

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Mark, Chapter 1

## KATA MAPKON A'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 1:1–8

#### **The title and John the Baptist: the herald of Isaiah and Malachi**

A verbless superscription titles the book 'the beginning of the gospel of Jesus Christ' (1); a composite citation (Mal 3:1 / Exod 23:20 + Isa 40:3) grounds the forerunner in Scripture (2–3); John appears baptizing in the wilderness, preaching a baptism of repentance, the whole Judean countryside streaming out to confess sins (4–5); his prophetic dress and diet mark him as a new Elijah (6); he proclaims the Coming One, mightier than he, who will baptize with the Holy Spirit (7–8).

B · 1:9–13

#### **The baptism and the temptation**

Jesus comes from Nazareth and is baptized by John in the Jordan (9); immediately the heavens are torn open, the Spirit descends as a dove, and a voice declares him the beloved Son (10–11); at once the Spirit drives him into the wilderness, where forty days he is tempted by Satan, among the wild beasts, and angels serve him (12–13).

C · 1:14–20

### The Galilean proclamation and the call of the four fishermen

After John's arrest Jesus comes into Galilee proclaiming God's gospel — the time is fulfilled, the kingdom near, repent and believe (14–15); walking by the sea he calls Simon and Andrew from their nets to become fishers of men, and they immediately follow (16–18); going on a little he calls James and John, who immediately leave their father and follow (19–20).

D · 1:21–39

### A day in Capernaum and the preaching tour

In the Capernaum synagogue Jesus teaches with authority and casts out an unclean spirit, and his fame spreads at once (21–28); leaving the synagogue he heals Simon's mother-in-law, who serves them (29–31); at evening the whole town brings its sick and demonized to the door, and he heals many (32–34); rising before dawn he prays in a desolate place, and when found declares he must preach elsewhere — so he goes through all Galilee preaching and casting out demons (35–39).

E · 1:40–45

### The cleansing of a leper

A leper kneels begging to be made clean; moved with compassion Jesus touches him and heals him (40–42); sternly charging him to say nothing but to show himself to the priest as Moses commanded (43–44), Jesus is disobeyed — the man spreads the word so that Jesus can no longer enter a town openly, yet people come to him from everywhere (45).

## 1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].

The beginning of the gospel of Jesus Christ, the Son of God.

**TITLE / HEADING** **ASYNDETON** A verbless superscription titling the whole book. The bracketed υἱοῦ θεοῦ is text-critically disputed (absent from Sinaiticus\*, present in most witnesses) yet frames the Gospel with 15:39.

### Ἀρχή

beginning

Nominative

heading nominative (titular)

ἀρχή: 'beginning'; titles the book, echoing Gen 1:1 LXX (ἐν ἀρχῇ).

### τοῦ

of the

Genitive

article

### εὐαγγελίου

gospel

Genitive

attributive/objective genitive

εὐαγγέλιον: 'good news'; in Mark both the message about Jesus and the one Jesus proclaims (v.14).

### Ἰησοῦ

of Jesus

Genitive

genitive (subjective/objective; debated)

Ἰησοῦς: the name; the gospel both about and from Jesus.

## Χριστοῦ

Christ

Genitive

*apposition (name-title)*

Χριστός: 'Anointed,' Messiah; with Ἰησοῦ as a double name.

## υἱοῦ

Son

Genitive

*apposition (bracketed)*

υἱός: 'Son'; Mark's framing title (cf. 15:39), here in disputed text.

## θεοῦ

of God

Genitive

*genitive of relationship*

θεός: God; 'Son of God' brackets the Gospel.

## 2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ· Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου·

As it is written in Isaiah the prophet: 'Behold, I send my messenger before your face, who will prepare your way!';

SCRIPTURAL GROUND **Καθὼς** A composite citation (Mal 3:1 + Exod 23:20) attributed to 'Isaiah the prophet' — a noted crux (Byzantine: 'in the prophets'). The perfect γέγραπται grounds John in Scripture.

## Καθὼς

as

*comparative conjunction*

## γέγραπται

it is written

Perf Pass Indic 3 Sg - γράφω

*main verb (citation formula)*

→ intensive perfect (standing record)

γράφω: 'write'; 'it stands written' is the standard citation formula.

## ἐν

in

*preposition + dative (locus)*

## τῷ

the

Dative

article

## Ἡσαΐα

Isaiah

Dative

*dat. of place (in the book of)*

Ἡσαΐας: Isaiah; the attribution though the first line is Malachi/Exodus — a crux.

## τῷ

the

Dative

article

## προφήτῃ

prophet

Dative

*apposition to Ἡσαΐα*

προφήτης: 'prophet'; names the prophetic source.

## Ἴδου

behold

*attention-marker / interjection*

ἰδού: 'look!'; fixed particle introducing the oracle.

<p><b>ἀποστέλλω</b> I send Pres Act Indic 1 Sg · ἀποστέλλω <i>main verb (divine 'I')</i> → futuristic/performative present ἀποστέλλω: 'send with commission'; God sends the herald.</p>	<p><b>τὸν</b> the Accusative article</p>	<p><b>ἄγγελόν</b> messenger Accusative direct object ἄγγελος: 'messenger'; the forerunner, identified with John.</p>	<p><b>μου</b> my Genitive genitive of possession</p>
<p><b>πρὸ</b> before preposition + genitive (position)</p>	<p><b>προσώπου</b> face Genitive object of πρὸ πρόσωπον: 'face, presence'; Semitic idiom = ahead of you.</p>	<p><b>σου</b> your Genitive genitive of possession</p>	<p><b>ὃς</b> who Nominative relative pronoun (subject)</p>
<p><b>κατασκευάσει</b> will prepare Fut Act Indic 3 Sg · κατασκευάζω <i>main verb (rel. clause)</i> → predictive future κατασκευάζω: 'make ready'; the herald readies the road.</p>	<p><b>τὴν</b> the Accusative article</p>	<p><b>ὁδόν</b> way Accusative direct object ὁδός: 'way'; the 'way' motif structures Mark's journey.</p>	<p><b>σου</b> your Genitive genitive of possession</p>

### 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

a voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,'

SCRIPTURAL GROUND (ISA 40:3) ASYNDETON The second half of the composite citation (Isa 40:3 LXX). The 'voice in the wilderness' is John; 'the Lord' whose way is prepared is, for Mark, Jesus.

## φωνή

voice

Nominative

*nominative in apposition (to the citation)*

φωνή: 'voice, sound'; the herald reduced to a voice.

## βοῶντος

of one crying

Pres Act Ptc · Gen Sg Masc · βοάω

*substantival participle (genitive)*

→ durative present

βοάω: 'cry out, shout'; the loud proclamation of the herald.

## ἐν

in

*preposition + dative (place)*

## τῇ

the

Dative

*article*

## ἐρήμῳ

wilderness

Dative

*dat. of place*

ἐρημος: 'desert, wilderness'; the place of Israel's renewal and of John's ministry.

## Ἔτοιμάσατε

prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

*imperative (command)*

→ ingressive aorist imperative

ἐτοιμάζω: 'make ready'; the summons to ready the Lord's road.

## τήν

the

Accusative

*article*

## ὁδόν

way

Accusative

*direct object*

ὁδός: 'way'; cf. v.2 — the Lord's road.

## κυρίου

of the Lord

Genitive

*genitive of possession*

κύριος: 'Lord'; YHWH in Isaiah, here applied to Jesus.

## εὐθείας

straight

Accusative

*predicate accusative (object complement)*

εὐθύς (adj.): 'straight'; cf. the adverb εὐθύς ('immediately'), Mark's signature.

## ποιεῖτε

make

Pres Act Impv 2 Pl · ποιέω

*imperative (command)*

→ durative present imperative

ποιέω: 'make, do'; render the paths straight.

## τάς

the

Accusative

*article*

## τρίβους

paths

Accusative

*direct object*

τρίβος: 'beaten path, track'; parallel to ὁδός.

## αὐτοῦ

his

Genitive

*genitive of possession*

#### 4 ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

John came baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.

NARRATIVE: JOHN APPEARS **ASYNDETON** The narrative proper begins. The aorist ἐγένετο ('came on the scene') fulfils the citation: John is the prophesied voice. His baptism aims at repentance and forgiveness.

##### ἐγένετο

came / appeared

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ constative aorist

γίνομαι: 'come to be, appear'; John steps onto the stage fulfilling Scripture.

##### Ἰωάννης

John

Nominative

*subject*

Ἰωάννης: John (the Baptist); the prophesied herald.

##### ὁ

the (one)

Nominative

*article (substantizing ptc.)*

##### βαπτίζων

baptizing

Pres Act Ptc · Nom Sg Masc · βαπτίζω

*substantival/titular participle*

→ durative present

βαπτίζω: 'dip, baptize'; the participle becomes John's title, 'the Baptizer.'

##### ἐν

in

*preposition + dative (place)*

##### τῇ

the

Dative

*article*

##### ἐρήμῳ

wilderness

Dative

*dat. of place*

ἐρημος: 'wilderness'; cf. v.3, the prophesied locale.

##### καὶ

and

*coordinating conjunction*

##### κηρύσσων

proclaiming

Pres Act Ptc · Nom Sg Masc · κηρύσσω

*coordinate participle*

→ durative present

κηρύσσω: 'herald, proclaim'; the heraldic announcement of a king's coming.

##### βάπτισμα

a baptism

Accusative

*direct object of κηρύσσων*

βάπτισμα: the rite/result of baptism; its content is repentance.

##### μετανοίας

of repentance

Genitive

*genitive of description/purpose*

μετανοία: 'change of mind/turning'; the baptism enacts repentance.

##### εἰς

for

*preposition + accusative (purpose/result)*

## ἄφεσιν

forgiveness

Accusative

object of εἰς (goal)

ἄφεσις: 'release, forgiveness'; the aim of the repentance-baptism.

## ἁμαρτιῶν

of sins

Genitive

objective genitive

ἁμαρτία: 'sin'; that which is forgiven.

5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

And all the Judean countryside and all the people of Jerusalem went out to him, and were being baptized by him in the Jordan River, confessing their sins.

NARRATIVE: THE CROWDS RESPOND **καὶ** Two imperfects (ἐξεπορεύετο, ἐβαπτίζοντο) paint the ongoing stream of penitents — a hyperbolic 'all' underscoring John's impact.

καὶ

and

coordinating conjunction

ἐξεπορεύετο

was going out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (sing. w/ collective subj.)

→ iterative/descriptive imperfect

ἐκπορεύομαι: 'go out!'; the imperfect depicts the continual exodus to John.

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς

πᾶσα

all

Nominative

attributive adjective

πᾶς: 'all!'; hyperbole for the throng.

ἡ

the

Nominative

article

Ἰουδαία

Judean

Nominative

attributive adjective

Ἰουδαία: 'Judean!'; here adjectival with χώρα.

χώρα

countryside

Nominative

subject

χώρα: 'region, countryside'; the Judean hinterland.

καὶ  
and

*coordinating conjunction*

οἱ  
the

Nominative  
*article*

Ἱεροσολυμίται  
people of Jerusalem

Nominative  
*subject (coordinate)*

Ἱεροσολυμίτης: 'Jerusalemite'; the city's inhabitants.

πάντες  
all

Nominative  
*attributive adjective*

καὶ  
and

*coordinating conjunction*

ἐβαπτίζοντο  
were being baptized

Impf Pass Indic 3 Pl · βαπτίζω

*main verb*

→ *iterative imperfect*

βαπτίζω: 'baptize'; the repeated dipping of the crowds.

