

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Mark, Chapter 11

KATA MAPKON IA'

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 · 11:1–11

The triumphal entry on the colt and the Hosanna

Approaching Jerusalem, Jesus sends two disciples for an unriden colt with a prophetic password (1–3); they find and fetch it as he said (4–6); they spread garments and he rides in (7–8) as the crowds shout Hosanna and bless the coming kingdom of David (9–10); he enters the temple, surveys all, and withdraws to Bethany (11).

B · 11:12–14

The cursing of the fig tree

Hungry the next day, Jesus comes to a leafy fig tree but finds no fruit, for it was not the season (12–13); he pronounces that no one will ever eat fruit from it again — and the disciples hear (14). The acted parable frames the temple scene it brackets.

C · 11:15–19

The cleansing of the temple

In the temple Jesus drives out the buyers and sellers, overturns the tables of the money-changers and dove-sellers, and bars carrying goods through (15–16); he teaches from Isaiah and Jeremiah that the house meant to be a house of prayer for all the nations has become a robbers' den (17). The chief priests and scribes plot his death yet fear the crowd astonished at his teaching (18); at evening they go out of the city (19).

D · 11:20–25

The withered fig tree: faith, prayer, and forgiveness

Passing by in the morning they see the fig tree withered to its roots (20); Peter recalls the curse (21). Jesus answers: have faith in God (22) — whoever tells this mountain to be cast into the sea, not doubting but believing, will have it (23); therefore believe you have received whatever you ask in prayer (24); and when you stand praying, forgive, that your Father may forgive you (25). [Verse 26 is omitted by the critical text.]

E · 11:27–33

The question about Jesus' authority and John's baptism

Back in the temple the chief priests, scribes, and elders demand by what authority he acts (27–28); Jesus answers with a counter-question — was John's baptism from heaven or from men? (29–30). Trapped, since either answer exposes them and they fear the crowd who held John a prophet, they plead ignorance (31–33a); so Jesus refuses to tell them his authority (33b).

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

And when they draw near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sends two of his disciples

NARRATIVE ONSET **καί** The historic present ἐγγίζουσιν/ἀποστέλλει opens the entry narrative with vivid immediacy; geography (Jerusalem, Bethphage, Bethany, the Mount of Olives) sets the messianic stage of Zech 14:4.

Καὶ
and

narrative connective (paratactic καὶ)

ὅτε
when

temporal conjunction

ἐγγίζουσιν
they draw near

Pres Act Indic 3 Pl · ἐγγίζω

verb of the temporal clause

→ historic present (vivid)

ἐγγίζω: 'come near, approach'; here of
nearing the holy city.

εἰς
to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (goal of motion)

Ἱεροσόλυμα: the Greek (neuter plural) form
of the city's name; the goal of Jesus' final
journey.

εἰς
to

preposition + accusative (goal)

Βηθφαγή

Bethphage

Accusative

object of εἰς (goal)

Βηθφαγή: 'house of unripe figs,' a village
near the Mount of Olives.

καὶ
and

coordinating conjunction

Βηθανίαν

Bethany

Accusative

object of εἰς (goal)

Βηθανία: village about two miles east of
Jerusalem on the eastern slope of Olivet.

πρὸς
at

preposition + accusative (location)

τὸ
the

Accusative

article with ὄρος

ὄρος

mountain

Accusative

object of πρὸς (location)

ὄρος: mountain, hill; the Mount of Olives,
place of the Messiah's appearing (Zech 14).

τῶν
of the

Genitive

article with Ἑλαιῶν

Ἑλαιῶν

of Olives

Genitive

attributive genitive (the mount 'of olives')

ἐλαία: olive tree; the genitive plural names
the Mount of Olives.

ἀποστέλλει

he sends

Pres Act Indic 3 Sg · ἀποστέλλω

main verb

→ historic present (vivid)

ἀποστέλλω: send with a commission; Jesus
dispatches the two with authority.

δύο

two

Accusative

object of ἀποστέλλει (indeclinable numeral)

δύο: 'two'; an indeclinable numeral
functioning here as the accusative object.

τῶν

of the

Genitive

article with μαθητῶν

μαθητῶν

disciples

Genitive

partitive genitive (two 'of' the disciples)

μαθητής; learner, disciple; Jesus' followers.

αὐτοῦ

his

Genitive

genitive of possession

2 καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.

and he says to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one of men has yet sat; untie it and bring it.'

COMMAND **καί** Jesus' detailed instruction; the unridden colt (cf. unyoked animals fit for sacred use) and the foreknowledge mark a deliberate messianic act in line with Zech 9:9.

καὶ

and

narrative connective

λέγει

he says

Pres Act Indic 3 Sg · λέγω

verb of speaking

→ historic present (vivid)

λέγω: say, speak.

αὐτοῖς

to them

Dative

dative indirect object

Ὑπάγετε

go

Pres Act Impv 2 Pl · ὑπάγω

imperative (command)

→ ingressive present imperative

ὑπάγω: go, depart; common in Mark for dispatching.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article with κώμην

κώμην

village

Accusative

object of εἰς (goal)

κώμη: village, hamlet.

τὴν

the (one)

Accusative

article governing κατέναντι (attributive)

κατέναντι

opposite

adverb/improper preposition + gen.

κατέναντι: 'over against, opposite'; here describing the village's position.

ὑμῶν

you

Genitive

genitive with κατέναντι

καὶ

and

coordinating conjunction

εὐθύς

immediately

temporal adverb

εὐθύς: 'at once'; Mark's signature adverb of immediacy.

εἰσπορευόμενοι

entering

Pres Mid/Pass Ptc · Nom Pl Masc ·

εἰσπορεύομαι

temporal participle (as you enter)

→ present ptc., contemporaneous action

εἰσπορεύομαι: go in, enter.

εἰς

into

preposition + accusative

αὐτήν

it

Accusative

object of εἰς (the village)

εὐρήσετε

you will find

Fut Act Indic 2 Pl · εὐρίσκω

main verb (future)

→ predictive future (foreknowledge)

εὐρίσκω: find, discover.

πῶλον

colt

Accusative

direct object

πῶλος: young animal, foal/colt; in Zech 9:9 the donkey's colt the king rides.

δεδεμένον

tied

Perf Pass Ptc · Acc Sg Masc · δέω

attributive participle modifying πῶλον

→ perfect ptc. (resultant state: bound)

δέω: bind, tie.

ἐφ'

on

preposition (ἐπί) + accusative (rel.)

ὄν

which

Accusative

relative pronoun, object of ἐπί

οὐδείς

no one

Nominative

subject of ἐκάθισεν

οὐδείς: no one, nobody.

οὐπω

not yet

temporal adverb (negative)

οὐπω: 'not yet!'

ἀνθρώπων

of men

Genitive

partitive genitive with οὐδείς

ἄνθρωπος: human being, man.

ἐκάθισεν

has sat

Aor Act Indic 3 Sg · καθίζω

verb of the relative clause

→ constative aorist

καθίζω: sit down; an unriden animal is fit for sacred service.

λύσατε

untie

Aor Act Impv 2 Pl · λύω

imperative (command)

→ constative aorist imperative

λύω: loose, untie.

αὐτόν

it

Accusative

direct object of λύσατε

καὶ

and

coordinating conjunction

φέρετε

bring (it)

Pres Act Impv 2 Pl · φέρω

imperative (command)

→ present imperative (durative bringing)

φέρω: bear, carry, bring.

3 καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἶπατε· Ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτόν ἀποστέλλει πάλιν ὧδε.

And if anyone says to you, 'Why are you doing this?', say, 'The Lord has need of it, and immediately he will send it back here again.'

CONDITIONAL CONTINGENCY **καὶ** A third-class condition supplying the disciples' answer; ὁ κύριος ('the Lord') is the password — whether referring to Jesus or, ambiguously, to the colt's owner.

καὶ

and

connective

ἐάν

if

conditional conjunction (3rd class)

ἐάν: 'if' + subjunctive, contingent condition.

τις

anyone

Nominative

subject of εἴπῃ

τις: someone, anyone (indefinite).

ὑμῖν

to you

Dative

dative indirect object

εἶπῃ

says

Aor Act Subj 3 Sg · λέγω

verb of the protasis (subjunctive)

→ aorist subjunctive (contingent)

λέγω/εἶπον: say.

τί

why

Accusative

interrogative (accusative of respect 'why')

τίς: interrogative; 'why?' in this adverbial accusative use.

ποιεῖτε

are you doing

Pres Act Indic 2 Pl · ποιέω

main verb of the question

→ progressive present

ποιέω: do, make.

