

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 3

KATA MAPKON Γ'

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 · 3:1–6

The man with the withered hand on the Sabbath

In the synagogue a man with a withered hand becomes the test case (1–2); Jesus stages the question — to do good or harm, to save life or kill, on the Sabbath (3–4); grieved at their hardness he heals with a word, and the Pharisees plot with the Herodians to destroy him (5–6).

B · 3:7–12

The crowds by the sea

Jesus withdraws to the sea, and a great multitude from all Israel and beyond presses upon him (7–9); he heals many, and the unclean spirits, falling down, cry out that he is the Son of God — whom he strictly silences (10–12).

C · 3:13–19

The appointing of the Twelve

On the mountain Jesus summons whom he willed and makes the Twelve, to be with him and to be sent to preach with authority over demons (13–15); the roster is named, ending with Judas Iscariot, the betrayer (16–19).

D · 3:20–30

"He is out of his mind" and the Beelzebul controversy

His family sets out to seize him, saying he is beside himself (20–21); the scribes charge that he casts out demons by Beelzebul (22). Jesus answers in parables — a kingdom divided cannot stand, the strong man must first be bound (23–27) — and pronounces the warning: all sins are forgiven, but blasphemy against the Holy Spirit is an eternal sin, for they said he had an unclean spirit (28–30).

E · 3:31–35

Jesus' true family

His mother and brothers arrive and send for him (31–32); looking on those seated around him, he redefines kinship — whoever does the will of God is his brother and sister and mother (33–35).

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χειρᾶ.

And he entered again into the synagogue, and a man was there who had a withered hand.

SCENE-SETTING (NARRATIVE) **Καί** Mark's paratactic καί opens a new Sabbath-synagogue scene; the man with the withered hand is introduced as the test case to come.

Καὶ
and

coordinating conjunction (narrative parataxis)

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'go/come into' (εἰς + ἔρχομαι);
the entry that sets the synagogue scene.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; links back to earlier
synagogue activity (cf. 1:21).

εἰς

into

preposition + accusative (direction)

<p>τὴν the Accusative article</p>	<p>συναγωγήν synagogue Accusative object of εἰς συναγωγή: 'gathering, synagogue'; the assembly place — locus of Sabbath conflict.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί main verb (existential) → stative imperfect</p>
<p>ἐκεῖ there adverb (place)</p>	<p>ἄνθρωπος a man Nominative subject ἄνθρωπος: 'human being, man'; the anonymous figure whose healing provokes the plot.</p>	<p>ἐξηραμμένην withered Perf Pass Ptc · Acc Sg Fem · ξηραίνω attributive participle (modifying χεῖρα) → intensive perfect (settled condition) ξηραίνω: 'dry up, wither'; the perfect marks a fixed, lasting paralysis of the hand.</p>	<p>ἔχων having Pres Act Ptc · Nom Sg Masc · ἔχω attributive participle (modifying ἄνθρωπος) → stative present ἔχω: 'have, hold'; describes the man's chronic condition.</p>
<p>τὴν the Accusative article</p>	<p>χεῖρα hand Accusative direct object of ἔχων χεῖρ: 'hand'; the afflicted member to be restored.</p>		

2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

And they were watching him closely, to see whether he would heal him on the Sabbath, so that they might accuse him.

ANTAGONISTS' INTENT **καί** The opponents' hostile surveillance frames the healing as a trap; the iterative imperfect sets the scene of expectation.

<p>καὶ and coordinating conjunction</p>	<p>παρετήρουν they were watching closely Impf Act Indic 3 Pl · παρατηρέω main verb → iterative/conative imperfect παρατηρέω: 'watch closely, lie in wait' (πará-intensive); the imperfect depicts their sustained, scheming scrutiny.</p>	<p>αὐτόν him Accusative direct object</p>	<p>εἰ whether conjunction (indirect question) εἰ: here 'whether,' introducing the content of their watching.</p>
<p>τοῖς the Dative article</p>	<p>σάββασι on the Sabbath Dative dat. of time σάββατον: 'Sabbath'; the plural form often denotes the single Sabbath day — the crux of the conflict.</p>	<p>θεραπεύσει he would heal Fut Act Indic 3 Sg · θεραπεύω verb of the indirect question → predictive future θεραπεύω: 'heal, cure, serve'; the act they hoped to catch him performing.</p>	<p>αὐτόν him Accusative direct object</p>
<p>ἵνα so that conjunction (purpose)</p>	<p>κατηγορήσωσιν they might accuse Aor Act Subj 3 Pl · κατηγορέω verb of purpose clause → constative aorist (subjunctive) κατηγορέω: 'accuse, bring charges against' (a legal term); their watching aimed at a formal accusation.</p>	<p>αὐτοῦ him Genitive genitive object of κατηγορέω</p>	

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· Ἐγειρε εἰς τὸ μέσον.

| And he says to the man who had the withered hand, "Rise up into the midst."

| JESUS' INITIATIVE **καί** The historic present λέγει gives vividness; Jesus does not avoid the trap but stages the confrontation publicly, calling the man forward.

καὶ
and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ *historic present (vivid)*

λέγω: 'say, speak'; Mark's frequent historic present brings the scene into the foreground.

τῷ

to the

Dative

article

ἀνθρώπῳ

man

Dative

indirect object (addressee)

ἄνθρωπος: 'man'; the one to be healed.

τῷ

the (one)

Dative

article (substantizes ptc.)

τὴν

the

Accusative

article

ξηράν

withered

Accusative

attributive adjective

ξηρός: 'dry, withered'; describes the paralyzed hand.

χεῖρα

hand

Accusative

direct object of ἔχοντι

ἔχοντι

having

Pres Act Ptc · Dat Sg Masc · ἔχω

attributive participle (modifying ἀνθρώπῳ)

→ *stative present*

ἔχω: 'have, hold'; identifies the man by his condition.

Ἔγειρε

rise up

Pres Act Impv 2 Sg · ἐγείρω

imperative (command)

→ *imperative present*

ἐγείρω: 'rise, get up'; the call to stand forward in full view.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

μέσον

midst

Accusative

object of εἰς (place)

μέσος: 'middle, midst'; 'into the middle' — public, before all witnesses.

4 καὶ λέγει αὐτοῖς ᾠξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

And he says to them, "Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?"
But they kept silent.

QUESTION / CHALLENGE **καί** Jesus reframes the Sabbath as a sphere for doing good and saving life; the antithesis exposes that to refuse good is itself harm. Their silence (imperfect) confesses defeat.

καὶ
and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: 'say'; the vivid present introduces the dilemma question.

αὐτοῖς

to them

Dative

indirect object

ᾠξεστιν

is it lawful

Pres Act Indic 3 Sg (impers.) · ᾠξεστι

main verb (impersonal)

→ stative present

ᾠξεστι: 'it is permitted/lawful'; the legal frame in which the Sabbath question is posed.

τοῖς

the

Dative

article

σάββασιν

on the Sabbath

Dative

dat. of time

σάββατον: 'Sabbath'; the day whose right use is in dispute.

ἀγαθὸν

good

Accusative

direct object of ποιῆσαι

ἀγαθός: 'good'; substantival — 'a good deed.'

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (subject of ᾠξεστιν)

→ constative aorist

ποιέω: 'do, make'; pairs with κακοποιῆσαι in the antithesis.

ἢ

or

disjunctive conjunction

κακοποιῆσαι

to do harm

Aor Act Inf · κακοποιέω

complementary infinitive

→ constative aorist

κακοποιέω: 'do evil/harm'; the opposite pole — to withhold healing is to harm.

ψυχὴν

a life

Accusative

direct object of σῶσαι

ψυχή: 'soul, life'; here a human life to be preserved.

σῶσαι

to save

Aor Act Inf · σῶζω

complementary infinitive

→ constative aorist

σῶζω: 'save, rescue, heal'; deliverance of life — the Sabbath's true intent.

ἢ

or

disjunctive conjunction

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

complementary infinitive

→ constative aorist

ἀποκτείνω: 'kill'; the deadly alternative — ironically what they are plotting (v.6).

οἱ

they

Nominative

subject (article as pronoun)

δὲ

but

adversative/continuative conjunction

ἔσιώπων

kept silent

Impf Act Indic 3 Pl · σιωπάω

main verb

→ iterative/durative imperfect

σιωπάω: 'be silent'; the imperfect depicts their persistent, sullen silence — no answer to give.

5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

And looking around at them with anger, grieved at the hardness of their heart, he says to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

HEALING / RESOLUTION **καί** A rare Markan glimpse of Jesus' emotion — anger and grief at hardened hearts; the cure is wrought by bare word, no Sabbath 'work' but a command obeyed.