ὑπ'  
by

*preposition + genitive (agent)*

αὐτοῦ  
him

Genitive  
*agent of passive*

ἐν  
in

*preposition + dative (place)*

τῷ  
the

Dative  
*article*

Ἰορδάνη  
Jordan

Dative  
*dat. of place*

Ἰορδάνης; the Jordan; the river of John's baptism.

ποταμῷ  
river

Dative  
*apposition to Ἰορδάνη*

ποταμός: 'river'.

ἐξομολογούμενοι  
confessing

Pres Mid Ptc · Nom Pl Masc · ἐξομολογέομαι

*circumstantial (concurrent) participle*

→ *concurrent present*

ἐξομολογέομαι: 'confess openly' (ἐκ-intensive); the open acknowledgment of sin.

τάς  
the

Accusative  
*article*

ἁμαρτίας  
sins

Accusative  
*direct object*

ἁμαρτία: 'sin'.

αὐτῶν  
their

Genitive  
*genitive of possession*

6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

And John was clothed with camel's hair and a leather belt around his waist, and ate locusts and wild honey.

DESCRIPTION: JOHN AS ELIJAH **καὶ** A periphrastic imperfect (ἦν ... ἐνδεδυμένος) describes John's prophetic garb, deliberately echoing Elijah (2 Kgs 1:8) — the returning Elijah of Mal 4:5.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἦν</b> was Impf Act Indic 3 Sg · εἰμί auxiliary (periphrastic w/ ptc.) → descriptive imperfect εἰμί: 'be'; forms a periphrasis with ἐνδεδυμένος.</p>	<p><b>ὁ</b> the Nominative article</p>	<p><b>Ἰωάννης</b> John Nominative subject Ἰωάννης: John the Baptist.</p>
<p><b>ἐνδεδυμένος</b> clothed Perf Mid Ptc · Nom Sg Masc · ἐνδύω periphrastic participle (w/ ἦν) → stative perfect ἐνδύω (mid.): 'put on, be clothed'; the settled state of his dress.</p>	<p><b>τρίχας</b> hair Accusative accusative of thing put on θρίξ: 'hair'; camel's-hair cloth, the prophet's rough garment.</p>	<p><b>καμήλου</b> of a camel Genitive attributive genitive κάμηλος: 'camel'.</p>	<p><b>καὶ</b> and coordinating conjunction</p>
<p><b>ζώνην</b> belt Accusative accusative of thing put on ζώνη: 'belt, girdle'; cf. Elijah's leather belt (2 Kgs 1:8).</p>	<p><b>δερματίνην</b> leather Accusative attributive adjective δερμάτινος: 'made of leather/skin'.</p>	<p><b>περὶ</b> around preposition + accusative (around)</p>	<p><b>τὴν</b> the Accusative article</p>

<p><b>ὀσφύν</b> waist Accusative <i>object of περί</i>   ὀσφῦς: 'loins, waist!'</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἔσθων</b> eating Pres Act Ptc · Nom Sg Masc · ἐσθίω <i>periphrastic/descriptive participle</i> → durative present   ἐσθίω: 'eat!'; the wilderness diet.</p>
<p><b>ἀκρίδας</b> locusts Accusative <i>direct object</i>   ἀκρίς: 'locust!'; clean food (Lev 11:22), wilderness fare.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μέλι</b> honey Accusative <i>direct object</i>   μέλι: 'honey!'</p>	<p><b>ἄγριον</b> wild Accusative <i>attributive adjective</i>   ἄγριος: 'wild!'; honey of the wild, not cultivated.</p>

7 καὶ ἐκήρυσσεν λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

And he proclaimed: 'After me comes one mightier than I, the strap of whose sandals I am not worthy to stoop down and untie!'

JOHN'S PROCLAMATION OF THE COMING ONE καὶ Ἔρχεται is a historic/futuristic present — vivid announcement. John's self-abasement ('not worthy') sets the Mightier One infinitely above him.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐκήρυσσεν</b> he was proclaiming Impf Act Indic 3 Sg · κηρύσσω <i>main verb</i> → iterative imperfect   κηρύσσω: 'herald!'; the repeated proclamation.</p>	<p><b>λέγων</b> saying Pres Act Ptc · Nom Sg Masc · λέγω <i>pleonastic ptc. of speech (Semitism)</i> → concurrent present   λέγω: 'say!'; the redundant 'saying' introducing direct speech.</p>	<p><b>Ἔρχεται</b> comes Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb (historic/futuristic present)</i> → vivid present (imminence)   ἔρχομαι: 'come!'; the present dramatizes the imminent advent of the Coming One.</p>
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ὁ

the (one)

Nominative

article (substantizing adj.)

ἰσχυρότερός

mightier

Nominative

substantival comparative adjective

ἰσχυρός: 'strong'; comparative 'stronger/mightier' — the Coming One's superiority.

μου

than I

Genitive

genitive of comparison

ὀπίσω

after

improper preposition + genitive (sequence)

ὀπίσω: 'behind, after'; temporal sequence — he comes after John.

μου

me

Genitive

object of ὀπίσω

οὗ

of whom

Genitive

relative pronoun (possessive gen.)

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'.

ἰκανός

worthy

Nominative

predicate adjective

ἰκανός: 'sufficient, worthy'; John not even fit for a slave's task.

κύψας

stooping down

Aor Act Ptc · Nom Sg Masc · κύπτω

circumstantial (attendant) participle

→ antecedent aorist

κύπτω: 'bend down, stoop'; Mark's vivid detail (only here in the Synoptics).

λύσαι

to untie

Aor Act Inf · λύω

complementary infinitive (w/ ἰκανός)

→ constative aorist

λύω: 'loose, untie'; loosing the sandal-thong, the lowest slave's duty.

τόν

the

Accusative

article

ἱμάντα

strap

Accusative

direct object

ἱμάς: 'thong, strap' of a sandal.

τῶν

of the

Genitive

article

ὑποδημάτων

sandals

Genitive

attributive genitive

ὑπόδημα: 'sandal' (lit. 'bound under').

αὐτοῦ

his

Genitive

genitive of possession

## 8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

I baptized you with water, but he will baptize you with the Holy Spirit.

JOHN'S WATER / SPIRIT CONTRAST **δὲ** An ἐγὼ ... αὐτὸς antithesis sets John's water-baptism against the Coming One's Spirit-baptism — the decisive eschatological gift.

**ἐγὼ**

I

Nominative

subject (emphatic, contrastive)

**ἐβάπτισα**

baptized

Aor Act Indic 1 Sg · βαπτίζω

main verb

→ constative aorist

βαπτίζω: 'baptize'; John's completed water-rite.

**ὑμᾶς**

you

Accusative

direct object

**ὕδατι**

with water

Dative

dat. of means/instrument

ὕδωρ: 'water'; the medium of John's baptism.

**αὐτὸς**

he

Nominative

subject (emphatic, contrastive)

**δὲ**

but

adversative conjunction

**βαπτίσει**

will baptize

Fut Act Indic 3 Sg · βαπτίζω

main verb

→ predictive future

βαπτίζω: 'baptize'; the Coming One's future Spirit-baptism.

**ὑμᾶς**

you

Accusative

direct object

**ἐν**

with

preposition + dative (means/sphere)

**πνεύματι**

the Spirit

Dative

dat. of means (w/ ἐν)

πνεῦμα: 'Spirit'; the eschatological gift contrasted with mere water.

**ἁγίῳ**

Holy

Dative

attributive adjective

ἅγιος: 'holy'; the Holy Spirit.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

NARRATIVE: THE BAPTISM OF JESUS **Καὶ** The Septuagintal ἐγένετο ... ἦλθεν idiom opens the baptism scene. Jesus' provincial origin (Nazareth of Galilee) is quietly stated.

<p><b>Καὶ</b> and coordinating conjunction</p>	<p><b>ἐγένετο</b> it came to pass Aor Mid Indic 3 Sg · γίνομαι main verb (LXX narrative idiom) → constative aorist   γίνομαι: 'happen, come to pass'; the καὶ ἐγένετο idiom of biblical narrative.</p>	<p><b>ἐν</b> in preposition + dative (time)</p>	<p><b>ἐκείναις</b> those Dative attributive demonstrative</p>
<p><b>ταῖς</b> the Dative article</p>	<p><b>ἡμέραις</b> days Dative dat. of time   ἡμέρα: 'day'; the period of John's ministry.</p>	<p><b>ἦλθεν</b> came Aor Act Indic 3 Sg · ἔρχομαι main verb → constative aorist   ἔρχομαι: 'come'; Jesus' arrival at the Jordan.</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject   Ἰησοῦς: Jesus; first appearance as actor.</p>
<p><b>ἀπὸ</b> from preposition + genitive (source)</p>	<p><b>Ναζαρέτ</b> Nazareth Genitive object of ἀπό (source)   Ναζαρέτ: Nazareth, the Galilean village; indeclinable but here a source-genitive.</p>	<p><b>τῆς</b> of Genitive article</p>	<p><b>Γαλιλαίας</b> Galilee Genitive partitive/descriptive genitive   Γαλιλαία: Galilee; the northern region of Jesus' ministry.</p>

<p>καὶ and coordinating conjunction</p>	<p><b>ἐβαπτίσθη</b> was baptized Aor Pass Indic 3 Sg · βαπτίζω main verb → constative aorist βαπτίζω: 'baptize'; Jesus submits to John's baptism.</p>	<p>εἰς in / into preposition + accusative (motion-into-place)</p>	<p><b>τὸν</b> the Accusative article</p>
<p><b>Ἰορδάνην</b> Jordan Accusative object of εἰς Ἰορδάνης: the Jordan river.</p>	<p>ὑπὸ by preposition + genitive (agent)</p>	<p><b>Ἰωάννου</b> John Genitive agent of passive Ἰωάννης: John, the baptizer.</p>	

10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

And immediately, coming up out of the water, he saw the heavens being torn open and the Spirit descending upon him like a dove.

NARRATIVE: HEAVENS TORN, SPIRIT DESCENDS **καὶ** The first εὐθὺς ('immediately'). σχιζομένους ('being torn') is violent (cf. 15:38) — the heavens ripped open; the spirit descends dove-like.

<p>καὶ and coordinating conjunction</p>	<p><b>εὐθὺς</b> immediately adverb (Mark's signature) εὐθὺς: 'at once, immediately'; Mark's hallmark adverb driving the pace.</p>	<p><b>ἀναβαίνων</b> coming up Pres Act Ptc · Nom Sg Masc · ἀναβαίνω temporal participle → concurrent present ἀναβαίνω: 'go up'; Jesus rising from the water.</p>	<p>ἐκ out of preposition + genitive (separation)</p>
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**τοῦ**

the

Genitive

article

**ὑδάτος**

water

Genitive

object of ἐκ

ὑδωρ: 'water'; the Jordan.

**εἶδεν**

he saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; the vision is Jesus' own (Markan).

**σχιζομένους**

being torn open

Pres Pass Ptc · Acc Pl Masc · σχίζω

object-complement participle

→ durative present

σχιζώ: 'split, tear'; violent imagery — the heavens ripped (cf. Isa 64:1; 15:38).

**τούς**

the

Accusative

article

**οὐρανοῦς**

heavens

Accusative

direct object

οὐρανός: 'heaven, sky'; the opened heavens of theophany.