τοῦτο

this

Accusative

direct object (demonstrative)

<p>εἶπατε say Aor Act Impv 2 Pl · λέγω <i>imperative (apodosis command)</i> → constative aorist imperative</p>	<p>ὁ the Nominative <i>article with κύριος</i></p>	<p>κύριος Lord Nominative <i>subject of ἔχει</i> κύριος: lord, master; here the messianic password — perhaps 'the Lord' (Jesus) or the colt's owner.</p>	<p>αὐτοῦ of it Genitive <i>objective genitive with χρεῖαν</i></p>
<p>χρεῖαν need Accusative <i>object of ἔχει (idiom 'have need')</i> χρεῖα: need, necessity.</p>	<p>ἔχει has Pres Act Indic 3 Sg · ἔχω <i>main verb</i> → stative present ἔχω: have, hold.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εὐθύς immediately <i>temporal adverb</i> εὐθύς: 'at once!'</p>
<p>αὐτόν it Accusative <i>direct object of ἀποστέλλει</i></p>	<p>ἀποστέλλει he will send Pres Act Indic 3 Sg · ἀποστέλλω <i>main verb (futuristic present)</i> → futuristic present ἀποστέλλω: send (back); the subject is debated — Jesus or the owner.</p>	<p>πάλιν again <i>adverb</i> πάλιν: again, back.</p>	<p>ᾧδε here <i>adverb of place</i> ᾧδε: 'here, to this place!'</p>

4 καὶ ἀπῆλθον καὶ εὔρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν.

And they went away and found a colt tied at a door outside in the street, and they untie it.

FULFILLMENT **καί** The disciples' errand fulfills Jesus' word verbatim; aorists of going and finding give way to the historic present λύουσιν.

καὶ
and
connective

ἀπῆλθον
they went away
Aor Act Indic 3 Pl · ἀπέρχομαι
main verb
→ constative aorist
| ἀπέρχομαι: go away, depart.

καὶ
and
coordinating conjunction

εὔρον
they found
Aor Act Indic 3 Pl · εὕρισκω
main verb
→ constative aorist
| εὕρισκω: find.

πῶλον
colt
Accusative
direct object
| πῶλος: colt, foal.

δεδεμένον
tied
Perf Pass Ptc · Acc Sg Masc · δέω
attributive participle modifying πῶλον
→ perfect ptc. (state: bound)
| δέω: bind, tie.

πρὸς
at
preposition + accusative (location)

θύραν
a door
Accusative
object of πρὸς
| θύρα: door, gate.

ἔξω
outside
adverb of place
| ἔξω: outside, out.

ἐπὶ
in
preposition + genitive (location)

τοῦ
the
Genitive
article with ἀμφοδου

ἀμφοδου
street
Genitive
object of ἐπὶ
| ἀμφοδον: 'where two ways meet,' an open street or thoroughfare.

καὶ
and
coordinating conjunction

λύουσιν
they untie
Pres Act Indic 3 Pl · λύω
main verb
→ historic present (vivid)
| λύω: loose, untie.

αὐτόν
it
Accusative
direct object

5 καί τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

And some of those standing there said to them, 'What are you doing, untying the colt?'

REACTION **καί** The bystanders' challenge matches Jesus' prediction in v.3, confirming his foreknowledge.

καί
and
connective

τινες
some

Nominative
subject of ἔλεγον
| τις: indefinite, 'some, certain ones!'

τῶν
of those
Genitive
article with ἐστηκότων (partitive)

ἐκεῖ
there
adverb of place
| ἐκεῖ: 'there!'

ἐστηκότων
standing
Perf Act Ptc · Gen Pl Masc · ἵστημι
substantival participle (partitive gen.)
→ perfect ptc. with present sense ('standing')
| ἵστημι: (perf.) stand; the perfect is used as a present 'stand!'

ἔλεγον
said
Impf Act Indic 3 Pl · λέγω
main verb
→ imperfect (ongoing/inceptive speaking)
| λέγω: say.

αὐτοῖς
to them
Dative
dative indirect object

τί
what
Accusative
interrogative direct object
| τίς: interrogative 'what?'

ποιεῖτε
are you doing
Pres Act Indic 2 Pl · ποιέω
main verb of question
→ progressive present
| ποιέω: do, make.

λύοντες
untying
Pres Act Ptc · Nom Pl Masc · λύω
circumstantial participle (manner)
→ present ptc., contemporaneous
| λύω: untie, loose.

τὸν
the
Accusative
article with πῶλον

πῶλον
colt
Accusative
object of λύοντες
| πῶλος: colt.

6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς.

And they told them just as Jesus had said, and they let them go.

RESOLUTION **δέ** The password works; obedience and Jesus' word again align (καθὼς εἶπεν).

οἱ

they

Nominative

subject (article as pronoun)

δὲ

and

developmental connective

δέ: 'and, but'; mild narrative development.

εἶπαν

told

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω/εἶπον: say, tell.

αὐτοῖς

them

Dative

dative indirect object

καθὼς

just as

comparative conjunction

καθὼς: 'just as, according as!'

εἶπεν

had said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause

→ constative aorist

ὁ

the

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus, 'YHWH saves!'

καὶ

and

coordinating conjunction

ἀφῆκαν

they let go

Aor Act Indic 3 Pl · ἀφίημι

main verb

→ constative aorist

ἀφίημι: leave, permit, let go.

αὐτούς

them

Accusative

direct object

7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν.

And they bring the colt to Jesus, and throw their garments on it, and he sat on it.

ACTION **καί** Historic presents (φέρουσιν, ἐπιβάλλουσιν) frame the royal mounting; spreading garments is homage to a king (cf. 2 Kgs 9:13).

<p>καὶ and <i>connective</i></p>	<p>φέρουσιν they bring Pres Act Indic 3 Pl · φέρω <i>main verb</i> → historic present (vivid) φέρω: bring, carry.</p>	<p>τὸν the Accusative <i>article with πῶλον</i></p>	<p>πῶλον colt Accusative <i>direct object</i> πῶλος: colt.</p>
<p>πρὸς to <i>preposition + accusative</i></p>	<p>τὸν the Accusative <i>article with Ἰησοῦν</i></p>	<p>Ἰησοῦν Jesus Accusative <i>object of πρὸς</i> Ἰησοῦς: Jesus.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐπιβάλλουσιν they throw on Pres Act Indic 3 Pl · ἐπιβάλλω <i>main verb</i> → historic present (vivid) ἐπιβάλλω: throw over/upon, lay on.</p>	<p>αὐτῷ it Dative <i>dative (on it)</i></p>	<p>τὰ the Accusative <i>article with ἱμάτια</i></p>	<p>ἱμάτια garments Accusative <i>direct object</i> ἱμάτιον: outer garment, cloak.</p>

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐκάθισεν

he sat

Aor Act Indic 3 Sg · καθίζω

main verb

→ ingressive aorist (took his seat)

καθίζω: sit, take a seat; the king mounts.

ἐπ'

on

preposition (ἐπί) + accusative

αὐτόν

it

Accusative

object of ἐπί

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

And many spread their garments on the road, and others leafy branches that they had cut from the fields.

ACCLAMATION (ACT) **καὶ** The crowd's royal welcome: garments and greenery strewn on the way, the gestures of receiving a king.

καὶ

and

connective

πολλοὶ

many

Nominative

subject of ἔστρωσαν

πολύς: many, much.

τὰ

the

Accusative

article with ἱμάτια

ἱμάτια

garments

Accusative

direct object

ἱμάτιον: cloak, garment.

<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>ἔστρωσαν spread Aor Act Indic 3 Pl · στρώννυμι <i>main verb</i> → constative aorist στρώννυμι: spread out, strew.</p>	<p>εἰς on <i>preposition + accusative (onto)</i></p>	<p>τὴν the Accusative <i>article with ὁδόν</i></p>
<p>ὁδόν road Accusative <i>object of εἰς</i> ὁδός: way, road.</p>	<p>ἄλλοι others Nominative <i>subject (with implied verb)</i> ἄλλος: other, another.</p>	<p>δὲ and <i>developmental connective</i> δέ: 'and, but!'</p>	<p>στιβάδας leafy branches Accusative <i>object (of implied ἔστρωσαν)</i> στιβάς: a bed of leaves, layer of cut foliage/branches.</p>
<p>κόψαντες having cut Aor Act Ptc · Nom Pl Masc · κόπτω <i>circumstantial participle (antecedent action)</i> → aorist ptc., antecedent to the spreading κόπτω: cut, cut off (here foliage).</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>τῶν the Genitive <i>article with ἀγρῶν</i></p>	<p>ἀγρῶν fields Genitive <i>object of ἐκ (source)</i> ἀγρός: field, countryside.</p>

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

And those going ahead and those following kept crying out, 'Hosanna! Blessed is the one who comes in the name of the Lord!'