καὶ
and

coordinating conjunction

περιβλεψάμενος

looking around at

Aor Mid Ptc · Nom Sg Masc · περιβλέπω
circumstantial ptc. (temporal/manner)

→ constative aorist

περιβλέπω (mid.): 'look around at'; a characteristically Markan gesture (cf. 3:34; 10:23).

αὐτοὺς

them

Accusative
direct object of ptc.

μετ'
with

preposition + genitive (accompaniment)

ὀργῆς

anger

Genitive

object of μετά (manner)

ὀργή: 'anger, wrath'; Jesus' righteous indignation at callousness — preserved only by Mark.

συλλυπούμενος

being grieved

Pres Mid/Pass Ptc · Nom Sg Masc · συλλυπέω
circumstantial ptc. (concurrent attitude)

→ present (concurrent)

συλλυπέω (mid./pass.): 'be grieved together/deeply'; the συν- intensifies — deep sorrow accompanying the anger.

ἐπὶ
at

preposition + dative (cause/ground)

τῇ
the

Dative
article

πωρώσει

hardness

Dative

object of ἐπί (cause of grief)

πώρωσις: 'hardening, callousness' (from πῶρος, a stone/callus); the petrified obstinacy of their hearts.

τῆς

of the

Genitive

article

καρδίας

heart

Genitive

genitive (whole/possession)

καρδία: 'heart'; the seat of will and understanding, here petrified against good.

αὐτῶν

their

Genitive

genitive of possession

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: 'say'; resumes the action after the participial buildup.

τῷ

to the

Dative

article

ἀνθρώπῳ

man

Dative

indirect object

Ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

imperative (command)

→ ingressive aorist imperative

ἐκτείνω: 'stretch out, extend'; the command whose obedience is the healing.

τὴν

the

Accusative

article

χεῖρα

hand

Accusative

direct object

καὶ

and

coordinating conjunction

ἔξτεινεν

he stretched it out

Aor Act Indic 3 Sg · ἐκτείνω

main verb

→ constative aorist

ἐκτείνω: 'stretch out'; the man's faith-act of obedience.

καὶ

and

coordinating conjunction

ἀπεκατεστάθη

was restored

Aor Pass Indic 3 Sg · ἀποκαθίστημι

main verb

→ constative aorist (divine passive)

ἀποκαθίστημι: 'restore to former state' (double-augmented form); the divine passive — God restores the hand.

ἡ

the

Nominative

article

χεῖρ

hand

Nominative

subject

χεῖρ: 'hand'; now whole.

αὐτοῦ

his

Genitive

genitive of possession

6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

And the Pharisees, having gone out, immediately took counsel with the Herodians against him, how they might destroy him.

CONSPIRACY (SCENE-CLOSING) **καί** The Sabbath of life-giving ends in a plot of death; Pharisees and Herodians — strange bedfellows — conspire, εὐθύς marking Mark's swift narrative pace. The opposition that will lead to the cross is now set.

καί

and

coordinating conjunction

ἐξελθόντες

having gone out

Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι

circumstantial ptc. (temporal)

→ antecedent aorist

ἐξέρχομαι: 'go out'; they leave the synagogue to scheme.

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee' (the 'separated' ones); the legal-pietist party, here Jesus' chief opponents.

εὐθὺς

immediately

adverb (time)

εὐθύς: 'immediately, at once'; Mark's signature adverb driving the rapid narrative.

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

Ἡρωδιανῶν

Herodians

Genitive

object of μετὰ

Ἡρωδιανοί: 'Herodians'; partisans of Herod Antipas — political enemies of the Pharisees, now allied against Jesus.

συμβούλιον

counsel/plot

Accusative

direct object

συμβούλιον: 'counsel, plan'; συμβούλιον
διδόναι = 'take counsel, form a plot.'

ἔδιδουν

they took/were giving

Impf Act Indic 3 Pl · δίδωμι

main verb (idiom w/ συμβούλιον)

→ iterative imperfect

δίδωμι: 'give'; in the idiom συμβούλιον
ἔδιδουν, 'they began plotting / held
counsel.'

κατ'

against

preposition + genitive (hostility)

αὐτοῦ

him

Genitive

object of κατά

ὅπως

how / so that

conjunction (purpose)

ὅπως: 'in order that'; introduces the aim of
the conspiracy.

αὐτόν

him

Accusative

direct object of ἀπολέσωσιν

ἀπολέσωσιν

they might destroy

Aor Act Subj 3 Pl · ἀπόλλυμι

verb of purpose clause

→ constative aorist (subjunctive)

ἀπόλλυμι: 'destroy, kill'; the deadly goal —
already at ch. 3, the shadow of the cross.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας

And Jesus with his disciples withdrew to the sea, and a great multitude from Galilee followed, and from Judea

SCENE TRANSITION (SUMMARY) **Καί** A Markan summary statement: Jesus withdraws from the plot to the sea, and crowds from all directions gather — the beginning of a catalogue of regions (vv.7–8) showing his pan-Israel and Gentile-fringe drawing power.

Καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

Ἰησοῦς
Jesus

Nominative
subject

Ἰησοῦς: 'Jesus' (Yeshua, 'YHWH saves'); the protagonist.

μετὰ
with

preposition + genitive (accompaniment)

τῶν
the

Genitive
article

μαθητῶν
disciples

Genitive
object of μετά

μαθητής: 'disciple, learner'; those accompanying him, soon to be narrowed to the Twelve (v.14).

αὐτοῦ
his

Genitive
genitive of possession

ἀνεχώρησεν
withdrew

Aor Act Indic 3 Sg · ἀναχωρέω

main verb

→ *constative aorist*

ἀναχωρέω: 'withdraw, retire'; tactical retreat from the murderous plot.

πρὸς
to

preposition + accusative (direction)

τὴν
the

Accusative
article

θάλασσαν
sea

Accusative
object of πρὸς

θάλασσα: 'sea'; the Sea of Galilee, a recurrent Markan setting.

καὶ
and

coordinating conjunction

πολὺ
great

Nominative
attributive adjective

πολύς: 'much, great'; the vastness of the crowd.

πλῆθος
multitude

Nominative
subject

πλῆθος: 'multitude, crowd'; the throng drawn from many regions.

ἀπὸ
from

preposition + genitive (source)

τῆς
the

Genitive
article

Γαλιλαίας

Galilee

Genitive

object of *ἀπό* (origin)

Γαλιλαία: 'Galilee'; the northern home region of Jesus' ministry.

ἠκολούθησεν

followed

Aor Act Indic 3 Sg · ἀκολουθέω

main verb

→ constative aorist

ἀκολουθέω: 'follow, accompany'; here of the crowd's pursuit (not yet discipleship in the full sense).

καὶ

and

coordinating conjunction

ἀπὸ

from

preposition + genitive (source)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

object of *ἀπό* (origin)

Ἰουδαία: 'Judea'; the southern region — the crowd spans north and south.

8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν.

and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon, a great multitude, hearing all that he was doing, came to him.

CATALOGUE OF REGIONS (CONTINUED) **καὶ** The geographic catalogue completes a circle around the Holy Land — including Gentile-adjacent Tyre and Sidon — showing Jesus' fame radiating outward; what draws them is report of his deeds.

καὶ
and

coordinating conjunction

ἀπὸ
from

preposition + genitive (source)

Ἱεροσολύμων

Jerusalem

Genitive

object of ἀπό (origin)

Ἱεροσόλυμα: 'Jerusalem'; the holy city,
whence also the opposition will come.

καὶ
and

coordinating conjunction

ἀπὸ
from

preposition + genitive (source)

τῆς

the

Genitive

article

Ἰδουμαίας

Idumea

Genitive

object of ἀπό (origin)

Ἰδουμαία: 'Idumea'; the region south of
Judea (ancient Edom).

καὶ
and

coordinating conjunction

πέραν
beyond

improper preposition + genitive (place)

πέραν: 'beyond, across'; the Transjordan
(Perea) region.

τοῦ

the

Genitive

article

Ἰορδάνου

Jordan

Genitive

object of πέραν

Ἰορδάνης: 'Jordan'; the river marking the
land's eastern edge.

καὶ
and

coordinating conjunction

περὶ
around

preposition + accusative (place)

Τύρον

Tyre

Accusative

object of περί

Τύρος: 'Tyre'; a Phoenician (Gentile) coastal
city — the crowd reaches even pagan
territory.

καὶ
and

coordinating conjunction

Σιδῶνα

Sidon

Accusative

object of περί

Σιδών: 'Sidon'; Tyre's sister Phoenician city.

πλῆθος

multitude

Nominative

subject (resumptive)

πλῆθος: 'multitude'; resumes the subject after the regional catalogue.