**καὶ**

and

coordinating conjunction

**τὸ**

the

Accusative

article

**πνεῦμα**

Spirit

Accusative

direct object (of εἶδεν)

πνεῦμα: 'Spirit'; the descending Spirit anointing Jesus.

**ὡς**

as / like

comparative particle

**περιστερὰν**

a dove

Accusative

object of ὡς (comparison)

περιστέρα: 'dove'; the manner of the Spirit's descent.

**καταβαῖνον**

descending

Pres Act Ptc · Acc Sg Neut · καταβαίνω

object-complement participle

→ concurrent present

καταβαίνω: 'come down'; the Spirit's descent onto Jesus.

**εἰς**

upon

preposition + accusative (motion-onto)

**αὐτόν**

him

Accusative

object of εἰς

# 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

And a voice came from the heavens: 'You are my beloved Son; with you I am well pleased.'

THE FATHER'S DECLARATION **καὶ** The heavenly voice fuses Ps 2:7 ('my Son') and Isa 42:1 ('with whom I am well pleased'), declaring Jesus the beloved Son — royal and servant.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>φωνή</b> a voice Nominative <i>subject</i> φωνή: 'voice'; the bath-qol, God's own utterance.</p>	<p><b>ἐγένετο</b> came Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i> → <i>constative aorist</i> γίνομαι: 'come, occur'; the voice 'happened' from heaven.</p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>
<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>οὐρανῶν</b> heavens Genitive <i>object of ἐκ</i> οὐρανός: 'heaven'; source of the divine voice.</p>	<p><b>Σὺ</b> you Nominative <i>subject (emphatic)</i></p>	<p><b>εἶ</b> are Pres Act Indic 2 Sg · εἶμι <i>main verb (copula)</i> → <i>stative present</i> εἶμι: 'be'.</p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>υἱός</b> Son Nominative <i>predicate nominative</i> υἱός: 'Son'; echoing Ps 2:7 — the royal-messianic sonship.</p>	<p><b>μου</b> my Genitive <i>genitive of relationship</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>

**ἀγαπητός**

beloved

Nominative

*attributive adjective*

ἀγαπητός: 'beloved'; perhaps 'only' evoking Isaac (Gen 22:2).

**ἐν**

with / in

*preposition + dative (sphere)*

**σοι**

you

Dative

*object of ἐν*

**εὐδόκησα**

I am well pleased

Aor Act Indic 1 Sg · εὐδοκέω

*main verb*

→ timeless/gnomic aorist

εὐδοκέω: 'take pleasure in, be well pleased'; echoing Isa 42:1, the chosen Servant.

## 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

And immediately the Spirit drove him out into the wilderness.

NARRATIVE: DRIVEN TO THE WILDERNESS **Καὶ** Second εὐθὺς. ἐκβάλλει is a historic present and a strong verb ('thrusts out, drives'), the same word used of casting out demons — the Spirit propels Jesus.

**Καὶ**

and

*coordinating conjunction*

**εὐθὺς**

immediately

*adverb (Mark's signature)*

εὐθὺς: 'at once'; the rapid hinge from baptism to testing.

**τὸ**

the

Nominative

*article*

**πνεῦμα**

Spirit

Nominative

*subject*

πνεῦμα: 'Spirit'; the same Spirit just received now impels him.

**αὐτὸν**

him

Accusative

*direct object*

**ἐκβάλλει**

drives out

Pres Act Indic 3 Sg · ἐκβάλλω

*main verb (historic present)*

→ vivid present (forceful)

ἐκβάλλω: 'throw/drive out'; a strong verb (used of exorcism) — the Spirit thrusts him out. Historic present.

**εἰς**

into

*preposition + accusative (motion-into)*

**τὴν**

the

Accusative

*article*

## ἔρημον

wilderness

Accusative

object of εἰς

ἔρημος: 'wilderness'; the place of testing  
(cf. Israel's forty years).

13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

And he was in the wilderness forty days, being tempted by Satan; and he was among the wild beasts, and the angels were ministering to him.

NARRATIVE: THE TEMPTATION καὶ Mark's spare temptation account — no dialogue. The 'forty days,' the wild beasts, and ministering angels evoke a new-Adam / new-Israel motif.

καὶ

and

coordinating conjunction

ἦν

he was

Impf Act Indic 3 Sg · εἰμί  
main verb (periphrastic w/ ptc.)

→ durative imperfect

εἰμί: 'be'; the imperfect frames the prolonged ordeal.

ἐν

in

preposition + dative (place)

τῇ

the

Dative  
article

ἐρήμῳ

wilderness

Dative

dat. of place

ἔρημος: 'wilderness'.

τεσσαράκοντα

forty

indeclinable numeral (accusative of duration)

τεσσαράκοντα: 'forty'; the symbolic number of testing (Israel, Moses, Elijah).

ἡμέρας

days

Accusative

accusative of duration of time

ἡμέρα: 'day'.

πειραζόμενος

being tempted

Pres Pass Ptc · Nom Sg Masc · πειράζω  
periphrastic participle (w/ ἦν)

→ durative present

πειράζω: 'test, tempt'; the continuous testing throughout the forty days.

ὑπὸ

by

*preposition + genitive (agent)*

τοῦ

the

Genitive

*article*

Σατανᾶ

Satan

Genitive

*agent of passive*

Σατανᾶς: 'Satan, the adversary' (Heb. śāṭān); Mark's name for the tempter.

καὶ

and

*coordinating conjunction*

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*main verb*

→ durative imperfect

εἰμί: 'be'.

μετὰ

among / with

*preposition + genitive (accompaniment)*

τῶν

the

Genitive

*article*

θηρίων

wild beasts

Genitive

*object of μετά*

θηρίον: 'wild animal'; uniquely Markan — perhaps Edenic peace or wilderness menace.

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article*

ἄγγελοι

angels

Nominative

*subject*

ἄγγελος: 'angel'; heavenly attendants, as to Elijah (1 Kgs 19).

διηκόνου

were ministering

Impf Act Indic 3 Pl · διακονέω

*main verb*

→ durative imperfect

διακονέω: 'serve, minister'; the angels' continual ministry.

αὐτῷ

to him

Dative

*indirect object (dat. w/ διακονέω)*

# 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

Now after John was handed over, Jesus came into Galilee, proclaiming the gospel of God,

**NARRATIVE: GALILEAN MINISTRY BEGINS** **δε** John's arrest (παραδοθῆναι, 'handed over' — the same verb of Jesus' passion) marks the transition; Jesus takes up the public proclamation of God's gospel.

<p><b>Μετὰ</b> after <i>preposition + accusative (time-after)</i></p>	<p><b>δὲ</b> now <i>transitional/developmental conjunction</i></p>	<p><b>τὸ</b> the Accusative <i>article (substantizing inf.)</i></p>	<p><b>παραδοθῆναι</b> handing over / arrest Aor Pass Inf · παραδίδωμι <i>articular infinitive (temporal w/ μετά)</i> → constative aorist παραδίδωμι: 'hand over, betray'; ominously the passion-verb (cf. 9:31; 14:21).</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>Ἰωάννην</b> John Accusative <i>accusative subject of the infinitive</i> Ἰωάννης: John the Baptist.</p>	<p><b>ἦλθεν</b> came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist ἔρχομαι: 'come, go'; Jesus enters Galilee.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>
<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>	<p><b>εἰς</b> into <i>preposition + accusative (motion-into)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>Γαλιλαίαν</b> Galilee Accusative <i>object of εἰς</i> Γαλιλαία: Galilee, the arena of the ministry.</p>

## κηρύσσω

proclaiming

Pres Act Ptc · Nom Sg Masc · κηρύσσω

*circumstantial (manner) participle*

→ durative present

κηρύσσω: 'herald, proclaim'; Jesus continues the heraldic announcement.

## τὸ

the

Accusative

*article*

## εὐαγγέλιον

gospel

Accusative

*direct object*

εὐαγγέλιον: 'good news'; cf. v.1, now the content of Jesus' preaching.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source/author*

θεός: God; the gospel God authors and which is about his reign.

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

and saying, 'The time is fulfilled, and the kingdom of God has drawn near; repent and believe in the gospel.'

THE MESSAGE SUMMARIZED καὶ Mark's programmatic summary of Jesus' message: two perfects (the time stands fulfilled, the kingdom stands near) ground two imperatives (repent, believe).

## καὶ

and

*coordinating conjunction*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle of speech (Semitism)*

→ concurrent present

λέγω: 'say'; introduces the direct message.

## ὅτι

that

*recitative ὅτι (introduces direct speech)*

## Πεπλήρωται

is fulfilled

Perf Pass Indic 3 Sg · πληρώω

*main verb*

→ consummative perfect (standing result)

πληρώω: 'fill, fulfill'; the appointed time has reached its completion.

ὁ

the

Nominative

article

καιρός

time

Nominative

subject

καιρός: 'appointed time, decisive moment'; the eschatological hour, not mere chronology.

καὶ

and

coordinating conjunction

ἤγγικεν

has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

main verb

→ consummative perfect

ἐγγίζω: 'come near'; the kingdom 'has arrived/is at hand' — imminence debated.

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'reign, kingship'; God's dynamic rule breaking in — Mark's central theme.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

θεός: God; whose reign it is.

μετανοεῖτε

repent

Pres Act Impv 2 Pl · μετανοέω

imperative (command)

→ durative present imperative

μετανοέω: 'change the mind, turn'; the called-for response.

καὶ

and

coordinating conjunction

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative (command)

→ durative present imperative

πιστεύω: 'trust, believe'; faith paired with repentance.

ἐν

in

preposition + dative (object of faith)

τῷ

the

Dative

article

εὐαγγελίῳ

gospel

Dative

object of πιστεύετε (ἐν + dat.)

εὐαγγέλιον: 'good news'; the unusual 'believe in the gospel' construction.

16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἄλιεῖς.

And passing along the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting a net in the sea; for they were fishermen.

NARRATIVE: CALL OF SIMON AND ANDREW **Καὶ** The call of the first disciples. ἀμφιβάλλοντας ('casting [a net] around') vividly fixes the moment; the parenthetical γάρ explains their trade.

<p><b>Καὶ</b> and coordinating conjunction</p>	<p><b>παράγων</b> passing along Pres Act Ptc · Nom Sg Masc · παράγω temporal/circumstantial participle → concurrent present παράγω: 'pass by, go along!'; sets the lakeside scene.</p>	<p>παρὰ along / beside preposition + accusative (alongside)</p>	<p><b>τὴν</b> the Accusative article</p>
<p><b>θάλασσαν</b> sea Accusative object of παρά θάλασσα: 'sea'; the Sea (Lake) of Galilee.</p>	<p><b>τῆς</b> of Genitive article</p>	<p><b>Γαλιλαίας</b> Galilee Genitive genitive of place/relationship Γαλιλαία: Galilee.</p>	<p><b>εἶδεν</b> he saw Aor Act Indic 3 Sg · ὀράω main verb → constative aorist ὀράω: 'see!'</p>
<p><b>Σίμωνα</b> Simon Accusative direct object Σίμων: Simon (Peter); the first-called.</p>	<p>καὶ and coordinating conjunction</p>	<p><b>Ἀνδρέαν</b> Andrew Accusative direct object Ἀνδρέας: Andrew, Simon's brother.</p>	<p><b>τὸν</b> the Accusative article</p>

## ἀδελφὸν

brother

Accusative

apposition to Ἀνδρέαν

ἀδελφός: 'brother'.

