

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 5

KATA MAPKON E'

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 · 5:1–13

The Gerasene demoniac: Legion and the swine

Arriving across the lake (1), Jesus is met by a man with an unclean spirit who lives among the tombs, uncontrollable and self-harming (2–5); the demoniac runs and worships, the spirit begging not to be tormented (6–7); Jesus commands it out and asks its name — 'Legion, for we are many' (8–9); it begs not to be sent from the region but into the swine (10–12), and Jesus permits it, the herd of about two thousand drowning in the lake (13).

B · 5:14–20

The aftermath: fear, dismissal, and proclamation

The herdsmen report it; the townspeople come and find the man clothed and sane, and are afraid (14–15); told what happened to man and swine, they beg Jesus to leave their region (16–17). The healed man begs to go with him, but Jesus sends him instead to proclaim to his own what the Lord has done — and he heralds it through the Decapolis, to general amazement (18–20).

C · 5:21–24

Jairus's plea: the outer frame begins

Back across the lake, a great crowd gathers (21); Jairus, a synagogue ruler, falls at Jesus' feet and begs him repeatedly to come lay hands on his dying little daughter that she may be saved and live (22–23); Jesus goes with him, thronged by the crowd (24).

D · 5:25–34

The woman with the flow of blood: the intercalated miracle

Into the delay Mark inserts the woman with a twelve-year hemorrhage, impoverished by physicians and worse (25–26); she touches Jesus' garment from behind, believing she will be saved, and is immediately healed (27–29). Jesus perceives power gone out, asks who touched him, and amid the disciples' protest seeks the one (30–32); the trembling woman tells all, and Jesus declares her faith has saved her — go in peace, healed (33–34).

E · 5:35–43

Jairus's daughter raised: 'Talitha koum'

Word comes that the child has died (35); Jesus tells Jairus only to believe (36) and, taking Peter, James, and John, comes to the house amid wailing (37–38); he says the child is not dead but sleeping, and is ridiculed (39–40). Putting all out, he takes her hand and says 'Talitha koum' — 'Little girl, arise' — and she rises and walks, to utter astonishment (41–42); he charges them to silence and to feed her (43).

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.

And they came to the other side of the sea, to the region of the Gerasenes.

SCENE-SETTING **Καί** The signature Markan **καί** links to the storm-stilling of 4:35–41; the crossing lands them in Gentile territory east of the lake — the stage for the exorcism.

Καὶ

and

coordinating conjunction (narrative)

καί: the paratactic 'and' that drives Mark's narrative pace.

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go'; the plural includes the disciples who crossed with Jesus.

εἰς

to

preposition + accusative (direction)

τὸ

the

Accusative

article (substantizes *πέραν*)

πέραν

other side

Accusative

object of εἰς (goal)

πέραν: 'the far side, opposite shore'; the eastern, Gentile side of the Sea of Galilee.

τῆς

of the

Genitive

article

θαλάσσης

sea

Genitive

partitive/possessive genitive

θάλασσα: 'sea'; Mark's term for the Lake of Galilee.

εἰς

to

preposition + accusative (direction)

τήν

the

Accusative

article

χώραν

region

Accusative

object of εἰς (apposition to πέραν)

χώρα: 'region, country, territory'; the rural district belonging to a city.

τῶν

of the

Genitive

article

Γερασηνῶν

Gerasenes

Genitive

genitive of relationship (inhabitants)

Γερασηνός; inhabitant of Gerasa; the variants Γαδαρηνῶν / Γεργεσηνῶν reflect the puzzle of locating a town's territory at the lake's steep shore.

2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

And when he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit,

ENCOUNTER **καί** A genitive absolute sets the scene; the Markan εὐθύς ('immediately') signals the abrupt confrontation as Jesus steps ashore.

καὶ
and

coordinating conjunction

ἔξελθόντος

having come out

Aor Act Ptc · Gen Sg Masc · ἐξέρχομαι

genitive absolute (temporal)

→ antecedent aorist

ἔξέρχομαι: 'come/go out!'; the participle and pronoun form a genitive absolute, 'when he had come out.'

