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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Mark, Chapter 10

KATA MAPKON I'

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 · 10:1–12

Marriage, divorce, and what God has joined

Jesus crosses into Judea and the crowds gather (1); Pharisees test him about divorce (2); he points past Moses' permission for hardness of heart (3–5) to the creation order — male and female, one flesh, what God joined let no one separate (6–9); privately he tells the disciples that remarriage after divorce is adultery, applied evenhandedly to husband and wife (10–12).

B · 10:13–16

Letting the children come

People bring children to be touched and the disciples rebuke them (13); indignant, Jesus says to let them come, for the kingdom belongs to such (14), and whoever will not receive the kingdom like a child will not enter it (15); he embraces and blesses them (16).

C · 10:17–31

The rich man, the camel and the needle, and the hundredfold

A man runs up asking how to inherit eternal life (17); Jesus deflects the word 'good' to God alone and recites the commandments (18–19); the man claims lifelong observance (20); Jesus, loving him, calls him to sell all, give to the poor, and follow — and he goes away grieving, for he was very rich (21–22). Jesus teaches how hard it is for the wealthy to enter the kingdom — the camel through the needle's eye (23–25) — to the disciples' astonishment, answered by 'with God all things are possible' (26–27); Peter's 'we left everything' draws the promise of a hundredfold now with persecutions, and eternal life in the age to come, with first and last reversed (28–31).

D · 10:32–34

The third passion prediction

On the road up to Jerusalem, Jesus leading and the followers amazed and afraid (32), he takes the Twelve aside and foretells in detail his betrayal, condemnation, handing over to the Gentiles, mockery, scourging, death, and rising after three days (33–34).

E · 10:35–45

The request of James and John; the Son of Man came to serve

James and John ask for the seats of glory (35–37); Jesus speaks of the cup and baptism they will share but whose places are the Father's to give (38–40); the ten are indignant (41); Jesus contrasts Gentile lordship with greatness-as-service in the kingdom (42–44), grounding it in the Son of Man who came not to be served but to serve and to give his life a ransom for many (45).

F · 10:46–52

Blind Bartimaeus

Leaving Jericho, blind Bartimaeus cries to the Son of David for mercy (46–47); silenced by many, he cries the louder (48); called by Jesus, he throws off his cloak and comes (49–50); asked what he wants, he says 'Rabbouni, that I may see' — and his faith heals him, and he follows Jesus on the way (51–52).

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

And rising from there he comes into the region of Judea and beyond the Jordan, and crowds gather to him again, and as was his custom he taught them again.

SCENE TRANSITION **Καί** A geographic transition opens the journey to Judea; the historic present ἔρχεται and συμπορεύονται render the scene vivid in Mark's manner.

Καὶ
and

coordinating conjunction (paratactic)

ἐκεῖθεν
from there

adverb of place (source)

ἐκεῖθεν: 'from that place'; resumes the Galilean ministry of ch. 9, now turning south.

ἀναστάς
having risen

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

circumstantial ptc. (attendant)

→ *constative aorist*

ἀνίστημι: 'rise, set out'; here of breaking camp to journey.

ἔρχεται
he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ *historic present (vivid)*

ἔρχομαι: 'come, go'; Mark's vivid present narrates the arrival as before the reader's eyes.

εἰς
into

preposition + accusative (goal)

τὰ
the

Accusative

article

ὄρια
region/borders

Accusative

object of εἰς

ὄριον: 'boundary, territory'; the plural denotes the district within its borders.

τῆς
of

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of definition (which region)

Ἰουδαία: Judea; the southern province, the journey's destination toward Jerusalem.

καὶ
and

coordinating conjunction

πέραν
beyond

improper preposition + genitive (place)

πέραν: 'across, beyond'; the Perea region east of the Jordan.

τοῦ
the

Genitive

article

Ἰορδάνου

Jordan

Genitive

object of πέραν

Ἰορδάνης: the Jordan river; the route to Jerusalem via Perea avoided Samaria.

καὶ
and

coordinating conjunction

συμπορεύονται
they gather/come together

Pres Mid Indic 3 Pl · συμπορεύομαι

main verb (historic present)

→ *historic present (vivid)*

συμπορεύομαι: 'go together, gather' (σύν + πορεύομαι); the crowds converge on him.

πάλιν
again

adverb (frequency)

πάλιν: 'again'; a favorite Markan adverb resuming his habitual teaching.

ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd, multitude'; the plural emphasizes the throngs.

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

ὡς

as

conjunction (comparison)

εἰώθει

he was accustomed

Plupf Act Indic 3 Sg · εἶωθα

verb of subordinate clause

→ pluperfect (settled custom)

εἶωθα: 'be accustomed'; the pluperfect-with-imperfect sense marks his habitual practice.

πάλιν

again

adverb (frequency)

ἐδίδασκεν

he taught

Impf Act Indic 3 Sg · διδάσκω

main verb

→ customary/durative imperfect

διδάσκω: 'teach'; the imperfect paints sustained, repeated teaching of the crowds.

αὐτούς

them

Accusative

direct object

2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

And Pharisees came up and asked him whether it is lawful for a man to divorce his wife, testing him.

HOSTILE QUESTION **Καί** The Pharisees pose a divorce question not to learn but to test (πειράζοντες), perhaps to trap him as they had John (cf. 6:18).

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>προσελθόντες having come up Aor Act Ptc · Nom Pl Masc · προσέρχομαι <i>circumstantial ptc. (attendant)</i> → constative aorist προσέρχομαι: 'approach, come to'.</p>	<p>Φαρισαῖοι Pharisees Nominative <i>subject</i> Φαρισαῖος: 'separated one'; the legal party here probing Jesus.</p>	<p>ἐπηρώτων they were asking Impf Act Indic 3 Pl · ἐπερωτάω <i>main verb</i> → inceptive/durative imperfect ἐπερωτάω: 'question, interrogate'; the imperfect sets the questioning in motion.</p>
<p>αὐτόν him Accusative <i>direct object</i></p>	<p>εἰ whether <i>conjunction (indirect question)</i></p>	<p>ἔξεστιν it is lawful Pres Act Indic 3 Sg · ἔξεστι(v) <i>impersonal verb</i> → stative present ἔξεστι: 'it is permitted/lawful'; the legal crux of the test.</p>	<p>ἀνδρὶ for a man/husband Dative <i>dat. of reference (the one permitted)</i> ἀνὴρ: 'man, husband'; the one whose right to divorce is in question.</p>
<p>γυναῖκα a wife Accusative <i>object of ἀπολύσαι</i> γυνή: 'woman, wife'.</p>	<p>ἀπολύσαι to divorce Aor Act Inf · ἀπολύω <i>exegetical infinitive (subject of ἔξεστιν)</i> → constative aorist ἀπολύω: 'release, dismiss'; the technical term for divorce.</p>	<p>πειράζοντες testing Pres Act Ptc · Nom Pl Masc · πειράζω <i>adverbial ptc. (purpose)</i> → present (concurrent) πειράζω: 'test, tempt'; reveals the hostile intent behind the question.</p>	<p>αὐτόν him Accusative <i>object of ptc.</i></p>

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωϋσῆς;

And he answered and said to them, 'What did Moses command you?'

COUNTER-QUESTION **δέ** Jesus answers a question with a question, turning them back to the Mosaic command — testing whether they grasp its character.

<p>ὁ he Nominative <i>subject (article as pronoun)</i></p>	<p>δὲ and/but <i>connective particle (development)</i></p>	<p>ἀποκριθεὶς having answered Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι <i>circumstantial ptc. (pleonastic, Semitic)</i> → constative aorist ἀποκρίνομαι: 'answer'; the redundant ptc.+finite-verb idiom translates Hebrew narrative style.</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist λέγω/εἶπον: 'say'.</p>
<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>τί what Accusative <i>interrogative pronoun (object of ἐνετείλατο)</i></p>	<p>ὑμῖν you Dative <i>indirect object (to whom commanded)</i></p>	<p>ἐνετείλατο commanded Aor Mid Indic 3 Sg · ἐντέλλομαι <i>main verb (question)</i> → constative aorist ἐντέλλομαι: 'command, enjoin'; of authoritative instruction.</p>
<p>Μωϋσῆς Moses Nominative <i>subject</i> Μωϋσῆς: Moses, the lawgiver; the proper name takes its syntactic case (nom subject).</p>			

4 οἱ δὲ εἶπαν· Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

And they said, 'Moses permitted a man to write a certificate of divorce and to send her away.'

REPLY (DEUT 24) **δέ** They cite Deut 24:1, treating Moses' concession as a positive permission rather than the regulation of an evil.

<p>οἱ they</p> <p>Nominative <i>subject (article as pronoun)</i></p>	<p>δὲ and</p> <p><i>connective particle</i></p>	<p>εἶπαν said</p> <p>Aor Act Indic 3 Pl · λέγω <i>main verb</i></p> <p>→ constative aorist</p> <p>λέγω/εἶπον: 'say'.</p>	<p>Ἐπέτρεψεν permitted</p> <p>Aor Act Indic 3 Sg · ἐπιτρέπω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐπιτρέπω: 'allow, permit'; note: a concession, not a command (contrast ἐνετείλατο v.3).</p>
<p>Μωϋσῆς Moses</p> <p>Nominative <i>subject</i></p> <p>Μωϋσῆς: Moses; proper name as nom subject.</p>	<p>βιβλίον a certificate/document</p> <p>Accusative <i>object of γράψαι</i></p> <p>βιβλίον: 'document, scroll!'; here the writ of divorce.</p>	<p>ἀποστασίου of divorce</p> <p>Genitive <i>genitive of definition (content)</i></p> <p>ἀποστάσιον: 'divorce, repudiation'; βιβλίον ἀποστασίου = the get of Deut 24:1.</p>	<p>γράψαι to write</p> <p>Aor Act Inf · γράφω <i>complementary infinitive</i></p> <p>→ constative aorist</p> <p>γράφω: 'write'.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἀπολῦσαι to send away/divorce</p> <p>Aor Act Inf · ἀπολύω <i>complementary infinitive</i></p> <p>→ constative aorist</p> <p>ἀπολύω: 'dismiss, divorce'.</p>		

5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

But Jesus said to them, 'Because of your hardness of heart he wrote you this commandment.'

REINTERPRETATION **δέ** Jesus relocates the Mosaic provision: it was written for (πρός) their hardness of heart, a concession to sin, not the Creator's intent.

ὁ

the

Nominative

article

δὲ

but

connective particle (contrast)

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Πρὸς

because of/with a view to

preposition + accusative (cause/reference)

τὴν

the

Accusative

article

σκληροκαρδίαν

hardness of heart

Accusative

object of πρὸς

σκληροκαρδία: 'hardness of heart'
(σκληρός + καρδία); a LXX term for
stubborn unteachability (Deut 10:16).

ὑμῶν

your

Genitive

genitive of possession

ἔγραψεν

he wrote

Aor Act Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; subject is Moses.

ὑμῖν

for you

Dative

dat. of advantage/recipient

τὴν

the

Accusative

article

ἐντολὴν

commandment

Accusative

direct object

ἐντολή: 'commandment, precept'.

ταύτην

this

Accusative

demonstrative (attributive)

6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

But from the beginning of creation 'he made them male and female.'

APPEAL TO CREATION **δέ** Over against the concession Jesus sets Gen 1:27 — the Creator's original design of male and female.

ἀπὸ

from

preposition + genitive (temporal source)

δέ

but

connective particle (contrast)

ἀρχῆς

beginning

Genitive

object of ἀπό

ἀρχή: 'beginning, origin'.