## Σίμωνος

of Simon

Genitive

genitive of relationship

## ἀμφιβάλλοντας

casting a net

Pres Act Ptc · Acc Pl Masc · ἀμφιβάλλω

object-complement participle

→ concurrent present

ἀμφιβάλλω: 'cast around' (a circular casting-net); the precise fishing action.

## ἐν

in

preposition + dative (place)

## τῇ

the

Dative

article

## θαλάσση

sea

Dative

dat. of place

θάλασσα: 'sea'.

## ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (parenthetical)

→ descriptive imperfect

εἰμί: 'be'.

## γάρ

for

explanatory conjunction (parenthesis)

## ἄλιεις

fishermen

Nominative

predicate nominative

ἄλιεύς: 'fisherman'; their trade, to be transposed into mission (v.17).

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἄλιεις ἀνθρώπων.

And Jesus said to them, 'Come after me, and I will make you become fishers of men.'

THE SUMMONS καὶ Jesus' call reuses their craft as metaphor: 'fishers of men.' 'Come after me' (δεῦτε ὀπίσω) is discipleship language — following behind a master.

καὶ  
and

*coordinating conjunction*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'say'.

**αὐτοῖς**

to them

Dative

*indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

**Δεῦτε**

come

*adverbial imperative-particle (plural 'come!')*

δεῦτε: 'come!'; a fixed hortatory adverb functioning as a plural command.

**ὀπίσω**

after

*improper preposition + genitive (behind)*

ὀπίσω: 'behind, after'; 'after me' = the disciple's place following the rabbi.

**μου**

me

Genitive

*object of ὀπίσω*

καὶ  
and

*coordinating conjunction (result)*

**ποιήσω**

I will make

Fut Act Indic 1 Sg · ποιέω

*main verb*

→ predictive future

ποιέω: 'make, cause'; Jesus will transform their vocation.

**ὑμᾶς**

you

Accusative

*direct object*

**γενέσθαι**

to become

Aor Mid Inf · γίνομαι

*complementary/object infinitive*

→ constative aorist

γίνομαι: 'become'; the new identity they will receive.

**ἄλιεις**

fishers

Accusative

*predicate accusative (w/ γενέσθαι)*

ἄλιεύς: 'fisher'; now of people.

**ἀνθρώπων**

of men

Genitive

*objective genitive*

ἄνθρωπος: 'human being'; the catch is now people for the kingdom.

## 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

And immediately they left the nets and followed him.

**IMMEDIATE RESPONSE** **καὶ** Third εὐθὺς. The instant, total response (leaving nets, following) is Mark's model of discipleship — abandonment of livelihood at the word of Jesus.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>εὐθὺς</b> immediately adverb (Mark's signature) εὐθὺς: 'at once'; the prompt obedience of true discipleship.</p>	<p><b>ἀφέντες</b> leaving Aor Act Ptc · Nom Pl Masc · ἀφίημι circumstantial (attendant) participle → antecedent aorist ἀφίημι: 'leave, let go'; abandoning their livelihood.</p>	<p><b>τὰ</b> the Accusative article</p>
<p><b>δίκτυα</b> nets Accusative direct object δίκτυον: 'net'; their means of living, now left behind.</p>	<p><b>ἠκολούθησαν</b> they followed Aor Act Indic 3 Pl · ἀκολουθέω main verb → ingressive aorist ἀκολουθέω: 'follow'; the key discipleship verb — they take the road behind Jesus.</p>	<p><b>αὐτῷ</b> him Dative indirect object (dat. w/ ἀκολουθέω)</p>	

## 19 Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

And going on a little, he saw James the son of Zebedee and John his brother, also in the boat mending the nets,

**NARRATIVE: CALL OF JAMES AND JOHN** **Καὶ** The second pair, mending (καταρτίζοντας) rather than casting their nets. Mark mirrors the first call exactly.

Καὶ  
and

*coordinating conjunction*

προβάς  
going on

Aor Act Ptc · Nom Sg Masc · προβαίνω

*temporal participle*

→ antecedent aorist

▮ προβαίνω: 'go forward, advance.'

ὀλίγον  
a little

Accusative

*adverbial accusative (extent)*

▮ ὀλίγος: 'little'; a short distance further.

εἶδεν  
he saw

Aor Act Indic 3 Sg · ὁράω

*main verb*

→ constative aorist

▮ ὁράω: 'see!'

Ἰάκωβον

James

Accusative

*direct object*

▮ Ἰάκωβος: James (Jacob), son of Zebedee.

τὸν

the (son)

Accusative

*article (w/ following genitive)*

τοῦ

of

Genitive

*article*

Ζεβεδαίου

Zebedee

Genitive

*genitive of relationship (sonship)*

▮ Ζεβεδαῖος: Zebedee, the father of James and John.

καὶ  
and

*coordinating conjunction*

Ἰωάννην

John

Accusative

*direct object*

▮ Ἰωάννης: John, son of Zebedee (not the Baptist).

τὸν

the

Accusative

*article*

ἀδελφὸν

brother

Accusative

*apposition to Ἰωάννην*

▮ ἀδελφός: 'brother'.

αὐτοῦ

his

Genitive

*genitive of relationship*

καὶ

also

*ascensive/connective conjunction*

αὐτούς

them

Accusative

*direct object (resumptive)*

ἐν

in

*preposition + dative (place)*

**τῷ**

the

Dative

article

**πλοίῳ**

boat

Dative

*dat. of place*

πλοῖον: 'boat'; the fishing vessel.

**καταρτίζοντας**

mending

Pres Act Ptc · Acc Pl Masc · καταρτίζω

*object-complement participle*

→ concurrent present

καταρτίζω: 'put in order, mend'; repairing the nets.

**τὰ**

the

Accusative

article

**δίκτυα**

nets

Accusative

*direct object*

δίκτυον: 'net'.

20 καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

And immediately he called them. And they left their father Zebedee in the boat with the hired men and went off after him.

IMMEDIATE RESPONSE καὶ Fourth εὐθὺς. The cost is sharpened: they leave not only nets but their father. 'Went off after him' (ἀπῆλθον ὀπίσω) seals the following.

**καὶ**

and

*coordinating conjunction*

**εὐθὺς**

immediately

*adverb (Mark's signature)*

εὐθὺς: 'at once'; the same prompt call and response.

**ἐκάλεσεν**

he called

Aor Act Indic 3 Sg · καλέω

*main verb*

→ constative aorist

καλέω: 'call, summon'; the authoritative call to discipleship.

**αὐτούς**

them

Accusative

*direct object*

καὶ  
and

*coordinating conjunction*

ἀφέντες

leaving

Aor Act Ptc · Nom Pl Masc · ἀφήμι

*circumstantial participle*

→ antecedent aorist

ἀφήμι: 'leave behind'; here even kin and family business.

τὸν

the

Accusative

*article*

πατέρα

father

Accusative

*direct object*

πατήρ: 'father'; the bond broken for the call.

αὐτῶν

their

Genitive

*genitive of relationship*

Ζεβεδαῖον

Zebedee

Accusative

*apposition to πατέρα*

Ζεβεδαῖος: Zebedee.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

πλοῖω

boat

Dative

*dat. of place*

πλοῖον: 'boat'.

μετὰ

with

*preposition + genitive (accompaniment)*

τῶν

the

Genitive

*article*

μισθωτῶν

hired men

Genitive

*object of μετά*

μισθωτός: 'hired servant'; a Markan touch  
— Zebedee was not left destitute.

ἀπῆλθον

they went off

Aor Act Indic 3 Pl · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away, depart'; the decisive departure.

ὀπίσω

after

*improper preposition + genitive (behind)*

ὀπίσω: 'after'; cf. v.17, the disciple's place behind.

αὐτοῦ

him

Genitive

*object of ὀπίσω*

## 21 Καὶ εἰσπορεύονται εἰς Καφαρναοῦμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

And they went into Capernaum; and immediately on the Sabbath he entered the synagogue and began to teach.

NARRATIVE: INTO THE CAPERNAUM SYNAGOGUE **Καὶ** Historic present εἰσπορεύονται ('they go in') plus the fifth εὐθὺς open the Capernaum day. The inceptive imperfect ἐδίδασκεν marks the start of his teaching.

**Καὶ**

and

*coordinating conjunction*

**εἰσπορεύονται**

they go in

Pres Mid Indic 3 Pl · εἰσπορεύομαι

*main verb (historic present)*

→ vivid present

εἰσπορεύομαι: 'go into, enter'; historic present for past entry into the town.

**εἰς**

into

*preposition + accusative (motion-into)*

**Καφαρναοῦμ**

Capernaum

Accusative

*object of εἰς*

Καφαρναοῦμ: Capernaum, the lakeside town that became Jesus' base.

**καὶ**

and

*coordinating conjunction*

**εὐθὺς**

immediately

*adverb (Mark's signature)*

εὐθὺς: 'at once'.

**τοῖς**

on the

Dative

*article*

**σάββασιν**

Sabbath

Dative

*dat. of time*

σάββατον: 'Sabbath'; the plural form often denotes the single day.

**εἰσελθὼν**

entering

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

*temporal participle*

→ antecedent aorist

εἰσέρχομαι: 'go in'; into the synagogue.

**εἰς**

into

*preposition + accusative (motion-into)*

**τὴν**

the

Accusative

*article*

**συναγωγὴν**

synagogue

Accusative

*object of εἰς*

συναγωγή: 'synagogue, assembly'; the place of teaching.

## ἐδίδασκεν

he began to teach

Impf Act Indic 3 Sg · διδάσκω

*main verb*

→ inceptive/durative imperfect

διδάσκω: 'teach'; the imperfect marks the onset of his teaching.

22 καὶ ἐξεπλήσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

And they were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes.

REACTION: ASTONISHMENT AT HIS AUTHORITY **καὶ** The crowd's amazement (ἐξεπλήσοντο, 'struck out of their senses') stems from his authority — unlike the derivative teaching of the scribes.

καὶ

and

*coordinating conjunction*

ἐξεπλήσοντο

they were astonished

Impf Pass Indic 3 Pl · ἐκπλήσσω

*main verb*

→ durative imperfect

ἐκπλήσσω: 'strike out, amaze';  
overwhelmed astonishment.

ἐπὶ

at

*preposition + dative (cause/basis)*

τῇ

the

*Dative*

*article*

## διδαχή

teaching

Dative

object of *ἐπί* (cause)

διδαχή: 'teaching'; the content/manner that amazed them.

## αὐτοῦ

his

Genitive

genitive of source/possession

## ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic)

→ durative imperfect

εἰμί: 'be'; with διδάσκων forms a periphrasis.

## γάρ

for

explanatory conjunction

## διδάσκων

teaching

Pres Act Ptc · Nom Sg Masc · διδάσκω

periphrastic participle (w/ ἦν)

→ durative present

διδάσκω: 'teach'.

## αὐτούς

them

Accusative

direct object

## ὡς

as

comparative particle

## ἐξουσίαν

authority

Accusative

direct object of ἔχω

ἐξουσία: 'authority'; his own, not delegated by tradition — a Markan keyword.

## ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival/comparative participle

→ durative present

ἔχω: 'have, hold'; 'as one having authority.'

## καί

and

coordinating conjunction

## οὐχ

not

negative particle

## ὡς

as

comparative particle

## οἱ

the

Nominative

article

## γραμματεῖς

scribes

Nominative

subject of implied verb (comparison)

γραμματεῖς: 'scribe'; the trained interpreters, whose teaching merely cited authorities.