πολύ

great

Nominative

attributive adjective

ἀκούοντες

hearing

Pres Act Ptc · Nom Pl Masc · ἀκούω

circumstantial ptc. (causal; constructio ad sensum)

→ present (concurrent)

ἀκούω: 'hear!'; the masc. plural participle agrees with the persons in the collective πλῆθος (sense-construction).

ὅσα

all that

Accusative

relative pronoun (object of ἐποίει)

ὅσος: 'as much/many as'; the full extent of his deeds.

ἐποίει

he was doing

Impf Act Indic 3 Sg · ποιέω

verb of relative clause

→ iterative/customary imperfect

ποιέω: 'do, make'; the imperfect of his ongoing miracle-working.

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go'; the crowd's converging movement toward Jesus.

πρός

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν·

And he told his disciples that a small boat should stand ready for him because of the crowd, so that they would not crush him;

PRECAUTION **καί** The crowd's pressure is so great that a boat must be kept at hand — a vivid touch of the throng's danger, and a foreshadowing of teaching from the boat (4:1).

καὶ
and

coordinating conjunction

εἶπεν

he told

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω (aor. εἶπεν): 'say, tell'; the instruction to the disciples.

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple'; his followers tasked with logistics.

αὐτοῦ

his

Genitive

genitive of possession

ἵνα

that

conjunction (content/object clause)

ἵνα: here introduces the content of the command (object clause), not strict purpose.

πλοιάριον

a small boat

Nominative

subject of προσκατερεῖ

πλοιάριον: 'little boat' (diminutive of πλοῖον); a skiff kept ready offshore.

προσκατερεῖ

should stand ready

Pres Act Subj 3 Sg · προσκατερεώ

verb of the ἵνα clause

→ *present subjunctive (continuous readiness)*

προσκατερεώ: 'attend constantly, stand ready'; the boat to be kept persistently at hand.

αὐτῷ

for him

Dative

dat. of advantage

διὰ

because of

preposition + accusative (cause)

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

object of διὰ (cause)

ὄχλος: 'crowd, throng'; the pressing multitude.

ἵνα

so that

conjunction (purpose)

μὴ

not

negative particle

θλίβωσιν

they might crush

Pres Act Subj 3 Pl · θλίβω

verb of purpose clause

→ *present subjunctive (continuous)*

θλίβω: 'press, crush, afflict'; the throng's crushing pressure.

αὐτόν

him

Accusative

direct object

10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας.

for he had healed many, so that all who had afflictions pressed upon him to touch him.

GROUND (EXPLANATION) **γάρ** Explains the crushing pressure: his many healings drew the diseased to fall upon him in hope of mere touch — faith reduced almost to a magical reach for power.

πολλοὺς

many

Accusative

direct object

πολύς: 'many'; the great number already cured.

γάρ

for

explanatory conjunction

ἐθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπεύω

main verb

→ constative aorist

θεραπεύω: 'heal, cure'; the cause of the crowd's eagerness.

ὥστε

so that

conjunction (result)

ὥστε: 'so that'; introduces the actual result (with infinitive).

ἐπιπίπτειν

to fall/press upon

Pres Act Inf · ἐπιπίπτω

infinitive of result

→ present (durative)

ἐπιπίπτω: 'fall upon, press toward'; the crowd surging against him.

αὐτῷ

on him

Dative

dat. complement of ἐπιπίπτειν

ἵνα

that

conjunction (purpose)

αὐτοῦ

him

Genitive

genitive object of ἄψωνται

ἄψωνται

they might touch

Aor Mid Subj 3 Pl · ἅπτω

verb of purpose clause

→ constative aorist (subjunctive)

ἅπτομαι (mid.): 'touch, take hold of'; the touch through which healing power was sought (cf. 5:28).

ὅσοι

as many as

Nominative

subject (relative pronoun)

ὅσος: 'as many as'; all the afflicted.

εἶχον

had

Impf Act Indic 3 Pl · ἔχω

verb of relative clause

→ durative imperfect

ἔχω: 'have'; the chronically afflicted.

μάστιγας

afflictions/scourges

Accusative

direct object

μάστιξ: lit. 'whip, scourge,' metaphorically 'disease, affliction' — illnesses felt as scourging blows.

11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

And the unclean spirits, whenever they saw him, were falling down before him and crying out, saying, "You are the Son of God."

DEMONIC RECOGNITION **καί** The iterative imperfects depict a recurring pattern: the demons, with supernatural insight, confess what humans do not yet grasp — Jesus' divine sonship; their cry is true but unwelcome on their lips.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

πνεύματα

spirits

Nominative

subject

πνεῦμα: 'spirit'; here the demonic unclean spirits.

τὰ

the

Nominative

article (attributive)

ἀκάθαρτα

unclean

Nominative

attributive adjective

ἀκάθαρτος: 'unclean, impure'; Mark's standard term for demonic spirits.

ὅταν

whenever

conjunction (indefinite temporal)

ὅταν: 'whenever'; with the imperfect, marks repeated occasions.

αὐτὸν

him

Accusative

direct object of ἐθεώρουν

ἐθεώρουν

they saw

Impf Act Indic 3 Pl · θεωρέω

verb of temporal clause

→ *iterative imperfect*

θεωρέω: 'behold, observe'; their repeated catching sight of him.

<p>προσέπιπτον they were falling down before</p> <p>Impf Act Indic 3 Pl · προσπίπτω <i>main verb</i></p> <p>→ iterative imperfect</p> <p>προσπίπτω: 'fall down before, prostrate'; the demons' forced submission before his presence.</p>	<p>αὐτῷ before him</p> <p>Dative <i>dat. complement</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔκραζον they were crying out</p> <p>Impf Act Indic 3 Pl · κράζω <i>main verb</i></p> <p>→ iterative imperfect</p> <p>κράζω: 'cry out, shriek'; the loud demonic outcry.</p>
<p>λέγοντα saying</p> <p>Pres Act Ptc · Nom Pl Neut · λέγω <i>circumstantial ptc. (manner; agreeing with πνεύματα)</i></p> <p>→ present (concurrent)</p> <p>λέγω: 'say'; the neuter plural agrees with τὰ πνεύματα, introducing direct speech.</p>	<p>ὅτι that</p> <p><i>conjunction (ὅτι recitative — quotation marker)</i></p> <p>ὅτι: here recitative, marking the start of the direct quotation.</p>	<p>Σὺ you</p> <p>Nominative <i>subject (emphatic pronoun)</i></p> <p>σύ: 'you'; emphatic — 'You yourself are...'</p>	<p>εἶ are</p> <p>Pres Act Indic 2 Sg · εἶμι <i>main verb (copula)</i></p> <p>→ stative present</p>
<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>υἱός Son</p> <p>Nominative <i>predicate nominative</i></p> <p>υἱός: 'Son'; the christological confession — true, yet on demonic lips, hence silenced.</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>θεοῦ God</p> <p>Genitive <i>genitive of relationship</i></p> <p>θεός: 'God'; 'Son of God' — the title Mark's narrative is unveiling (cf. 1:1, 11; 15:39).</p>

12 καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

And he sternly charged them many times not to make him known.

MESSIANIC SECRET **καί** The 'messianic secret' motif: Jesus silences the demons' true confession, refusing premature, distorted disclosure of his identity apart from the way of the cross.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πολλά many times/strictly Accusative <i>adverbial accusative</i> πολὺς: neut. pl. as adverb, 'much, repeatedly, strictly!'</p>	<p>ἐπετίμα he was charging/rebuking Impf Act Indic 3 Sg · ἐπιτιμάω <i>main verb</i> → <i>iterative imperfect</i> ἐπιτιμάω: 'rebuke, charge sternly'; the imperfect of his repeated commanding silence.</p>	<p>αὐτοῖς them Dative <i>dat. object of ἐπιτιμάω</i></p>
<p>ἵνα that <i>conjunction (content of command)</i></p>	<p>μὴ not <i>negative particle</i></p>	<p>αὐτόν him Accusative <i>direct object of ποιήσωσιν</i></p>	<p>φανερὸν known/manifest Accusative <i>predicate accusative (object complement)</i> φανερός: 'manifest, known'; 'make him manifest' — publicly disclose his identity.</p>
<p>ποιήσωσιν they might make Aor Act Subj 3 Pl · ποιέω <i>verb of the ἵνα clause</i> → <i>constative aorist (subjunctive)</i> ποιέω: 'make, do'; with φανερόν, 'make known.'</p>			

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.

And he goes up onto the mountain and summons those whom he himself wanted, and they came to him.

NEW SCENE (CALLING) **Καί** The historic presents ἀναβαίνει/προσκαλεῖται open the appointing of the Twelve; the mountain evokes Sinai, and αὐτός stresses Jesus' sovereign initiative — he calls whom he wills.