κτίσεως

of creation

Genitive

genitive of definition (epexegetic)

κτίσις: 'creation, founding'; ἀπ' ἀρχῆς κτίσεως points to Gen 1.

ἄρσεν

male

Accusative

double accusative (complement)

ἄρσεν: 'male'; from Gen 1:27 LXX.

καὶ

and

coordinating conjunction

θῆλυ

female

Accusative

double accusative (complement)

θῆλυς: 'female'.

ἐποίησεν

he made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make, create'; subject God the Creator.

αὐτούς

them

Accusative

direct object

7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

'For this reason a man shall leave his father and mother and be joined to his wife,'

CREATION CITATION (GEN 2:24) ASYNDETON Gen 2:24 continues the argument: marriage is a leaving and a cleaving ordained at creation. The clause καὶ προσκολληθήσεται... is absent from N B; printed here.

ἕνεκεν

for the sake of/because

improper preposition + genitive (cause)

τούτου

this

Genitive

object of ἕνεκεν (demonstrative)

καταλείψει

shall leave

Fut Act Indic 3 Sg · καταλείπω

main verb (citation)

→ predictive future (gnomic)

καταλείπω: 'leave behind, forsake'.

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'human, man'; here generic, the husband.

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object

πατήρ: 'father'.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother'.

καὶ

and

coordinating conjunction

προσκολληθήσεται

shall be joined

Fut Pass Indic 3 Sg · προσκολλάω

main verb (citation)

→ predictive future (gnomic)

προσκολλάω: 'glue/cleave to' (πρός + κολλάω); of marital bonding.

πρὸς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

γυναῖκα

wife

Accusative

object of πρὸς

γυνή: 'wife'.

αὐτοῦ

his

Genitive

genitive of relationship

8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.

'and the two shall become one flesh.' So they are no longer two but one flesh.

CITATION + INFERENCE **καί** The 'one flesh' clause caps Gen 2:24; Jesus then draws the inference (ὥστε): the married pair is an indivisible unity.

καὶ

and

coordinating conjunction

ἔσονται

shall be/become

Fut Mid Indic 3 Pl · εἰμί

main verb (citation)

→ predictive future

εἰμί: 'be'; with εἰς = Semitic 'become'!

οἱ

the

Nominative

article

δύο

two

Nominative

subject (indeclinable numeral, here nom)

δύο: 'two'; takes its syntactic case as subject.

εἰς

into/to be

preposition + accusative (Semitic predicate)

σάρκα

flesh

Accusative

object of εἰς (predicate)

σὰρξ: 'flesh'; the bodily-personal union.

μίαν

one

Accusative

attributive adjective

ὥστε

so that

conjunction (inferential result)

οὐκέτι

no longer

adverb (negation of time)

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

εἰμί: 'be'.

δύο

two

Nominative

predicate nominative (numeral)

ἀλλὰ

but

adversative conjunction

μία

one

Nominative

attributive adjective

σὰρξ

flesh

Nominative

predicate nominative

σὰρξ: 'flesh'; the unity restated.

9 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

What therefore God has joined together, let no man separate.

APPLICATION/PROHIBITION οὖν The climactic maxim: the marital union is God's act (συνέζευξεν), and human dissolution is forbidden by a third-person imperative.

ὅ

what/that which

Accusative

relative pronoun (object of συνέζευξεν)

οὖν

therefore

inferential conjunction

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

θεός: God; the true agent uniting husband and wife.

συνέζευξεν

joined together

Aor Act Indic 3 Sg · συζεύγνυμι

main verb (rel. clause)

→ *constative aorist*

συζεύγνυμι: 'yoke together' (σύν + ζεύγνυμι); the image of a single yoke.

ἄνθρωπος

man

Nominative

subject of imperative

ἄνθρωπος: 'human, man'; generic — no human may undo it.

μὴ

not

negative (with imperative)

χωρίζετω

let him separate

Pres Act Impv 3 Sg · χωρίζω

main verb (prohibition)

→ *present imperative (general prohibition)*

χωρίζω: 'separate, divide'; the technical antonym of marriage union.

10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.

And in the house the disciples again asked him about this.

PRIVATE FOLLOW-UP **Καί** Mark's recurring 'in the house' private instruction (cf. 7:17; 9:28): the disciples seek further clarity.

Καὶ

and

coordinating conjunction

εἰς

in(to)

preposition + accusative (place, for ἐν)

τὴν

the

Accusative

article

οἰκίαν

house

Accusative

object of εἰς

οἰκία: 'house, home'; the locus of private teaching.

πάλιν

again

adverb (frequency)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple, learner'.

περὶ

about

preposition + genitive (reference)

τούτου

this

Genitive

object of *περί* (demonstrative)

ἐπηρώτων

were asking

Impf Act Indic 3 Pl · ἐπερωτάω

main verb

→ durative imperfect

ἐπερωτάω: 'question, ask!'

αὐτόν

him

Accusative

direct object

11 καὶ λέγει αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν,

And he says to them, 'Whoever divorces his wife and marries another commits adultery against her!'

RULING (HUSBAND) **καί** The historic present λέγει introduces the ruling; strikingly, the husband can commit adultery 'against her' (his first wife) — protecting the woman.

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'; Mark's vivid present introduces the pronouncement.

αὐτοῖς

to them

Dative

indirect object

Ὅς

whoever

Nominative

relative pronoun (subject)

ἂν

ever

modal particle (with subjunctive)

ἀπολύσῃ

divorces

Aor Act Subj 3 Sg · ἀπολύω

verb of indefinite rel. clause

→ aorist subjunctive (general condition)

ἀπολύω: 'divorce!'

τὴν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

γυνή: 'wife!'

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

γαμήση

marries

Aor Act Subj 3 Sg · γαμέω

verb of indefinite rel. clause

→ aorist subjunctive

γαμέω: 'marry, take a wife'.

ἄλλην

another (woman)

Accusative

direct object (substantival adj.)

ἄλλος: 'another'.

μοιχᾶται

commits adultery

Pres Mid Indic 3 Sg · μοιχάομαι

main verb (apodosis)

→ gnomic present

μοιχάομαι: 'commit adultery'.

ἐπ'

against

preposition + accusative (disadvantage)

αὐτήν

her

Accusative

object of ἐπί (the first wife)

12 καὶ ἔὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήση ἄλλον μοιχᾶται.

'and if she divorces her husband and marries another, she commits adultery!'

RULING (WIFE) καί The parallel ruling for the wife — divorcing her husband — addresses a Greco-Roman milieu where a woman could initiate divorce; the standard is applied evenhandedly.

καὶ

and

coordinating conjunction

ἔὰν

if

conjunction (conditional + subjunctive)

αὐτή

she

Nominative

subject (emphatic)

ἀπολύσασα

having divorced

Aor Act Ptc · Nom Sg Fem · ἀπολύω

circumstantial ptc. (temporal/conditional)

→ constative aorist

ἀπολύω: 'divorce'; here the wife as agent.

τὸν
the
Accusative
article

ἄνδρα
husband
Accusative
object of ptc.
| ἀνήρ: 'husband, man'.

αὐτῆς
her
Genitive
genitive of relationship

γαμήση
marries
Aor Act Subj 3 Sg · γαμέω
verb of condition (protasis)
→ aorist subjunctive
| γαμέω: 'marry'.

ἄλλον
another (man)
Accusative
direct object (substantival adj.)

μοιχᾶται
commits adultery
Pres Mid Indic 3 Sg · μοιχάομαι
main verb (apodosis)
→ gnomic present
| μοιχάομαι: 'commit adultery'.

13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμων αὐτοῖς.

| And they were bringing children to him that he might touch them, but the disciples rebuked them.

| SCENE: CHILDREN BROUGHT **Καί** The imperfects (προσέφερον, ἐπετίμων) set the scene; the disciples' rebuke (of those bringing, or of the children) misjudges the kingdom's openness.

Καὶ
and
coordinating conjunction

προσέφερον
they were bringing
Impf Act Indic 3 Pl · προσφέρω
main verb
→ durative imperfect
| προσφέρω: 'bring to, offer'.

αὐτῷ
to him
Dative
indirect object

παιδιά
children
Accusative
direct object
| παιδίον: 'little child, infant' (diminutive of παῖς).

<p>ἵνα that conjunction (purpose + subjunctive)</p>	<p>αὐτῶν them Genitive object of ἄψηται (gen. with verb of touching)</p>	<p>ἄψηται he might touch Aor Mid Subj 3 Sg · ἅπτω verb of purpose clause → aorist subjunctive ἅπτομαι: 'touch, take hold of' (mid., + gen.); a touch of blessing.</p>	<p>οἱ the Nominative article</p>
<p>δὲ but connective particle (contrast)</p>	<p>μαθηταὶ disciples Nominative subject μαθητής: 'disciple'.</p>	<p>ἐπετίμων were rebuking Impf Act Indic 3 Pl · ἐπιτιμάω main verb → durative imperfect ἐπιτιμάω: 'rebuke, reprove'.</p>	<p>αὐτοῖς them Dative object (dat. with ἐπιτιμάω)</p>

14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

But when Jesus saw it he was indignant and said to them, 'Let the children come to me; do not hinder them, for to such belongs the kingdom of God.'

JESUS' CORRECTION **δέ** Jesus' indignation (ἠγανάκτησεν, unique to Mark here) and the double command — permit, do not hinder — are grounded by γάρ: the kingdom is for such as these.

<p>ἰδὼν having seen Aor Act Ptc · Nom Sg Masc · ὁράω circumstantial ptc. (temporal) → constative aorist ὁράω: 'see, perceive'.</p>	<p>δὲ but connective particle</p>	<p>ὁ the Nominative article</p>	<p>Ἰησοῦς Jesus Nominative subject Ἰησοῦς: Jesus.</p>
---	--	--	--

ἠγανάκτησεν

was indignant

Aor Act Indic 3 Sg · ἀγανακτέω

main verb

→ *ingressive aorist*

ἀγανακτέω: 'be indignant, vexed'; strong displeasure at the obstruction.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

αὐτοῖς

to them

Dative

indirect object

Ἄφετε

permit/let

Aor Act Impv 2 Pl · ἀφίημι

main verb (command)

→ *aorist imperative*

ἀφίημι: 'let, allow, permit'.

τὰ

the

Accusative

article

παιδιά

children

Accusative

accusative subject of infinitive

παιδίον: 'child'.

ἔρχεσθαι

to come

Pres Mid Inf · ἔρχομαι

complementary infinitive

→ *present (general)*

ἔρχομαι: 'come'.

πρός

to

preposition + accusative (direction)

με

me

Accusative

object of πρὸς

μή

not

negative (with imperative)

κωλύετε

hinder

Pres Act Impv 2 Pl · κωλύω

main verb (prohibition)

→ *present imperative (cease/do not)*

κωλύω: 'hinder, forbid'.

αὐτά

them

Accusative

direct object

τῶν

the

Genitive

article

γὰρ

for

explanatory conjunction

τοιούτων

such ones

Genitive

genitive of possession (predicate)

τοιούτος: 'such, of this kind'; the kingdom belongs to those like children.

ἐστὶν

is/belongs

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

εἰμί: 'be'; with gen. = 'belongs to!'

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, reign!'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

θεός: God.

15 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it.

SOLEMN SAYING ASYNDETON The ἀμὴν-saying makes childlike receiving the condition of entry; οὐ μὴ + subjunctive is the strongest negation.