## 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν

And immediately there was in their synagogue a man with an unclean spirit, and he cried out,

**NARRATIVE: THE DEMONIC καὶ** Sixth εὐθὺς introduces the first exorcism. 'A man in an unclean spirit' (ἐν πνεύματι ἀκαθάρτῳ) — the demon's grip described locatively.

<p>καὶ and coordinating conjunction</p>	<p>εὐθὺς immediately adverb (Mark's signature) εὐθὺς: 'at once'; the confrontation erupts during the teaching.</p>	<p>ἦν there was Impf Act Indic 3 Sg · εἰμί main verb (existential) → descriptive imperfect εἰμί: 'be'; sets the scene.</p>	<p>ἐν in preposition + dative (place)</p>
<p>τῇ the Dative article</p>	<p>συναγωγῇ synagogue Dative dat. of place συναγωγή: 'synagogue.'</p>	<p>αὐτῶν their Genitive genitive of possession</p>	<p>ἄνθρωπος a man Nominative subject ἄνθρωπος: 'man, person.'</p>
<p>ἐν with / in preposition + dative (state/possession)</p>	<p>πνεύματι spirit Dative object of ἐν (state) πνεῦμα: here a hostile 'spirit'; the man is under its power.</p>	<p>ἀκαθάρτῳ unclean Dative attributive adjective ἀκάθαρτος: 'unclean, impure'; Mark's term for demonic spirits.</p>	<p>καὶ and coordinating conjunction</p>

## ἀνέκραξεν

he cried out

Aor Act Indic 3 Sg · ἀνακράζω

*main verb*

→ ingressive aorist

ἀνακράζω: 'cry out, shriek'; the demon's sudden outcry.

## 24 λέγων· Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

saying, 'What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!'

THE DEMON'S CRY **ASYNDETON** The Semitic idiom 'what to us and to you?' is a formula of dissociation. The demon, knowing Jesus' identity ('the Holy One of God'), names it — the recurring demonic recognition.

### λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*participle of speech*

→ concurrent present

λέγω: 'say.'

### τί

what

Nominative

*interrogative pronoun (idiom)*

τίς: 'what?'; in the idiom τί ἡμῖν καὶ σοί = 'what have we in common?'

### ἡμῖν

to us

Dative

*dat. of reference (idiom)*

### καὶ

and

*coordinating conjunction*

### σοί

to you

Dative

*dat. of reference (idiom)*

### Ἰησοῦ

Jesus

Vocative

*vocative of address*

Ἰησοῦς: here vocative — the demon names him.

### Ναζαρηνέ

of Nazareth

Vocative

*vocative in apposition*

Ναζαρηνός: 'Nazarene'; Jesus' provincial epithet.

### ἦλθες

have you come

Aor Act Indic 2 Sg · ἔρχομαι

*main verb (question)*

→ constative aorist

ἔρχομαι: 'come'; the demon fears Jesus' purpose.

<p><b>ἀπολέσαι</b> to destroy</p> <p>Aor Act Inf · ἀπόλλυμι</p> <p><i>purpose infinitive</i></p> <p>→ constative aorist</p> <p>ἀπόλλυμι: 'destroy, ruin'; the demon senses its doom.</p>	<p><b>ἡμᾶς</b> us</p> <p>Accusative</p> <p><i>direct object</i></p>	<p><b>οἶδά</b> I know</p> <p>Perf Act Indic 1 Sg · οἶδα</p> <p><i>main verb</i></p> <p>→ stative perfect (present sense)</p> <p>οἶδα: 'know'; the demon's supernatural recognition.</p>	<p><b>σε</b> you</p> <p>Accusative</p> <p><i>accusative of the thing known (prolepsis)</i></p>
<p><b>τίς</b> who</p> <p>Nominative</p> <p><i>interrogative pronoun (predicate)</i></p>	<p><b>εἶ</b> you are</p> <p>Pres Act Indic 2 Sg · εἰμί</p> <p><i>main verb (indir. question)</i></p> <p>→ stative present</p> <p>εἰμί: 'be.'</p>	<p><b>ὁ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>ἅγιος</b> Holy One</p> <p>Nominative</p> <p><i>apposition (predicate)</i></p> <p>ἅγιος: 'holy one'; 'the Holy One of God' — a striking confession from the demon.</p>
<p><b>τοῦ</b> of</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive</p> <p><i>genitive of relationship/source</i></p> <p>θεός: God.</p>		

25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.

And Jesus rebuked it, saying, 'Be silent, and come out of him!'

JESUS' REBUKE καὶ Jesus silences the demon (the 'messianic secret' — even true confession from demons is muzzled) and commands its exit with sovereign authority.

<p>καὶ and coordinating conjunction</p>	<p>ἐπετίμησεν rebuked Aor Act Indic 3 Sg · ἐπιτιμάω main verb → constative aorist ἐπιτιμάω: 'rebuke, censure'; a word of commanding authority over the spirit.</p>	<p>αὐτῷ it Dative indirect object (dat. w/ ἐπιτιμάω)</p>	<p>ὁ the Nominative article</p>
<p>Ἰησοῦς Jesus Nominative subject Ἰησοῦς: Jesus.</p>	<p>λέγων saying Pres Act Ptc · Nom Sg Masc · λέγω participle of speech → concurrent present λέγω: 'say!'</p>	<p>Φιμώθητι be silent Aor Pass Impv 2 Sg · φιμώω imperative (command) → ingressive aorist imperative φιμώω: 'muzzle, silence'; 'be muzzled!' — the demon's testimony suppressed.</p>	<p>καὶ and coordinating conjunction</p>
<p>ἔξελθε come out Aor Act Impv 2 Sg · ἐξέρχομαι imperative (command) → ingressive aorist imperative ἐξέρχομαι: 'go out!'; the exorcistic command.</p>	<p>ἐξ out of preposition + genitive (separation)</p>	<p>αὐτοῦ him Genitive object of ἐξ</p>	

26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

And the unclean spirit, convulsing him and crying with a loud voice, came out of him.

THE EXORCISM καὶ The spirit's violent exit (σπαράξαν, 'convulsing'; a loud cry) demonstrates the reality and force of the deliverance.

καὶ  
and

*coordinating conjunction*

σπαράξαν

convulsing

Aor Act Ptc · Nom Sg Neut · σπαράσσω

*circumstantial (attendant) participle*

→ antecedent/coincident aorist

σπαράσσω: 'tear, convulse'; the demon's parting violence.

αὐτόν

him

Accusative

*direct object of the participle*

τὸ

the

Nominative

*article*

πνεῦμα

spirit

Nominative

*subject*

πνεῦμα: the unclean spirit.

τὸ

the

Nominative

*article*

ἀκάθαρτον

unclean

Nominative

*attributive adjective*

ἀκάθαρτος: 'unclean.'

καὶ

and

*coordinating conjunction*

φωνῆσαν

crying out

Aor Act Ptc · Nom Sg Neut · φωνέω

*circumstantial participle*

→ coincident aorist

φωνέω: 'call out, cry'; the loud shriek of exit.

φωνῆ

with a voice

Dative

*dat. of manner/instrument*

φωνή: 'voice, sound.'

μεγάλη

loud

Dative

*attributive adjective*

μέγας: 'great, loud.'

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ constative aorist

ἐξέρχομαι: 'go out'; the demon obeys and departs.

ἐξ

out of

*preposition + genitive (separation)*

αὐτοῦ

him

Genitive

*object of ἐξ*

27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

And they were all amazed, so that they questioned among themselves, saying, 'What is this? A new teaching with authority! He even commands the unclean spirits, and they obey him.'

REACTION: AMAZEMENT SPREADS **καὶ** The crowd ties teaching and exorcism together under the keyword 'authority.' The historic presents ἐπιτάσσει/ὑπακούουσιν vivify the wonder.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐθαμβήθησαν</b> they were amazed Aor Pass Indic 3 Pl · θαμβέω <i>main verb</i> → <i>ingressive aorist</i>   θαμβέω: 'be astounded'; awed amazement.</p>	<p><b>ἅπαντες</b> all Nominative <i>subject (intensive 'all')</i>   ἅπας: 'all, every one'; the whole assembly.</p>	<p>ὥστε so that <i>conjunction introducing result</i></p>
<p><b>συζητεῖν</b> to question Pres Act Inf · συζητέω <i>infinitive of result</i> → <i>durative present</i>   συζητέω: 'discuss, dispute'; the buzzing debate.</p>	<p>πρὸς among <i>preposition + accusative (reciprocal)</i></p>	<p><b>ἑαυτοὺς</b> themselves Accusative <i>reflexive object of πρὸς</i></p>	<p><b>λέγοντας</b> saying Pres Act Ptc · Acc Pl Masc · λέγω <i>participle of speech (agreeing w/ subj. of inf.)</i> → <i>concurrent present</i>   λέγω: 'say.'</p>
<p><b>τί</b> what Nominative <i>interrogative pronoun (predicate)</i></p>	<p><b>ἐστὶν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → <i>stative present</i>   εἰμί: 'be.'</p>	<p><b>τοῦτο</b> this Nominative <i>subject (demonstrative)</i></p>	<p><b>διδαχὴ</b> teaching Nominative <i>nominative (exclamatory/predicate)</i>   διδαχή: 'teaching.'</p>

## καινή

new

Nominative

attributive adjective

καινός: 'new (in kind)'; a qualitatively new teaching.

## κατ'

with / according to

preposition + accusative (norm)

## ἐξουσίαν

authority

Accusative

object of κατά

ἐξουσία: 'authority'; the keyword binding word and deed.

## καὶ

even

ascensive conjunction

## τοῖς

the

Dative

article

## πνεύμασι

spirits

Dative

indirect object (dat. w/ ἐπιτάσσει)

πνεῦμα: 'spirit.'

## τοῖς

the

Dative

article

## ἀκαθάρτοις

unclean

Dative

attributive adjective

ἀκάθαρτος: 'unclean.'

## ἐπιτάσσει

he commands

Pres Act Indic 3 Sg · ἐπιτάσσω

main verb (historic present)

→ vivid present

ἐπιτάσσω: 'order, command'; historic present heightening his authority.

## καὶ

and

coordinating conjunction

## ὑπακούουσιν

they obey

Pres Act Indic 3 Pl · ὑπακούω

main verb (historic present)

→ vivid present

ὑπακούω: 'obey'; historic present – the spirits' submission.

## αὐτῷ

him

Dative

indirect object (dat. w/ ὑπακούω)

## 28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας.

And immediately his fame went out everywhere into all the surrounding region of Galilee.

RESULT: THE FAME SPREADS **καὶ** Seventh εὐθὺς. His report (ἀκοή, 'what is heard') spreads at once through all Galilee — Mark's rapid summary of mounting fame.

καὶ  
and

*coordinating conjunction*

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ *constative aorist*

ἐξέρχομαι: 'go out'; the report spreads.

ἡ

the

Nominative

*article*

ἄκοή

report / fame

Nominative

*subject*

ἄκοή: 'hearing, report'; the news about Jesus.

αὐτοῦ

of him / his

Genitive

*objective genitive*

εὐθύς

immediately

*adverb (Mark's signature)*

εὐθύς: 'at once'; the rapid diffusion.

πανταχοῦ

everywhere

*adverb of place*

πανταχοῦ: 'everywhere.'

εἰς

into

*preposition + accusative (extent)*

ὅλην

all

Accusative

*attributive adjective*

ὅλος: 'whole.'

τὴν

the

Accusative

*article*

περίχωρον

surrounding region

Accusative

*object of εἰς*

περίχωρος: 'neighboring region' (περί + χώρα).

