὰ ἡμέρας ἐξ* connects this pericope with the preceding material. To what event(s) in particular does this passage link and how do they connect theologically? (cf. 8:31-9:1) _____.
- Notice the three occurrences of *τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην* in 5:37, 9:2, and 14:33. How is the occurrence at 9:2 helpful for understanding the future work of Peter, James, and John? _____. Why might Mark emphasize *κατ’ ιδίαν μόνους*? (cf. 9:14) _____.
- Parse *μετεμορφώθη*. _____. What is the meaning of this word? (cf. BDAG, p. 639) _____.

• **Verse 3**

- Parse *στήλβοντα*. _____. Give the dictionary entry and meaning. (cf. BDAG, p. 945) _____. What is interesting about the frequency of this word in the NT, and how is it used in the LXX? (cf. TDNT 67:665; Ezra 8:27; Ezek. 21:33; Ezek. 40:3; Dan. 10:6; Nahum 3:3) _____.
- What information in v.3 is unique to the Gospel of Mark? _____. Might this indicate something about Mark’s audience? _____.
- What is the meaning of *γναφεὺς* and what does this person do? (cf. BDAG, p. 202) _____.
- Parse *λευκάναι*. _____. What is the meaning of this word? (cf. BDAG, p. 593) _____.

• **Verse 4**

- Parse *ὤφθη*. _____. Given the other uses of this term, in what way did Moses and Elijah “appear”? (cf. Lk. 1:11; 22:43; Acts 7:30, 35; Lk. 24:34; Acts 9:17; 1 Cor. 15:5-8) _____. Concerning the persons of Elijah and Moses, what may be embodied in these two people. _____.
- What type of construction is *ῆσαν συλλαλοῦντες*? _____.

• **Verse 5**

- With what title does Peter use to call Jesus? _____. How does this differ from the titles used in Matt and Luke? (cf. Matt.17:4; Lk. 9:33) _____.
- What type of construction is *ἡμᾶς ... εἶναι*? _____. _____.
- Parse *ποιήσωμεν*. _____.

• **Verse 6**

- What does Peter’s response coupled with the statement *οὐ γὰρ ἥδει τί ἀποκριθῇ* inform us about Peter? (cf. 8:32) _____.
- What is the cause of their fear in the gospel of Mark? (cf. Matt. 17:6; Lk. 9:34) _____.

- **Verse 7**

- What OT theme does the term *νεφέλη* bring to mind? (cf. Ex. 13:21f.)
_____.
- Parse *ἐπισκιάζουσα*. _____ . How else is the term used in the NT? (cf. Lk. 1:35; Acts 5:15)
_____.
- Both Matt and Mark have *ἀγαπητός*. What makes Jesus *ἀγαπητός* in relation to the Father? (cf. Mk. 1:11) _____ . Luke records the term _____.
- ὁ ἐκλελεγμένος . What is the difference in emphasis between *ἀγαπητός* and *ἐκλελεγμένος*? _____ .
- Parse *ἀκούετε*. _____ . Why is *αὐτοῦ* in the genitive?
_____.
- Why does the Father request them to “hear him”? (cf. 1:44, 45; 5:39, 40; 6:2-6; 2:5, 6; 3:4-6; 5:30, 31; 8:15, 16; 8:32; Deut. 18:15; Acts 3:22)
_____.

- **Verse 8**

- Check *ἐξάπινα* in BDAG _____ . Why does Mark prefer this word here instead of *εὐθύς*? _____ .
- Parse *περιβλεψάμενοι*. _____ . Why might the Transfiguration experience have ended so quickly? _____ .

- **Verse 9**

- Explain the construction *καταβαίνοντων αὐτῶν*
_____.
- What type of construction is *διεστείλατο* ... *ἵνα* ... *διηγήσωνται*? _____ .
- Parse *διηγήσωνται*. _____ . Why did Jesus charge them not to say anything about their experience? (cf. 1:34, 44)
_____.
- What is the meaning of the phrase *ὁ νιὸς τοῦ ἀνθρώπου* in the gospel of Mark? (cf. Mark 2:10; 2:28; 8:31, 38; 9:9,12; 9:31; 10:33; 10:45; 13:26; 14:21; 14:41; 14:62)
_____.
- How does the death of Jesus and his “rising from the dead” illuminate the meaning of this pericope? _____ .

Integration of Meaning

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