ἀμὴν

truly

particle (solemn affirmation, Hebrew)

ἀμὴν: 'truly, amen!'; Jesus' characteristic asseveration.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ present (performative)

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

ὃς

whoever

Nominative

relative pronoun (subject)

ἄν

ever

modal particle (with subjunctive)

μή

not

negative

δέξεται

receives

Aor Mid Subj 3 Sg · δέχομαι

verb of indefinite rel. clause

→ aorist subjunctive

δέχομαι: 'receive, welcome'; the kingdom is received, not achieved.

τήν

the

Accusative

article

βασιλείαν

kingdom

Accusative

direct object

βασιλεία: 'kingdom'.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

ὡς

like

comparative particle

παιδίον

a child

Nominative

predicate/comparison (nom.)

παιδίον: 'child'; the model of trustful dependence.

οὐ

not

negative (emphatic with μή)

μή

not

negative (οὐ μή = emphatic denial)

εἰσέλθῃ

shall enter

Aor Act Subj 3 Sg · εἰσέρχομαι

main verb (apodosis)

→ aorist subjunctive (emphatic future denial)

εἰσέρχομαι: 'enter, go in'.

εἰς

into

preposition + accusative (goal)

αὐτήν

it

Accusative

object of εἰς

16 καὶ ἔναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

And he took them in his arms and blessed them, laying his hands on them.

BLESSING THE CHILDREN **καί** The enacted answer: he embraces (ἔναγκαλισάμενος, only Mark) and fervently blesses (κατ-ευλόγει, intensive) the children he had just defended.

καὶ
and

coordinating conjunction

ἔναγκαλισάμενος

having taken in his arms

Aor Mid Ptc · Nom Sg Masc · ἔναγκαλίζομαι

circumstantial ptc. (attendant)

→ constative aorist

ἔναγκαλίζομαι: 'take into one's arms, embrace' (ἐν + ἀγκάλη, 'crook of the arm'); a Markan tenderness (cf. 9:36).

αὐτά

them

Accusative

object of ptc.

κατευλόγει

he was blessing

Impf Act Indic 3 Sg · κατευλογέω

main verb

→ durative/iterative imperfect

κατευλογέω: 'bless fervently' (κατά-intensive of εὐλογέω); blessing each.

τιθεὶς

laying

Pres Act Ptc · Nom Sg Masc · τίθημι

adverbial ptc. (means/manner)

→ present (concurrent)

τίθημι: 'place, lay'; the gesture of blessing.

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object of ptc.

χείρ: 'hand'.

ἐπ'

on

preposition + accusative (place)

αὐτά

them

Accusative

object of ἐπί

17 Καὶ ἔκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

And as he was setting out on the road, a man ran up and knelt before him and asked him, 'Good Teacher, what shall I do to inherit eternal life?'

THE RICH MAN'S QUESTION **Καί** A genitive absolute opens the scene; the man's eager running and kneeling frame an earnest, if mistaken, question about earning eternal life.

<p>Καί and <i>coordinating conjunction</i></p>	<p>ἔκπορευομένου setting out Pres Mid Ptc · Gen Sg Masc · ἔκπορεύομαι <i>genitive absolute (temporal)</i> → present (concurrent) ἔκπορεύομαι: 'go out, set out!'</p>	<p>αὐτοῦ of him Genitive <i>subject of gen. absolute</i></p>	<p>εἰς onto/on <i>preposition + accusative (direction)</i></p>
<p>ὁδὸν road Accusative <i>object of εἰς</i> ὁδός: 'way, road'; the journey-to-Jerusalem motif.</p>	<p>προσδραμῶν having run up Aor Act Ptc · Nom Sg Masc · προστρέχω <i>circumstantial ptc. (attendant)</i> → constative aorist προστρέχω: 'run up to'; conveys eagerness.</p>	<p>εἷς a man (one) Nominative <i>subject (numeral as indefinite)</i> εἷς: 'one'; here = 'a certain man.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>γονυπετήσας having knelt Aor Act Ptc · Nom Sg Masc · γονυπετέω <i>circumstantial ptc. (attendant)</i> → constative aorist γονυπετέω: 'fall on the knees' (γόνα + πίπτω); reverent supplication.</p>	<p>αὐτόν him Accusative <i>object of ptc.</i></p>	<p>ἐπηρώτα was asking Impf Act Indic 3 Sg · ἐπερωτάω <i>main verb</i> → inceptive imperfect ἐπερωτάω: 'ask!'</p>	<p>αὐτόν him Accusative <i>direct object</i></p>

Διδάσκαλε

Teacher

Vocative

vocative (address)

διδάσκαλος: 'teacher'; the rabbinic form of address.

ἀγαθέ

good

Vocative

attributive adjective (vocative)

ἀγαθός: 'good'; the loaded epithet Jesus will probe.

τί

what

Accusative

interrogative pronoun (object)

ποιήσω

shall I do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive

→ *deliberative aorist*

ποιέω: 'do'; the question assumes salvation is achieved by doing.

ἵνα

that

conjunction (purpose + subjunctive)

ζωήν

life

Accusative

direct object of κληρονομήσω

ζωή: 'life'.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; the life of the age to come.

κληρονομήσω

I may inherit

Aor Act Subj 1 Sg · κληρονομέω

verb of purpose clause

→ *aorist subjunctive*

κληρονομέω: 'inherit'; inheritance language for eschatological life.

18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

And Jesus said to him, 'Why do you call me good? No one is good except one — God.'

'WHY CALL ME GOOD?' **δέ** Jesus does not deny goodness but presses the man's casual epithet toward its source: God alone is good — challenging him to reckon with whom he is addressing.

ὁ

the

Nominative

article

δὲ

and

connective particle

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

<p>αὐτῷ to him Dative indirect object</p>	<p>τί why Accusative interrogative (adverbial accusative)</p>	<p>με me Accusative direct object of λέγεις</p>	<p>λέγεις do you call Pres Act Indic 2 Sg · λέγω main verb (question) → present λέγω: 'call, designate'.</p>
<p>ἀγαθόν good Accusative object complement ἀγαθός: 'good'; the predicate the man applied.</p>	<p>οὐδείς no one Nominative subject οὐδείς: 'no one!'</p>	<p>ἀγαθός good Nominative predicate adjective ἀγαθός: 'good!'</p>	<p>εἰ if conjunction (part of εἰ μή)</p>
<p>μή not negative (εἰ μή = 'except')</p>	<p>εἷς one Nominative predicate (numeral) εἷς: 'one!'; emphatic — only God.</p>	<p>ὁ the Nominative article</p>	<p>θεός God Nominative apposition (subject) θεός: God; the sole locus of goodness.</p>

19 τὰς ἐντολὰς οἶδας· Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

'You know the commandments: Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother!'

THE COMMANDMENTS **ASYNDETON** Jesus recites the 'second table' of the Decalogue, with 'do not defraud' (μὴ ἀποστερήσης) added — perhaps glossing the tenth commandment toward this man's wealth.

τὰς

the

Accusative

article

ἐντολάς

commandments

Accusative

direct object

ἐντολή: 'commandment'.

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect-as-present (stative)

οἶδα: 'know'; perfect in form, present in sense.

Μὴ

not

negative (with subjunctive prohibition)

φονεύσης

you shall murder

Aor Act Subj 2 Sg · φονεύω

prohibitive subjunctive

→ aorist subjunctive (prohibition)

φονεύω: 'murder, kill'.

Μὴ

not

negative

μοιχεύσης

you shall commit adultery

Aor Act Subj 2 Sg · μοιχεύω

prohibitive subjunctive

→ aorist subjunctive

μοιχεύω: 'commit adultery'.

Μὴ

not

negative

κλέψης

you shall steal

Aor Act Subj 2 Sg · κλέπτω

prohibitive subjunctive

→ aorist subjunctive

κλέπτω: 'steal'.

Μὴ

not

negative

ψευδομαρτυρήσης

you shall bear false witness

Aor Act Subj 2 Sg · ψευδομαρτυρέω

prohibitive subjunctive

→ aorist subjunctive

ψευδομαρτυρέω: 'testify falsely'.

Μὴ

not

negative

ἀποστερήσης

you shall defraud

Aor Act Subj 2 Sg · ἀποστερέω

prohibitive subjunctive

→ aorist subjunctive

ἀποστερέω: 'defraud, rob'; an addition pointed at wealth wrongly held.

Τίμα

honor

Pres Act Impv 2 Sg · τιμάω

main verb (positive command)

→ present imperative

τιμάω: 'honor, value'.

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object

πατήρ: 'father'.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother'.

20 ὁ δὲ ἔφη αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

And he said to him, 'Teacher, all these I have kept from my youth.'

THE MAN'S CLAIM **δέ** He drops the epithet 'good' and claims lifelong observance — sincere yet unaware of the deeper claim about to be laid on him.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

connective particle

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb

→ aoristic imperfect

φημί: 'say, affirm'.

αὐτῷ

to him

Dative

indirect object

Διδάσκαλε

Teacher

Vocative

vocative (address)

διδάσκαλος: 'teacher'.

ταῦτα

these

Accusative

direct object (demonstrative)

πάντα

all

Accusative

adjective (attributive)

ἐφυλαξάμην

I have kept

Aor Mid Indic 1 Sg · φυλάσσω

main verb

→ constative aorist

φυλάσσω: 'guard, keep' (mid., of observing law).

ἐκ

from

preposition + genitive (temporal source)

νεότητός

youth

Genitive

object of ἐκ

νεότης: 'youth'; i.e. from boyhood (bar mitzvah onward).

μου

my

Genitive

genitive of possession

21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· Ἐν σε ὑστερεῖ ὑπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

And Jesus, looking at him, loved him and said to him, 'One thing you lack: go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow me!'

THE CALL TO DISCIPLESHIP **δέ** The one verse where Jesus is said to love a questioner; his love issues not in indulgence but in a radical summons that exposes the man's true master.

ὁ

the

Nominative

article

δὲ

and

connective particle

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus.

ἐμβλέψας

having looked at

Aor Act Ptc · Nom Sg Masc · ἐμβλέπω

circumstantial ptc. (attendant)

→ constative aorist

ἐμβλέπω: 'look intently at' (ἐν + βλέπω); a fixed, searching gaze.

αὐτῷ

at him

Dative

object of ptc. (dat.)

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb

→ ingressive/constative aorist

ἀγαπάω: 'love'; Mark alone notes Jesus' love for this man.

αὐτὸν

him

Accusative

direct object

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

ἓν

one thing

Nominative

subject (numeral)

εἷς: 'one'; the single decisive lack.

σε

you

Accusative

direct object of ὑστερεῖ

ὑστερεῖ

is lacking

Pres Act Indic 3 Sg · ὑστερέω

main verb

→ stative present

ὑστερέω: 'lack, fall short!'

ὑπάγε

go

Pres Act Impv 2 Sg · ὑπάγω

main verb (command)

→ present imperative

ὑπάγω: 'go, depart!'

ὅσα

whatever

Accusative

relative pronoun (object of πώλησον)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

verb of rel. clause

→ present

ἔχω: 'have, possess!'

πώλησον

sell

Aor Act Impv 2 Sg · πωλέω

main verb (command)

→ aorist imperative

πωλέω: 'sell!'

καὶ

and

coordinating conjunction

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (command)

→ aorist imperative

δίδωμι: 'give!'

τοῖς

to the

Dative

article

πτωχοῖς

poor

Dative

indirect object (substantival adj.)

πτωχός: 'poor, destitute'; the beggar-poor.

καὶ

and

coordinating conjunction

ἔξεις

you will have

Fut Act Indic 2 Sg · ἔχω

main verb

→ predictive future

ἔχω: 'have!'

θησαυρόν

treasure

Accusative

direct object

θησαυρός: 'treasure, store!'

