

Mark 9.2-9

2

^{BGT} Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

^{NAU} Six days later, Jesus took with Him Peter and James and John, and brought them up on a high mountain by themselves. And He was transfigured before them;
^{KJV} And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

^{DRA} And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

^{NRS} Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them,

^{NET} Six days later Jesus took with him Peter, James, and John and led them alone up a high mountain privately. And he was transfigured before them,

^{NIV} After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.

^{NJB} Six days later, Jesus took with him Peter and James and John and led them up a high mountain on their own by themselves. There in their presence he was transfigured:

^{NLT} Six days later Jesus took Peter, James, and John, and led them up a high mountain to be alone. As the men watched, Jesus' appearance was transformed,

^{MSG} Six days later, three of them did see it. Jesus took Peter, James, and John and led them up a high mountain. His appearance changed from the inside out, right before their eyes.

- Six days after what?
- παραλαμβάνει, ἀναφέρει - Both of these verbs are _____ tense. Why?
- What “high mountain” is this? ?? cf. Mark 3:13; 6:46; 9:2, 9
- μετεμορφώθη > What actually happens to Jesus?

3

BGT καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.
NAU and His garments became radiant and exceedingly white, as no launderer on earth can whiten them.
KJV And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
DRA And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.
NRS and his clothes became dazzling white, such as no one on earth could bleach them.
NET and his clothes became radiantly white, more so than any launderer in the world could bleach them.
NIV His clothes became dazzling white, whiter than anyone in the world could bleach them.
NJB his clothes became brilliantly white, whiter than any earthly bleacher could make them.
NLT and his clothes became dazzling white, far whiter than any earthly bleach could ever make them.
MSG His clothes shimmered, glistening white, whiter than any bleach could make them.

- τὰ ἱμάτια . . . ἐγένετο - For the syntax, remember that neuter plural subjects regularly agree with a singular verb.
- στίλβοντα - The participle agrees with: Position/Function:
- οἷα - This form, from οἶος, is essentially a relative pronoun of “quality” or “character” that refers back to the “clothing”; = “of what sort as . . .” ; see *Lex*, οἶος for more assistance with meaning and translation.
- Who else in the Gospel of Mark wears a white / λευκός garment?

4

BGT καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
NAU Elijah appeared to them along with Moses; and they were talking with Jesus.
KJV And there appeared unto them Elias with Moses: and they were talking with Jesus.
DRA And there appeared to them Elias with Moses; and they were talking with Jesus.
NRS And there appeared to them Elijah with Moses, who were talking with Jesus.
NET Then Elijah appeared before them along with Moses, and they were talking with Jesus.
NIV And there appeared before them Elijah and Moses, who were talking with Jesus.
NJB Elijah appeared to them with Moses; and they were talking to Jesus.
NLT Then Elijah and Moses appeared and began talking with Jesus.
MSG Elijah, along with Moses, came into view, in deep conversation with Jesus.

- ἦσαν συλλαλοῦντες - The participle agrees with: Position/Function?
See *GramNotes*, p. 12, B.2.
- How would they recognize Elijah and Moses?
- What were they talking about? Cf. Luke 9.31.

BGT καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ραββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν.

NAU Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah."

KJV And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

DRA And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

NRS Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah."

NET So Peter said to Jesus, "Rabbi, it is good for us to be here. Let us make three shelters-- one for you, one for Moses, and one for Elijah."

NIV Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters-- one for you, one for Moses and one for Elijah."

NJB Then Peter spoke to Jesus, 'Rabbi,' he said, 'it is wonderful for us to be here; so let us make three shelters, one for you, one for Moses and one for Elijah.'

NLT Peter exclaimed, "Rabbi, it's wonderful for us to be here! Let's make three shelters as memorials-- one for you, one for Moses, and one for Elijah."

MSG Peter interrupted, "Rabbi, this is a great moment! Let's build three memorials--one for you, one for Moses, one for Elijah."

- λέγει - For the use of the tense, compare the main verbs in verse 2 above.
- ραββί - Look up this word in a lexicon to understand its background and meaning.
- σκηνή - Look up this word in a lexicon to understand its background and meaning.
- καλὸν ἔστιν ἡμᾶς εἶναι - Note the *accusative + infinitive* construction that forms an indirect discourse clause after the express "it is good;" thus: "it is good *that* ... " see *GramNotes*, p. 16, C.5.
- ποιήσωμεν - The verb is ___ *mood*, ___ *tense*, used in a ___ construction; see *GramNotes*, p. 17, B.1.