ACCLAMATION (WORD) **καί** The Hosanna chant from Ps 118:25–26, the pilgrim psalm; ὡσαννά ('save now!') has become an acclamation. The imperfect ἔκραζον paints sustained shouting.

καὶ
and
connective

οἱ
those
Nominative
article substantivizing *προάγοντες*

προάγοντες
going ahead
Pres Act Ptc · Nom Pl Masc · προάγω
substantival participle (subject)
→ present ptc., ongoing
| προάγω: go before, lead the way.

καὶ
and
coordinating conjunction

οἱ
those
Nominative
article substantivizing *ἀκολουθοῦντες*

ἀκολουθοῦντες
following
Pres Act Ptc · Nom Pl Masc · ἀκολουθέω
substantival participle (subject)
→ present ptc., ongoing
| ἀκολουθέω: follow, accompany.

ἔκραζον
kept crying out
Impf Act Indic 3 Pl · κράζω
main verb
→ iterative imperfect (sustained shouting)
| κράζω: cry out, shout.

Ῥσαννά
Hosanna
indeclinable acclamation (transliterated Hebrew/Aramaic)
| ὠσαννά: from Heb. נא ישועה 'save now!' (Ps 118:25), here a shout of praise.

Εὐλογημένος
blessed
Perf Pass Ptc · Nom Sg Masc · εὐλογέω
predicate participle (acclamation 'blessed is')
→ perfect ptc. (settled state of blessing)
| εὐλογέω: bless, speak well of; the Ps 118:26 benediction.

ὁ
the one
Nominative
article substantivizing *ἐρχόμενος*

ἐρχόμενος
who comes
Pres Mid/Pass Ptc · Nom Sg Masc · ἔρχομαι
substantival participle (subject of acclamation)
→ present ptc.; 'the Coming One' (messianic)
| ἔρχομαι: come; 'the one who comes' is a messianic title.

ἐν
in
preposition + dative

ὀνόματι
the name
Dative
object of ἐν
| ὄνομα: name.

κυρίου
of the Lord
Genitive
genitive of possession (the Lord's name)
| κύριος: Lord (YHWH in the psalm).

10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

'Blessed is the coming kingdom of our father David! Hosanna in the highest!'

ACCLAMATION (CONTINUED) **ASYNDETON** The crowd reads the entry as the dawn of David's kingdom; asyndeton heightens the chant. 'In the highest' invokes heaven's own praise.

Εὐλογημένη

blessed

Perf Pass Ptc · Nom Sg Fem · εὐλογέω
predicate participle (acclamation)

→ perfect ptc. (settled state of blessing)

εὐλογέω: bless.

ἡ

the

Nominative
article with βασιλεία

ἐρχομένη

coming

Pres Mid/Pass Ptc · Nom Sg Fem · ἔρχομαι
attributive participle modifying βασιλεία

→ present ptc.; the 'coming' kingdom

ἔρχομαι: come.

βασιλεία

kingdom

Nominative
subject of the acclamation

βασιλεία: kingdom, reign.

τοῦ

of the

Genitive
article with πατρός

πατρὸς

father

Genitive
genitive (the kingdom 'of our father')

πατήρ: father, ancestor.

ἡμῶν

our

Genitive
genitive of possession

Δαυίδ

David

Genitive
genitive in apposition to πατρός

Δαυίδ: David, Israel's archetypal king; the indeclinable name here stands in apposition as a genitive.

Ὡσαννὰ

Hosanna

indeclinable acclamation

ὠσαννά: 'save now!' (Ps 118:25), used as a shout of praise.

ἐν

in

preposition + dative

τοῖς

the

Dative
article with ὑψίστοις

ὑψίστοις

highest

Dative
object of ἐν (substantival adj.)

ὑψιστος: highest; 'in the highest (heavens)!' a call for heaven's praise.

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

And he entered Jerusalem, into the temple; and after looking around at everything, since the hour was already late, he went out to Bethany with the Twelve.

SCENE CLOSE **καί** An anticlimactic close: the king enters his temple, surveys all (a deliberate inspection foreshadowing the cleansing), then withdraws — bracketing the temple action to come.

<p>Καὶ and <i>connective</i></p>	<p>εἰσῆλθεν he entered Aor Act Indic 3 Sg · εἰσέρχομαι <i>main verb</i> → <i>constative aorist</i> εἰσέρχομαι: go in, enter.</p>	<p>εἰς into <i>preposition + accusative (goal)</i></p>	<p>Ἱεροσόλυμα Jerusalem Accusative <i>object of εἰς (goal)</i> Ἱεροσόλυμα: Jerusalem.</p>
<p>εἰς into <i>preposition + accusative (goal)</i></p>	<p>τὸ the Accusative <i>article with ἱερόν</i></p>	<p>ἱερόν temple Accusative <i>object of εἰς (goal)</i> ἱερόν: temple (the whole sacred precinct).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>περιβλεψάμενος looking around at Aor Mid Ptc · Nom Sg Masc · περιβλέπω <i>circumstantial participle (antecedent)</i> → aorist ptc., antecedent to ἐξῆλθεν περιβλέπομαι: look around (mid.); a Markan favorite for Jesus' surveying gaze.</p>	<p>πάντα everything Accusative <i>object of περιβλεψάμενος</i> πᾶς: all, everything.</p>	<p>ὀψίας late Genitive <i>predicate adj. in genitive absolute</i> ὀψιος: late (of the day/evening).</p>	<p>ἤδη already <i>temporal adverb</i> ἤδη: already, now.</p>

οὔσης

being

Pres Act Ptc · Gen Sg Fem · εἰμί

genitive absolute (causal/temporal)

→ present ptc. (genitive absolute)

εἰμί: be.

τῆς

the

Genitive

article with ὥρας

ῥας

hour

Genitive

subject of the genitive absolute

ῥα: hour, time.

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: go out, depart.

εἰς

to

preposition + accusative (goal)

Βηθανίαν

Bethany

Accusative

object of εἰς (goal)

Βηθανία: Bethany.

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article with δώδεκα

δώδεκα

Twelve

Genitive

object of μετὰ (indeclinable numeral, here gen.)

δώδεκα: 'twelve'; the inner circle of disciples.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

And on the next day, when they had come out from Bethany, he was hungry.

NEW SCENE (FIG TREE) **καί** The fig-tree episode opens; Jesus' hunger sets up the acted parable that brackets the temple cleansing.

<p>Καὶ and connective</p>	<p>τῇ on the Dative article with ἐπαύριον (dative of time)</p>	<p>ἐπαύριον next day adverb (substantivized, 'the morrow') ἐπαύριον: 'on the next day'; an adverb used with the article for time.</p>	<p>ἐξελθόντων having come out Aor Act Ptc · Gen Pl Masc · ἐξέρχομαι genitive absolute (temporal) → aorist ptc. (genitive absolute), antecedent ἐξέρχομαι: go out, depart.</p>
<p>αὐτῶν they Genitive subject of the genitive absolute</p>	<p>ἀπὸ from preposition + genitive (source)</p>	<p>Βηθανίας Bethany Genitive object of ἀπό (source) Βηθανία: Bethany.</p>	<p>ἐπείνασεν he was hungry Aor Act Indic 3 Sg · πεινάω main verb → ingressive aorist (became hungry) πεινάω: hunger, be hungry.</p>

13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὕρησει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.

And seeing in the distance a fig tree in leaf, he went to see if perhaps he would find anything on it; and coming to it he found nothing but leaves, for it was not the season for figs.

INSPECTION **καὶ** The tree's leaves promise fruit it does not bear — an emblem of fruitless Israel/temple. The narrator's aside (γάρ) that it was not the season sharpens the parabolic, not horticultural, intent.

<p>καὶ and connective</p>	<p>ἰδὼν seeing Aor Act Ptc · Nom Sg Masc · ὁράω circumstantial participle (antecedent) → aorist ptc., antecedent to ἦλθεν ὁράω: see, perceive.</p>	<p>συκῆν a fig tree Accusative object of ἰδὼν συκῆ: fig tree.</p>	<p>ἀπὸ from preposition (with μακρόθεν, 'afar')</p>
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μακρόθεν

a distance

adverb (ἀπὸ μακρόθεν = 'from afar')

μακρόθεν: from afar, at a distance.