αὐτοῦ

he

Genitive

subject of genitive absolute

ἐκ

out of

preposition + genitive (separation)

τοῦ

the

Genitive

article

πλοίου

boat

Genitive

object of ἐκ

πλοῖον: 'boat, ship'; the same vessel of the storm-crossing (4:36).

εὐθύς

immediately

adverb (time)

εὐθύς: 'at once, immediately'; Mark's signature connective, occurring some 40 times.

ὑπήντησεν

met

Aor Act Indic 3 Sg · ὑπαντάω

main verb

→ ingressive aorist

ὑπαντάω: 'go to meet, encounter' (+ dative); a sudden confrontation.

αὐτῷ

him

Dative

dative complement of ὑπήντησεν

ἐκ

out of

preposition + genitive (source)

τῶν

the

Genitive

article

μνημείων

tombs

Genitive

object of ἐκ

μνημεῖον: 'tomb, memorial'; rock-cut sepulchres — an unclean dwelling, fitting the unclean spirit.

ἄνθρωπος

a man

Nominative

subject of ὑπήντησεν

ἄνθρωπος: 'man, human being.'

ἐν

with

preposition + dative (attendant state)

ἐν: here of accompanying condition — 'in/with [the grip of] an unclean spirit.'

πνεύματι

spirit

Dative

object of ἐν (state)

πνεῦμα: 'spirit'; here a demonic spirit indwelling the man.

ἀκαθάρτῳ

unclean

Dative

attributive adjective

ἀκάθαρτος: 'unclean, impure'; Mark's preferred designation for demons, charged with cultic defilement.

3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,

who had his dwelling among the tombs; and no one could bind him anymore, not even with a chain,

DESCRIPTION ὃς A relative clause begins a vivid catalogue of the man's plight; the piled-up negatives (οὐδέ ... οὐκέτι οὐδεὶς) stress his utter unrestrainability.

<p>ὃς who Nominative <i>relative pronoun (subject)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>κατοίκησιν dwelling Accusative <i>direct object of εἶχεν</i></p> <p>κατοίκησις: 'dwelling, habitation'; a NT hapax — his permanent abode was among the dead.</p>	<p>εἶχεν he had Impf Act Indic 3 Sg · ἔχω <i>main verb (rel. clause)</i></p> <p>→ customary imperfect</p> <p>ἔχω: 'have, hold'; the imperfect of habitual state.</p>
<p>ἐν among <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>μνήμασιν tombs Dative <i>dat. of place</i></p> <p>μνήμα: 'tomb, grave'; a synonym of μνημεῖον.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>οὐδὲ not even <i>negative adverb (ascensive)</i></p> <p>οὐδέ: 'not even'; heightens the impossibility.</p>	<p>ἀλύσει with a chain Dative <i>dat. of means</i></p> <p>ἄλυσις: 'chain'; the strongest available restraint, yet futile.</p>	<p>οὐκέτι no longer <i>negative adverb (time)</i></p> <p>οὐκέτι: 'no longer'; previous attempts had failed.</p>	<p>οὐδεὶς no one Nominative <i>subject of ἐδύνατο</i></p> <p>οὐδεὶς: 'no one'; the third negative piles on the impossibility.</p>

ἐδύνατο

was able

Impf Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ customary imperfect

δύναμαι: 'be able, can'; repeated frustrated attempts.

αὐτόν

him

Accusative

object of δῆσαι

δῆσαι

to bind

Aor Act Inf · δέω

complementary infinitive

→ constative aorist

δέω: 'bind, tie'; the object of the failed attempts.

4 διὰ τὸ αὐτόν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριῖφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles shattered, and no one was strong enough to subdue him;

GROUND **διὰ** An articular-infinitive clause gives the reason no chain held: he repeatedly smashed every fetter. The perfect infinitives stress the settled, repeated outcome.

διὰ

because

preposition + acc. (cause, w/ articular inf.)

διὰ + acc. + infinitive: a causal construction, 'because.'

τὸ

the

Accusative

article (nominalizes infinitives)

αὐτόν

he

Accusative

accusative subject of the infinitives

πολλάκις

often

adverb (frequency)

πολλάκις: 'often, many times'; the attempts were repeated.

πέδαις

with shackles

Dative

dat. of means

πέδη: 'fetter, shackle' (for the feet).