ἐν

in

preposition + dative (place)

οὐρανῶ

heaven

Dative

object of ἐν

οὐρανός: 'heaven'; the enduring wealth that replaces earthly.

καὶ

and

coordinating conjunction

δεῦρο

come

adverb-as-imperative ('come here!')

δεῦρο: 'come here'; functions as a summons.

ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

main verb (command)

→ present imperative (durative)

ἀκολουθέω: 'follow'; the discipleship verb — the goal of the whole call.

μοι

me

Dative

object (dat. with ἀκολουθέω)

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

But his face fell at the saying, and he went away grieving, for he had many possessions.

HE GOES AWAY GRIEVING δέ The wealth he could not surrender masters him; γὰρ supplies the reason — he had great possessions, and they had him.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

but

connective particle (contrast)

στυγνάσας

having become gloomy

Aor Act Ptc · Nom Sg Masc · στυγνάζω

circumstantial ptc. (attendant)

→ ingressive aorist

στυγνάζω: 'be shocked/gloomy, have a darkened face'; the countenance falls.

ἐπὶ

at

preposition + dative (cause/occasion)

<p>τῷ the Dative article</p>	<p>λόγῳ word/saying Dative object of ἐπί λόγος: 'word, saying'; the demand of v.21.</p>	<p>ἀπῆλθεν went away Aor Act Indic 3 Sg · ἀπέρχομαι main verb → constative aorist ἀπέρχομαι: 'go away, depart'.</p>	<p>λυπούμενος grieving Pres Mid Ptc · Nom Sg Masc · λυπέω adverbial ptc. (manner) → present (concurrent) λυπέω: 'grieve, be sorrowful'.</p>
<p>ἦν he was Impf Act Indic 3 Sg · εἰμί main verb (periphrastic) → durative imperfect εἰμί: 'be'; with ptc. = periphrastic 'he was having.'</p>	<p>γάρ for explanatory conjunction</p>	<p>ἔχων having Pres Act Ptc · Nom Sg Masc · ἔχω periphrastic participle (with ἦν) → durative ἔχω: 'have, possess'.</p>	<p>κτήματα possessions Accusative direct object of ptc. κτῆμα: 'property, possession'.</p>
<p>πολλά many Accusative attributive adjective</p>			

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

And Jesus looked around and said to his disciples, 'How difficult it will be for those who have wealth to enter the kingdom of God!'

THE LESSON ON RICHES **Καί** Jesus' sweeping gaze (περιβλεψάμενος, characteristic of Mark) introduces an exclamation on the peril of riches for kingdom-entry.

Καὶ
and

coordinating conjunction

περιβλεψάμενος

having looked around

Aor Mid Ptc · Nom Sg Masc · περιβλέπω

circumstantial ptc. (attendant)

→ constative aorist

περιβλέπω: 'look around' (mid.); a Markan trait surveying the listeners.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'.

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple'.

αὐτοῦ

his

Genitive

genitive of relationship

Πῶς

how

interrogative adverb (exclamatory)

δυσκόλως

with difficulty

adverb of manner

δυσκόλως: 'hardly, with difficulty' (δυσ- + κόλον).

οἱ

those

Nominative

article (substantizing ptc.)

τὰ

the

Accusative

article

χρήματα

wealth/money

Accusative

direct object of ptc.

χρῆμα: 'money, property' (pl.); material wealth.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

substantival participle (subject)

→ durative

ἔχω: 'have'.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom'.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

εἰσελεύσονται

will enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb

→ predictive future

εἰσέρχομαι: 'enter'.

24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

And the disciples were amazed at his words. But Jesus said to them again, 'Children, how difficult it is to enter the kingdom of God!'

RESTATED **δέ** Their amazement (ἐθαμβοῦντο) shows how counter-cultural the saying was — wealth was seen as blessing. Jesus repeats it, addressing them tenderly as 'children.' The qualifying τοὺς πεποιθότας ἐπὶ χρήμασιν is omitted here (shorter text).

οἱ

the

Nominative

article

δὲ

and

connective particle

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'.

ἐθαμβοῦντο

were amazed

Impf Mid Indic 3 Pl · θαμβέω

main verb

→ durative imperfect

θαμβέω: 'be astonished, amazed'.

ἐπὶ

at

preposition + dative (cause)

τοῖς

the

Dative

article

λόγοις

words

Dative

object of ἐπί

λόγος: 'word, saying'.

αὐτοῦ

his

Genitive

genitive of possession

ὁ

the

Nominative

article

δὲ

but

connective particle

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

πάλιν

again

adverb (repetition)

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (pleonastic)

→ constative aorist

ἀποκρίνομαι: 'answer, respond'.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'.

αὐτοῖς

to them

Dative

indirect object

Τέκνα

children

Vocative

vocative (address)

τέκνον: 'child'; an affectionate address to the disciples.

πῶς

how

interrogative adverb (exclamatory)

δύσκολόν

difficult

Nominative

predicate adjective

δύσκολος: 'hard, difficult'.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (impersonal)

→ stative present

εἰμί: 'be'.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom'.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

epexegetical infinitive (subject of ἔστιν)

→ constative aorist

εἰσέρχομαι: 'enter'.

25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'

THE CAMEL AND THE NEEDLE ASYNDETON The famous hyperbole: the largest beast through the smallest opening — humanly impossible, the proverb's whole point.

εὐκοπώτερόν

easier

Nominative

predicate adjective (comparative)

εὐκόπος: 'easy' (εὖ + κόπος); comparative 'easier'.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (impersonal)

→ stative present

εἰμί: 'be'.

κάμηλον

a camel

Accusative

accusative subject of διελθεῖν

κάμηλος: 'camel'; the largest Palestinian animal — deliberate hyperbole.

διὰ

through

preposition + genitive (place/path)

τῆς

the

Genitive

article

τρυμαλιᾶς

eye/hole

Genitive

object of διὰ

τρυμαλιά: 'hole, perforation'; here the needle's eye.

τῆς

of the

Genitive

article

ραφίδος

needle

Genitive

genitive of definition

ραφίς: 'needle' (from ράπτω, 'sew').

διελθεῖν

to pass through

Aor Act Inf · διέρχομαι

exegetical infinitive

→ constative aorist

διέρχομαι: 'pass through, go through'.

ἤ

than

comparative particle

πλούσιον

a rich man

Accusative

accusative subject of εἰσελθεῖν

πλούσιος: 'rich, wealthy'.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom'.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

exegetical infinitive

→ constative aorist

εἰσέρχομαι: 'enter'.

26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

And they were exceedingly astonished, saying to one another, 'Then who can be saved?'

THE DISCIPLES' DISMAY **δέ** Their heightened astonishment yields the right question — if even the favored rich cannot enter, salvation seems impossible for anyone.

<p>οἱ they</p> <p>Nominative subject (article as pronoun)</p>	<p>δὲ and</p> <p>connective particle</p>	<p>περισσῶς exceedingly</p> <p>adverb of degree</p> <p>περισσῶς: 'beyond measure, exceedingly!'</p>	<p>ἐξεπλήσσοντο were astonished</p> <p>Impf Mid Indic 3 Pl · ἐκπλήσσω main verb</p> <p>→ durative imperfect</p> <p>ἐκπλήσσω: 'be amazed, struck out (of one's senses)'; intense astonishment.</p>
<p>λέγοντες saying</p> <p>Pres Act Ptc · Nom Pl Masc · λέγω adverbial ptc. (manner)</p> <p>→ present (concurrent)</p> <p>λέγω: 'say!'</p>	<p>πρὸς to</p> <p>preposition + accusative (reference)</p>	<p>ἑαυτούς themselves/one another</p> <p>Accusative object of πρὸς (reflexive)</p>	<p>καὶ then/and</p> <p>conjunction (consecutive force)</p>
<p>τίς who</p> <p>Nominative interrogative pronoun (subject)</p>	<p>δύναται is able</p> <p>Pres Mid Indic 3 Sg · δύναμαι main verb</p> <p>→ stative present</p> <p>δύναμαι: 'be able, can!'</p>	<p>σωθῆναι to be saved</p> <p>Aor Pass Inf · σώζω complementary infinitive</p> <p>→ constative aorist</p> <p>σώζω: 'save, rescue'; here of eschatological salvation.</p>	

27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ θεῶ, πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

Jesus looked at them and said, 'With men it is impossible, but not with God; for all things are possible with God.'

ALL THINGS POSSIBLE WITH GOD **ASYNDETON** The resolution: salvation is humanly impossible but divinely possible. Grace, not wealth-renunciation as achievement, opens the kingdom.

ἐμβλέψας

having looked at

Aor Act Ptc · Nom Sg Masc · ἐμβλέπω

circumstantial ptc. (attendant)

→ constative aorist

ἐμβλέπω: 'look intently at'.

αὐτοῖς

at them

Dative

object of ptc. (dat.)

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'.

Παρά

with/in the sight of

preposition + dative (estimation/sphere)

ἀνθρώποις

men

Dative

object of παρά

ἄνθρωπος: 'human, man'.

ἀδύνατον

impossible

Nominative

predicate adjective

ἀδύνατος: 'impossible' (ἀ- + δυνατός).

ἀλλ'

but

adversative conjunction

οὐ

not

negative

παρά

with

preposition + dative (estimation)

θεῶ

God

Dative

object of παρά

θεός: God.

πάντα

all things

Nominative

subject (substantival adj.)

γάρ

for

explanatory conjunction

δυνατὰ

possible

Nominative

predicate adjective

δυνατός: 'possible, able'.

παρά

with

preposition + dative (estimation)

τῷ

the

Dative

article

θεῷ

God

Dative

object of παρά

θεός: God; the sole ground of the impossible-made-possible.

28 Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

Peter began to say to him, 'Behold, we have left everything and followed you.'

PETER'S CLAIM ASYNDETON Peter contrasts the disciples with the man who would not: they have done the very thing he refused. The perfects stress the abiding result.

Ἦρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb

→ ingressive aorist

ἄρχομαι: 'begin' (mid.); Mark's frequent 'began to.'

λέγειν

to say

Pres Act Inf · λέγω

complementary infinitive

→ present

λέγω: 'say'.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

Πέτρος: Peter; spokesman for the Twelve.

αὐτῷ

to him

Dative

indirect object

Ἴδου

behold

interjection (demonstrative particle)

ἰδού: 'look! behold!'; calls attention.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἀφήκαμεν

have left

Perf Act Indic 1 Pl · ἀφίημι

main verb

→ intensive perfect (abiding result)

ἀφίημι: 'leave, forsake'.

πάντα

everything

Accusative

direct object (substantival adj.)

καὶ

and

coordinating conjunction

ἠκολουθήκαμεν

have followed

Perf Act Indic 1 Pl · ἀκολουθέω

main verb

→ intensive perfect

ἀκολουθέω: 'follow'; perfect = 'we have become and remain your followers.'

σοι

you

Dative

object (dat. with ἀκολουθέω)

29 ἔφη ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

Jesus said, 'Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or fields for my sake and for the gospel,'

THE PROMISE (PROTASIS) ASYNDETON Jesus answers with an ἀμὴν-saying; the catalogue of relinquished ties is matched by 'for my sake and the gospel's' — the only motive that earns the promise.

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb

→ aoristic imperfect

φημί: 'say'.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Ἀμὴν

truly

particle (solemn affirmation)

ἀμὴν: 'truly, amen'.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ present (performative)

λέγω: 'say'.

ὕμῖν

to you

Dative

indirect object

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one!'.

ἐστίν

is/exists

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

εἰμί: 'be, exist!'.

ὃς

who

Nominative

relative pronoun (subject)

ἄφηκεν

has left

Aor Act Indic 3 Sg · ἀφίημι

verb of rel. clause

→ constative aorist

ἀφίημι: 'leave, forsake!'.