τῆς

of

Genitive

*article*

Γαλιλαίας

Galilee

Genitive

*genitive of place*

Γαλιλαία: Galilee.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

And immediately, leaving the synagogue, they went into the house of Simon and Andrew, with James and John.

NARRATIVE: TO SIMON'S HOUSE **Καὶ** Eighth εὐθύς continues the seamless Sabbath day. The four newly called disciples accompany Jesus to Simon and Andrew's home.

<p><b>Καὶ</b> and coordinating conjunction</p>	<p><b>εὐθύς</b> immediately adverb (Mark's signature)   εὐθύς: 'at once.'</p>	<p><b>ἐκ</b> out of preposition + genitive (separation)</p>	<p><b>τῆς</b> the Genitive article</p>
<p><b>συναγωγῆς</b> synagogue Genitive object of ἐκ   συναγωγή: 'synagogue.'</p>	<p><b>ἐξελθόντες</b> leaving Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι temporal participle → antecedent aorist   ἐξέρχομαι: 'go out.'</p>	<p><b>ἦλθον</b> they went Aor Act Indic 3 Pl · ἔρχομαι main verb → constative aorist   ἔρχομαι: 'come, go.'</p>	<p><b>εἰς</b> into preposition + accusative (motion-into)</p>
<p><b>τὴν</b> the Accusative article</p>	<p><b>οἰκίαν</b> house Accusative object of εἰς   οἰκία: 'house, home.'</p>	<p><b>Σίμωνος</b> of Simon Genitive genitive of possession   Σίμων: Simon.</p>	<p><b>καὶ</b> and coordinating conjunction</p>

## Ἄνδρέου

Andrew

Genitive

*genitive of possession*

Ἄνδρέας: Andrew.

## μετὰ

with

*preposition + genitive (accompaniment)*

## Ἰακώβου

James

Genitive

*object of μετὰ*

Ἰάκωβος: James.

## καὶ

and

*coordinating conjunction*

## Ἰωάννου

John

Genitive

*object of μετὰ*

Ἰωάννης: John.

30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

Now Simon's mother-in-law was lying sick with a fever, and immediately they told him about her.

NARRATIVE: THE SICK MOTHER-IN-LAW δὲ Ninth εὐθύς; historic present λέγουσιν ('they tell'). The imperfect κατέκειτο describes her bedridden state.

## ἡ

the

Nominative

*article*

## δὲ

now

*transitional conjunction*

## πενθερὰ

mother-in-law

Nominative

*subject*

πενθερὰ: 'mother-in-law'; implying Simon was married (cf. 1 Cor 9:5).

## Σίμωνος

of Simon

Genitive

*genitive of relationship*

<p><b>κατέκειτο</b> was lying down</p> <p>Impf Mid Indic 3 Sg · κατάκειμαι <i>main verb</i></p> <p>→ descriptive imperfect</p> <p>κατάκειμαι: 'lie down, be bedridden'; her sick condition.</p>	<p><b>πυρέσουσα</b> sick with fever</p> <p>Pres Act Ptc · Nom Sg Fem · πυρέσω <i>circumstantial (manner) participle</i></p> <p>→ durative present</p> <p>πυρέσω: 'have a fever' (πῦρ, 'fire'); the burning of the illness.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>εὐθὺς</b> immediately</p> <p><i>adverb (Mark's signature)</i></p> <p>εὐθύς: 'at once!'</p>
<p><b>λέγουσιν</b> they tell</p> <p>Pres Act Indic 3 Pl · λέγω <i>main verb (historic present)</i></p> <p>→ vivid present</p> <p>λέγω: 'say, tell'; historic present for the report to Jesus.</p>	<p><b>αὐτῷ</b> him</p> <p>Dative <i>indirect object</i></p>	<p><b>περὶ</b> about</p> <p><i>preposition + genitive (reference)</i></p>	<p><b>αὐτῆς</b> her</p> <p>Genitive <i>object of περὶ</i></p>

31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

And he came and raised her up, taking her by the hand; and the fever left her, and she began to serve them.

THE HEALING **καὶ** Jesus heals by touch; the immediate, complete cure is shown by her rising to serve (διηκόνει, inceptive imperfect).

<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>προσελθὼν</b> coming to her</p> <p>Aor Act Ptc · Nom Sg Masc · προσέρχομαι <i>temporal participle</i></p> <p>→ antecedent aorist</p> <p>προσέρχομαι: 'come/draw near!'</p>	<p><b>ἤγειρεν</b> raised up</p> <p>Aor Act Indic 3 Sg · ἐγείρω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐγείρω: 'raise, lift up'; the same verb of resurrection — he lifts her.</p>	<p><b>αὐτὴν</b> her</p> <p>Accusative <i>direct object</i></p>
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<p><b>κρατήσας</b> taking hold</p> <p>Aor Act Ptc · Nom Sg Masc · κρατέω <i>circumstantial (means) participle</i></p> <p>→ coincident aorist</p> <p>κρατέω: 'grasp, take hold of'; the healing touch of the hand.</p>	<p><b>τῆς</b> the</p> <p>Genitive <i>article</i></p>	<p><b>χειρός</b> hand</p> <p>Genitive <i>genitive object of κρατήσας</i></p> <p>χείρ: 'hand!'</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>ἄφηκεν</b> left</p> <p>Aor Act Indic 3 Sg · ἀφίημι <i>main verb</i></p> <p>→ constative aorist</p> <p>ἀφίημι: 'leave, release'; the fever departs.</p>	<p><b>αὐτήν</b> her</p> <p>Accusative <i>direct object</i></p>	<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>πυρετός</b> fever</p> <p>Nominative <i>subject</i></p> <p>πυρετός: 'fever'; personified as 'leaving' her.</p>
<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>διηκόνει</b> she began to serve</p> <p>Impf Act Indic 3 Sg · διακονέω <i>main verb</i></p> <p>→ inceptive imperfect</p> <p>διακονέω: 'serve, wait on'; the proof of full recovery — she serves the guests.</p>	<p><b>αὐτοῖς</b> them</p> <p>Dative <i>indirect object (dat. w/ διακονέω)</i></p>	

## 32 Ὅψιας δὲ γενομένης, ὅτε ἔδυσ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

Now when evening came, when the sun had set, they were bringing to him all who were sick and those who were demon-possessed;

NARRATIVE: EVENING HEALINGS **δὲ** The Sabbath over at sundown, the crowds may now carry their sick. The doubled time-marker (evening / sunset) signals the lawful moment.

## Ἑσπίας

evening

Genitive

*genitive absolute (subject)*

ἡσπία: 'evening!'; the day's end.

## δὲ

now

*transitional conjunction*

## γενομένης

having come

Aor Mid Ptc · Gen Sg Fem · γίνομαι

*genitive absolute (temporal)*

→ antecedent aorist

γίνομαι: 'come, become'; 'when evening had come.'

## ὅτε

when

*temporal conjunction*

## ἔδυ

set

Aor Act Indic 3 Sg · δύνω

*main verb (temporal clause)*

→ constative aorist

δύνω: 'sink, set!'; the sun's setting ended the Sabbath.

## ὁ

the

Nominative

*article*

## ἡλιος

sun

Nominative

*subject*

ἡλιος: 'sun.'

## ἔφερον

they were bringing

Impf Act Indic 3 Pl · φέρω

*main verb*

→ iterative/descriptive imperfect

φέρω: 'carry, bring!'; the steady stream of the sick.

## πρὸς

to

*preposition + accusative (direction)*

## αὐτὸν

him

Accusative

*object of πρὸς*

## πάντας

all

Accusative

*attributive adjective*

## τούς

those

Accusative

*article (substantizing ptc.)*

## κακῶς

badly / ill

*adverb (w/ ἔχοντας)*

κακῶς: 'badly!'; κακῶς ἔχοντας = 'those who are ill.'

## ἔχοντας

being

Pres Act Ptc · Acc Pl Masc · ἔχω

*substantival participle*

→ durative present

ἔχω: 'have, hold!'; with κακῶς, idiom for being sick.

## καὶ

and

*coordinating conjunction*

## τούς

those

Accusative

*article (substantizing ptc.)*

## δαιμονιζομένους

demon-possessed

Pres Mid/Pass Ptc · Acc Pl Masc · δαιμονίζομαι

*substantival participle*

→ durative present

δαιμονίζομαι: 'be demon-possessed'; those under demonic power.

### 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν.

and the whole city was gathered together at the door.

THE CROWD AT THE DOOR **καὶ** A periphrastic pluperfect-sense (ἦν ... ἐπισυναγμένη) paints the whole town massed at the doorway — Markan hyperbole conveying the surge.

καὶ

and

*coordinating conjunction*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*auxiliary (periphrastic)*

→ stative imperfect

εἰμί: 'be'; with the perfect ptc. forms a periphrastic perfect/pluperfect sense.

ὅλη

whole

Nominative

*attributive adjective*

ὅλος: 'whole, entire'; hyperbole — 'all the city!'

ἡ

the

Nominative

*article*

πόλις

city

Nominative

*subject*

πόλις: 'city, town'; here Capernaum.

ἐπισυναγμένη

gathered together

Perf Pass Ptc · Nom Sg Fem · ἐπισυνάγω

*periphrastic participle (w/ ἦν)*

→ stative perfect

ἐπισυνάγω: 'gather together' (ἐπί-intensive); the massed crowd standing assembled.

πρὸς

at

*preposition + accusative (position)*

τὴν

the

Accusative

*article*

## θύραν

door

Accusative

object of *πρός*

θύρα: 'door'; the doorway of Simon's house.

34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδισαν αὐτόν.

And he healed many who were sick with various diseases, and cast out many demons; and he would not let the demons speak, because they knew him.

THE MASS HEALING AND SILENCING καὶ Summary of the evening: many healed, many demons expelled. The demons are silenced (the messianic secret) because their knowledge of him would distort the revelation.

καὶ

and

coordinating conjunction

ἐθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπεύω

main verb

→ constative aorist

θεραπεύω: 'heal, cure'; the comprehensive cure.

πολλοὺς

many

Accusative

substantival adjective (direct object)

πολύς: 'many!'

κακῶς

ill

adverb (w/ ἔχοντας)

κακῶς: 'badly'; cf. v.32.

ἔχοντας

being

Pres Act Ptc · Acc Pl Masc · ἔχω

attributive participle

→ durative present

ἔχω: 'have, hold'; κακῶς ἔχοντας = the sick.

ποικίλαις

various

Dative

attributive adjective

ποικίλος: 'varied, of many kinds!'

νόσοις

diseases

Dative

dat. of respect/means

νόσος: 'disease, sickness!'