ἔχουσαν

having

Pres Act Ptc · Acc Sg Fem · ἔχω

attributive participle modifying σκῆν

→ present ptc., ongoing state

ἔχω: have, bear.

φύλλα

leaves

Accusative

object of ἔχουσαν

φύλλον: leaf.

ἦλθεν

he went

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: come, go.

εἰ

if

conjunction introducing indirect question

εἰ: 'if, whether.'

ἄρα

perhaps

inferential/dubitative particle

ἄρα: 'then, perhaps!'; here marking expectation.

τι

anything

Accusative

object of εὐρήσει (indefinite)

τις: indefinite, 'something, anything.'

εὐρήσει

he would find

Fut Act Indic 3 Sg · εὐρίσκω

verb of indirect question

→ future (deliberative in indirect question)

εὐρίσκω: find.

ἐν

on

preposition + dative

αὐτῇ

it

Dative

object of ἐν (the tree)

καὶ

and

coordinating conjunction

ἐλθὼν

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

circumstantial participle (antecedent)

→ aorist ptc., antecedent to εὔρεν

ἔρχομαι: come.

ἐπ'

to

preposition (ἐπί) + accusative

αὐτήν

it

Accusative

object of ἐπί

οὐδέν

nothing

Accusative

object of εὔρεν

οὐδεὶς: no one, nothing.

εὔρεν

he found

Aor Act Indic 3 Sg · εὐρίσκω

main verb

→ constative aorist

εὐρίσκω: find.

<p>εἰ but part of εἰ μή ('except')</p>	<p>μή (except) εἰ μή = 'except, but' εἰ μή: 'except, only!'</p>	<p>φύλλα leaves Accusative object after εἰ μή φύλλον: leaf.</p>	<p>ὁ the Nominative article with καιρός</p>
<p>γάρ for explanatory conjunction (narrator's aside) γάρ: 'for'; introduces the explanation.</p>	<p>καιρός season Nominative subject of ἦν καιρός: time, season, appointed time.</p>	<p>οὐκ not negative particle οὐ: 'not.'</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί linking verb → imperfect (state in the past) εἰμί: be.</p>
<p>σύκων of figs Genitive genitive (the season 'for figs') σύκον: fig (the fruit).</p>			

14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκέτι εἰς τὸν αἰῶνα ἔκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

And in response he said to it, 'May no one ever eat fruit from you again!' And his disciples were listening.

PRONOUNCEMENT **καί** The curse, an optative of wish (φάγοι), pronounces judgment; the note that the disciples heard (ἤκουον) prepares for vv.20–21.

καὶ
and
connective

ἀποκριθεὶς

in response

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι
circumstantial participle (Semitic 'answered and said')

→ aorist ptc., pleonastic with εἶπεν

ἀποκρίνομαι: answer, respond; here
pleonastic Semitism.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω
main verb of speaking

→ constative aorist

λέγω/εἶπον: say.

αὐτῇ

to it

Dative
dative indirect object (the tree)

Μηκέτι

no longer

negative adverb (with optative)

μηκέτι: 'no longer, never again.'

εἰς

for

preposition (εἰς τὸν αἰῶνα = 'forever')

τὸν

the

Accusative
article with αἰῶνα

αἰῶνα

age

Accusative
object of εἰς (idiom 'forever')

αἰών: age; εἰς τὸν αἰῶνα = 'forever.'

ἐκ

from

preposition + genitive (source)

σοῦ

you

Genitive
object of ἐκ (the tree addressed)

μηδεὶς

no one

Nominative
subject of φάγοι

μηδεὶς: no one (with non-indicative
moods).

καρπὸν

fruit

Accusative
direct object of φάγοι

καρπός: fruit.

φάγοι

may eat

Aor Act Opt 3 Sg · ἐσθίω
optative of wish (the curse)

→ aorist optative (volitive wish)

ἐσθίω: eat; the rare optative voices an
imprecation.

καὶ

and

coordinating conjunction

ἤκουον

were listening

Impf Act Indic 3 Pl · ἀκούω
main verb

→ imperfect (ongoing: they kept listening)

ἀκούω: hear, listen.

οἱ

the

Nominative
article with μαθηταί

μαθηταὶ

disciples

Nominative

subject of ἤκουον

μαθητής: disciple.

αὐτοῦ

his

Genitive

genitive of possession

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψεν,

And they come to Jerusalem. And entering the temple he began to drive out those selling and those buying in the temple, and he overturned the tables of the money-changers and the seats of those selling the doves,

TEMPLE ACTION **καὶ** The cleansing proper; the inceptive ἤρξατο introduces a burst of prophetic action against the commerce that had displaced prayer.

Καὶ

and

connective

ἔρχονται

they come

Pres Mid/Pass Indic 3 Pl · ἔρχομαι

main verb

→ historic present (vivid)

ἔρχομαι: come, go.

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (goal)

Ἱεροσόλυμα: Jerusalem.

καὶ
and

coordinating conjunction

εἰσελθὼν

entering

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

circumstantial participle (antecedent)

→ aorist ptc., antecedent to ἤρξατο

εἰσέρχομαι: enter.

εἰς

into

preposition + accusative

τὸ

the

Accusative

article with ἱερόν

ἱερόν

temple

Accusative

object of εἰς

ἱερόν: temple precinct.

ἤρξατο

he began

Aor Mid Indic 3 Sg · ἄρχω

main verb (+ inf.)

→ ingressive aorist (began)

ἄρχομαι: begin (mid.).

ἐκβάλλειν

to drive out

Pres Act Infin · ἐκβάλλω

complementary infinitive

→ present infinitive (durative driving out)

ἐκβάλλω: cast out, drive out.

τούς

those

Accusative

article substantivizing πωλοῦντας

πωλοῦντας

selling

Pres Act Ptc · Acc Pl Masc · πωλέω

substantival participle (object)

→ present ptc., ongoing

πωλέω: sell.

καὶ

and

coordinating conjunction

τούς

those

Accusative

article substantivizing ἀγοράζοντας

ἀγοράζοντας

buying

Pres Act Ptc · Acc Pl Masc · ἀγοράζω

substantival participle (object)

→ present ptc., ongoing

ἀγοράζω: buy, purchase.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article with ἱερῷ

ἱερῷ

temple

Dative

object of ἐν (place)

ἱερόν: temple.

καὶ

and

coordinating conjunction

<p>τὰς the Accusative article with <i>τραπέζας</i></p>	<p>τραπέζας tables Accusative object of <i>κατέστρεψεν</i> <i>τράπεζα</i>: table (here money-changers' table).</p>	<p>τῶν of the Genitive article with <i>κολλυβιστῶν</i></p>	<p>κολλυβιστῶν money-changers Genitive possessive genitive <i>κολλυβιστής</i>: money-changer (who exchanged for the temple tax).</p>
<p>καὶ and coordinating conjunction</p>	<p>τὰς the Accusative article with <i>καθέδρας</i></p>	<p>καθέδρας seats Accusative object of <i>κατέστρεψεν</i> <i>καθέδρα</i>: seat, chair.</p>	<p>τῶν of those Genitive article substantivizing <i>πωλούντων</i></p>
<p>πωλούντων selling Pres Act Ptc · Gen Pl Masc · <i>πωλέω</i> substantival participle (possessive gen.) → present ptc., ongoing <i>πωλέω</i>: sell.</p>	<p>τὰς the Accusative article with <i>περιστεράς</i></p>	<p>περιστεράς doves Accusative object of <i>πωλούντων</i> <i>περιστερά</i>: dove, pigeon (the poor's offering, Lev 5:7).</p>	<p>κατέστρεψεν he overturned Aor Act Indic 3 Sg · <i>καταστρέφω</i> main verb → constative aorist <i>καταστρέφω</i>: overturn, overthrow.</p>

16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

| and he would not allow anyone to carry a vessel through the temple.

TEMPLE ACTION (CONTINUED) **καί** Unique to Mark: barring the temple court as a shortcut for trade restores its sanctity as a place set apart for worship.