οἰκίαν

house

Accusative

direct object

οἰκία: 'house, home!'.

ἢ

or

disjunctive conjunction

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother!'.

ἢ

or

disjunctive conjunction

ἀδελφάς

sisters

Accusative

direct object

ἀδελφή: 'sister!'.

ἢ

or

disjunctive conjunction

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother!'.

ἢ

or

disjunctive conjunction

πατέρα

father

Accusative

direct object

πατήρ: 'father!'.

ἢ

or

disjunctive conjunction

<p>τέκνα children Accusative <i>direct object</i> τέκνον: 'child'.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>ἀγρούς fields Accusative <i>direct object</i> ἀγρός: 'field, farm'.</p>	<p>Ἔνεκεν for the sake of <i>improper preposition + genitive (cause)</i></p>
<p>ἐμοῦ me Genitive <i>object of ἔνεκεν</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἔνεκεν for the sake of <i>improper preposition + genitive</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>εὐαγγελίου gospel Genitive <i>object of ἔνεκεν</i> εὐαγγέλιον: 'gospel, good news'; the Markan addition — discipleship is for the gospel's sake.</p>			

30 ἔὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

'who will not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and fields, with persecutions — and in the age to come eternal life.'

THE HUNDREDFOLD **ASYNDETON** The apodosis: a hundredfold restoration now in a new family of faith — but pointedly 'with persecutions' — and eternal life in the coming age.

ἐάν

unless (lit. if not)

conjunction (with μή, = 'except')

μή

not

negative (οὐδεὶς ... ἐάν μή = 'no one ... who will not')

λάβη

receives

Aor Act Subj 3 Sg · λαμβάνω

verb of condition

→ aorist subjunctive

λαμβάνω: 'receive, take'.

ἑκατονταπλασίονα

a hundredfold

Accusative

direct object

ἑκατονταπλασίονα: 'hundredfold'; lavish, immeasurable return.

νῦν

now

adverb of time

ἐν

in

preposition + dative (time)

τῷ

the

Dative

article

καιρῷ

time

Dative

object of ἐν

καιρός: 'time, season'; the present age.

τούτῳ

this

Dative

demonstrative (attributive)

οἰκίας

houses

Accusative

apposition to ἑκατονταπλασίονα

οἰκία: 'house'.

καὶ

and

coordinating conjunction

ἀδελφούς

brothers

Accusative

apposition

ἀδελφός: 'brother'.

καὶ

and

coordinating conjunction

ἀδελφάς

sisters

Accusative

apposition

ἀδελφή: 'sister'.

καὶ

and

coordinating conjunction

μητέρας

mothers

Accusative

apposition

μήτηρ: 'mother'; note: no 'fathers' — God alone is Father in the new family.

καὶ

and

coordinating conjunction

τέκνα

children

Accusative

apposition

τέκνον: 'child'.

καὶ

and

coordinating conjunction

ἀγρούς

fields

Accusative

apposition

ἀγρός: 'field'.

<p>μετά with <i>preposition + genitive (accompaniment)</i></p>	<p>διωγῶν persecutions Genitive <i>object of μετά</i> διωγμός: 'persecution'; the sober realism — blessing comes amid opposition.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (time)</i></p>
<p>τῷ the Dative <i>article</i></p>	<p>αἰῶνι age Dative <i>object of ἐν</i> αἰών: 'age'.</p>	<p>τῷ the Dative <i>article</i></p>	<p>ἐρχομένῳ coming Pres Mid Ptc · Dat Sg Masc · ἔρχομαι <i>attributive participle</i> → present (futuristic) ἔρχομαι: 'come'; the age to come.</p>
<p>ζωήν life Accusative <i>direct object (with λάβη)</i> ζωή: 'life'.</p>	<p>αἰώνιον eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal'; the ultimate reward, framing the man's original question (v.17).</p>		

31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

| But many who are first will be last, and the last first.

| THE GREAT REVERSAL **δέ** The chiasmic maxim caps the section: kingdom values overturn worldly rank — a warning against presumption even for disciples.

<p>πολλοὶ many Nominative subject (substantival adj.) πολὺς: 'many'.</p>	<p>δὲ but connective particle</p>	<p>ἔσονται will be Fut Mid Indic 3 Pl · εἰμί main verb → predictive future εἰμί: 'be'.</p>	<p>πρῶτοι first Nominative predicate (substantival adj.) πρῶτος: 'first'.</p>
<p>ἔσχατοι last Nominative predicate adjective ἔσχατος: 'last'.</p>	<p>καὶ and coordinating conjunction</p>	<p>οἱ the Nominative article</p>	<p>ἔσχατοι last Nominative subject (substantival adj.) ἔσχατος: 'last'.</p>
<p>πρῶτοι first Nominative predicate adjective πρῶτος: 'first'.</p>			

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν,

And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, while those who followed were afraid. And taking the Twelve again he began to tell them the things that were going to happen to him,

ON THE ROAD TO JERUSALEM **δέ** A heavy, foreboding scene: Jesus strides ahead toward his death; amazement and fear grip the followers. Two periphrastic imperfects (ἦσαν...ἀναβαίνοντες, ἦν προάγων) slow the narrative pace.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (periphrastic)

→ durative imperfect

εἰμί: 'be'; with ptc. = periphrastic.

δὲ

and

connective particle

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῶ

road

Dative

object of ἐν

ὁδός: 'way, road'; the journey to the cross.

ἀναβαίνοντες

going up

Pres Act Ptc · Nom Pl Masc · ἀναβαίνω

periphrastic participle (with ἦσαν)

→ durative

ἀναβαίνω: 'go up, ascend'; Jerusalem stands high — one always 'goes up'!

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς

Ἱεροσόλυμα: Jerusalem; the destination of the passion.

καὶ

and

coordinating conjunction

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

main verb (periphrastic)

→ durative imperfect

εἰμί: 'be'.

προάγων

going ahead

Pres Act Ptc · Nom Sg Masc · προάγω

periphrastic participle (with ἦν)

→ durative

προάγω: 'go before, lead' (πρό + ἄγω); Jesus resolutely out front.

αὐτούς

them

Accusative

direct object of ptc.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

καὶ

and

coordinating conjunction

ἐθαμβοῦντο

they were amazed

Impf Mid Indic 3 Pl · θαμβέω

main verb

→ durative imperfect

θαμβέω: 'be amazed, astonished'; awe at his resolve.

οἱ

those

Nominative

article (substantizing ptc.)

δὲ

while/and

connective particle (contrast)

ἀκολουθοῦντες

following

Pres Act Ptc · Nom Pl Masc · ἀκολουθέω

substantival participle (subject)

→ durative

ἀκολουθέω: 'follow'.

ἐφοβοῦντο

were afraid

Impf Mid Indic 3 Pl · φοβέομαι

main verb

→ durative imperfect

φοβέομαι: 'fear, be afraid'.

καὶ

and

coordinating conjunction

παραλαβών

having taken aside

Aor Act Ptc · Nom Sg Masc · παραλαμβάνω

circumstantial ptc. (attendant)

→ constative aorist

παραλαμβάνω: 'take with, take aside' (παρά + λαμβάνω).

πάλιν

again

adverb (repetition)

τούς

the

Accusative

article

δώδεκα

Twelve

Accusative

direct object (indeclinable numeral, acc)

δώδεκα: 'twelve'; the inner circle.

Indeclinable but here functions as acc object.

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb

→ ingressive aorist

ἄρχομαι: 'begin'.

αὐτοῖς

to them

Dative

indirect object

λέγειν

to tell

Pres Act Inf · λέγω

complementary infinitive

→ present

λέγω: 'say, tell'.

τὰ

the things

Accusative

article (substantizing ptc.)

μέλλοντα

about to

Pres Act Ptc · Acc Pl Neut · μέλλω

substantival participle (object)

→ present (imminent)

μέλλω: 'be about to'; impending events.

αὐτῷ

to him

Dative

dat. of reference

συμβαίνειν

to happen

Pres Act Inf · συμβαίνω

complementary infinitive (with μέλλοντα)

→ present

συμβαίνω: 'happen, befall'.

33 ὅτι Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινουῖσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν,

saying, 'Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles,'

THE PREDICTION (DETAIL) **ὅτι** The most detailed of the three predictions: betrayal to the Sanhedrin, condemnation, and – uniquely – handing over to the Gentiles, foreshadowing the Roman trial.

<p>ὅτι that <i>conjunction (recitative, introduces speech)</i></p>	<p>Ἴδου behold <i>interjection (demonstrative particle)</i> ἰδοῦ: 'behold'.</p>	<p>ἀναβαίνομεν we are going up Pres Act Indic 1 Pl · ἀναβαίνω <i>main verb</i> → futuristic/progressive present ἀναβαίνω: 'go up'.</p>	<p>εἰς to <i>preposition + accusative (goal)</i></p>
<p>Ἱεροσόλυμα Jerusalem Accusative <i>object of εἰς</i> Ἱεροσόλυμα: Jerusalem.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱὸς Son Nominative <i>subject</i> υἱός: 'son'; ὁ υἱὸς τοῦ ἀνθρώπου = the Son of Man, Jesus' self-designation (Dan 7).</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>ἀνθρώπου Man Genitive <i>genitive (title)</i> ἄνθρωπος: 'man'; the Danielic Son-of-Man title.</p>	<p>παραδοθήσεται will be handed over Fut Pass Indic 3 Sg · παραδίδωμι <i>main verb</i> → predictive future (divine passive) παραδίδωμι: 'hand over, betray'; the passion's keyword.</p>	<p>τοῖς to the Dative <i>article</i></p>

ἀρχιερεῦσιν

chief priests

Dative

indirect object

ἀρχιερεύς: 'chief priest'.

καὶ

and

coordinating conjunction

τοῖς

the

Dative

article

γραμματεῦσιν

scribes

Dative

indirect object

γραμματεὺς: 'scribe, expert in the Law'.

καὶ

and

coordinating conjunction

κατακρινουῦσιν

they will condemn

Fut Act Indic 3 Pl · κατακρίνω

main verb

→ predictive future

κατακρίνω: 'condemn, sentence'.

αὐτὸν

him

Accusative

direct object

θανάτῳ

to death

Dative

dat. of result/sentence

θάνατος: 'death'.

καὶ

and

coordinating conjunction

παραδώσουσιν

they will hand over

Fut Act Indic 3 Pl · παραδίδωμι

main verb

→ predictive future

παραδίδωμι: 'hand over'.

αὐτὸν

him

Accusative

direct object

τοῖς

to the

Dative

article

ἔθνεσιν

Gentiles

Dative

indirect object

ἔθνος: 'nation, Gentile'; the Romans — the new, ominous detail.

34 καὶ ἔμπαίξουσιν αὐτῷ καὶ ἔμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

'and they will mock him and spit on him and scourge him and kill him; and after three days he will rise.'

MOCKERY, DEATH, RISING **καὶ** The grim sequence — mocking, spitting, scourging, killing — climaxes in resurrection 'after three days'; the passion narrative will fulfill each verb.