Καὶ
and

coordinating conjunction

ἀναβαίνει

he goes up

Pres Act Indic 3 Sg · ἀναβαίνω

main verb

→ historic present (vivid)

ἀναβαίνω: 'go up, ascend'; the mountain ascent — a place of revelation and election.

εἰς
onto

preposition + accusative (direction)

τὸ
the

Accusative

article

ὄρος

mountain

Accusative

object of εἰς

ὄρος: 'mountain, hill'; the mountain of appointment, evoking Moses and the twelve tribes.

καὶ
and

coordinating conjunction

προσκαλεῖται

he summons

Pres Mid Indic 3 Sg · προσκαλέω

main verb

→ historic present (vivid)

προσκαλέω (mid.): 'call to oneself, summon'; the middle stresses Jesus' personal call to himself.

οὓς

whom

Accusative

relative pronoun (object of ἤθελεν)

ἤθελεν

he wanted

Impf Act Indic 3 Sg · θέλω

verb of relative clause

→ durative imperfect

θέλω: 'will, wish, desire'; the choice rests on Jesus' own sovereign will.

αὐτός

he himself

Nominative

intensive pronoun (subject emphasis)

αὐτός: 'himself'; emphatic — the initiative is wholly his.

καὶ
and

coordinating conjunction

ἀπήλθον

they came/went off

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart (to)'; here they go off to him in response.

πρὸς
to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

14 καὶ ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ᾧσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

And he appointed twelve, whom he also named apostles, that they might be with him and that he might send them out to preach,

APPOINTMENT & PURPOSE **καί** He 'made' the Twelve — a creative, foundational act echoing the twelve tribes; their twofold purpose: communion ('be with him') and mission ('that he might send them'). The number twelve signals the renewal of Israel.

καὶ

and

coordinating conjunction

ἐποίησεν

he appointed/made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make, appoint'; a Hebraic idiom for appointing to office (cf. 1 Sam 12:6) — and a creative 'making'.

δώδεκα

twelve

Accusative

direct object (substantival numeral)

δώδεκα: 'twelve' (indeclinable in form, here substantival/object); the number of the tribes — eschatological Israel reconstituted.

οὓς

whom

Accusative

relative pronoun (object of ὠνόμασεν)

καὶ

also

adverbial/ascensive conjunction

ἀποστόλους

apostles

Accusative

object complement (double accusative)

ἀπόστολος: 'one sent, envoy'; the title given to the commissioned Twelve.

ὠνόμασεν

he named

Aor Act Indic 3 Sg · ὀνομάζω

verb of relative clause

→ constative aorist

ὀνομάζω: 'name, call'; the naming as 'apostles' (read by the earliest witnesses).

ἵνα

that

conjunction (purpose)

<p>ᾧσιν they might be</p> <p>Pres Act Subj 3 Pl · εἰμί <i>verb of purpose clause</i></p> <p>→ present subjunctive (continuous)</p> <p>εἰμί: 'be'; the first purpose — abiding fellowship with Jesus.</p>	<p>μετ' with</p> <p><i>preposition + genitive (accompaniment)</i></p>	<p>αὐτοῦ him</p> <p>Genitive <i>object of μετά</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>ἵνα that</p> <p><i>conjunction (purpose)</i></p>	<p>ἀποστέλλῃ he might send</p> <p>Pres Act Subj 3 Sg · ἀποστέλλω <i>verb of purpose clause</i></p> <p>→ present subjunctive (continuous/iterative)</p> <p>ἀποστέλλω: 'send out with commission'; the cognate of ἀπόστολος — the second purpose, mission.</p>	<p>αὐτούς them</p> <p>Accusative <i>direct object</i></p>	<p>κηρύσσειν to preach</p> <p>Pres Act Inf · κηρύσσω <i>infinitive of purpose</i></p> <p>→ present (durative)</p> <p>κηρύσσω: 'herald, proclaim'; the apostolic task — to announce the gospel.</p>

15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

and to have authority to cast out demons.

MISSION (CONTINUED) **καί** The mission is empowered: the apostles share Jesus' own ἐξουσία over demons — the kingdom's assault on Satan's realm (cf. v.27) is now extended through them.

<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔχειν to have</p> <p>Pres Act Inf · ἔχω <i>infinitive (parallel to κηρύσσειν)</i></p> <p>→ present (durative)</p> <p>ἔχω: 'have, hold'; the granted possession of authority.</p>	<p>ἐξουσίαν authority</p> <p>Accusative <i>direct object of ἔχειν</i></p> <p>ἐξουσία: 'authority, power, right'; delegated dominion — the same word marking Jesus' own teaching (1:22, 27).</p>	<p>ἐκβάλλειν to cast out</p> <p>Pres Act Inf · ἐκβάλλω <i>exegetical infinitive (content of authority)</i></p> <p>→ present (durative)</p> <p>ἐκβάλλω: 'cast out, drive out'; the exorcistic exercise of the authority.</p>
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τὰ

the

Accusative

article

δαιμόνια

demons

Accusative

direct object of ἐκβάλλειν

δαίμονιον: 'demon, evil spirit'; the powers to be expelled — directly relevant to the Beelzebul charge to come.

16 καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,

And he appointed the twelve: and to Simon he gave the name Peter;

ROSTER (BEGUN) **καὶ** The roster opens with Simon, renamed Peter — the new name marking his foundational role. Mark resumes 'he appointed the twelve' (v.14) before listing the names.

καὶ

and

coordinating conjunction

ἐποίησεν

he appointed

Aor Act Indic 3 Sg · ποιέω

main verb (resumptive)

→ constative aorist

ποιέω: 'make, appoint'; resumes v.14 to introduce the roster.

τοὺς

the

Accusative

article

δώδεκα

twelve

Accusative

direct object (substantival numeral)

δώδεκα: 'twelve' (indeclinable in form, here substantival/object).

καὶ

and

coordinating conjunction

ἐπέθηκεν

he gave/laid on

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'place upon, add'; ὄνομα ἐπιτίθημι = 'give a name.'

ὄνομα

a name

Accusative

direct object

ὄνομα: 'name'; the conferring of a new name signals a new role/identity.

τῷ

to

Dative

article

Σίμωνι

Simon

Dative

indirect object (recipient of the name)

Σίμων: 'Simon'; the fisherman's original name, before the renaming.

Πέτρον

Peter

Accusative

object complement (the name given)

Πέτρος: 'Peter'; 'rock' (cf. Aram. Cephas); the new name marking him as foundation-stone among the Twelve.

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς,

and James the son of Zebedee and John the brother of James — and he gave them the name Boanerges, that is, "Sons of Thunder" —

ROSTER (CONTINUED) **καί** The Zebedee brothers, the second pair of the inner circle, receive a collective nickname Boanerges — a transliterated Aramaic phrase Mark glosses for his Greek readers, a typical Markan touch.

καὶ

and

coordinating conjunction

Ἰάκωβον

James

Accusative

apposition to δώδεκα (roster item)

Ἰάκωβος: 'James' (Jacob); son of Zebedee, of the inner three.

τὸν

the (son)

Accusative

article (with gen. = 'son of')

τοῦ

of

Genitive

article

Ζεβεδαίου

Zebedee

Genitive

genitive of relationship (sonship)

Ζεβεδᾶϊος: 'Zebedee'; the father of James and John.

καὶ

and

coordinating conjunction

Ἰωάννην

John

Accusative

apposition to δώδεκα (roster item)

Ἰωάννης: 'John'; James' brother, of the inner three.

τὸν

the

Accusative

article

<p>ἀδελφὸν brother</p> <p>Accusative apposition to Ἰωάννην</p> <p>ἀδελφός: 'brother'; identifies John by kinship to James.</p>	<p>τοῦ of</p> <p>Genitive article</p>	<p>Ἰακώβου James</p> <p>Genitive genitive of relationship</p>	<p>καὶ and</p> <p>coordinating conjunction</p>
<p>ἐπέθηκεν he gave/laid on</p> <p>Aor Act Indic 3 Sg · ἐπιτίθημι main verb</p> <p>→ constative aorist</p> <p>ἐπιτίθημι: 'place upon'; conferring a name, as with Peter.</p>	<p>αὐτοῖς them</p> <p>Dative indirect object</p>	<p>ὀνόματα the name</p> <p>Accusative direct object</p> <p>ὄνομα: 'name'; plural perhaps because two persons share the one nickname.</p>	<p>Βοανηργές Boanerges</p> <p>Accusative apposition (the name; indeclinable transliteration)</p> <p>Βοανηργές: 'Boanerges'; a transliterated Aramaic phrase (bēnê regesh/rogez), here in syntactic apposition to ὀνόματα.</p>
<p>ὃ which</p> <p>Nominative relative pronoun (subject of ἐστίν)</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί main verb (copula, translation formula)</p> <p>→ stative present</p> <p>εἰμί: 'is'; Mark's gloss-formula 'which is.'</p>	<p>Υἱοὶ Sons</p> <p>Nominative predicate nominative</p> <p>υἱός: 'son'; in the translated nickname 'Sons of Thunder' — perhaps of their fiery zeal (cf. Luke 9:54).</p>	<p>Βροντῆς of Thunder</p> <p>Genitive genitive (descriptive/quality)</p> <p>βροντή: 'thunder'; the Semitic genitive of quality.</p>

18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον

and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Cananaean,

ROSTER (CONTINUED) **καί** The remaining eight, joined by paratactic καί; the second Simon is distinguished as 'the Cananaean' (Aramaic 'zealot'), the second James as son of Alphaeus.

