

1. Last week I taught Mar 1:28, 29 and 30 and when time expired we were about to begin the exegesis of Mar 1:31.
2. Before we resume our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.
3. Let me first give you an expanded translation of Mar 1:28-30.

Mar 1:28 And immediately the fame of Jesus spread throughout all the region round about Galilee.

Mar 1:29 As soon as Jesus and the four future disciples left the synagogue, they went to the home of Simon and Andrew.

Mar 1:30 Now Simon's mother-in-law had been down for some time, burning up with fever. And immediately they spoke to Jesus concerning her.



4. Now let's see what we can learn from Mar 1:31.
5. The verse has been translated in its entirety in the KJV.

KJV New Sentence

Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Και προσερχομαι εγειρω αυτος κρατω της χειρ
και αφημι αυτος ο πυρετος και διηκονεω αυτος.

1. Let me give you a literal translation of the verse.

Literal Translation

Mar 1:31 And approaching He raised her firmly holding her hand; and left her the fever, and she served them.

Kai is a conjunction used as a simple connective followed by the verb **Proserchomai**, parsed as aorist active participle and the verb **Egeiro**, parsed as a 3rd person singular, present, active, indicative with the intensive pronoun **Autos** used as a 3rd person pronoun and declined as a feminine accusative singular. Next follows the verb **Krateo**, parsed as an aorist active participle and the monadic noun **Cheir**, declined as a genitive singular; next follows the verb **Aphemi**, parsed as a 3rd person singular, aorist active indicative and the pronoun **Autos** used as a third person feminine pronoun declined as an accusative singular. To end the verse we have a monadic noun **Puretos** declined as a nominative singular and the verb **Diakoneo**, parsed as a 3rd person singular, imperfect active indicative connected to the noun **Puretos** by the conjunction **Kai**.

2. The word “immediately” as translated in the KJV does not appear in the better manuscripts. However, there was an instant recovery and no convalescence. Luke tells us that she immediately began to minister to those assembled in her house.

Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

3. Ministered is as noted a translation of **Diakoneo** meaning “to be a servant, a domestic, to wait upon” or “to serve.” **Diakoneo** is the word Martha used when she informed the Lord that Mary had left her to serve alone.

Luk 10:38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

Luk 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said.

Luk 10:40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me **to do the work** by myself? Tell her to help me!"

Luk 10:41 "Martha, Martha," the Lord answered, "you are worried and upset about many things,

Luk 10:42 but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."

4. The cure must have been instantaneous, to make it possible for Peter's mother-in-law to cook a meal for the Lord and His entourage. The verb is in the imperfect tense, showing progressive action. She was continuously serving them. It took some time, no doubt, to prepare the meal.

5. The verb **Krateo** means “to be strong, to be superior, to subdue, to seize, to apprehend” or “to grasp.” The translation does not do it justice. It would seem the Lord took a tight hold of her hand and raised her straight up and she was healed. **Egeiro** is the same word often used of the Lord’s resurrection.

6. Now let’s see what we have for an expanded translation.

Expanded Translation

Mar 1:31 The Lord Jesus walked directly to the couch where Peter’s wife’s mother was laying and grasped her firmly by the hand and lifted her straight up. The fever left her immediately and she got up off the couch, went directly to the kitchen and began preparation of a delightful meal.

7. Now let’s see the reaction of the citizens of Capernaum to the Lord’s teaching, exorcising and healing.

KJV-New Sentence

Mar 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

Δε οψια γινομαι, οτε δυνω ο ηλιος, φερω προσ
αυτος πασ τουσ κακωσ εχω και τουσ
δαιμονιζομαι;

1. Let me give you a literal translation of this verse.

Mar 1:32 And evening coming. When set the sun, they brought to him all the ones ill having and the being demon possessed.

2. **De** is an adversative conjunction used as a simple connective followed by the noun **Opsia**, declined as a genitive singular and the verb **Ginomai**, parsed as an aorist active (deponent) indicative and the adverb **Hote**.