<p>καὶ and coordinating conjunction</p>	<p>ἔμπαίξουσιν they will mock Fut Act Indic 3 Pl · ἔμπαίζω main verb → predictive future ἔμπαίζω: 'mock, ridicule' (ἐν + παίζω).</p>	<p>αὐτῷ him Dative object (dat. with ἔμπαίζω)</p>	<p>καὶ and coordinating conjunction</p>
<p>ἔμπτύσουσιν they will spit on Fut Act Indic 3 Pl · ἔμπτύω main verb → predictive future ἔμπτύω: 'spit on' (ἐν + πτύω); an act of contempt.</p>	<p>αὐτῷ him Dative object (dat.)</p>	<p>καὶ and coordinating conjunction</p>	<p>μαστιγώσουσιν they will scourge Fut Act Indic 3 Pl · μαστιγώω main verb → predictive future μαστιγώω: 'flog, scourge'; the Roman flagellation.</p>
<p>αὐτὸν him Accusative direct object</p>	<p>καὶ and coordinating conjunction</p>	<p>ἀποκτενοῦσιν they will kill Fut Act Indic 3 Pl · ἀποκτείνω main verb → predictive future ἀποκτείνω: 'kill, put to death!'</p>	<p>καὶ and coordinating conjunction</p>

μετὰ

after

preposition + accusative (time)

τρῆς

three

Accusative

attributive numeral

τρῆς: 'three!'

ἡμέρας

days

Accusative

object of μετὰ

ἡμέρα: 'day'; 'after three days' = the resurrection timing.

ἀναστήσεται

he will rise

Fut Mid Indic 3 Sg · ἀνίστημι

main verb

→ predictive future

ἀνίστημι: 'rise, stand up'; the resurrection.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.

And James and John, the sons of Zebedee, came up to him, saying to him, 'Teacher, we want you to do for us whatever we ask of you.'

THE SONS OF ZEBEDEE ASK **Καί** Immediately after the passion prediction, the brothers' self-seeking request shows how little they grasp the way of the cross. The historic present προσπορεύονται marks the new scene.

Καὶ

and

coordinating conjunction

προσπορεύονται

they come up

Pres Mid Indic 3 Pl · προσπορεύομαι

main verb (historic present)

→ historic present (vivid)

προσπορεύομαι: 'come to, approach!'

αὐτῷ

to him

Dative

indirect object

Ἰάκωβος

James

Nominative

subject

Ἰάκωβος: James (son of Zebedee); proper name as nom subject.

καὶ

and

coordinating conjunction

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John; proper name as nom subject.

οἱ

the

Nominative

article

υἱοὶ

sons

Nominative

apposition

υἱός: 'son!'

<p>Ζεβεδαίου of Zebedee</p> <p>Genitive <i>genitive of relationship</i></p> <p> Ζεβεδαῖος: Zebedee; proper name in gen of relationship.</p>	<p>λέγοντες saying</p> <p>Pres Act Ptc · Nom Pl Masc · λέγω <i>adverbial ptc. (manner)</i></p> <p>→ present (concurrent)</p> <p> λέγω: 'say'.</p>	<p>αὐτῷ to him</p> <p>Dative <i>indirect object of ptc.</i></p>	<p>Διδάσκαλε Teacher</p> <p>Vocative <i>vocative (address)</i></p> <p> διδάσκαλος: 'teacher'.</p>
<p>θέλομεν we want</p> <p>Pres Act Indic 1 Pl · θέλω <i>main verb</i></p> <p>→ present</p> <p> θέλω: 'wish, want'.</p>	<p>ἵνα that</p> <p><i>conjunction (content of θέλομεν + subjunctive)</i></p>	<p>ὅ whatever</p> <p>Accusative <i>relative pronoun (object of ποιήσης)</i></p>	<p>ἐάν ever</p> <p><i>modal particle (with subjunctive)</i></p>
<p>αἰτήσωμέν we may ask</p> <p>Aor Act Subj 1 Pl · αἰτέω <i>verb of indefinite rel. clause</i></p> <p>→ aorist subjunctive</p> <p> αἰτέω: 'ask, request'.</p>	<p>σε you</p> <p>Accusative <i>direct object of αἰτήσωμεν</i></p>	<p>ποιήσης you do</p> <p>Aor Act Subj 2 Sg · ποιέω <i>verb of ἵνα clause</i></p> <p>→ aorist subjunctive</p> <p> ποιέω: 'do'.</p>	<p>ἡμῖν for us</p> <p>Dative <i>dat. of advantage</i></p>

36 ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετέ με ποιήσω ὑμῖν;

| And he said to them, 'What do you want me to do for you?'

| JESUS' COUNTER-QUESTION **δέ** Jesus draws out their request before answering — the very question he will put to Bartimaeus (v.51), pointing the contrast between ambition and faith.

ὁ
he
Nominative
subject (article as pronoun)

δὲ
and
connective particle

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist

αὐτοῖς
to them
Dative
indirect object

τί
what
Accusative
interrogative pronoun (object of ποιήσω)

θέλετέ
do you want
Pres Act Indic 2 Pl · θέλω
main verb
→ present
| θέλω: 'wish, want'.

με
me
Accusative
accusative subject of ποιήσω

ποιήσω
I should do
Aor Act Subj 1 Sg · ποιέω
deliberative subjunctive (object clause)
→ deliberative aorist
| ποιέω: 'do'.

ὑμῖν
for you
Dative
dat. of advantage

37 οἱ δὲ εἶπαν αὐτῷ· Δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory!'

THE REQUEST FOR GLORY **δέ** They want the places of highest honor in the messianic court — glory without the cup, thrones without the cross.

οἱ
they
Nominative
subject (article as pronoun)

δὲ
and
connective particle

εἶπαν
said
Aor Act Indic 3 Pl · λέγω
main verb
→ constative aorist

αὐτῷ
to him
Dative
indirect object

Δός

grant

Aor Act Impv 2 Sg · δίδωμι

main verb (request)

→ aorist imperative

δίδωμι: 'give, grant'.

ἡμῖν

to us

Dative

indirect object

ἵνα

that

conjunction (content of request + subjunctive)

εἷς

one

Nominative

subject (numeral)

εἷς: 'one'.

σου

your

Genitive

genitive (with ἐκ δεξιῶν)

ἐκ

at/on

preposition + genitive (position)

δεξιῶν

the right

Genitive

object of ἐκ (substantival adj.)

δεξιός: 'right (hand/side)'; the place of supreme honor.

καὶ

and

coordinating conjunction

εἷς

one

Nominative

subject (numeral)

ἐξ

at/on

preposition + genitive (position)

ἀριστερῶν

the left

Genitive

object of ἐξ (substantival adj.)

ἀριστερός: 'left (hand/side)'; the second seat of honor.

καθίσωμεν

we may sit

Aor Act Subj 1 Pl · καθίζω

verb of ἵνα clause

→ aorist subjunctive

καθίζω: 'sit, be seated'; enthronement imagery.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

δόξῃ

glory

Dative

object of ἐν

δόξα: 'glory, splendor'; the eschatological royal glory.

σου

your

Genitive

genitive of possession

38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?'

THE CUP AND THE BAPTISM **δέ** Jesus exposes their ignorance and reframes glory as suffering: the 'cup' (of wrath/suffering) and the 'baptism' (engulfing death) he must undergo.

<p>ὁ the Nominative article</p>	<p>δέ but connective particle</p>	<p>Ἰησοῦς Jesus Nominative subject Ἰησοῦς; Jesus.</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>
<p>αὐτοῖς to them Dative indirect object</p>	<p>οὐκ not negative</p>	<p>οἶδατε you know Perf Act Indic 2 Pl · οἶδα main verb → perfect-as-present οἶδα: 'know'.</p>	<p>τί what Accusative interrogative pronoun (object of αἰτεῖσθε)</p>
<p>αἰτεῖσθε you are asking Pres Mid Indic 2 Pl · αἰτέω verb of indirect question → present αἰτέω: 'ask' (mid., for oneself).</p>	<p>δύνασθε are you able Pres Mid Indic 2 Pl · δύναμαι main verb (question) → present δύναμαι: 'be able, can'.</p>	<p>πιεῖν to drink Aor Act Inf · πίνω complementary infinitive → constative aorist πίνω: 'drink'.</p>	<p>τὸ the Accusative article</p>

<p>ποτήριον cup Accusative <i>direct object</i></p> <p>ποτήριον: 'cup'; the OT cup of suffering/wrath (Isa 51:17; cf. Mark 14:36).</p>	<p>ὃ which Accusative <i>relative pronoun (object of πίνω)</i></p>	<p>ἐγὼ I Nominative <i>subject (emphatic pronoun)</i></p>	<p>πίνω drink Pres Act Indic 1 Sg · πίνω <i>verb of rel. clause</i></p> <p>→ present (proleptic)</p> <p>πίνω: 'drink'.</p>
<p>ἢ or <i>disjunctive conjunction</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>βάπτισμα baptism Accusative <i>accusative of respect/cognate</i></p> <p>βάπτισμα: 'baptism, immersion'; metaphor for being overwhelmed by suffering/death.</p>	<p>ὃ which Accusative <i>relative pronoun (cognate accusative)</i></p>
<p>ἐγὼ I Nominative <i>subject (emphatic pronoun)</i></p>	<p>βαπτίζομαι am baptized Pres Mid/Pass Indic 1 Sg · βαπτίζω <i>verb of rel. clause</i></p> <p>→ present (proleptic)</p> <p>βαπτίζω: 'baptize, immerse'.</p>	<p>βαπτισθῆναι to be baptized Aor Pass Inf · βαπτίζω <i>complementary infinitive</i></p> <p>→ constative aorist</p> <p>βαπτίζω: 'baptize'.</p>	

39 οἱ δὲ εἶπαν αὐτῷ· Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

And they said to him, 'We are able!' And Jesus said to them, 'The cup that I drink you will drink, and with the baptism with which I am baptized you will be baptized,'

THEY WILL SHARE THE CUP **δέ** Their glib 'we are able' Jesus accepts in a sober sense: they will indeed share his suffering (James martyred, John exiled) — but the seats are not his to grant.

οἱ

they

Nominative

subject (article as pronoun)

δὲ

and

connective particle

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Δυνάμεθα

we are able

Pres Mid Indic 1 Pl · δύναμαι

main verb

→ present

δύναμαι: 'be able'; their over-confident reply.

ὁ

the

Nominative

article

δὲ

and

connective particle

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Τὸ

the

Accusative

article

ποτήριον

cup

Accusative

direct object (fronted)

ποτήριον: 'cup' of suffering.

ὃ

which

Accusative

relative pronoun (object of πίνω)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

πίνω

drink

Pres Act Indic 1 Sg · πίνω

verb of rel. clause

→ present

πίνω: 'drink'!

πίεσθε

you will drink

Fut Mid Indic 2 Pl · πίνω

main verb

→ predictive future

πίνω: 'drink'; they will share his suffering.

καὶ
and
coordinating conjunction

τὸ
the
Accusative
article

βάπτισμα
baptism
Accusative
cognate accusative (fronted)
| βάπτισμα: 'baptism' of suffering.

ὃ
which
Accusative
relative pronoun

ἐγὼ
I
Nominative
subject (emphatic pronoun)

βαπτίζομαι
am baptized
Pres Mid/Pass Indic 1 Sg · βαπτίζω
verb of rel. clause
→ present
| βαπτίζω: 'baptize'.

βαπτισθήσεσθε
you will be baptized
Fut Pass Indic 2 Pl · βαπτίζω
main verb
→ predictive future
| βαπτίζω: 'baptize'.

40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.

'but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

NOT MINE TO GRANT δέ Jesus disclaims the prerogative of assigning the seats; they belong to those for whom the Father has prepared them — a quiet submission to the Father's appointing.

τὸ
the
Nominative
article (substantizes infinitive)

δὲ
but
connective particle (contrast)

καθίσαι
to sit
Aor Act Inf · καθίζω
articular infinitive (subject)
→ constative aorist
| καθίζω: 'sit'.