<p>καὶ and connective</p>	<p>οὐκ not negative particle οὐ: 'not.'</p>	<p>ἤφιεν would allow Impf Act Indic 3 Sg · ἀφίημι main verb → customary imperfect (kept not allowing) ἀφίημι: permit, allow, let.</p>	<p>ἵνα that conjunction introducing object clause ἵνα: 'that'; here introduces the content of allowing.</p>
<p>τις anyone Nominative subject of διενέγκη τις: anyone, someone.</p>	<p>διενέγκη should carry Aor Act Subj 3 Sg · διαφέρω verb of the ἵνα clause (subjunctive) → aorist subjunctive (potential action) διαφέρω: carry through/across.</p>	<p>σκεῦος a vessel Accusative direct object σκεῦος: vessel, container, implement (goods).</p>	<p>διὰ through preposition + genitive (path)</p>
<p>τοῦ the Genitive article with ἱεροῦ</p>	<p>ἱεροῦ temple Genitive object of διὰ (path) ἱερόν: temple precinct.</p>		

17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

And he was teaching and saying to them, 'Is it not written, "My house shall be called a house of prayer for all the nations"? But you have made it a den of robbers.'

SCRIPTURAL INDICTMENT **καί** The interpretive key: Isa 56:7 ('house of prayer for all the nations' — Mark alone keeps the universal clause) set against Jer 7:11 ('den of robbers'). The temple's vocation toward the nations has been betrayed.

καὶ
and
connective

ἐδίδασκεν
he was teaching
Impf Act Indic 3 Sg · διδάσκω
main verb
→ imperfect (ongoing teaching)
| διδάσκω: teach.

καὶ
and
coordinating conjunction

ἔλεγεν
saying
Impf Act Indic 3 Sg · λέγω
main verb
→ imperfect (ongoing)
| λέγω: say.

αὐτοῖς
to them
Dative
dative indirect object

οὐ
not
negative (expecting 'yes' answer)
| οὐ: 'not'; in a question expects affirmative answer.

γέγραπται
is it written
Perf Pass Indic 3 Sg · γράφω
main verb of the question
→ perfect (standing authority of Scripture)
| γράφω: write; perf. 'it stands written.'

ὅτι
that
ὅτι recitativum (introduces quotation)
| ὅτι: 'that'; here marks direct citation.

ὁ
the
Nominative
article with οἶκος

οἶκος
house
Nominative
subject of κληθήσεται
| οἶκος: house, household.

μου
my
Genitive
genitive of possession

οἶκος
a house
Nominative
predicate nominative (with κληθήσεται)
| οἶκος: house.

προσευχῆς
of prayer
Genitive
attributive/descriptive genitive
| προσευχή: prayer; the temple's defining purpose.

κληθήσεται
shall be called
Fut Pass Indic 3 Sg · καλέω
main verb of the citation
→ predictive future (divine purpose)
| καλέω: call, name.

πᾶσιν
for all
Dative
attributive adj. with ἔθνεσιν (dat. of advantage)
| πᾶς: all.

τοῖς
the
Dative
article with ἔθνεσιν

ἔθνεσιν

nations

Dative

dative of advantage ('for the nations')

ἔθνος: nation, Gentile; Mark alone retains the universal scope of Isa 56:7.

ὕμεις

you

Nominative

emphatic subject of πεποιήκατε

σύ: you (pl.), emphatic by position.

δὲ

but

adversative connective

δέ: 'but'; the contrast with Scripture.

πεποιήκατε

have made

Perf Act Indic 2 Pl · ποιέω

main verb

→ intensive perfect (settled result)

ποιέω: make, do.

αὐτόν

it

Accusative

direct object (the house)

σπήλαιον

a den

Accusative

object complement (made it a den)

σπήλαιον: cave, den (Jer 7:11).

ληστῶν

of robbers

Genitive

genitive of description/possession

ληστής: robber, bandit, insurrectionist.

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτόν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And the chief priests and the scribes heard it, and they were seeking how they might destroy him; for they feared him, because the whole crowd was astonished at his teaching.

HOSTILE REACTION **καί** The cleansing triggers the lethal plot; the leaders' fear of the crowd (held in awe by Jesus' teaching) restrains them — a Markan tension sustained to the passion.

καὶ

and

connective

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: hear.

οἱ

the

Nominative

article with ἀρχιερεῖς

ἀρχιερεῖς

chief priests

Nominative

subject (compound)

ἀρχιερεύς: chief priest, high priest.

καὶ
and

coordinating conjunction

οἱ
the

Nominative

article with γραμματεῖς

γραμματεῖς

scribes

Nominative

subject (compound)

γραμματεὺς: scribe, expert in the law.

καὶ
and

coordinating conjunction

ἐζήτουν

were seeking

Impf Act Indic 3 Pl · ζητέω

main verb

→ iterative imperfect (kept seeking)

ζητέω: seek, look for.

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how?'

αὐτὸν

him

Accusative

object of ἀπολέσωσιν

ἀπολέσωσιν

they might destroy

Aor Act Subj 3 Pl · ἀπόλλυμι

deliberative subjunctive (indirect question)

→ aorist subjunctive (deliberative)

ἀπόλλυμι: destroy, kill, ruin.

ἐφοβοῦντο

they feared

Impf Mid/Pass Indic 3 Pl · φοβέομαι

main verb (causal clause)

→ imperfect (ongoing fear)

φοβέομαι: fear, be afraid of.

γάρ

for

explanatory conjunction

γάρ: 'for!'

αὐτόν

him

Accusative

object of ἐφοβοῦντο

πᾶς

whole

Nominative

attributive adj. with ὄχλος

πᾶς: all, whole.

γὰρ

because

explanatory conjunction (second cause)

γάρ: 'for, because!'

ὁ

the

Nominative

article with ὄχλος

ὄχλος

crowd

Nominative

subject of ἐξεπλήσσετο

ὄχλος: crowd, multitude.

ἐξεπλήσσετο

was astonished

Impf Pass Indic 3 Sg · ἐκπλήσσω

main verb of causal clause

→ imperfect (sustained amazement)

ἐκπλήσσομαι: be amazed, astounded.

ἐπὶ

at

preposition + dative (cause/ground)

τῇ

the

Dative

article with διδασχῇ

διδασχῇ

teaching

Dative

object of ἐπί (ground of amazement)

διδασχῇ: teaching, instruction.

αὐτοῦ

his

Genitive

genitive of source/possession

19 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

And whenever evening came, they would go out of the city.

SCENE CLOSE **καί** The iterative ὅταν ... ἐξεπορεύοντο marks Jesus' nightly withdrawal from the city through this Passion week.

Καὶ

and

connective

ὅταν

whenever

temporal conjunction (iterative)

ὅταν: 'whenever, when.'

ὀψὲ

evening

adverb of time

ὀψέ: late, in the evening.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

verb of the temporal clause

→ constative aorist (iterative with ὅταν)

γίνομαι: become, come to be.

ἐξεπορεύοντο

they would go out

Impf Mid/Pass Indic 3 Pl · ἐκπορεύομαι

main verb

→ customary imperfect (habitual)

ἐκπορεύομαι: go out, depart.

ἔξω

out of

improper preposition + genitive

ἔξω: outside, out of (+ gen.).

τῆς

the

Genitive

article with πόλεως

πόλεως

city

Genitive

object of ἔξω

πόλις: city.

20 Καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ριζῶν.

And passing by early in the morning, they saw the fig tree withered from the roots.

FULFILLMENT (FIG TREE) **καί** The bracket closes: the cursed tree is withered 'from the roots' — total, judicial destruction. The temple it framed is likewise under sentence.

Καὶ
and
connective

παραπορευόμενοι
passing by

Pres Mid/Pass Ptc · Nom Pl Masc ·
παραπορεύομαι

temporal/circumstantial participle

→ present ptc., contemporaneous

παραπορεύομαι: pass by, go along.

πρωὶ
early
adverb of time

πρωί: early, in the morning.

εἶδον
they saw

Aor Act Indic 3 Pl · ὀράω

main verb

→ constative aorist

ὀράω: see.

τὴν
the
Accusative
article with συκῆν

συκῆν
fig tree
Accusative
direct object

συκῆ: fig tree.

ἐξηραμμένην
withered
Perf Pass Ptc · Acc Sg Fem · ξηραίνω
predicate participle (saw it 'withered')
→ perfect ptc. (completed, abiding state)
ξηραίνω: dry up, wither.

ἐκ
from
preposition + genitive (source/extent)

ριζῶν
the roots
Genitive
object of ἐκ

ρίζα: root; 'from the roots' = utterly.

21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.

And Peter, remembering, says to him, 'Rabbi, look, the fig tree that you cursed has withered.'

RECOLLECTION **καί** Peter's exclamation links curse and result and prompts Jesus' teaching on faith and prayer.

