

Mark 1:9-15

9

- BGT Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.
- NET Now in those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan River.
- NRS In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.
- KJV And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- DRA And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
- NAU In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.
- NIV At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.
- NJB It was at this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John.
- NLT One day Jesus came from Nazareth in Galilee, and John baptized him in the Jordan River.
- MSG At this time, Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.
- εἰς τὸν Ἰορδάνην – What might be considered grammatically “unusual” about this phrase as to its case and sense? (Use a lexicon to find other ways of translating εἰς. E.g., see BDAG, #1bγ. Also note, however, Wallace, *Greek Grammar Beyond the Basics*, p363, fn18.) Then also consider how this compares to (and how you will translate) the similar phrase in v. 10: εἰς αὐτόν.

10

- BGT καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν.
- NET And just as Jesus was coming up out of the water, he saw the heavens splitting apart and the Spirit descending on him like a dove.
- NRS And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.
- KJV And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- DRA And forthwith coming up out of he water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.
- NAU Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;
- NIV As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.
- NJB And at once, as he was coming up out of the water, he saw the heavens torn apart and the Spirit, like a dove, descending on him.
- NLT As Jesus came up out of the water, he saw the heavens splitting apart and the Holy Spirit descending on him like a dove.
- MSG The moment he came out of the water, he saw the sky split open and God's Spirit, looking like a dove, come down on him.
- Where else does εὐθὺς occur in Mark? How is the word translated in the versions?
 - Note the agreement and function of the several participles in this verse:
 - ἀναβαίνων agrees with: Function:
 - σχιζομένους agrees with: Function:
 - καταβαῖνον agrees with: Function:
- What is the significance for meaning of the ____ ____ *Tense* that all of them have in common?
- The verb σχίζω is rather ‘dramatic’ and only occurs one other time in Mark. Where? What is the related noun form of this verb and where is the one time it occurs in Mark?
 - What is your initial way of translating εἰς αὐτόν? What do the versions do? What is the sense of this prepositional phrase?

11

BGT καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

NET And a voice came from heaven: "You are my one dear Son; in you I take great delight."

NRS And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

KJV And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

DRA And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.

NAU and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

NIV And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

NJB And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

NLT And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy."

MSG Along with the Spirit, a voice: "You are my Son, chosen and marked by my love, pride of my life."

- Note how the various translations render σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός. Grammatically, what is each one doing with the ὁ ἀγαπητός?
- How do the various translations render ἐν σοὶ? (Cf. BDAG ἐν #9 or Friberg ἐν 3c.)
- What tense is εὐδόκησα? How is it understood here?

12

BGT Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

NET The Spirit immediately drove him into the wilderness.

NRS And the Spirit immediately drove him out into the wilderness.

KJV And immediately the Spirit driveth him into the wilderness.

DRA And immediately the Spirit drove him out into the desert.

NAU Immediately the Spirit impelled Him *to go* out into the wilderness.

NIV At once the Spirit sent him out into the desert,

NJB And at once the Spirit drove him into the desert

NLT The Spirit then compelled Jesus to go into the wilderness,

MSG At once, this same Spirit pushed Jesus out into the wild.

- Note the “historical” use of the Present tense here. This use of a present tense in narrative when one would normally expect a past time verb is quite common in Mark (and the other gospels). See Boyce’s *Gram. Notes* under “XII. Tense Aspect.”
- Note how the translations render ἐκβάλλει. Which are most literal in translation? How might you account for the NIV rendering?

How is ἐκβάλλω most often used in Mark?

Who is cast out (ἐκβάλλω) in Genesis?

- Be sure to note how this verse is rendered in Matthew 4:1 and Luke 4:1!
Matthew 4:1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου.
Luke 4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

13

BGT καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.
NET He was in the wilderness forty days, enduring temptations from Satan. He was with wild animals, and angels were ministering to his needs.
NRS He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.
KJV And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
DRA And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts, and the angels ministered to him.
NAU And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.
NIV and he was in the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended him.
NJB and he remained there for forty days, and was put to the test by Satan. He was with the wild animals, and the angels looked after him.
NLT where he was tempted by Satan for forty days. He was out among the wild animals, and angels took care of him.
MSG For forty wilderness days and nights he was tested by Satan. Wild animals were his companions, and angels took care of him.

- “Wilderness... forty days”: To what are these designations alluding?
- Where else does ἔρημος occur in Mark?
- Looking at those references, how is the “wilderness” understood symbolically in Mark?
- The participle πειραζόμενος is functioning circumstantially. How might you best translate its tense and adverbial sense? For comparison, see how Matthew 4:1 renders this verse.
- Does the reference to being with wild animals indicate Jesus was existing harmoniously with them or being threatened by them? How would you try to resolve this?
- Use a Greek aid to help you determine the tense of διηκόνουν. Where else in Mark is διακονέω used? What does it indicate about status??

14

BGT Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ
NET Now after John was imprisoned, Jesus went into Galilee and proclaimed the gospel of God.
NRS Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,
KJV Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
DRA And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God,
NAU Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,
NIV After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.
NJB After John had been arrested, Jesus went into Galilee. There he proclaimed the gospel from God saying,
NLT Later on, after John was arrested, Jesus went into Galilee, where he preached God's Good News.
MSG After John was arrested, Jesus went to Galilee preaching the Message of God:

- Note the “articular infinitive” construction with the preposition: Μετὰ δὲ τὸ παραδοθῆναι...
- How else is παραδίδομι used in Mark?
- Where else in Mark is this εὐαγγέλιον mentioned?
- Note what each of the versions says Jesus was preaching: “...the gospel [of the kingdom] of God...” Check out the text critical apparatus to account for the differences.
- τὸ εὐαγγέλιον τοῦ θεοῦ: What *case* is τοῦ θεοῦ? What is its function here? (Check the “Cases and Their Functions” sheet)

15

BGT καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

NET He said, "The time is fulfilled and the kingdom of God is near. Repent and believe the gospel!"

NRS and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

KJV And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

DRA And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

NAU and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

NIV "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

NJB "The time is fulfilled, and the kingdom of God is close at hand. Repent, and believe the gospel."

NLT "The time promised by God has come at last!" he announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!"

MSG "Time's up! God's kingdom is here. Change your life and believe the Message."

- How should you translate ὅτι here?
- πεπλήρωται ... ἤγγικεν: Both verbs are _____ *Tense*. What significance does this have for the meaning and for the understanding of "kingdom" in Mark?
- μετανοεῖτε ... πιστεύετε: Both these _____ *Mood* forms are _____ *Tense*. What significance for meaning does this have in the context?