ἐκ
at
preposition + genitive (position)

<p>δεξιῶν right Genitive <i>object of ἐκ (substantival adj.)</i> δεξιός: 'right side'.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>ἐξ at <i>preposition + genitive (position)</i></p>
<p>εὐωνύμων left Genitive <i>object of ἐξ (substantival adj.)</i> εὐώνυμος: 'left' (lit. 'well-named,' a euphemism for the ill-omened left).</p>	<p>οὐκ not <i>negative</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb</i> → stative present εἰμί: 'be'.</p>	<p>ἐμὸν mine Nominative <i>predicate adjective (possessive)</i> ἐμός: 'my, mine'.</p>
<p>δοῦναι to grant Aor Act Inf · δίδωμι <i>epexegetical infinitive</i> → constative aorist δίδωμι: 'give, grant'.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>οἷς for whom Dative <i>relative pronoun (dat. of advantage)</i></p>	<p>ἠτοιμάσται it has been prepared Perf Pass Indic 3 Sg · ἐτοιμάζω <i>verb of rel. clause</i> → intensive perfect (divine passive) ἐτοιμάζω: 'prepare, make ready'; the Father's foreordaining.</p>

41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

| And when the ten heard it, they began to be indignant at James and John.

| THE TEN INDIGNANT **Καί** The other ten are angry — but likely from the same ambition, not from greater understanding; the whole group needs the teaching that follows.

<p>Καὶ and coordinating conjunction</p>	<p>ἀκούσαντες having heard Aor Act Ptc · Nom Pl Masc · ἀκούω circumstantial ptc. (temporal) → constative aorist ἀκούω: 'hear'.</p>	<p>οἱ the Nominative article</p>	<p>δέκα ten Nominative subject (indeclinable numeral, here nom) δέκα: 'ten'; the rest of the Twelve.</p>
<p>ἤρξαντο began Aor Mid Indic 3 Pl · ἄρχω main verb → ingressive aorist ἄρχομαι: 'begin'.</p>	<p>ἀγανακτεῖν to be indignant Pres Act Inf · ἀγανακτέω complementary infinitive → present ἀγανακτέω: 'be indignant, angry'.</p>	<p>περὶ at/concerning preposition + genitive (reference)</p>	<p>Ἰακώβου James Genitive object of <i>περὶ</i> Ἰάκωβος: James; proper name in gen.</p>
<p>καὶ and coordinating conjunction</p>	<p>Ἰωάννου John Genitive object of <i>περὶ</i> Ἰωάννης: John; proper name in gen.</p>		

42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

And Jesus called them to him and said to them, 'You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them.'

GENTILE LORDSHIP **καὶ** Jesus contrasts the world's model — domineering power (κατακυριεύουσιν, κατεξουσιάζουσιν, both with the over-bearing κατά prefix) — with the kingdom's ethic to come.

καὶ
and

coordinating conjunction

προσκαλεσάμενος

having called to

Aor Mid Ptc · Nom Sg Masc · προσκαλέω
circumstantial ptc. (attendant)

→ constative aorist

προσκαλέομαι: 'call to oneself, summon!'

αὐτούς

them

Accusative
object of ptc.

ὁ

the

Nominative
article

Ἰησοῦς

Jesus

Nominative
subject

Ἰησοῦς: Jesus.

λέγει

says

Pres Act Indic 3 Sg · λέγω
main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

αὐτοῖς

to them

Dative
indirect object

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα
main verb

→ perfect-as-present

οἶδα: 'know!'

ὅτι
that

conjunction (content of οἶδατε)

οἱ

those

Nominative
article (substantizing ptc.)

δοκοῦντες

who are considered

Pres Act Ptc · Nom Pl Masc · δοκέω
substantival participle (subject)

→ present

δοκέω: 'seem, be reputed'; 'those reckoned to rule.'

ἄρχειν

to rule

Pres Act Inf · ἄρχω
complementary infinitive

→ present

ἄρχω: 'rule, govern!'

τῶν

the

Genitive
article

ἔθνων

Gentiles/nations

Genitive
object of ἄρχειν (gen.)

ἔθνος: 'nation, Gentile!'

κατακυριεύουσιν

lord it over

Pres Act Indic 3 Pl · κατακυριεύω
main verb

→ gnomic present

κατακυριεύω: 'subjugate, lord it over' (κατά + κυριεύω); domineering rule.

αὐτῶν

them

Genitive
object (gen. with verb)

καὶ
and

coordinating conjunction

οἱ
the

Nominative

article

μεγάλοι
great ones

Nominative

subject (substantival adj.)

μέγας: 'great'; the magnates.

αὐτῶν
their

Genitive

genitive of possession

κατεξουσιάζουσιν

exercise authority over

Pres Act Indic 3 Pl · κατεξουσιάζω

main verb

→ gnomic present

κατεξουσιάζω: 'wield authority over'
(κατά-intensive); oppressive power.

αὐτῶν

them

Genitive

object (gen. with verb)

43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλη μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,

'But it shall not be so among you. Rather, whoever would be great among you must be your servant.'

GREATNESS IS SERVICE **δέ** The kingdom's inversion: greatness is measured by service (διάκονος).

The emphatic οὐχ οὕτως marks the sharp break from Gentile rule.

οὐχ
not

negative

οὕτως
so/thus

adverb of manner

οὕτως: 'in this way'.

δέ
but

connective particle (contrast)

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

εἰμί: 'be'.

ἐν

among

preposition + dative (sphere)

ὕμιν

you

Dative

object of ἐν

ἀλλ'

but

adversative conjunction

ὅς

whoever

Nominative

relative pronoun (subject)

ἄν

ever

modal particle (with subjunctive)

θέλη

would

Pres Act Subj 3 Sg · θέλω

verb of indefinite rel. clause

→ present subjunctive

| θέλω: 'wish, want'.

μέγας

great

Nominative

predicate adjective

| μέγας: 'great'.

γενέσθαι

to become

Aor Mid Inf · γίνομαι

complementary infinitive

→ constative aorist

| γίνομαι: 'become'.

ἐν

among

preposition + dative (sphere)

ὕμιν

you

Dative

object of ἐν

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ imperatival future

| εἰμί: 'be'.

ὑμῶν

your

Genitive

genitive of relationship

διάκονος

servant

Nominative

predicate nominative

| διάκονος: 'servant, minister'; one who waits at table.

44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος.

'and whoever would be first among you must be slave of all!'

FIRST IS SLAVE OF ALL **καί** The principle intensifies: to be 'first' is to be 'slave of all' (δοῦλος) — the lowest station, total self-giving.

καὶ

and

coordinating conjunction

ὅς

whoever

Nominative

relative pronoun (subject)

ἂν

ever

modal particle (with subjunctive)

θέλῃ

would

Pres Act Subj 3 Sg · θέλω

verb of indefinite rel. clause

→ present subjunctive

θέλω: 'wish!'

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive

→ present

εἶμι: 'be!'

πρῶτος

first

Nominative

predicate adjective

πρῶτος: 'first, foremost!'

ἔσται

shall be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ imperatival future

εἶμι: 'be!'

πάντων

of all

Genitive

objective/possessive genitive

πᾶς: 'all!'

δοῦλος

slave

Nominative

predicate nominative

δοῦλος: 'slave, bondservant!'; lower even than διάκονος.

45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
λύτρον ἀντὶ πολλῶν.

'For even the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

THE RANSOM SAYING **γάρ** The christological ground of the whole ethic — and the gospel's heart:
the Son of Man's mission is self-giving service climaxing in his life as a 'ransom' (λύτρον) given 'in
place of' (ἀντί) many.

<p>καὶ even <i>adverbial/ascensive conjunction</i></p>	<p>γὰρ for <i>explanatory conjunction (καὶ γάρ = 'for indeed')</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱὸς Son Nominative <i>subject</i> υἱός: 'son'; the Son of Man.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>ἀνθρώπου Man Genitive <i>genitive (title)</i> ἄνθρωπος: 'man'; the Son-of-Man title.</p>	<p>οὐκ not <i>negative</i></p>	<p>ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist ἔρχομαι: 'come'; his mission/advent.</p>
<p>διακονηθῆναι to be served Aor Pass Inf · διακονέω <i>infinitive of purpose</i> → constative aorist διακονέω: 'serve, wait on'; passive — to be waited on.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>διακονῆσαι to serve Aor Act Inf · διακονέω <i>infinitive of purpose</i> → constative aorist διακονέω: 'serve'.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose

→ constative aorist

δίδωμι: 'give'; the supreme act of service.

τὴν

the

Accusative

article

ψυχὴν

life

Accusative

direct object

ψυχὴ: 'life, soul'; here his very life laid down.

αὐτοῦ

his

Genitive

genitive of possession

λύτρον

a ransom

Accusative

accusative in apposition (predicate)

λύτρον: 'ransom, price of release' (cf. Isa 53:10–12); the redemptive cost.

ἀντὶ

for/in place of

preposition + genitive (substitution/exchange)

ἀντί: 'instead of, in exchange for'; the substitutionary force.

πολλῶν

many

Genitive

object of ἀντί (substantival adj.)

πολύς: 'many'; the inclusive 'many' for whom the ransom is paid (Isa 53:11–12).

46 Καὶ ἔρχονται εἰς Ἰεριχῶ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

And they come to Jericho. And as he was leaving Jericho with his disciples and a considerable crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road.

SETTING: BLIND BARTIMAEUS **Καί** The last healing before Jerusalem; the named beggar (rare in Mark) sits 'beside the way' — soon to become one who follows 'on the way.' Historic present ἔρχονται opens the scene.

Καὶ

and

coordinating conjunction

ἔρχονται

they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid)

ἔρχομαι: 'come, go'.

εἰς

to

preposition + accusative (goal)

Ἰεριχῶ

Jericho

Accusative

object of εἰς

Ἰεριχῶ: Jericho; proper name as acc object (indeclinable form, here acc).

καὶ
and

coordinating conjunction

ἐκπορευομένου

going out

Pres Mid Ptc · Gen Sg Masc · ἐκπορεύομαι

genitive absolute (temporal)

→ present (concurrent)

ἐκπορεύομαι: 'go out, leave'.

αὐτοῦ

of him

Genitive

subject of gen. absolute

ἀπὸ

from

preposition + genitive (separation)

Ἰεριχῶ

Jericho

Genitive

object of ἀπό

Ἰεριχῶ: Jericho; proper name in gen.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive (with αὐτοῦ in gen. abs.)

μαθητής: 'disciple'.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ὄχλου

crowd

Genitive

genitive (part of gen. abs.)

ὄχλος: 'crowd'.

ἱκανοῦ

considerable

Genitive

attributive adjective

ἱκανός: 'considerable, large'.

ὁ

the

Nominative

article

υἱός

son

Nominative

apposition to Βαρτιμαῖος

υἱός: 'son'.

Τιμαίου

of Timaeus

Genitive

genitive of relationship

Τίμαιος; Timaeus; proper name in gen.

Βαρτιμαῖος

Bartimaeus

Nominative

subject

Βαρτιμαῖος; Bartimaeus ('son of Timaeus,'
Aram. bar); proper name as nom subject.

τυφλός

blind

Nominative

apposition (substantival adj.)

τυφλός: 'blind'.

προσαίτης

beggar

Nominative

apposition

προσαίτης: 'beggar' (one who begs).

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb

→ durative imperfect

κάθημαι: 'sit'.

παρά

beside

preposition + accusative (place)

τήν

the

Accusative

article

ὁδόν

road

Accusative

object of παρά

ὁδός: 'way, road'; he sits beside the way — a poignant contrast with v.52.

47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν· Υἱὲ Δαυιδ Ἰησοῦ, ἐλέησόν με.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, 'Son of David, Jesus, have mercy on me!'