καὶ

and

coordinating conjunction

<p><b>δαιμόνια</b> demons</p> <p>Accusative direct object</p> <p>δαιμόνιον: 'demon, evil spirit.'</p>	<p><b>πολλά</b> many</p> <p>Accusative attributive adjective</p>	<p><b>ἐξέβαλεν</b> cast out</p> <p>Aor Act Indic 3 Sg · ἐκβάλλω main verb</p> <p>→ constative aorist</p> <p>ἐκβάλλω: 'cast/drive out'; the exorcistic action.</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>
<p><b>οὐκ</b> not</p> <p>negative particle</p>	<p><b>ἤφιεν</b> he was permitting</p> <p>Impf Act Indic 3 Sg · ἀφίημι main verb</p> <p>→ customary/iterative imperfect</p> <p>ἀφίημι: 'allow, permit'; he repeatedly would not allow it.</p>	<p><b>λαλεῖν</b> to speak</p> <p>Pres Act Inf · λαλέω complementary infinitive</p> <p>→ durative present</p> <p>λαλέω: 'speak'; the demons forbidden to talk.</p>	<p><b>τὰ</b> the</p> <p>Accusative article</p>
<p><b>δαιμόνια</b> demons</p> <p>Accusative accusative subject of the infinitive</p> <p>δαιμόνιον: 'demon.'</p>	<p><b>ὅτι</b> because</p> <p>causal conjunction</p>	<p><b>ἤδεισαν</b> they knew</p> <p>Pluperf Act Indic 3 Pl · οἶδα main verb (causal clause)</p> <p>→ stative pluperfect (past sense)</p> <p>οἶδα: 'know'; the demons' knowledge of his identity, to be suppressed.</p>	<p><b>αὐτόν</b> him</p> <p>Accusative direct object</p>

### 35 Καὶ πρωτὶ ἔννουχα λίαν ἀναστάς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσήχετο.

And in the morning, very early while it was still dark, he rose and went out and departed to a desolate place, and there he was praying.

NARRATIVE: WITHDRAWAL TO PRAY **Καὶ** A piling of three verbs of departure stresses Jesus' deliberate withdrawal; the imperfect προσήχετο depicts sustained prayer in solitude.

Καὶ  
and

*coordinating conjunction*

πρωῖ  
early

*adverb of time*

πρωῖ: 'early in the morning.'

ἔννυχᾰ  
while still night

*adverbial accusative (time)*

ἔννυχος: 'in the night'; the adverbial neuter, 'while still dark.'

λίαν  
very

*adverb (degree)*

λίαν: 'very, exceedingly'; intensifies — long before dawn.

ἀναστὰς

rising

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

*temporal participle*

→ antecedent aorist

ἀνίστημι: 'rise up, get up.'

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ constative aorist

ἐξέρχομαι: 'go out'; out of the house/town.

καὶ  
and

*coordinating conjunction*

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away'; to solitude.

εἰς  
to

*preposition + accusative (motion-into)*

ἔρημον  
desolate

Accusative

*attributive adjective*

ἔρημος: 'deserted, solitary'; a lonely place for prayer.

τόπον  
place

Accusative

*object of εἰς*

τόπος: 'place.'

κάκεϊ  
and there

*crasis (καὶ ἐκεῖ), adverb of place*

κάκεϊ: 'and there' (crasis).

προσηύχετο

he was praying

Impf Mid Indic 3 Sg · προσεύχομαι

*main verb*

→ durative imperfect

προσεύχομαι: 'pray'; the sustained communion (cf. 6:46; 14:32).

### 36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,

And Simon and those with him searched him out,

NARRATIVE: THE DISCIPLES PURSUE καὶ κατεδίωξεν ('hunted down') is a strong, almost hostile verb — the disciples track him, not yet grasping his mission's outward thrust.

καὶ and <i>coordinating conjunction</i>	κατεδίωξεν sought out / pursued Aor Act Indic 3 Sg · καταδιώκω <i>main verb</i> → <i>constative aorist</i> καταδιώκω: 'hunt down, pursue closely' (κατά-intensive); a forceful verb of tracking.	αὐτὸν him Accusative <i>direct object</i>	Σίμων Simon Nominative <i>subject</i> Σίμων: Simon, leading the search.
καὶ and <i>coordinating conjunction</i>	οἱ those Nominative <i>article (substantizing prep. phrase)</i>	μετ' with <i>preposition + genitive (accompaniment)</i>	αὐτοῦ him Genitive <i>object of μετά</i>

### 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε.

and they found him and said to him, 'Everyone is looking for you.'

THE DISCIPLES' REPORT καὶ Historic present λέγουσιν. The disciples voice the crowd's demand ('everyone is seeking you'), which Jesus will gently set aside for his wider mission.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εὑρον they found Aor Act Indic 3 Pl · εὕρισκω <i>main verb</i> → <i>constative aorist</i>   εὕρισκω: 'find'; the disciples locate him.</p>	<p>αὐτὸν him Accusative <i>direct object</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>λέγουσιν they say Pres Act Indic 3 Pl · λέγω <i>main verb (historic present)</i> → <i>vivid present</i>   λέγω: 'say'; historic present.</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>ὅτι that <i>recitative ὅτι (introduces direct speech)</i></p>	<p>Πάντες everyone Nominative <i>subject (substantival adj.)</i>   πᾶς: 'all, everyone'; the clamoring crowd.</p>
<p>ζητοῦσίν are seeking Pres Act Indic 3 Pl · ζητέω <i>main verb</i> → <i>durative present</i>   ζητέω: 'seek, look for'; the crowd's pursuit.</p>	<p>σε you Accusative <i>direct object</i></p>		

### 38 καὶ λέγει αὐτοῖς Ἔγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.

And he said to them, 'Let us go elsewhere, to the neighboring towns, that I may preach there also; for that is why I came out!'

JESUS' RESOLVE TO PREACH WIDELY καὶ Historic present λέγει. Jesus redirects from popularity to mission: preaching, not healing alone, is his purpose ('that is why I came out').

καὶ  
and

*coordinating conjunction*

λέγει

he says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ vivid present

λέγω: 'say'; historic present.

αὐτοῖς

to them

Dative

*indirect object*

ἄγωμεν

let us go

Pres Act Subj 1 Pl · ἄγω

*hortatory subjunctive*

→ durative present

ἄγω: 'lead, go'; 'let us go' — the missionary impulse.

ἄλλαχοῦ

elsewhere

*adverb of place*

ἄλλαχοῦ: 'to another place, elsewhere!'

εἰς

to

*preposition + accusative (direction)*

τὰς

the

Accusative

*article*

ἐχομένας

neighboring

Pres Mid Ptc · Acc Pl Fem · ἔχω

*attributive participle (idiom)*

→ durative present

ἔχω (mid.): 'be next to'; ἐχόμεναί = 'the adjoining/neighboring' towns.

κωμοπόλεις

market-towns

Accusative

*object of εἰς*

κωμόπολις: 'country town' (κώμη + πόλις);  
a village-town, NT hapax.

ἵνα

that

*conjunction introducing purpose*

καὶ

also

*adjective/ascensive conjunction*

ἐκεῖ

there

*adverb of place*

ἐκεῖ: 'there!'

κηρύξω

I may preach

Aor Act Subj 1 Sg · κηρύσσω

*subjunctive (purpose)*

→ ingressive aorist

κηρύσσω: 'herald, preach'; the purpose of  
the journey.

εἰς

for

*preposition + accusative (purpose)*

τοῦτο

this

Accusative

*object of εἰς (purpose)*

γὰρ

for

*explanatory conjunction*

## ἐξῆλθον

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι

*main verb*

→ constative aorist

ἐξέρχομαι: 'come/go out'; his purpose-laden mission, perhaps 'came forth' from the Father.

## 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

And he went throughout all Galilee, preaching in their synagogues and casting out the demons.

**SUMMARY: THE GALILEAN TOUR** καὶ A compressed summary statement: Jesus' itinerant ministry across all Galilee, joining preaching and exorcism — the twin works of vv.14–28.

καὶ

and

*coordinating conjunction*

ἦλθεν

he went

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come, go'; the touring ministry.

κηρύσσων

preaching

Pres Act Ptc · Nom Sg Masc · κηρύσσω

*circumstantial (manner) participle*

→ durative present

κηρύσσω: 'herald, preach'; the chief activity.

εἰς

in / into

*preposition + accusative (locative use)*

τὰς

the

Accusative

*article*

συναγωγὰς

synagogues

Accusative

*object of εἰς*

συναγωγή: 'synagogue'; the venues of his preaching.

αὐτῶν

their

Genitive

*genitive of possession*

εἰς

throughout

*preposition + accusative (extent)*

**ὅλην**

all

Accusative

*attributive adjective*

ὅλος: 'whole.'

**τήν**

the

Accusative

*article*

**Γαλιλαίαν**

Galilee

Accusative

*object of εἰς (extent)*

Γαλιλαία: Galilee.

**καὶ**

and

*coordinating conjunction*

**τὰ**

the

Accusative

*article*

**δαιμόνια**

demons

Accusative

*direct object of ἐκβάλλων*

δαιμόνιον: 'demon.'

**ἐκβάλλων**

casting out

Pres Act Ptc · Nom Sg Masc · ἐκβάλλω

*circumstantial participle (coordinate)*

→ durative present

ἐκβάλλω: 'cast out'; the exorcisms accompanying the preaching.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι.

And a leper came to him, begging him and kneeling, saying to him, 'If you are willing, you can make me clean.'

NARRATIVE: THE LEPER'S PLEA **Καὶ** Historic present ἔρχεται. The leper's faith is exact: not whether Jesus is able ('you can!') but whether he is willing ('if you will').

**Καὶ**

and

*coordinating conjunction*

**ἔρχεται**

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb (historic present)*

→ vivid present

ἔρχομαι: 'come'; historic present introducing the scene.

**πρὸς**

to

*preposition + accusative (direction)*

**αὐτὸν**

him

Accusative

*object of πρὸς*

## λεπρός

a leper

Nominative

subject (substantival adj.)

λεπρός: 'leprous (person)'; a ritually unclean outcast (Lev 13).

## παρακαλῶν

begging

Pres Act Ptc · Nom Sg Masc · παρακαλέω

circumstantial (manner) participle

→ durative present

παρακαλέω: 'beseech, implore!'

## αὐτόν

him

Accusative

direct object of the participle

## καὶ

and

coordinating conjunction

## γονυπετῶν

kneeling

Pres Act Ptc · Nom Sg Masc · γονυπετέω

circumstantial participle

→ concurrent present

γονυπετέω: 'fall on the knees' (γόνυ + πίπτω); the posture of entreaty.

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech

→ concurrent present

λέγω: 'say!'

## αὐτῷ

to him

Dative

indirect object

## ὅτι

that

recitative ὅτι (introduces direct speech)

## Ἐάν

if

conjunction (3rd-class condition)

## θέλης

you are willing

Pres Act Subj 2 Sg · θέλω

subjunctive (protasis)

→ durative present

θέλω: 'will, wish'; the leper makes everything hinge on Jesus' will.

## δύνασαί

you are able

Pres Mid Indic 2 Sg · δύναμαι

main verb (apodosis)

→ stative present

δύναμαι: 'be able'; he doubts not the power, only the will.

## με

me

Accusative

direct object of καθαρίσαι

## καθαρίσαι

to make clean

Aor Act Inf · καθαρίζω

complementary infinitive

→ constative aorist

καθαρίζω: 'cleanse, make clean'; leprosy needs cleansing, not mere healing.

41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι·

And moved with compassion, he stretched out his hand and touched him, and said to him, 'I am willing; be clean.'

THE CLEANSING **καὶ** The participle is a famous crux: σπλαγχνισθεὶς ('moved with compassion,' read here) vs. the harder, well-attested ὀργισθεὶς ('moved with anger'). Jesus' touch of the unclean is itself startling. Historic present λέγει.

καὶ

and

*coordinating conjunction*

σπλαγχνισθεὶς

moved with compassion

Aor Pass Ptc · Nom Sg Masc · σπλαγχνίζομαι  
*causal/circumstantial participle*

→ antecedent aorist

σπλαγχνίζομαι: 'be moved in the inward parts, feel compassion' (σπλάγχνα, 'bowels'); the textual variant ὀργισθεὶς ('moved with anger') is harder and well-attested — flagged in the text-note.