καὶ

and

coordinating conjunction

ἀλύσεσιν

chains

Dative

dat. of means

ἄλυσις: 'chain' (for the hands).

δεδέσθαι

to have been bound

Perf Pass Inf · δέω

articular infinitive (cause)

→ consummative perfect

δέω: 'bind'; perfect — the binding had been done, with results.

καὶ
and

coordinating conjunction

δισπάσθαι
to have been torn apart

Perf Pass Inf · διασπάω

articular infinitive (cause)

→ *consummative perfect*

διασπάω: 'tear apart, wrench in two' (διά + σπάω); the chains pulled asunder.

ὑπ'
by

preposition + genitive (agency)

αὐτοῦ
him

Genitive

genitive of agency

τάς
the

Accusative
article

ἀλύσεις
chains

Accusative

subject (acc.) of δισπάσθαι

καὶ
and

coordinating conjunction

τάς
the

Accusative
article

πέδας
shackles

Accusative
subject (acc.) of συντετριῖσθαι

συντετριῖσθαι
to have been shattered

Perf Pass Inf · συντριβῶ

articular infinitive (cause)

→ *consummative perfect*

συντριβῶ: 'crush, shatter, break in pieces'; the iron fetters reduced to fragments.

καὶ
and

coordinating conjunction

οὐδεὶς
no one

Nominative

subject of ἴσχυεν

οὐδεὶς: 'no one.'

ἴσχυεν
was strong enough

Impf Act Indic 3 Sg · ἰσχύω
main verb

→ *customary imperfect*

ἰσχύω: 'be strong, able'; here 'have the strength to.'

αὐτὸν
him

Accusative

object of δαμάσαι

δαμάσαι
to subdue

Aor Act Inf · δαμάζω

complementary infinitive

→ *constative aorist*

δαμάζω: 'tame, subdue'; used of taming wild animals — the man was beyond mastery.

5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

And always, night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.

DESCRIPTION **καί** The portrait climaxes in ceaseless self-destruction; the periphrastic imperfects (ἦν + participles) depict continuous, unrelenting torment.

<p>καὶ and coordinating conjunction</p>	<p>διὰ through preposition + gen. (in διὰ παντός idiom) διὰ παντός: idiom, 'continually, always.'</p>	<p>παντὸς all Genitive object of διὰ (idiom)</p>	<p>νυκτὸς night Genitive genitive of time (within which) νύξ: 'night'; genitive of time, 'by night.'</p>
<p>καὶ and coordinating conjunction</p>	<p>ἡμέρας day Genitive genitive of time ἡμέρα: 'day'; genitive of time, 'by day.'</p>	<p>ἐν among preposition + dative (place)</p>	<p>τοῖς the Dative article</p>
<p>μνήμασιν tombs Dative dat. of place</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐν in preposition + dative (place)</p>	<p>τοῖς the Dative article</p>

ὄρεσιν

mountains

Dative

dat. of place

ὄρος: 'mountain, hill!'

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic imperfect)

→ durative imperfect

εἰμί: with the participles forms a periphrastic imperfect of unbroken action.

κράζων

crying out

Pres Act Ptc · Nom Sg Masc · κράζω

participle (periphrastic w/ ἦν)

→ durative present

κράζω: 'cry out, scream!'; loud, animal-like shrieking.

καὶ

and

coordinating conjunction

κατακόπτω

gashing

Pres Act Ptc · Nom Sg Masc · κατακόπτω

participle (periphrastic w/ ἦν)

→ durative present

κατακόπτω: 'cut/gash to pieces' (κατά intensive); self-mutilation.

ἑαυτὸν

himself

Accusative

reflexive direct object

ἑαυτόν: 'himself'; the spirit's destructive aim turned on its host.

λίθοις

with stones

Dative

dat. of means/instrument

λίθος: 'stone'; jagged stones as instruments of self-harm.

6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ,

And seeing Jesus from afar, he ran and fell down before him,

ACTION **καί** The narrative resumes the main line: the demoniac races to Jesus and prostrates himself — a gesture of submission wrung from the spirit by Jesus' authority.