καὶ
and

coordinating conjunction

Ἄνδρέαν

Andrew

Accusative

roster item (apposition to δώδεκα)

Ἄνδρέας; 'Andrew'; Peter's brother (cf. 1:16).

καὶ
and

coordinating conjunction

Φίλιππον

Philip

Accusative

roster item

Φίλιππος; 'Philip'; from Bethsaida.

καὶ
and

coordinating conjunction

Βαρθολομαῖον

Bartholomew

Accusative

roster item

Βαρθολομαῖος; 'Bartholomew' ('son of Tolmai'); often identified with Nathanael.

καὶ
and

coordinating conjunction

Ματθαῖον

Matthew

Accusative

roster item

Ματθαῖος; 'Matthew'; the tax-collector (cf. 2:14, where Mark names Levi).

καὶ
and

coordinating conjunction

Θωμᾶν

Thomas

Accusative

roster item

Θωμᾶς; 'Thomas' ('twin'); the later doubter (John 20).

καὶ
and

coordinating conjunction

Ἰάκωβον

James

Accusative

roster item

Ἰάκωβος; 'James'; the second James, son of Alphaeus.

τὸν
the (son)

Accusative

article (with gen. = 'son of')

τοῦ
of

Genitive

article

Ἄλφαίου

Alphaeus

Genitive

genitive of relationship

Ἄλφαῖος; 'Alphaeus'; father of the second James (cf. 2:14).

καὶ
and

coordinating conjunction

Θαδδαῖον

Thaddaeus

Accusative

roster item

Θαδδαῖος: 'Thaddaeus'; perhaps = Judas son of James (Luke 6:16).

καὶ

and

coordinating conjunction

Σίμωνα

Simon

Accusative

roster item

Σίμων: 'Simon'; the second Simon, distinguished as 'the Cananaean.'

τὸν

the

Accusative

article

Καναναῖον

Cananaean

Accusative

apposition (epithet)

Καναναῖος: 'Cananaean' (Aram. qan'an, 'zealot'); not 'of Cana' but a zealot-party designation.

19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

and Judas Iscariot, who also betrayed him.

ROSTER (CLOSED) **καὶ** The roster ends ominously with Judas, marked already as the betrayer — the shadow of treachery falling across the newly-formed Twelve.

καὶ

and

coordinating conjunction

Ἰούδαν

Judas

Accusative

roster item (apposition to δώδεκα)

Ἰούδας: 'Judas' (Judah); the last-named apostle.

Ἰσκαριώθ

Iscariot

Accusative

apposition (epithet, indeclinable)

Ἰσκαριώθ: 'Iscariot' (perhaps 'man of Kerioth'); the indeclinable Markan form, here in syntactic apposition to Ἰούδαν.

ὃς

who

Nominative

relative pronoun (subject)

καὶ

also

adverbial/ascensive conjunction

παρέδωκεν

betrayed/handed over

Aor Act Indic 3 Sg · παραδίδομι

verb of relative clause

→ constative aorist (proleptic)

παραδίδομι: 'hand over, betray'; the term running through the Passion — here anticipating Judas' treachery.

αὐτόν

him

Accusative

direct object

20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.

And he comes into a house; and the crowd gathers again, so that they could not even eat bread.

SCENE-SETTING (SANDWICH FRAME, PART 1) **Καί** The historic presents ἔρχεται/συνέρχεται open the first half of the intercalation; the crushing crowd leaves no time even to eat — the setting for the family's alarm (v.21).

Καὶ

and

coordinating conjunction

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ historic present (vivid)

ἔρχομαι: 'come, go'; the vivid present opening the scene.

εἰς

into

preposition + accusative (direction)

οἶκον

a house

Accusative

object of εἰς

οἶκος: 'house, home'; probably his base in Capernaum.

καὶ
and

coordinating conjunction

συνέρχεται
gathers/comes together

Pres Mid Indic 3 Sg · συνέρχομαι

main verb

→ *historic present (vivid)*

συνέρχομαι: 'come together, assemble'; the crowd reconvenes around him.

πάλιν
again

adverb (repetition)

πάλιν: 'again'; the crowd, as ever, presses in.

ὁ
the

Nominative

article

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd, throng'; the pressing multitude.

ὥστε

so that

conjunction (result)

ὥστε: 'so that'; introducing the result with infinitive.

μή

not

negative particle

δύνασθαι

to be able

Pres Mid Inf · δύναμαι

infinitive of result

→ *present (durative)*

δύναμαι: 'be able, can'; with the negative, their inability.

αὐτούς

they

Accusative

accusative subject of infinitive

μηδὲ

not even

negative adverb (ascensive)

μηδὲ: 'not even'; intensifies the deprivation.

ἄρτον

bread

Accusative

direct object of φαγεῖν

ἄρτος: 'bread, food'; 'eat bread' = take a meal.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (of δύνασθαι)

→ *constative aorist*

ἐσθίω (aor. φαγεῖν): 'eat'; not even a meal was possible.

21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind."

FAMILY'S ALARM (SANDWICH FRAME, PART 1) **καί** The first half of the intercalation closes with the family's startling verdict — 'he is beside himself.' Their attempt to 'seize' him stands in pointed parallel to the scribes' charge that follows (vv.22ff.).

καὶ

and

coordinating conjunction

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

circumstantial ptc. (temporal)

→ antecedent aorist

ἀκούω: 'hear'; on hearing the reports of his exhausting activity.

οἱ

those

Nominative

subject (substantival with prep. phrase)

παρ'

with/from

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of παρά

οἱ παρ' αὐτοῦ: idiom, 'those belonging to him' — his family/relatives (confirmed by v.31).

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out'; they set out from home (Nazareth) toward him.

κρατῆσαι

to seize

Aor Act Inf · κρατέω

infinitive of purpose

→ constative aorist

κρατέω: 'seize, take hold of, restrain'; to take him into custody — the same verb used of arresting (cf. 14:1).

αὐτόν

him

Accusative

direct object

ἔλεγον

they were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative/inchoative imperfect

λέγω: 'say'; the imperfect of what was being said about him.

γάρ

for

explanatory conjunction

ὅτι

that

conjunction (recitative/content)

ἐξέστη

he is beside himself

Aor Act Indic 3 Sg · ἐξίστημι

verb of the ὅτι clause

→ constative aorist (perfective state)

ἐξίστημι: 'be out of one's mind, lose one's senses' (lit. 'stand outside oneself'); the family fears he has gone mad — a verdict the chapter will overturn.

22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

And the scribes who had come down from Jerusalem were saying, "He has Beelzebul," and, "By the ruler of the demons he casts out the demons."

SCRIBAL CHARGE (INSERTED CONTROVERSY) **καί** The inner panel of the sandwich: official opposition from Jerusalem. Two charges — possession ('he has Beelzebul') and collusion (he exorcises by the demon-prince) — which Jesus will dismantle in turn.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject

γραμματεῖς: 'scribe, scholar of the law'; the official theologians, here come from the capital.

οἱ

the (ones)

Nominative

article (attributive w/ prep. phrase)

ἀπὸ

from

preposition + genitive (source)

Ἱεροσολύμων

Jerusalem

Genitive

object of ἀπό (origin)

Ἱεροσόλυμα: 'Jerusalem'; the seat of authority — the gravity of an official delegation.

καταβάντες

having come down

Aor Act Ptc · Nom Pl Masc · καταβαίνω

circumstantial ptc. (attendant circumstance)

→ antecedent aorist

καταβαίνω: 'go/come down'; 'down' from Jerusalem (the elevated holy city) to Galilee.

ἔλεγον

they were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative/durative imperfect

λέγω: 'say'; the imperfect of their repeated accusation.