<p>καὶ and connective</p>	<p>ἀναμνησθεὶς remembering Aor Pass Ptc · Nom Sg Masc · ἀναμνήσκω <i>circumstantial participle (antecedent)</i> → aorist ptc., antecedent to λέγει ἀναμνήσκομαι: remember, recall.</p>	<p>ὁ the Nominative article with Πέτρος</p>	<p>Πέτρος Peter Nominative subject of λέγει Πέτρος; Peter, 'rock!'</p>
<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → historic present (vivid) λέγω: say.</p>	<p>αὐτῷ to him Dative <i>dative indirect object</i></p>	<p>Ῥαββί Rabbi <i>indeclinable vocative of address (transliterated)</i> ῥαββί: 'my master, teacher' (Heb./Aram.), a title of respect.</p>	<p>ἴδε look Aor Act Impv 2 Sg · ὄραω <i>interjectional imperative ('look!')</i> → aorist imperative (attention-getter) ἴδε: 'see! look!'; frozen imperative of εἶδον.</p>
<p>ἡ the Nominative article with συκῆ</p>	<p>συκῆ fig tree Nominative subject of ἐξήρανται συκῆ: fig tree.</p>	<p>ἣν which Accusative relative pronoun, object of κατηράσω</p>	<p>κατηράσω you cursed Aor Mid Indic 2 Sg · καταράομαι <i>verb of the relative clause</i> → constative aorist καταράομαι: curse, call down a curse on.</p>

ἐξήρανται

has withered

Perf Pass Indic 3 Sg · ξηραίνω

main verb of Peter's clause

→ perfect (completed with abiding result)

ξηραίνω: dry up, wither.

22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ.

And in answer Jesus says to them, 'Have faith in God.'

TEACHING (THESIS) **καὶ** Jesus turns the withered tree into a lesson; πίστιν θεοῦ (objective gen., 'faith in God') heads the discourse on believing prayer.

καὶ

and

connective

ἀποκριθεὶς

in answer

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial participle (Semitic pleonasm)

→ aorist ptc., pleonastic with λέγει

ἀποκρίνομαι: answer, respond.

ὁ

the

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject of λέγει

Ἰησοῦς: Jesus.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: say.

αὐτοῖς

to them

Dative

dative indirect object

Ἔχετε

have

Pres Act Impv 2 Pl · ἔχω

imperative (command)

→ present imperative (durative 'keep having')

ἔχω: have, hold.

πίστιν

faith

Accusative

direct object

πίστις: faith, trust.

θεοῦ

in God

Genitive

objective genitive ('faith in God')

θεός: God; objective genitive, the object of the faith.

23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἶπῃ τῷ ὄρει τούτῳ· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ.

Truly I say to you that whoever says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but believes that what he says will happen — it will be done for him.

SOLEMN TEACHING **ASYNDETON** The ἀμὴν saying on mountain-moving prayer; 'this mountain' may point to Olivet or the Temple Mount itself, making the promise pointedly local to the scene.

ἀμὴν

truly

indeclinable affirmation (solemn intro)

ἀμὴν: 'truly, amen!'; Jesus' authoritative formula.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (introductory)

→ present (performative)

λέγω: say.

ὑμῖν

to you

Dative

dative indirect object

ὅτι

that

conjunction introducing content

ὅτι: 'that.'

ὃς

whoever

Nominative

indefinite relative subject (ὃς ἂν)

ὃς: who; with ἂν, 'whoever.'

ἂν

-ever

modal particle (contingency)

ἂν: marks indefiniteness/contingency.

εἶπῃ

says

Aor Act Subj 3 Sg · λέγω

verb of the relative clause (subjunctive)

→ aorist subjunctive (indefinite)

λέγω/εἶπον: say.

τῷ

to the

Dative

article with ὄρει

ὄρει

mountain

Dative

dative indirect object of εἶπη

ὄρος: mountain; 'this mountain' — perhaps Olivet or the Temple Mount.

τούτῳ

this

Dative

demonstrative modifying ὄρει

οὗτος: this.

ἄρθητι

be lifted up

Aor Pass Impv 2 Sg · αἶρω

imperative (direct address to mountain)

→ aorist passive imperative

αἶρω: take up, lift, remove.

καὶ

and

coordinating conjunction

βλήθητι

be thrown

Aor Pass Impv 2 Sg · βάλλω

imperative (direct address)

→ aorist passive imperative

βάλλω: throw, cast.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article with θάλασσαν

θάλασσαν

sea

Accusative

object of εἰς (goal)

θάλασσα: sea.

καὶ

and

coordinating conjunction

μὴ

not

negative (with subjunctive)

μή: 'not!'

διακριθῆ

doubt

Aor Pass Subj 3 Sg · διακρίνω

subjunctive in the conditional rel. clause

→ aorist subjunctive (waver/doubt)

διακρίνομαι: waver, doubt, be divided.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article with καρδία

καρδία

heart

Dative

object of ἐν (sphere)

καρδία: heart, inner self.

αὐτοῦ

his

Genitive

genitive of possession

ἀλλὰ

but

strong adversative

ἀλλά: 'but, rather.'

πιστεύῃ

believes

Pres Act Subj 3 Sg · πιστεύω

subjunctive (positive counterpart)

→ present subjunctive (ongoing trust)

πιστεύω: believe, trust.

ὅτι

that

conjunction introducing belief's content

ὅτι: 'that!'

ὃ

what

Accusative

relative pronoun, object of λαλεῖ

ὃς: what, that which.

λαλεῖ

he says

Pres Act Indic 3 Sg · λαλέω

verb of the relative clause

→ present (general)

λαλέω: speak, say.

γίνεται

will happen

Pres Mid/Pass Indic 3 Sg · γίνομαι

main verb of the belief-clause

→ futuristic present

γίνομαι: happen, come to pass.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb of the apodosis

→ predictive future

εἰμί: be; 'it will be (done).'

αὐτῷ

for him

Dative

dative of advantage

24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσέχετε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

Therefore I say to you, all things whatever you pray and ask for — believe that you have received them, and they will be yours.

INFERENCE (APPLICATION) **διὰ τοῦτο** The principle applied to all prayer; the bold aorist ἐλάβετε ('you received') treats the answer as already granted to faith.

διὰ

because of

preposition (διὰ τοῦτο = 'therefore')

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

οὗτος: this.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (introductory)

→ present (performative)

λέγω: say.

ὑμῖν

to you

Dative

dative indirect object

πάντα

all things

Accusative

object (proleptic, resumed by them)

παῖς: all.

ὅσα

whatever

Accusative

relative-quantity pronoun ('as many as')

ὅσος: as much/many as, whatever.

προσεύχεσθε

you pray

Pres Mid/Pass Indic 2 Pl · προσεύχομαι

verb of the relative clause

→ present (general/customary)

προσεύχομαι: pray.

καὶ

and

coordinating conjunction

αἰτεῖσθε

ask for

Pres Mid Indic 2 Pl · αἰτέω

verb of the relative clause

→ present (general)

αἰτέω: ask, request (mid. for oneself).

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative (main command)

→ present imperative (ongoing faith)

πιστεύω: believe.

ὅτι

that

conjunction introducing belief's content

ὅτι: 'that!'

ἐλάβετε

you have received

Aor Act Indic 2 Pl · λαμβάνω

verb of the content clause

→ proleptic/dramatic aorist (already granted)

λαμβάνω: take, receive; the bold aorist of answered prayer.

καὶ

and

coordinating (result)

ἔσται

they will be

Fut Mid Indic 3 Sg · εἶμι

main verb (result)

→ predictive future

εἶμι: be.

ὑμῖν

yours

Dative

dative of possession/advantage

25 καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν.

And whenever you stand praying, forgive if you have anything against anyone, so that your Father in heaven may also forgive you your trespasses.

CONDITION OF PRAYER **καί** Faith-prayer is bound to forgiveness: the petitioner who would be heard must himself forgive, that the Father's forgiveness may answer. (Verse 26, repeating the negative converse from Matt 6:15, is omitted by the critical text.)