THE CRY TO THE SON OF DAVID **καί** The blind man 'sees' what the sighted miss: he hails Jesus by the messianic title 'Son of David' and begs mercy — true faith before physical sight.

καὶ

and

coordinating conjunction

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

circumstantial ptc. (temporal)

→ constative aorist

ἀκούω: 'hear'.

ὅτι

that

conjunction (content of ἀκούσας)

Ἰησοῦς

Jesus

Nominative

subject (predicate)

Ἰησοῦς: Jesus.

<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>Ναζαρηνός Nazarene</p> <p>Nominative <i>apposition (substantival adj.)</i></p> <p>Ναζαρηνός: 'of Nazareth, Nazarene!'</p>	<p>ἐστιν it is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb</i></p> <p>→ stative present</p> <p>εἰμί: 'be!'</p>	<p>ἤρξατο began</p> <p>Aor Mid Indic 3 Sg · ἄρχω <i>main verb</i></p> <p>→ ingressive aorist</p> <p>ἄρχομαι: 'begin!'</p>
<p>κράζειν to cry out</p> <p>Pres Act Inf · κράζω <i>complementary infinitive</i></p> <p>→ present</p> <p>κράζω: 'cry out, shout!'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>λέγειν to say</p> <p>Pres Act Inf · λέγω <i>complementary infinitive</i></p> <p>→ present</p> <p>λέγω: 'say!'</p>	<p>Υἱέ Son</p> <p>Vocative <i>vocative (address)</i></p> <p>υἱός: 'son!'; Υἱέ Δαυίδ = the messianic title.</p>
<p>Δαυίδ of David</p> <p>Genitive <i>genitive of relationship</i></p> <p>Δαυίδ: David; proper name in gen (indeclinable).</p>	<p>Ἰησοῦ Jesus</p> <p>Vocative <i>vocative (apposition)</i></p> <p>Ἰησοῦς: Jesus; proper name as voc.</p>	<p>ἐλέησόν have mercy</p> <p>Aor Act Impv 2 Sg · ἐλεέω <i>main verb (entreaty)</i></p> <p>→ aorist imperative (urgent appeal)</p> <p>ἐλεέω: 'have mercy, show pity!'</p>	<p>με me</p> <p>Accusative <i>direct object</i></p>

48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν· Υἱέ Δαυίδ, ἐλέησόν με.

And many rebuked him, that he should be silent; but he cried out all the more, 'Son of David, have mercy on me!'

SILENCED, HE CRIES LOUDER **καί** Opposition only intensifies his faith; the imperfect ἔκραζεν paints persistent, escalating crying. His persistence mirrors the importunity Jesus commends.

καὶ
and

coordinating conjunction

ἐπετίμων

were rebuking

Impf Act Indic 3 Pl · ἐπιτιμάω

main verb

→ durative imperfect

ἐπιτιμάω: 'rebuke, warn'.

αὐτῷ

him

Dative

object (dat. with ἐπιτιμάω)

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'.

ἵνα

that

conjunction (purpose/content + subjunctive)

σιωπήση

he should be silent

Aor Act Subj 3 Sg · σιωπάω

verb of ἵνα clause

→ aorist subjunctive

σιωπάω: 'be silent, keep quiet'.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

but

connective particle (contrast)

πολλῷ

much

Dative

dat. of degree of difference

πολύς: 'much'; πολλῷ μᾶλλον = 'all the more'.

μᾶλλον

more

adverb (comparative)

ἔκραζεν

cried out

Impf Act Indic 3 Sg · κράζω

main verb

→ iterative/durative imperfect

κράζω: 'cry out'; the imperfect = he kept crying louder.

Υἱέ

Son

Vocative

vocative (address)

υἱός: 'son'.

Δαυίδ

of David

Genitive

genitive of relationship

Δαυίδ: David.

ἐλέησόν

have mercy

Aor Act Impv 2 Sg · ἐλεέω

main verb (entreaty)

→ aorist imperative

ἐλεέω: 'have mercy'.

με

me

Accusative

direct object

49 καὶ σταῖς ὁ Ἰησοῦς εἶπεν· Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· Θάρσει, ἔγειρε, φωνεῖ σε.

And Jesus stopped and said, 'Call him.' And they call the blind man, saying to him, 'Take heart; get up, he is calling you.'

JESUS CALLS HIM **καί** Jesus halts the procession for one beggar; the crowd's reproach turns to encouragement. Three crisp imperatives — take heart, rise — herald the reversal. Historic present φωνοῦσιν.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>σταῖς having stopped Aor Act Ptc · Nom Sg Masc · ἵστημι <i>circumstantial ptc. (attendant)</i> → constative aorist ἵστημι: 'stand, stop'; Jesus halts.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>
<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>Φωνήσατε call Aor Act Impv 2 Pl · φωνέω <i>main verb (command)</i> → aorist imperative φωνέω: 'call, summon'.</p>	<p>αὐτόν him Accusative <i>direct object</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>φωνοῦσιν they call Pres Act Indic 3 Pl · φωνέω <i>main verb (historic present)</i> → historic present (vivid) φωνέω: 'call'.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>τυφλὸν blind man Accusative <i>direct object (substantival adj.)</i> τυφλός: 'blind'.</p>	<p>λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω <i>adverbial ptc. (manner)</i> → present (concurrent) λέγω: 'say'.</p>

αὐτῷ

to him

Dative

indirect object of ptc.

Θάρσει

take heart

Pres Act Impv 2 Sg · θαρσέω

main verb (encouragement)

→ present imperative

|| θαρσέω: 'be of good courage, take heart!'

ἔγειρε

get up

Pres Act Impv 2 Sg · ἐγείρω

main verb (command)

→ present imperative

|| ἐγείρω: 'rise, get up!'

φωνεῖ

he is calling

Pres Act Indic 3 Sg · φωνέω

main verb

→ progressive present

|| φωνέω: 'call!'

σε

you

Accusative

direct object

50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

| And throwing off his cloak, he sprang up and came to Jesus.

| HE SPRINGS UP **δέ** The vivid detail of casting aside his cloak (his beggar's possession and alms-mat) and leaping up dramatizes wholehearted, abandoning response to the call.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

connective particle

ἀποβαλὼν

having thrown off

Aor Act Ptc · Nom Sg Masc · ἀποβάλλω

circumstantial ptc. (attendant)

→ constative aorist

|| ἀποβάλλω: 'throw off, cast away' (ἀπό + βάλλω).

τὸ

the

Accusative

article

ἱμάτιον

cloak

Accusative

direct object of ptc.

ἱμάτιον: 'cloak, outer garment'; a beggar's prized possession, left behind.

αὐτοῦ

his

Genitive

genitive of possession

ἀναπηδήσας

having sprung up

Aor Act Ptc · Nom Sg Masc · ἀναπηδάω

circumstantial ptc. (attendant)

→ constative aorist

ἀναπηδάω: 'leap up, spring up'; energetic eagerness.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'.

πρὸς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of πρὸς

Ἰησοῦς: Jesus.

51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ραββουνι, ἵνα ἀναβλέψω.

And Jesus answered him, 'What do you want me to do for you?' And the blind man said to him, 'Rabbouni, that I may regain my sight!'

'RABBOUNI, THAT I MAY SEE' **καί** Jesus puts to Bartimaeus the very question he asked James and John (v.36) — but the answer is humble healing, not ambition. 'Rabbouni' ('my Master') is a heightened address.

καὶ

and

coordinating conjunction

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (pleonastic)

→ constative aorist

ἀποκρίνομαι: 'answer'.

αὐτῷ

him

Dative

indirect object of ptc.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τί

what

Accusative

interrogative pronoun (object of ποιήσω)

σοι

for you

Dative

dat. of advantage

θέλεις

do you want

Pres Act Indic 2 Sg · θέλω

main verb

→ present

θέλω: 'wish, want'.

ποιήσω

I should do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive

→ deliberative aorist

ποιέω: 'do'.

ὁ

the

Nominative

article

δὲ

and

connective particle

τυφλός

blind man

Nominative

subject (substantival adj.)

τυφλός: 'blind'.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Ραββουνι

Rabbouni

Vocative

vocative (address, Aramaic)

ραββουνι: 'my master/teacher' (Aram.); a reverent, intensified form of Rabbi. Proper-name-like title, here voc of address.

ἵνα

that

conjunction (content of request + subjunctive)

ἀναβλέψω

I may regain sight

Aor Act Subj 1 Sg · ἀναβλέπω

verb of ἵνα clause

→ aorist subjunctive

ἀναβλέπω: 'look up, recover sight' (ἀνά + βλέπω); both 'see again' and 'look up'.

52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

And Jesus said to him, 'Go; your faith has saved you.' And immediately he regained his sight and followed him on the road.

HEALED, HE FOLLOWS **καί** The chapter closes on the model disciple: faith heals (σέσωκεν, perfect — an abiding salvation), and the once-roadside beggar now follows Jesus 'on the way' — toward Jerusalem and the cross. εὐθύς marks the immediacy.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>Ὑπάγε go Pres Act Impv 2 Sg · ὑπάγω <i>main verb (command)</i> → present imperative ὑπάγω: 'go, depart'.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>πίστις faith Nominative <i>subject</i> πίστις: 'faith, trust'; the agent of his deliverance.</p>
<p>σου your Genitive <i>genitive of possession</i></p>	<p>σέσωκέν has saved Perf Act Indic 3 Sg · σῶζω <i>main verb</i> → intensive perfect (abiding result) σῶζω: 'save, heal, make whole'; both physical healing and salvation.</p>	<p>σε you Accusative <i>direct object</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p>εὐθύς immediately <i>adverb of time</i></p> <p>εὐθύς; 'at once, immediately'; Mark's signature adverb of urgency.</p>	<p>ἀνάβλεψεν he regained sight Aor Act Indic 3 Sg · ἀναβλέπω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἀναβλέπω; 'recover sight'!</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἠκολούθει he followed Impf Act Indic 3 Sg · ἀκολουθέω <i>main verb</i></p> <p>→ inceptive/durative imperfect</p> <p>ἀκολουθέω; 'follow'; he becomes a disciple on the way.</p>
<p>αὐτῷ him Dative <i>object (dat. with ἀκολουθέω)</i></p>	<p>ἐν on <i>preposition + dative (place)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ὁδῷ road/way Dative <i>object of ἐν</i></p> <p>ὁδός; 'way, road'; he who sat 'beside the way' (v.46) now follows 'on the way'!</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Mark's vivid narrative style is on display: the historic (vivid) present is frequent (λέγει/λέγουσιν, ἔρχεται, φέρουσιν), and the connective καὶ strings clauses paratactically; the adverb εὐθύς so characteristic of Mark does not recur in this chapter, but its breathless coordination does. A few points of variation are passed over without a marginal note: at v.7 the clause καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ ('and shall be joined to his wife') is omitted by some early witnesses (N B), printed here in brackets-tradition; at v.21 some witnesses add ἄρας τὸν σταυρόν ('having taken up the cross') after ἀκολουθεῖ μοι; at v.24 the words τοὺς πεποιθότας ἐπὶ χρήμασιν ('those who trust in riches') qualifying the difficulty of entry are read by the majority but absent from N B, and the shorter text is followed; at v.29 the order of the list (οἰκίαν, ἀδελφούς,..) and the presence of ἡ γυναῖκα vary; at v.43 ἔσται/ἔστω alternate. Orthographic variants (movable-v, i-subscript, ραββουνι/ραββωνι) are not noted. The chapter has 52 verses; none is legitimately omitted by the critical text.

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.