ὅτι

that

conjunction (recitative)

Βεελζεβούλ

Beelzebul

Accusative

direct object of ἔχει

Βεελζεβούλ: 'Beelzebul' (perhaps 'lord of the height' / 'lord of dung'); a name for Satan/the demon-prince — here the object of ἔχει ('has Beelzebul' = is possessed).

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

verb of the ὅτι clause

→ stative present

ἔχω: 'have, hold'; 'to have Beelzebul' = to be possessed by him.

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (recitative)

ἐν

by

preposition + dative (means/agency)

τῷ

the

Dative

article

ἄρχοντι

ruler

Dative

dat. of means (instrument)

ἄρχων: 'ruler, prince'; the demon-prince (= Satan/Beelzebul) — the alleged source of his power.

τῶν

of the

Genitive

article

δαιμονίων

demons

Genitive

genitive (subordination/rule)

δαιμόνιον: 'demon'; the prince over them.

ἐκβάλλει

he casts out

Pres Act Indic 3 Sg · ἐκβάλλω

verb of the ὅτι clause

→ customary present

ἐκβάλλω: 'cast out, expel'; the exorcisms they cannot deny but malign.

τὰ

the

Accusative

article

δαιμόνια

demons

Accusative

direct object

δαιμόνιον: 'demon'; the objects of his exorcisms.

23 καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

And summoning them to himself, he was speaking to them in parables: "How can Satan cast out Satan?"

JESUS' REBUTTAL (RHETORICAL QUESTION) **καί** Jesus answers in figures; the opening rhetorical question exposes the charge's absurdity — Satan does not war on himself. The 'parables' frame the kingdom-vs-kingdom logic that follows.

καὶ

and

coordinating conjunction

προσκαλεσάμενος

summoning

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

→ antecedent aorist

προσκαλέω (mid.): 'call to oneself, summon'; Jesus calls the scribes near to answer them directly.

αὐτοὺς

them

Accusative

direct object of ptc.

ἐν

in

preposition + dative (manner)

παραβολαῖς

parables

Dative

dat. of manner

παραβολή: 'parable, comparison, figure'; here proverb-like analogies (divided kingdom, strong man).

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ durative/inchoative imperfect

λέγω: 'say'; the imperfect of his discourse.

αὐτοῖς

to them

Dative

indirect object

Πῶς

how

interrogative adverb

πῶς: 'how?'; the rhetorical question expecting the answer 'he cannot.'

δύναται

can

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present (potential)

δύναμαι: 'be able, can'; the question of possibility.

Σατανᾶς

Satan

Nominative

subject

Σατανᾶς: 'Satan' (Heb. 'adversary'); the demon-prince — to expel himself would be self-defeating.

Σατανᾶν

Satan

Accusative

direct object

Σατανᾶς: 'Satan'; the same power as object — the self-contradiction laid bare.

ἐκβάλλειν

to cast out

Pres Act Inf · ἐκβάλλω

complementary infinitive (of δύναται)

→ present (durative)

ἐκβάλλω: 'cast out'; the impossible self-expulsion.

24 καὶ ἔὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.

And if a kingdom is divided against itself, that kingdom cannot stand;

ILLUSTRATION 1 (KINGDOM) **καὶ** First proof from analogy: civil war destroys a realm. The conditional makes the general principle that exposes the charge's incoherence.

καὶ

and

coordinating conjunction

ἔὰν

if

conjunction (3rd-class condition)

ἔὰν: 'if'; introduces the hypothetical case.

βασιλεία

a kingdom

Nominative

subject

βασιλεία: 'kingdom, reign'; the realm taken as analogy.

ἐφ'

against

preposition + accusative (opposition)

ἑαυτὴν

itself

Accusative

reflexive pronoun (object of ἐπί)

ἑαυτοῦ: 'itself'; internal division.

μερισθῆ

is divided

Aor Pass Subj 3 Sg · μερίζω

verb of the protasis

→ constative aorist (subjunctive)

μερίζω: 'divide, split'; the fatal internal split.

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (apodosis)

→ stative present (potential)

δύναμαι: 'be able'; the impossibility of survival.

σταθῆναι

to stand

Aor Pass Inf · ἵστημι

complementary infinitive

→ constative aorist

ἵστημι: 'stand, hold firm'; to endure, remain standing.

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject (of apodosis)

βασιλεία: 'kingdom'; resumed for emphasis.

ἐκείνη

that

Nominative

demonstrative (attributive)

ἐκείνος: 'that'; the divided kingdom in view.

25 καὶ ἂν οἰκία ἐφ' ἑαυτὴν μερισθῆ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι.

and if a house is divided against itself, that house will not be able to stand.

ILLUSTRATION 2 (HOUSEHOLD) **καί** Parallel proof on a smaller scale: a divided household collapses. Kingdom and house together press the same self-evident logic.

καὶ

and

coordinating conjunction

ἂν

if

conjunction (3rd-class condition)

οἰκία

a house

Nominative

subject

οἰκία: 'house, household'; the family/domestic analogy.

ἐφ'

against

preposition + accusative (opposition)

ἑαυτὴν

itself

Accusative

reflexive pronoun (object of ἐπί)

μερισθῆ

is divided

Aor Pass Subj 3 Sg · μερίζω

verb of the protasis

→ constative aorist (subjunctive)

μερίζω: 'divide'; the internal rupture.

οὐ

not

negative particle

δυνήσεται

will be able

Fut Mid Indic 3 Sg · δύναμαι

main verb (apodosis)

→ predictive future

δύναμαι: 'be able'; the future of certain collapse.

ἡ
the
Nominative
article

οἰκία
house
Nominative
subject

ἐκείνη
that
Nominative
demonstrative (attributive)

σταθῆναι
to stand
Aor Pass Inf · ἵστημι
complementary infinitive
→ constative aorist
ἵστημι: 'stand, endure'; to remain standing.

26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.

And if Satan has risen up against himself and is divided, he cannot stand but is coming to an end.

APPLICATION (CONCLUSION OF ILLUSTRATION) **καί** The analogy is applied: were Satan exorcising Satan, his reign would be self-destructing and finished — 'he has an end!' The charge would mean Satan's own downfall.

καὶ
and
coordinating conjunction

εἰ
if
conjunction (1st-class condition, for argument)
εἰ: 'if'; assumed for the sake of argument.

ὁ
the
Nominative
article

Σατανᾶς
Satan
Nominative
subject
Σατανᾶς: 'Satan'; the adversary, hypothetically self-divided.

ἀνέστη
has risen up
Aor Act Indic 3 Sg · ἀνίστημι
verb of the protasis
→ constative aorist
ἀνίστημι: 'rise up, stand up against'; insurrection within his own domain.

ἐφ'
against
preposition + accusative (opposition)

ἑαυτὸν
himself
Accusative
reflexive pronoun (object of ἐπί)

καὶ
and
coordinating conjunction

ἐμερίσθη

is divided

Aor Pass Indic 3 Sg · μερίζω

verb of the protasis

→ constative aorist

μερίζω: 'divide'; the fatal split applied to Satan.

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (apodosis)

→ stative present (potential)

δύναμαι: 'be able'; he cannot survive.

στήναι

to stand

Aor Act Inf · ἵστημι

complementary infinitive

→ constative aorist

ἵστημι: 'stand, endure'; to hold his ground.

ἀλλά

but

adversative conjunction

τέλος

an end

Accusative

direct object

τέλος: 'end, finish'; τέλος ἔχει = 'is finished, is done for' — his reign is over.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb (idiom w/ τέλος)

→ stative present

ἔχω: 'have'; in the idiom τέλος ἔχει, 'has an end.'

27 ἀλλ' οὐ δύναται οὐδείς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

But no one can enter the strong man's house and plunder his goods unless he first binds the strong man, and then he will plunder his house.

COUNTER-PARABLE (THE TRUE EXPLANATION) **ἀλλά** The positive counter-image: far from being Satan's ally, Jesus is the intruder who has bound the 'strong man' (Satan) and is plundering his house — the exorcisms are spoils of a victory already won over the evil one.

ἀλλ'

but

adversative conjunction

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present (potential)

δύναμαι: 'be able'; the impossibility apart from binding.

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one'; the universal negative.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

οἰκίαν

house

Accusative

object of εἰς

οἰκία: 'house'; the strong man's domain — Satan's realm.

τοῦ

of the

Genitive

article

ἰσχυροῦ

strong man

Genitive

genitive of possession

ἰσχυρός: 'strong one'; the 'strong man' = Satan; cf. the 'stronger one' of 1:7.

εἰσελθὼν

entering

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

circumstantial ptc. (temporal/conditional)

→ antecedent aorist

εἰσέρχομαι: 'enter'; the intruder's entry into the stronghold.

τὰ

the

Accusative

article

σκεύη

goods

Accusative

direct object of διαπάσαι

σκεῦος: 'vessel, goods, property'; the plunder — the captives freed by exorcism.