<p>καὶ and <i>connective</i></p>	<p>ὅταν whenever <i>temporal conjunction (iterative)</i> ὅταν: 'whenever, when.'</p>	<p>στήκετε you stand Pres Act Indic 2 Pl · στήκω <i>verb of the temporal clause</i> → present (customary, standing posture) στήκω: stand (a late present from the perfect of ἵστημι); the posture of prayer.</p>	<p>προσευχόμενοι praying Pres Mid/Pass Ptc · Nom Pl Masc · προσεύχομαι <i>circumstantial participle (manner)</i> → present ptc., contemporaneous προσεύχομαι: pray.</p>
<p>ἀφίετε forgive Pres Act Impv 2 Pl · ἀφίημι <i>imperative (main command)</i> → present imperative (habitual forgiving) ἀφίημι: forgive, release, let go.</p>	<p>εἴ if <i>conditional conjunction</i> εἰ: 'if.'</p>	<p>τι anything Accusative <i>object of ἔχετε (indefinite)</i> τις: anything.</p>	<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω <i>verb of the protasis</i> → present (state) ἔχω: have, hold (a grievance).</p>
<p>κατὰ against <i>preposition + genitive (hostile)</i> κατὰ: 'against' (+ gen.).</p>	<p>τινος anyone Genitive <i>object of κατὰ (indefinite)</i> τις: anyone.</p>	<p>ἵνα so that <i>conjunction (purpose)</i> ἵνα: 'in order that!'</p>	<p>καὶ also <i>adjunctive ('also')</i> καί: 'also, even.'</p>

<p>ὁ the Nominative article with πατήρ</p>	<p>πατήρ Father Nominative subject of ἀφῆ πατήρ: father.</p>	<p>ὑμῶν your Genitive genitive of possession</p>	<p>ὁ the (one) Nominative article introducing attributive phrase</p>
<p>ἐν in preposition + dative (place)</p>	<p>τοῖς the Dative article with οὐρανοῖς</p>	<p>οὐρανοῖς heavens Dative object of ἐν (place) οὐρανός: heaven, sky.</p>	<p>ἀφῆ may forgive Aor Act Subj 3 Sg · ἀφίημι verb of the ἵνα clause (subjunctive) → aorist subjunctive (purpose) ἀφίημι: forgive, release.</p>
<p>ὑμῖν you Dative dative indirect object</p>	<p>τὰ the Accusative article with παραπτώματα</p>	<p>παραπτώματα trespasses Accusative direct object of ἀφῆ παράπτωμα: trespass, transgression, fault.</p>	<p>ὑμῶν your Genitive genitive of possession</p>

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

And they come again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders come to him

NEW SCENE (CHALLENGE) **καί** The Sanhedrin's three constituent groups (chief priests, scribes, elders) approach in an official deputation — the authority question opens the temple-controversy cycle.

καὶ
and
connective

ἔρχονται
they come
Pres Mid/Pass Indic 3 Pl · ἔρχομαι
main verb
→ historic present (vivid)
| ἔρχομαι: come.

πάλιν
again
adverb
| πάλιν: again.

εἰς
to
preposition + accusative (goal)

Ἱεροσόλυμα
Jerusalem
Accusative
object of εἰς (goal)
| Ἱεροσόλυμα: Jerusalem.

καὶ
and
coordinating conjunction

ἐν
in
preposition + dative (place)

τῷ
the
Dative
article with ἱερῷ

ἱερῷ
temple
Dative
object of ἐν (place)
| ἱερῷ: temple.

περιπατοῦντος
walking
Pres Act Ptc · Gen Sg Masc · περιπατέω
genitive absolute (temporal)
→ present ptc. (genitive absolute),
contemporaneous
| περιπατέω: walk about.

αὐτοῦ
he
Genitive
subject of the genitive absolute

ἔρχονται
come
Pres Mid/Pass Indic 3 Pl · ἔρχομαι
main verb
→ historic present (vivid)
| ἔρχομαι: come.

πρὸς
to
preposition + accusative

αὐτὸν
him
Accusative
object of πρὸς

οἱ
the
Nominative
article with ἀρχιερεῖς

ἀρχιερεῖς
chief priests
Nominative
subject (compound)
| ἀρχιερεύς: chief priest.

καὶ
and
coordinating conjunction

οἱ
the
Nominative
article with γραμματεῖς

γραμματεῖς
scribes
Nominative
subject (compound)
γραμματεὺς: scribe.

καὶ
and
coordinating conjunction

οἱ
the
Nominative
article with πρεσβύτεροι

πρεσβύτεροι
elders
Nominative
subject (compound)
πρεσβύτερος: elder; the three groups form the Sanhedrin.

28 καὶ ἔλεγον αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;

and they said to him, 'By what authority are you doing these things? Or who gave you this authority to do these things?'

CHALLENGE (DOUBLE QUESTION) **καί** A two-pronged demand: the kind of authority, and its source.
'These things' targets the entry and especially the temple cleansing.

καὶ
and
connective

ἔλεγον
they said
Impf Act Indic 3 Pl · λέγω
main verb
→ imperfect (inceptive: began saying)
λέγω: say.

αὐτῷ
to him
Dative
dative indirect object

Ἐν
by
preposition + dative (means/sphere)

ποιά

what kind of

Dative

interrogative adj. with ἐξουσία

ποιός; of what sort/kind.

ἐξουσία

authority

Dative

object of ἐν (means)

ἐξουσία: authority, right, power.

ταῦτα

these things

Accusative

direct object of ποιεῖς

οὗτος; this.

ποιεῖς

are you doing

Pres Act Indic 2 Sg · ποιέω

main verb of the question

→ progressive present

ποιέω: do, make.

ἢ

or

disjunctive conjunction

ἢ: 'or.'

τίς

who

Nominative

interrogative subject of ἔδωκεν

τίς: who?

σοι

you

Dative

dative indirect object

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: give.

τήν

the

Accusative

article with ἐξουσίαν

ἐξουσίαν

authority

Accusative

direct object of ἔδωκεν

ἐξουσία: authority.

ταύτην

this

Accusative

demonstrative with ἐξουσίαν

οὗτος; this.

ἵνα

to

conjunction (purpose/exegetical)

ἵνα: 'in order that, to.'

ταῦτα

these things

Accusative

object of ποιῆς

οὗτος; this.

ποιῆς

you may do

Pres Act Subj 2 Sg · ποιέω

verb of the ἵνα clause (subjunctive)

→ present subjunctive (purpose)

ποιέω: do.

29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

And Jesus said to them, 'I will ask you one question; answer me, and I will tell you by what authority I do these things.'

COUNTER-QUESTION **δέ** Rabbinic counter-question: Jesus offers to answer on condition they answer his — a trap that exposes their bad faith.

<p>ὁ the Nominative <i>article with Ἰησοῦς</i></p>	<p>δὲ and <i>developmental connective</i> δέ: 'and, but!'</p>	<p>Ἰησοῦς Jesus Nominative <i>subject of εἶπεν</i> Ἰησοῦς; Jesus.</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>dative indirect object</i></p>	<p>Ἐπερωτήσω I will ask Fut Act Indic 1 Sg · ἐπερωτάω <i>main verb</i> → predictive future ἐπερωτάω: ask, question.</p>	<p>ὑμᾶς you Accusative <i>direct object</i></p>	<p>ἓνα one Accusative <i>attributive numeral with λόγον</i> εἷς: one.</p>
<p>λόγον question Accusative <i>second/inner object (double accusative)</i> λόγος: word; here 'a (single) matter, question.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀποκρίθητέ answer Aor Pass Imprv 2 Pl · ἀποκρίνομαι <i>imperative (command)</i> → constative aorist imperative ἀποκρίνομαι: answer.</p>	<p>μοι me Dative <i>dative indirect object</i></p>

<p>καὶ and coordinating (result)</p>	<p>ἔρῶ I will tell Fut Act Indic 1 Sg · λέγω main verb (apodosis) → predictive future λέγω (fut. ἔρῶ): say, tell.</p>	<p>ὁμῖν you Dative dative indirect object</p>	<p>ἐν by preposition + dative (means)</p>
<p>ποία what kind of Dative interrogative adj. with ἐξουσία ποῖος: of what kind.</p>	<p>ἐξουσία authority Dative object of ἐν (indirect question) ἐξουσία: authority.</p>	<p>ταῦτα these things Accusative object of ποιῶ οὗτος: this.</p>	<p>ποιῶ I do Pres Act Indic 1 Sg · ποιέω verb of the indirect question → progressive present ποιέω: do.</p>

30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

| The baptism of John — was it from heaven or from men? Answer me!

THE COUNTER-QUESTION ASYNDETON The dilemma: John's authority and Jesus' are of a piece. To grant John's heavenly mandate is to grant Jesus'; to deny it courts the crowd.