καὶ

and

coordinating conjunction

ἰδὼν

having seen

Aor Act Ptc · Nom Sg Masc · ὁράω

adverbial ptc. (temporal/attendant)

→ antecedent aorist

ὁράω: 'see!'; the sighting that prompts the running.

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object of ἰδὼν

Ἰησοῦς: Jesus.

ἀπό

from

preposition + gen. (in ἀπό μακρόθεν idiom)

μακρόθεν

afar

adverb (place); ἀπό μακρόθεν = 'from afar'

μακρόθεν: 'from a distance'; the redundant ἀπό is common Koine.

ἔδραμεν

he ran

Aor Act Indic 3 Sg · τρέχω

main verb

→ *ingressive aorist*

τρέχω: 'run!'; he rushes toward Jesus.

καὶ

and

coordinating conjunction

προσεκύνησεν

fell down before

Aor Act Indic 3 Sg · προσκυνέω

main verb

→ *constative aorist*

προσκυνέω: 'bow down, do obeisance to' (+ dative); homage extorted by Jesus' presence, not true worship.

αὐτῷ

to him

Dative

dative complement

7 καὶ κράξας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μή με βασάνισης.

and crying out with a loud voice he says, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!"

SPEECH **καί** Mark's historic present λέγει heightens the drama. The demon's confession names Jesus precisely; the Semitic idiom 'what to me and to you' repels him, and it grotesquely tries to adjure the exorcist.

καὶ
and

coordinating conjunction

κράζας
crying out

Aor Act Ptc · Nom Sg Masc · κράζω

adverbial ptc. (manner/attendant)

→ antecedent aorist

κράζω: 'cry out, scream.'

φωνῆ
with a voice

Dative

dat. of means/manner

φωνή: 'voice, sound.'

μεγάλη
loud

Dative

attributive adjective

μέγας: 'great, loud.'

λέγει
he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

λέγω: 'say'; Markan historic present, vivifying the speech.

τί
what

Nominative

interrogative (idiom)

τί ἐμοὶ καὶ σοί: Semitic idiom, 'what is there between you and me?' — a plea to be left alone.

ἐμοὶ
to me

Dative

dative (idiom)

καὶ
and

coordinating conjunction

σοί
to you

Dative

dative (idiom)

Ἰησοῦ
Jesus

Vocative

vocative of address

Ἰησοῦς: the demon names Jesus — knowing the name was thought to grant power, here vainly.

υἱέ
Son

Vocative

vocative in apposition

υἱός: 'Son!'; the demon supernaturally recognizes Jesus' identity.

τοῦ
of the

Genitive

article

θεοῦ
God

Genitive

genitive of relationship

θεός: God.

τοῦ
the

Genitive

article

ὑψίστου
Most High

Genitive

attributive adjective

ὑψιστος: 'highest, Most High'; a title used on Gentile lips (cf. Gen 14, Dan), fitting this pagan setting.

ὀρκίζω
I adjure

Pres Act Indic 1 Sg · ὀρκίζω

main verb

→ performative present

ὀρκίζω: 'put under oath, adjure'; the demon tries the exorcist's own weapon against him.

σε
you
Accusative
direct object

τὸν
the
Accusative
article

θεόν
God
Accusative
acc. of oath (double acc. w/ ὀρκίζω)
| Θεός: 'by God' — the deity invoked in the adjuration.

μή
not
negative (w/ subjunctive)

με
me
Accusative
direct object

βασανίσης
torment
Aor Act Subj 2 Sg · βασανίζω
prohibitive subjunctive
→ *ingressive aorist*
| βασανίζω: 'torment, torture'; the demon dreads premature judgment (cf. Matt 8:29).

8 ἔλεγεν γὰρ αὐτῷ· Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

| For he had been saying to it, "Come out of the man, you unclean spirit!"

EXPLANATION (FLASHBACK) **γάρ** An explanatory γάρ with the imperfect ἔλεγεν gives the cause of the outcry: Jesus had already (and perhaps repeatedly) commanded the spirit out.

ἔλεγεν
he was saying
Impf Act Indic 3 Sg · λέγω
main verb (explanatory)
→ *iterative/pluperfective imperfect*
| λέγω: imperfect, 'had been saying' — the command precedes and explains the demon's plea.