αὐτοῦ

his

Genitive

genitive of possession

διαπάσαι

to plunder

Aor Act Inf · διαπάζω

complementary infinitive (of δύναται)

→ constative aorist

διαπάζω: 'plunder thoroughly, ransack' (διά-intensive); to carry off the spoils.

ἐὰν

unless

conjunction (3rd-class condition)

ἐὰν μή: 'unless, except'; the necessary precondition.

μὴ

not

negative particle

<p>πρῶτον first <i>adverb (sequence)</i></p> <p>πρῶτον: 'first'; the binding must precede the plundering.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>ἰσχυρὸν strong man Accusative <i>direct object of δέση</i></p> <p>ἰσχυρός: 'strong one'; the bound Satan.</p>	<p>δέση he binds Aor Act Subj 3 Sg · δέω <i>verb of the conditional clause</i></p> <p>→ constative aorist (subjunctive)</p> <p>δέω: 'bind, tie'; the decisive binding of the strong man — Jesus' victory over Satan.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τότε then <i>adverb (sequence)</i></p> <p>τότε: 'then'; only after binding.</p>	<p>τήν the Accusative <i>article</i></p>	<p>οἰκίαν house Accusative <i>direct object of διαρπάσει</i></p> <p>οἰκία: 'house'; now ransacked.</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>διαρπάσει he will plunder Fut Act Indic 3 Sg · διαρπάζω <i>main verb</i></p> <p>→ predictive future</p> <p>διαρπάζω: 'plunder'; the completed despoiling — the kingdom's triumph.</p>		

28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἔαν βλασφημήσωσιν·

Truly I say to you that all things will be forgiven the sons of men, the sins and the blasphemies, whatever they may blaspheme;

SOLEMN PRONOUNCEMENT (FORGIVENESS AFFIRMED) **ASYNDETON** The Amen-saying first sweeps wide: every sin and blasphemy is forgivable. The breadth of the mercy sets up the single, terrible exception of v.29.

Ἀμήν

truly

particle (solemn affirmation, indeclinable)

ἀμήν: 'truly, amen' (Heb.); Jesus' distinctive prefatory formula of authority.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say'; the authoritative pronouncement.

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

πάντα

all things

Nominative

subject

πᾶς: 'all, every'; the sweeping scope of forgiveness.

ἀφεθήσεται

will be forgiven

Fut Pass Indic 3 Sg · ἀφήμι

main verb

→ predictive future (divine passive)

ἀφήμι: 'forgive, release, let go'; the divine passive — God will forgive.

τοῖς

the

Dative

article

υἱοῖς

sons

Dative

dat. of advantage (recipients)

υἱός: 'son'; 'sons of men' = human beings (Semitic idiom).

τῶν

of

Genitive

article

ἀνθρώπων

men

Genitive

genitive (of relationship)

ἄνθρωπος: 'human being'; 'sons of men' — humanity generally.

τὰ

the

Nominative

article

ἁμαρτήματα

sins

Nominative

apposition to πάντα

ἁμάρτημα: 'sin, sinful deed'; concrete sins, specifying 'all things.'

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

βλασφημίας

blasphemies

Nominative

apposition to πάντα

βλασφημία: 'slander, blasphemy'; even slanders against God — yet forgivable, except as v.29 specifies.

ὅσα

whatever

Accusative

relative/correlative (adverbial accusative)

ὅσος: 'as much/many as'; 'however much they blaspheme.'

ἐάν

ever

particle (with subj., generalizing)

ἐάν: here generalizing ('whatever'), with ὅσα.

βλασφημήσωσιν

they may blaspheme

Aor Act Subj 3 Pl · βλασφημέω

verb of the relative clause

→ constative aorist (subjunctive)

βλασφημέω: 'blaspheme, slander'; the cognate verb — all such utterances are forgivable in principle.

29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"

—

THE ONE EXCEPTION (WARNING) **δέ** The single, dreadful exception: to blaspheme the Holy Spirit — to name the Spirit's liberating work demonic (v.30) — is to close oneself against the only source of pardon; it is an 'eternal sin' with no forgiveness ever.

ὅς

whoever

Nominative

relative pronoun (subject; indefinite w/ ἂν)

δ'

but

adversative conjunction

δέ: 'but'; the sharp contrast to the universal forgiveness of v.28.

ἂν

ever

particle (with subj., indefinite relative)

ἂν: makes the relative indefinite — 'whoever!'

βλασφημήσῃ

blasphemes

Aor Act Subj 3 Sg · βλασφημέω

verb of the relative clause

→ constative aorist (subjunctive)

βλασφημέω: 'blaspheme, slander'; here against the Spirit — the unpardonable act.

εἰς

against

preposition + accusative (hostility/direction)

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

object of εἰς

πνεῦμα: 'Spirit'; the Holy Spirit, by whose power Jesus acts (cf. v.30).

τὸ

the

Accusative

article (attributive)

ἅγιον

Holy

Accusative

attributive adjective

ἅγιος: 'holy'; the Holy Spirit — to call his work Satanic is the blasphemy.

οὐκ

not

negative particle

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ *gnomic/stative present*

ἔχω: 'have, hold'; possesses no forgiveness.

ἄφεσιν

forgiveness

Accusative

direct object

ἄφεσις: 'release, forgiveness'; the pardon forfeited.

εἰς

unto/for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age/forever

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, never' — no forgiveness ever.

ἀλλὰ

but

adversative conjunction

ἔνοχος

guilty/liable

Nominative

predicate nominative

ἔνοχος: 'liable, guilty, subject to' (a legal term); held under the charge.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ *stative present*

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, everlasting'; the sin's never-ending liability — an 'eternal sin.'

ἁμαρτήματος

sin

Genitive

genitive (of the charge, after ἔνοχος)

ἁμάρτημα: 'sin'; the reading of the best text (some witnesses read κρίσεως, 'judgment!').

30 ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

because they were saying, "He has an unclean spirit."

GROUND OF THE WARNING (NARRATOR'S COMMENT) **ὅτι** Mark's explanatory aside fixes what the unforgivable blasphemy is: the scribes, by attributing the Spirit's work to an unclean spirit, called good evil — the very inversion the warning condemns.

ὅτι

because

causal conjunction

ὅτι: 'because'; introduces the reason for the preceding warning.

ἔλεγον

they were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ iterative/durative imperfect

λέγω: 'say'; the imperfect of their persistent slander.

Πνεῦμα

spirit

Accusative

direct object of ἔχει

πνεῦμα: 'spirit'; here the unclean spirit they falsely attributed to him.

ἀκάθαρτον

unclean

Accusative

attributive adjective

ἀκάθαρτος: 'unclean'; the blasphemous label set against τὸ πνεῦμα τὸ ἅγιον of v.29.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

verb of the quotation

→ stative present

ἔχω: 'have, hold'; 'has an unclean spirit' = is demon-possessed — the slander that is the unpardonable sin.

31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.

And his mother and his brothers come, and standing outside they sent to him, calling him.

FAMILY ARRIVES (SANDWICH FRAME, PART 2) **Καί** The second half of the intercalation resumes vv.20–21: the family arrives but stays 'outside,' sending in for him — their physical position mirroring their standing relative to the true family Jesus will define.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἔρχεται comes Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb (sing. w/ compound subject)</i> → historic present (vivid) ἔρχομαι: 'come'; the vivid present, agreeing with the nearest (first) subject.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>μήτηρ mother Nominative <i>subject</i> μήτηρ: 'mother'; Mary, here among those seeking to restrain him (cf. v.21).</p>
<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἀδελφοὶ brothers Nominative <i>subject (coordinate)</i> ἀδελφός: 'brother'; Jesus' brothers (cf. 6:3).</p>
<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔξω outside <i>adverb (place)</i> ἔξω: 'outside'; their position — physically and symbolically 'outside.'</p>	<p>στήκοντες standing Pres Act Ptc · Nom Pl Masc · στήκω <i>circumstantial ptc. (attendant circumstance)</i> → present (concurrent) στήκω: 'stand' (a late present formed from the perfect ἕστηκα); they remain standing outside.</p>

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send'; they send a message in rather than enter.

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς

καλοῦντες

calling

Pres Act Ptc · Nom Pl Masc · καλέω

circumstantial ptc. (purpose/manner)

→ present (concurrent)

καλέω: 'call, summon'; summoning him out to them.

32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.

And a crowd was sitting around him, and they say to him, "Look, your mother and your brothers are outside seeking you."

REPORT TO JESUS **καὶ** The crowd 'sitting around him' (the posture of disciples) is set against the family 'outside'; the message relayed sets up Jesus' redefinition of kinship.