<p>τὸ the Nominative article with βάπτισμα</p>	<p>βάπτισμα baptism Nominative subject of ἢν βάπτισμα: baptism.</p>	<p>τὸ the (of) Nominative article governing Ἰωάννου (attributive gen.)</p>	<p>Ἰωάννου of John Genitive attributive genitive (John's baptism) Ἰωάννης: John (the Baptist).</p>
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<p>ἐξ from preposition + genitive (source)</p>	<p>οὐρανοῦ heaven Genitive object of ἐξ (source; circumlocution for God) οὐρανός; heaven; reverent circumlocution for God.</p>	<p>ἦν was it Impf Act Indic 3 Sg · εἰμί linking verb of the question → imperfect (past state) εἰμί: be.</p>	<p>ἢ or disjunctive conjunction ἢ: 'or.'</p>
<p>ἐξ from preposition + genitive (source)</p>	<p>ἀνθρώπων men Genitive object of ἐξ (source) ἄνθρωπος; man, human being.</p>	<p>ἀποκρίθητέ answer Aor Pass Impv 2 Pl · ἀποκρίνομαι imperative (command) → constative aorist imperative ἀποκρίνομαι: answer.</p>	<p>μοι me Dative dative indirect object</p>

31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

And they discussed it among themselves, saying, 'If we say, "From heaven," he will say, "Why then did you not believe him?"'

DELIBERATION **καί** The leaders weigh the horns of the dilemma; the first horn would convict them of unbelief toward John (and so toward Jesus).

<p>καὶ and connective</p>	<p>διελογίζοντο they discussed Impf Mid/Pass Indic 3 Pl · διαλογίζομαι main verb → imperfect (ongoing deliberation) διαλογίζομαι: reason, discuss, debate.</p>	<p>πρὸς among preposition + accusative (reciprocal)</p>	<p>ἑαυτοὺς themselves Accusative reflexive object of πρὸς ἑαυτοῦ: -self; here reciprocal, 'among themselves.'</p>
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<p>λέγοντες saying</p> <p>Pres Act Ptc · Nom Pl Masc · λέγω <i>circumstantial participle (manner)</i></p> <p>→ present ptc., contemporaneous</p> <p>λέγω: say.</p>	<p>Ἴάν if</p> <p><i>conditional conjunction (3rd class)</i></p> <p>ἴάν: 'if' + subjunctive.</p>	<p>εἴπωμεν we say</p> <p>Aor Act Subj 1 Pl · λέγω <i>verb of the protasis</i></p> <p>→ aorist subjunctive (contingent)</p> <p>λέγω/εἶπον: say.</p>	<p>Ἐξ from</p> <p><i>preposition + genitive (source)</i></p>
<p>οὐρανοῦ heaven</p> <p>Genitive <i>object of ἐξ</i></p> <p>οὐρανός: heaven.</p>	<p>ἐρεῖ he will say</p> <p>Fut Act Indic 3 Sg · λέγω <i>main verb of the apodosis</i></p> <p>→ predictive future</p> <p>λέγω (fut. ἐρῶ): say.</p>	<p>Διὰ because of</p> <p><i>preposition (διὰ τί = 'why')</i></p>	<p>τί what</p> <p>Accusative <i>interrogative (διὰ τί = 'why?')</i></p> <p>τίς: interrogative; 'why?'</p>
<p>οὖν then</p> <p><i>inferential participle</i></p> <p>οὖν: 'then, therefore!'</p>	<p>οὐκ not</p> <p><i>negative particle</i></p> <p>οὐ: 'not!'</p>	<p>ἐπιστεύσατε did you believe</p> <p>Aor Act Indic 2 Pl · πιστεύω <i>main verb of the rebuke-question</i></p> <p>→ constative aorist</p> <p>πιστεύω: believe, trust.</p>	<p>αὐτῷ him</p> <p>Dative <i>dative object of πιστεύω</i></p>

32 ἀλλὰ εἴπωμεν· Ἐξ ἀνθρώπων; — ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

But shall we say, 'From men'? — they feared the crowd, for everyone held that John really was a prophet.

DELIBERATION (SECOND HORN) **ἀλλά** The second horn is unspeakable for fear of the crowd; Mark breaks off the question with a narrator's aside explaining their dread.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but.'

εἴπωμεν

shall we say

Aor Act Subj 1 Pl · λέγω

deliberative subjunctive

→ aorist subjunctive (deliberative)

λέγω/εἶπον: say.

Ἐξ

from

preposition + genitive (source)

ἀνθρώπων

men

Genitive

object of ἐξ

ἄνθρωπος: man, human being.

ἐφοβοῦντο

they feared

Impf Mid/Pass Indic 3 Pl · φοβέομαι

main verb (narrator's aside)

→ imperfect (ongoing fear)

φοβέομαι: fear, be afraid of.

τὸν

the

Accusative

article with ὄχλον

ὄχλον

crowd

Accusative

object of ἐφοβοῦντο

ὄχλος: crowd.

ἅπαντες

everyone

Nominative

subject of εἶχον

ἅπας: all, everyone (intensive of πᾶς).

γάρ

for

explanatory conjunction

γάρ: 'for.'

εἶχον

held

Impf Act Indic 3 Pl · ἔχω

main verb ('held, regarded')

→ imperfect (settled opinion)

ἔχω: have, hold, regard.

τὸν

the

Accusative

article with Ἰωάννην

Ἰωάννην

John

Accusative

direct object of εἶχον

Ἰωάννης: John the Baptist.

ὄντως

really

adverb of truth/reality

ὄντως: truly, really, in fact.

ὅτι

that

conjunction introducing content

ὅτι: 'that.'

προφήτης

a prophet

Nominative

predicate nominative

προφήτης: prophet.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

linking verb of the ὅτι clause

→ imperfect (past state)

εἰμί: be.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· Οὐκ οἶδαμεν· καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And answering Jesus they say, 'We do not know!' And Jesus says to them, 'Neither will I tell you by what authority I do these things!'

RESOLUTION (IMPASSE) **καί** Their evasive 'we do not know' forfeits their standing as teachers; Jesus' refusal is itself a verdict — his authority is self-authenticating, and they have disqualified themselves from receiving the answer.

<p>καὶ and <i>connective</i></p>	<p>ἀποκριθέντες answering Aor Pass Ptc · Nom Pl Masc · ἀποκρίνομαι <i>circumstantial participle (Semitic 'answered and said')</i> → aorist ptc., antecedent to λέγουσιν ἀποκρίνομαι: answer.</p>	<p>τῷ the Dative article with Ἰησοῦ</p>	<p>Ἰησοῦ Jesus Dative dative (object of ἀποκριθέντες) Ἰησοῦς: Jesus.</p>
<p>λέγουσιν they say Pres Act Indic 3 Pl · λέγω <i>main verb</i> → historic present (vivid) λέγω: say.</p>	<p>οὐκ not <i>negative particle</i> οὐ: 'not.'</p>	<p>οἶδαμεν we know Perf Act Indic 1 Pl · οἶδα <i>main verb (perf. with present sense)</i> → perfect with present force ('we know') οἶδα: know (perf. with present meaning).</p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p>ὁ the Nominative <i>article with Ἰησοῦς</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject of λέγει</i> Ἰησοῦς: Jesus.</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → historic present (vivid) λέγω: say.</p>	<p>αὐτοῖς to them Dative <i>dative indirect object</i></p>
<p>οὐδὲ neither <i>negative conjunction ('neither, not even')</i> οὐδέ: 'neither, not even.'</p>	<p>ἐγὼ I Nominative <i>emphatic subject</i> ἐγώ: I (emphatic).</p>	<p>λέγω tell Pres Act Indic 1 Sg · λέγω <i>main verb</i> → present (refusal stated) λέγω: say, tell.</p>	<p>ὕμιν you Dative <i>dative indirect object</i></p>
<p>ἐν by <i>preposition + dative (means)</i></p>	<p>ποία what kind of Dative <i>interrogative adj. with ἐξουσία</i> ποῖος: of what kind.</p>	<p>ἐξουσία authority Dative <i>object of ἐν (indirect question)</i> ἐξουσία: authority.</p>	<p>ταῦτα these things Accusative <i>object of ποιῶ</i> οὗτος: this.</p>
<p>ποιῶ I do Pres Act Indic 1 Sg · ποιέω <i>verb of the indirect question</i> → progressive present ποιέω: do.</p>			

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The most consequential text-critical decision affecting the verse count is the omission of v.26 ('But if you do not forgive, neither will your Father in heaven forgive your trespasses'): absent from the earliest and best witnesses (ⲛ B L W Δ Ψ

and others), it is a harmonizing assimilation to Matt 6:15 and is dropped by NA28/SBLGNT/THGNT. This chapter therefore contains 32 verses, numbered 1–25 and 27–33 with a gap at 26. Orthographic and minor variants (movable-ν, ι-subscript, the spelling Ἱεροσόλυμα/Ἱερουσαλήμ, the order in v.8) are not noted.

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.