2.1 Next we have the verb **Duno**, parsed as a 3rd person singular, aorist active indicative and the monadic noun **Helios**, declined as a nominative singular and the verb **Phero**, parsed as a 3rd person plural imperfect active indicative. Next we have the preposition **Pros** with the noun **Autos**, declined as an accusative singular and used as the object of the preposition **Pros**. We close with the adjective **Pas**, declined as an accusative plural and the article **Ho**, declined as an accusative plural and the noun **Kakos** followed by the verb **Echo**, parsed as a present active participle and the conjunction **Kai** connecting the monadic verb **Daimonizomai**, parsed as a present active (deponent) participle and declined as an accusative plural.

3. Recall that Christ taught in the synagogue on a Saturday--the Jewish Sabbath. It would have been against the Mosaic law for the people to travel on the Sabbath day.

3.1 The Sabbath ended at sunset on Saturday. Ergo, the people, in and around Capernaum waited until after 6:30 PM before bringing their servants and loved ones to our Lord.

4. **Opsia** appears 15 times in the New Testament where in the KJV it is translated “evening” or “even.” It refers to that time when the sun sets. This is made clear in this verse where we have “at even when the sun set.”

5. Wuest has written, "It was the Sabbath that day, as shown by the fact that the synagogue meeting was being held. The Sabbath closed at sunset and so the people were at liberty to bring their sick ones."

6. Brought is **Phero**, meaning “to carry, to bring” or “to bear.” **Duno** the verb means “to sink” or “to go under,” thus the **Helios** sank under the horizon and that signaled “its time to bring the **Kathos**, the sick, and the **Diamonizomai**, the ones possessed or controlled by demons.”

7. As we are going to see, a long procession of sick and demon possessed are brought to our Lord for healing and/or exorcising.

8. Let’s see how our entire verse looks by way of an expanded translation.

Expanded Translation

Mar 1:32 After the setting of the sun which signaled the end of the Sabbath, the people in and around Capernaum began to bring their sick and demon possessed to Jesus,

9. Now let’s see what we can learn from Mar 1:33.

KJV-Sentence Continues

Mar 1:33 And all the city was gathered together at the door.

και ειμι ολος ο πολις επισυναγω προς την θυρα.

1. Let me give you a literal translation of verse 33.

Mar 1:33 and it was all the city having been assembled at the door.

2. **Kai** is a conjunction followed by the verb **Eimi**, parsed as a 3rd person singular imperfect active indicative and the adjective **Holos** used to modify the monadic noun **Polis**. **Polis** is declined as a nominative singular.

Next follows the verb **Episunago**, parsed as a perfect passive participle and the preposition **Pros** with the monadic noun **Thura**, declined as an accusative singular and used as the object of the preposition.

3. The verb **Eimi** as an imperfect indicates continuous action in the past thus the phrase “all the city” is used to describe large numbers of sick and demon possessed being delivered to the door of Peter’s house.

4. **Holos** means “all” or “whole.” **Polis** describes Capernaum and its suburbs. The main verb **Episunago** is a compound consisting of the prefix **Sun** meaning “together with” and **Ago** meaning “to assemble.” Thus the verb **Episinago** in the perfect tense means they assembled in the past with the result they were lined up standing, sitting or lying prostrate outside Peter’s house where the Lord was apparently residing.

5. Wuest writes of this event, “The people had brought their sick to the door of Simon’s house, and had seated themselves, waiting for the new teacher to heal those who were ill. They were there to stay until their mission was accomplished.”

6. Let me now provide an expanded translation of Mar 1:33.

Expanded Translation

Mar 1:33 and many of those living in Capernaum brought their sick and demon possessed to the door of Peter’s home waiting for Jesus to heal them.

7. Now for a new sentence and verse 34.

KJV-New Sentence

Mar 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Και θεραπευω πολυς κακωσ εχω ποικιλος νοσοσ,
και δαιμον πολυς εκβαλλω, και ουκ αφημι λαλεω
τα δαιμον, οτι οιδα αυτοσ.

1. Let me give you a literal translation of verse 34.

Mar 1:34 And he healed many sick having different kinds of diseases and demons many he cast out and he ordered the demons not to speak because they knew him in the past with the finished result that their knowledge was finished and complete.