καὶ

and

coordinating conjunction

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb

→ durative imperfect

κάθημαι: 'sit'; sitting around a teacher is the disciple's posture (cf. v.34).

περὶ

around

preposition + accusative (place)

αὐτὸν

him

Accusative

object of περὶ

ὄχλος

a crowd

Nominative

subject

ὄχλος: 'crowd'; gathered close around him.

καὶ

and

coordinating conjunction

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb

→ historic present (vivid)

λέγω: 'say'; the vivid present relaying the message.

αὐτῷ

to him

Dative

indirect object

Ἴδου

look

interjection (demonstrative particle)

ἴδου: 'behold, look!'; a call to attention.

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother'; his natural mother.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀδελφοί

brothers

Nominative

subject (coordinate)

ἀδελφός: 'brother'; his natural brothers.

σου

your

Genitive

genitive of relationship

ἔξω

outside

adverb (place)

ἔξω: 'outside'; repeated — their standing 'outside' is thematic.

ζητοῦσιν

are seeking

Pres Act Indic 3 Pl · ζητέω

main verb

→ progressive present

ζητέω: 'seek, look for'; they are searching for him.

σε

you

Accusative

direct object

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει· Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου;

And answering them he says, "Who is my mother and my brothers?"

COUNTER-QUESTION (REDEFINITION BEGUN) **καί** Jesus' startling counter-question reframes kinship away from blood; the answer will be given by gesture (v.34) and word (v.35).

<p>καὶ and coordinating conjunction</p>	<p>ἀποκριθεὶς answering Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι circumstantial ptc. (Semitic 'answered and said') → antecedent aorist (pleonastic) ἀποκρίνομαι: 'answer, reply'; the redundant Semitic participle 'answering ... says.'</p>	<p>αὐτοῖς them Dative dat. object of ptc.</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω main verb → historic present (vivid) λέγω: 'say'; the vivid present introducing the counter-question.</p>
<p>Τίς who Nominative interrogative pronoun (predicate) τίς: 'who?'; the question reframing kinship.</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί main verb (copula) → stative present</p>	<p>ἡ the Nominative article</p>	<p>μήτηρ mother Nominative subject μήτηρ: 'mother'; the term to be redefined.</p>
<p>μου my Genitive genitive of relationship</p>	<p>καὶ and coordinating conjunction</p>	<p>οἱ the Nominative article</p>	<p>ἀδελφοί brothers Nominative subject (coordinate) ἀδελφός: 'brother'; likewise redefined.</p>

μου

my

Genitive

genitive of relationship

34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

And looking around at those who were sitting around him in a circle, he says, "Behold my mother and my brothers!"

GESTURE OF REDEFINITION **καὶ** The same Markan περιβλεψάμενος as v.5, now in warmth: with a sweeping look at the disciple-circle seated around him, Jesus enacts the answer — these are his kin.

καὶ
and

coordinating conjunction

περιβλεψάμενος

looking around at

Aor Mid Ptc · Nom Sg Masc · περιβλέπω

circumstantial ptc. (temporal/manner)

→ antecedent aorist

περιβλέπω (mid.): 'look around at'; the sweeping gaze embracing the seated circle.

τοὺς

those

Accusative

article (substantizes ptc.)

περὶ

around

preposition + accusative (place)

αὐτὸν

him

Accusative

object of περί

κύκλῳ

in a circle

Dative

dat. of manner (adverbial)

κύκλος: 'circle'; the dative κύκλῳ adverbial, 'round about, in a ring!'

καθημένους

sitting

Pres Mid Ptc · Acc Pl Masc · κάθημαι

attributive participle (the seated ones)

→ present (concurrent)

κάθημαι: 'sit'; the disciples' attentive posture — the true family encircling the teacher.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: 'say'; introducing the pronouncement.

<p>Ἴδε behold</p> <p>Aor Act Impv 2 Sg · ὀράω (interjectional) <i>interjection (frozen imperative)</i></p> <p>ἴδε: 'see! behold!'; the fixed interjectional form pointing to the circle.</p>	<p>ἡ the</p> <p>Nominative <i>article</i></p>	<p>μήτηρ mother</p> <p>Nominative <i>predicate/exclamation</i></p> <p>μήτηρ: 'mother'; now redefined — the disciples as his family.</p>	<p>μου my</p> <p>Genitive <i>genitive of relationship</i></p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>	<p>ἀδελφοί brothers</p> <p>Nominative <i>predicate/exclamation (coordinate)</i></p> <p>ἀδελφός: 'brother'; the redefined kin.</p>	<p>μου my</p> <p>Genitive <i>genitive of relationship</i></p>

35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

For whoever does the will of God, this one is my brother and sister and mother!"

PRINCIPLE (REDEFINITION STATED) **γάρ** The climactic principle grounds the gesture: kinship to Jesus is constituted not by blood but by doing God's will. The triad 'brother, sister, mother' opens the family to all — and the addition of 'sister' embraces the women disciples.

<p>ὃς whoever</p> <p>Nominative <i>relative pronoun (subject; indefinite w/ ἂν)</i></p>	<p>γάρ for</p> <p><i>explanatory conjunction</i></p>	<p>ἂν ever</p> <p><i>particle (with subj., indefinite relative)</i></p> <p>ἂν: makes the relative general — 'whoever!'</p>	<p>ποιήσῃ does</p> <p>Aor Act Subj 3 Sg · ποιέω <i>verb of the relative clause</i></p> <p>→ constative aorist (subjunctive)</p> <p>ποιέω: 'do, perform'; doing — not merely knowing — God's will is the mark of kinship.</p>
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<p>τὸ the</p> <p>Accusative <i>article</i></p> <p>θέλημα: 'will, desire'; God's will — the defining bond of the new family.</p>	<p>θέλημα will</p> <p>Accusative <i>direct object</i></p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>θεοῦ God</p> <p>Genitive <i>subjective/possessive genitive</i></p> <p>θεός: 'God'; whose will is to be done.</p>
<p>οὗτος this one</p> <p>Nominative <i>demonstrative (resumptive subject)</i></p> <p>οὗτος: 'this one'; resumes the relative with emphasis.</p>	<p>ἀδελφός brother</p> <p>Nominative <i>predicate nominative</i></p> <p>ἀδελφός: 'brother'; the first member of the kinship triad.</p>	<p>μου my</p> <p>Genitive <i>genitive of relationship</i></p>	<p>καί and</p> <p><i>coordinating conjunction</i></p>
<p>ἀδελφή sister</p> <p>Nominative <i>predicate nominative (coordinate)</i></p> <p>ἀδελφή: 'sister'; notably added — women too belong to Jesus' family.</p>	<p>καί and</p> <p><i>coordinating conjunction</i></p>	<p>μήτηρ mother</p> <p>Nominative <i>predicate nominative (coordinate)</i></p> <p>μήτηρ: 'mother'; the third member — the whole household of faith.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ <i>gnomic/stative present</i></p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.5 the phrase ἐξετάθη ('was restored') is uniform, though some witnesses add ὑγιής ὡς ἡ ἄλλη ('whole like the other') under harmonization to Matt 12:13; at v.8 the editions divide over the word order and inclusion of καί before περὶ Τύρον; at v.14 the clause οὓς καὶ ἀποστόλους ὠνόμασεν ('whom he also named apostles') is read by the earliest witnesses (Sinaiticus, Vaticanus) but absent from the later/Byzantine tradition, and is printed here; at v.16 the words καὶ ἐποίησεν τοὺς δώδεκα ('and he appointed the twelve') are read by some witnesses as a resumptive repetition of v.14 and bracketed in some editions, but are printed; at v.19 the spelling Ἰσκαριώθ (so the best text of Mark) is given against the Matthean/Lukan Ἰσκαριώτης; at v.29 the editions divide between ἁμαρτήματος ('sin,' read here) and κρίσεως ('judgment'), the

latter a Byzantine reading; at v.31 some witnesses read ἔρχονται ('they come,' historic present, printed) against the aorist ἦλθον; at v.32 the clause καὶ αἱ ἀδελφαί σου ('and your sisters') is added by some witnesses and omitted by others, the shorter text being printed. Orthographic variants (movable-ν, ι-subscript, Βεελζεβούλ/Βεεζεβούλ) are not noted. The chapter is marked by Mark's characteristic style: the historic present (vivid narrative present tense rendered as past — e.g. ἔρχεται/ἔρχονται, λέγει, καλεῖ), the adverb εὐθύς ('immediately,' not in this chapter but pervasive in the surrounding context), the iterative imperfect, and the redactional intercalation ('sandwich') of vv.20–35, in which the charge of his family (vv.20–21, 31–35) frames the Beelzebul controversy (vv.22–30).

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.