6

BGT οὐ γὰρ ἤδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο.
NAU For he did not know what to answer; for they became terrified.
KJV For he wist not what to say; for they were sore afraid.
DRA For he knew not what he said: for they were struck with fear.
NRS He did not know what to say, for they were terrified.
NET (For they were afraid, and he did not know what to say.)
NIV (He did not know what to say, they were so frightened.)
NJB He did not know what to say; they were so frightened.
NLT He said this because he didn't really know what else to say, for they were all terrified.
MSG He blurted this out without thinking, stunned as they all were by what they were seeing.

- ἤδει – This verb is from οἶδα. Note the augment and the secondary third person ending along with the tense code –ει. The *form* is pluperfect, but since this verb only occurs in the perfect system, its perfect and pluperfect are regularly used and translated as a simple present and past of the verb of knowing; see *Lex*, οἶδα. “He did not know...”
- ἀποκριθῆ – Note the subjunctive code and the aorist passive tense code. For the use of the subjunctive, note the interrogative pronoun τί (“what?”) that suggests an unspoken, underlying question in this statement. (such as, “How should one respond?”) The use is thus *deliberative*. See *GramNotes*, p. 17, B.2.
- ἔκφοβοι γὰρ ἐγένοντο: compare this to Mark 16.8. >>> καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ.
- Note shift from 3rd singular to 3rd plural verb.

7

BGT καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.
NAU Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!"
KJV And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
DRA And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him.
NRS Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!"
NET Then a cloud overshadowed them, and a voice came from the cloud, "This is my one dear Son. Listen to him!"
NIV Then a cloud appeared and enveloped them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!"
NJB And a cloud came, covering them in shadow; and from the cloud there came a voice, 'This is my Son, the Beloved. Listen to him.'
NLT Then a cloud overshadowed them, and a voice from the cloud said, "This is my dearly loved Son. Listen to him."
MSG Just then a light-radiant cloud enveloped them, and from deep in the cloud, a voice: "This is my Son, marked by my love. Listen to him."

- To what OT passage might the use of ἐπισκιάζω be alluding?
- Where else in Mark does ἀγαπητός occur?
- ἀκούετε is _____ *tense*, _____ *mood*. What is the *case* of object of the verb ἀκούω?
Compare this statement to Mark 1.11.
Why is ἀκούετε αὐτοῦ added here?

8

BGT καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

NAU All at once they looked around and saw no one with them anymore, except Jesus alone.

KJV And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

DRA And immediately looking about, they saw no man any more, but Jesus only with them.

NRS Suddenly when they looked around, they saw no one with them any more, but only Jesus.

NET Suddenly when they looked around, they saw no one with them any more except Jesus.

NIV Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

NJB Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

NLT Suddenly, when they looked around, Moses and Elijah were gone, and only Jesus was with them.

MSG The next minute the disciples were looking around, rubbing their eyes, seeing nothing but Jesus, only Jesus.

- How is ἐξάπινα (or the related form, ἐξάιφνης) different from Mark's more customary use of εὐθύς?

- BGT Καὶ καταβαίνόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἅ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.
- NAU As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead.
- KJV And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
- DRA And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.
- NRS As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.
- NET As they were coming down from the mountain, he gave them orders not to tell anyone what they had seen until after the Son of Man had risen from the dead.
- NIV As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.
- NJB As they were coming down from the mountain he warned them to tell no one what they had seen, until after the Son of man had risen from the dead.
- NLT As they went back down the mountain, he told them not to tell anyone what they had seen until the Son of Man had risen from the dead.
- MSG Coming down the mountain, Jesus swore them to secrecy. "Don't tell a soul what you saw. After the Son of Man rises from the dead, you're free to talk."

- καταβαίνόντων αὐτῶν - The participles agrees with: Position/Function? This clause with both the participle and the noun in the *genitive* case is an example of a _____ construction; see *GramNotes*, p. 13, 3.
- Note the framing of this scene with ἀναφέρω in v. 2 and καταβαίνω here.
- διεστείλατο . . . ἵνα . . . διηγήσωνται - Note that the ἵνα clause with its verb in the subjunctive mood, and _____ *tense* follows a verb of “command”ing. Thus the ἵνα is to be seen as an example of a _____ clause, telling “what” he commanded. See *GramNotes*, p. 19, B.6.b. “He commanded *that they tell* . . . “
- μηδενί - Note the *dative* case of the οὐδείς, μηδείς, “to/for no one.” The μή is used because the verb with which it is used is in the subjunctive mood (see note on the ἵνα clause above).
- ὅταν . . . ἀναστῆ - Note again the construction with its verb in the _____ *mood*, _____ *tense*. The verb is a form of ἀνα + ἵστημι, used here in a conditional clause; see *GramNotes*, p. 18, B.5.