ἐκτείνας

stretching out

Aor Act Ptc · Nom Sg Masc · ἐκτείνω  
*circumstantial (means) participle*

→ coincident aorist

ἐκτείνω: 'stretch out, extend.'

τὴν

the

Accusative  
*article*

χεῖρα

hand

Accusative  
*direct object*

χεῖρ: 'hand'; reaching to touch the untouchable.

αὐτοῦ

his

Genitive  
*genitive of possession*

ἤψατο

he touched

Aor Mid Indic 3 Sg · ἄπτω  
*main verb*

→ constative aorist

ἄπτω (mid.): 'touch, take hold of'; touching a leper risked defilement — yet Jesus cleanses instead.

καὶ

and

*coordinating conjunction*

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ vivid present

λέγω: 'say'; historic present.

**αὐτῷ**

to him

Dative

*indirect object*

**θέλω**

I am willing

Pres Act Indic 1 Sg · θέλω

*main verb*

→ stative present

θέλω: 'will, wish'; Jesus answers the leper's 'if you will' directly.

**καθαρίσθητι**

be clean

Aor Pass Impv 2 Sg · καθαρίζω

*imperative (command)*

→ ingressive aorist imperative

καθαρίζω: 'cleanse'; the effective word of cleansing.

## 42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

And immediately the leprosy left him, and he was made clean.

THE INSTANTANEOUS CURE **καὶ** Tenth εὐθύς. The double statement (the leprosy departed; he was cleansed) underscores the complete and instant cure at Jesus' word.

**καὶ**

and

*coordinating conjunction*

**εὐθύς**

immediately

*adverb (Mark's signature)*

εὐθύς: 'at once'; the instantaneous cure.

**ἀπῆλθεν**

left

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away, depart'; the leprosy departs.

**ἀπ'**

from

*preposition + genitive (separation)*

**αὐτοῦ**

him

Genitive

*object of ἀπό*

**ἡ**

the

Nominative

*article*

**λέπρα**

leprosy

Nominative

*subject*

λέπρα: 'leprosy'; the dread skin-disease.

**καὶ**

and

*coordinating conjunction*

## ἐκαθαρίσθη

he was cleansed

Aor Pass Indic 3 Sg · καθαρίζω

*main verb*

→ constative aorist

καθαρίζω: 'cleanses'; the man rendered clean — fit again for society and worship.

### 43 καὶ ἐμβριμησάμενος αὐτῷ εὐθύς ἐξέβαλεν αὐτόν,

And sternly warning him, he immediately sent him away,

JESUS' STERN CHARGE καὶ Eleventh εὐθύς. ἐμβριμησάμενος ('sternly charging,' with a snort of strong emotion) and ἐξέβαλεν ('thrust out,' the exorcism-verb) convey Jesus' forceful insistence.

καὶ  
and

*coordinating conjunction*

## ἐμβριμησάμενος

sternly warning

Aor Mid Ptc · Nom Sg Masc · ἐμβριμάομαι

*circumstantial (manner) participle*

→ antecedent aorist

ἐμβριμάομαι: 'snort, be deeply moved/stern'; a vehement, charged command.

## αὐτῷ

him

Dative

*indirect object (dat. w/ ἐμβριμησάμενος)*

## εὐθύς

immediately

*adverb (Mark's signature)*

εὐθύς: 'at once.'

**ἐξέβαλεν**

sent away

Aor Act Indic 3 Sg · ἐκβάλλω

*main verb*

→ constative aorist

ἐκβάλλω: 'drive/send out'; here 'sent him off' — the same forceful verb as for demons.

**αὐτόν**

him

Accusative

*direct object*

44 καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

and said to him, 'See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.'

THE COMMAND OF SILENCE AND THE PRIESTLY OFFERING **καὶ** Historic present λέγει. The secrecy command (messianic secret) and the Mosaic offering (Lev 14) keep Jesus within the Law while pointing to a 'testimony' for the priests.

**καὶ**

and

*coordinating conjunction*

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ vivid present

λέγω: 'say'; historic present.

**αὐτῷ**

to him

Dative

*indirect object*

**Ὅρα**

see / take care

Pres Act Impv 2 Sg · ὁράω

*imperative (warning)*

→ durative present imperative

ὁράω: 'see, take heed'; 'see that..' — a charge to be careful.

## μηδενὶ

to no one

Dative

*indirect object (emphatic neg.)*

μηδεῖς: 'no one.'

## μηδέν

nothing

Accusative

*direct object (double negation)*

μηδεῖς: 'nothing'; doubled negative for emphasis.

## εἴπης

you say

Aor Act Subj 2 Sg · λέγω

*prohibitive subjunctive*

→ *ingressive aorist*

λέγω: 'say'; μηδέν εἴπης = 'do not say anything!'

## ἀλλὰ

but

*adversative conjunction*

## ὑπάγε

go

Pres Act Impv 2 Sg · ὑπάγω

*imperative (command)*

→ *durative present imperative*

ὑπάγω: 'go, depart.'

## σεαυτὸν

yourself

Accusative

*direct object of δείξον (reflexive)*

## δείξον

show

Aor Act Impv 2 Sg · δείκνυμι

*imperative (command)*

→ *ingressive aorist imperative*

δείκνυμι: 'show, display'; present yourself for inspection.

## τῷ

to the

Dative

*article*

## ιερεῖ

priest

Dative

*indirect object*

ιερεύς: 'priest'; the one who certifies cleansing (Lev 14).

## καὶ

and

*coordinating conjunction*

## προσένεγκε

offer

Aor Act Impv 2 Sg · προσφέρω

*imperative (command)*

→ *ingressive aorist imperative*

προσφέρω: 'bring to, offer'; the prescribed sacrifice.

## περὶ

for

*preposition + genitive (reference)*

## τοῦ

the

Genitive

*article*

## καθαρισμοῦ

cleansing

Genitive

*object of περὶ*

καθαρισμός: 'cleansing, purification.'

## σου

your

Genitive

*genitive of possession*

## ἃ

what / the things which

Accusative

*relative pronoun (object of προσέταξεν)*

## προσέταξεν

commanded

Aor Act Indic 3 Sg · προστάσσω

*main verb (rel. clause)*

→ constative aorist

προστάσσω: 'command, prescribe!'

## Μωϋσῆς

Moses

Nominative

*subject*

Μωϋσῆς: Moses; the lawgiver (Lev 13–14).

## εἰς

as / for

*preposition + accusative (purpose/result)*

## μαρτύριον

a testimony

Accusative

*object of εἰς*

μαρτύριον: 'testimony, witness'; evidence to the priests (sense debated — for or against them).

## αὐτοῖς

to them

Dative

*dat. of reference (the priests/people)*

45 ὁ δὲ ἐξελθὼν ἤρξατο κηρῦσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

But he went out and began to proclaim it freely and to spread the word abroad, so that Jesus could no longer enter a town openly, but stayed out in desolate places; and they kept coming to him from everywhere.

THE DISOBEDIENT PUBLICITY **δὲ** The cleansed man disobeys, and the irony reverses: Jesus, who touched the unclean, is now driven outside the towns like an outcast, while crowds stream to him from every quarter.

## ὁ

he

Nominative

*subject (article as pronoun)*

## δὲ

but

*adversative/transitional conjunction*

## ἐξελθὼν

going out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

*temporal participle*

→ antecedent aorist

ἐξέρχομαι: 'go out!'; the man departs from Jesus.

## ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχομαι

*main verb*

→ ingressive aorist

ἄρχομαι: 'begin!'; he sets about disobeying the silence-command.

## κηρύσσειν

to proclaim

Pres Act Inf · κηρύσσω

*complementary infinitive*

→ durative present

κηρύσσω: 'herald, proclaim'; ironically he 'preaches' what Jesus preaches.

## πολλά

much / freely

Accusative

*adverbial accusative*

πολύς: 'much'; here adverbial, 'greatly, freely.'

## καὶ

and

*coordinating conjunction*

## διαφημίζειν

to spread abroad

Pres Act Inf · διαφημίζω

*complementary infinitive*

→ durative present

διαφημίζω: 'spread the news widely' (διά + φήμη).

## τὸν

the

Accusative

*article*

## λόγον

word / matter

Accusative

*direct object*

λόγος: 'word, report'; 'the matter/account' of his healing.

## ὥστε

so that

*conjunction introducing result*

## μηκέτι

no longer

*adverb (negation of time)*

μηκέτι: 'no longer.'

## αὐτὸν

him

Accusative

*accusative subject of the infinitive*

## δύνασθαι

to be able

Pres Mid Inf · δύναμαι

*infinitive of result*

→ durative present

δύναμαι: 'be able.'

## φανερῶς

openly

*adverb of manner*

φανερῶς: 'openly, publicly.'

## εἰς

into

*preposition + accusative (motion-into)*

## πόλιν

a town

Accusative

*object of εἰς*

πόλις: 'city, town.'

## εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

*complementary infinitive (w/ δύνασθαι)*

→ constative aorist

εἰσέρχομαι: 'go in, enter.'

## ἀλλ'

but

*adversative conjunction*

## ἔξω

outside

*adverb of place*

ἔξω: 'outside'; Jesus now occupies the leper's former place.

ἐπ'

in / at

*preposition + dative (location)*

ἐρήμους

desolate

Dative

*attributive adjective*

ἐρημος: 'deserted, solitary!'

τόποις

places

Dative

*dat. of place*

τόπος: 'place!'

ἦν

he was / stayed

Impf Act Indic 3 Sg · εἰμί

*main verb*

→ durative imperfect

εἰμί: 'be, remain'; he kept to the open country.

καὶ

and

*coordinating conjunction*

ἦρχοντο

they kept coming

Impf Mid Indic 3 Pl · ἔρχομαι

*main verb*

→ iterative imperfect

ἔρχομαι: 'come'; the continual influx of seekers.

πρὸς

to

*preposition + accusative (direction)*

αὐτὸν

him

Accusative

*object of πρὸς*

πάντοθεν

from everywhere

*adverb of place*

πάντοθεν: 'from all sides, from everywhere!'

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are flagged rather than silently resolved. At v.1 the words υἱοῦ θεοῦ ('the Son of God') are bracketed: they are read by the great majority of witnesses (including Vaticanus) but absent from Sinaiticus\* and a few others, and are printed here in brackets as Mark's framing title (cf. 15:39). At v.2 the composite citation (Mal 3:1 + Exod 23:20, then Isa 40:3 in v.3) is introduced 'in Isaiah the prophet' (ἐν τῷ Ἡσαΐα τῷ προφήτῃ) with the earliest text; the later Byzantine tradition reads the smoothing 'in the prophets' (ἐν τοῖς προφήταις) to accommodate the Malachi material. At v.41 the editions divide between σπλαγχνισθεῖς ('moved with compassion,' read here with the majority) and the harder, well-attested ὀργισθεῖς

('moved with anger'), printed in brackets in some editions. Orthographic variants (movable-v, the spellings Ναζαρέτ/Ναζαρέθ and Καφαρναούμ/Καπερναούμ) are not noted. Two stylistic hallmarks of Mark are flagged throughout the annotation: the adverb εὐθύς ('immediately,' some forty-odd times in the book, eleven in this chapter), which drives the breathless pace, and the historic present (a present-tense verb narrating past action, e.g. λέγει, ἔρχεται, ἐκβάλλει), which lends vividness and is noted at each occurrence.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.