2. Our sentence begins with the conjunction **Kai** followed by the verb **Therapeuo**, parsed as a 3rd person singular, aorist active indicative and the adjective **Polus** modifying the noun **Kakos**, declined as an accusative plural. Next follows the verb **Echo**, parsed as a present active participle and the adjective **Poikilos** modifying the noun **Nosos**, declined as a dative plural. Next follows the noun **Daimon**, declined as an accusative plural and modified by the adjective **Polus**, declined as an accusative plural and the verb **Ekballo**, parsed as a 3rd person singular, aorist active indicative. Next we have the conjunction **Kai** and the negative adverb **Ouk** with the verb **Aphiemi**, parsed as a 3rd person singular, imperfect active indicative and the verb **Laleo**, parsed as a present active infinitive. In conclusion we have the noun **Daimon**, declined as a nominative neuter plural and the adverb **Hoti** with the verb **Oida**, parsed as a 3rd person plural and the intensive pronoun **Autos** used as a 3rd person pronoun and declined as an accusative singular and used as the object of verb **Oida**.

3. The Greek of this verse is unusual and designed to reflect several unique and interesting events.

4. I have given you an exegesis of the entire verse but I want to stress the subtleties revealed by three of the six verbs found in the verse.

4.1 **Therapeuo** – We get our English word “therapy” from this Greek verb. It clearly means to heal or exorcise those who either came or were brought to the Lord.

4.1.1 **Therapeuo** in the culminate aorist active tells us the Lord time and again healed a large number of people and it was the Lord Who produced the action of the verb. There is a bit of irony here. H. V. Morton, in his book *In the Steps of The Master* has captured this interesting subtlety. He speaks of hot mineral waters containing curative properties that were the center of the most famous spa in the northern Galilee. It was located at the city of Tiberius which was ten miles from Capernaum. He says that in the time of our Lord these baths attracted the sick from every part of the country. And so it was that in the midst of an area famous for its health resorts, the Great Physician ministered to the ailments of the multitudes.

4.2 **Aphiemi** – This verb means “to suffer, to order, to command, to utter” or “explain.” Here we have **Aphiemi** used with the negative adverb **Ouk**. Thus, the demons were told not to “utter.” It is quite often used of “dismissing” or “removing sin.”

4.2.1 **Aphiemi** in the imperfect active stresses continuous action in the past thus Christ was very busy ordering numerous demons to hold their tongues. Clearly the Lord was also producing the action of the verb given the active voice, and just as clearly from the verb we know there was a plethora of demons present in the region.

4.2.2 The Kingdom Age was a time of significant demonic activity given the presence of the Lord on planet earth; and also, given His primary ministry being in Galilee; one would expect that a host of demons would gather in the province of Galilee.

4.3 **Oida** – This verb means to know but to know in the past with emphasis on the present result. Ergo, it is called a present used as a perfect.

4.3.1 In our verse, however, the parsing reveals a truth known to most Christians but not provided as clearly as we have here. **Oida** in our verse is parsed as a pluperfect and refers to the knowledge of Christ as the Son of God in heaven. Satan and his fallen cadre of angels knew Christ in the past with a completed result in the past. They knew who he was but that knowledge could yield no salvation faith because they had been given their chance, and they refused to exercise positive volition to the Father’s plan and were thus sentenced to the Lake of Fire. Clearly that sentence has not as yet been carried out. It must await the completion of the respective dispensations.

4.3.2. Let me give you a technical definition of the Pluperfect from Ann H. Groton’s classic text book entitled *From Alpha To Omega* “The pluperfect tense describes a state that existed in the past as the result of a completed action.” Clearly the completed action of Satan and his demons was their decision to Fall and the completed result was their lost condition without recourse to salvation faith.

5. **Poikilos**, is an interesting noun with an unusual translation in the KJV. It means, “manifold” or as we have here, it is used adjectively and translated “various” or “variegated.” In the KJV it is rendered “divers.” In our verse it is used to describe many different kinds of diseases. In modern medicine there are different cures for different diseases. Not so with Jesus Christ, one therapy fits them all.

6. Now let’s see how the entire verse looks in expanded translation.

Expanded Translation

Mar 1:34 Now Jesus healed and exorcised many who had various diseases and various forms of demon possession and/or control; and interestingly enough, He would not let the demons speak because they had already had their chance; and even after knowing Him in heaven as the Son of God, they had decided to follow Satan in His Fall.

End Lesson Taught 1-25-2012