γάρ
for
explanatory conjunction

αὐτῷ
to it
Dative
indirect object

Ἔξελθε
come out
Aor Act Impv 2 Sg · ἐξέρχομαι
imperative (command)
→ *ingressive aorist*
| ἐξέρχομαι: 'come/go out!'; the authoritative exorcistic command.

τὸ
the
Vocative
article (nom. form for vocative)

πνεῦμα
spirit
Vocative
vocative of address (nom. form)
| πνεῦμα: the demon addressed directly.

τὸ
the
Vocative
article

ἀκάθαρτον
unclean
Vocative
attributive adjective (address)
| ἀκάθαρτος: 'unclean!'

ἐκ
out of
preposition + genitive (separation)

τοῦ
the
Genitive
article

ἀνθρώπου
man
Genitive
object of ἐκ
| ἄνθρωπος: 'man!'; the human host to be freed.

9 καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· Λεγιῶν ὄνομά μοι, ὅτι πολλοί ἐσμεν.

| And he asked it, "What is your name?" And it says to him, "Legion is my name, for we are many!"

| **DIALOGUE** **καί** Jesus' question elicits the chilling self-name. Λεγιῶν, the Latin loanword for a Roman legion (c. 6,000 soldiers), reveals a vast plurality — confirmed by the shift to 'we ... many!'

καὶ
and
coordinating conjunction

ἐπηρώτα
he asked
Impf Act Indic 3 Sg · ἐπερωτάω
main verb
→ inceptive/durative imperfect
| ἐπερωτάω: 'question, ask' (ἐπί intensive).

αὐτόν
it
Accusative
direct object

τί
what
Nominative
interrogative pronoun (predicate)
| τίς: 'what?'

<p>ὄνομά name Nominative subject (verbless clause) ὄνομα: 'name!'</p>	<p>σοι to you Dative dat. of possession</p>	<p>καὶ and coordinating conjunction</p>	<p>λέγει it says Pres Act Indic 3 Sg · λέγω main verb (historic present) → historic present λέγω: Markan historic present.</p>
<p>αὐτῷ to him Dative indirect object</p>	<p>Λεγιῶν Legion Nominative predicate nominative (the name) Λεγιῶν: Latin loanword (legio), a Roman legion of c. 6,000 men — the demons' overwhelming number, with menacing military overtones in occupied territory.</p>	<p>ὄνομά name Nominative subject (verbless clause)</p>	<p>μοι to me Dative dat. of possession</p>
<p>ὅτι because causal conjunction</p>	<p>πολλοί many Nominative predicate nominative πολλός: 'many'; the plural betrays the host within.</p>	<p>ἔσμεν we are Pres Act Indic 1 Pl · εἰμί main verb (copula) → stative present εἰμί: the shift to first-person plural confirms the multitude of demons.</p>	

10 καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

| And it kept begging him earnestly not to send them out of the region.

| PETITION **καί** The imperfect παρεκάλει with adverbial πολλὰ ('much') marks repeated, urgent entreaty; the demons fear banishment from their familiar haunt.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>παρεκάλει it kept begging Impf Act Indic 3 Sg · παρακαλέω <i>main verb</i> → <i>iterative imperfect</i> παρακαλέω: 'beseech, urge, beg'; the imperfect of insistent pleading.</p>	<p>αὐτὸν him Accusative <i>direct object</i></p>	<p>πολλὰ earnestly Accusative <i>adverbial accusative (degree)</i> πολὺς: neuter plural used adverbially, 'much, earnestly!'</p>
<p>ἵνα that <i>conjunction (content of request)</i> ἵνα: introduces the substance of the entreaty.</p>	<p>μὴ not <i>negative (w/ subjunctive)</i></p>	<p>αὐτὰ them Accusative <i>direct object of ἀποστείλη</i> αὐτά: neuter plural – the demons (πνεύματα).</p>	<p>ἀποστείλη he would send Aor Act Subj 3 Sg · ἀποπέλλω <i>subjunctive (ἵνα clause)</i> → <i>constative aorist</i> ἀποπέλλω: 'send away, dispatch'; banishment from the region.</p>
<p>ἔξω out of <i>improper preposition + genitive</i> ἔξω: 'outside, out of!'</p>	<p>τῆς the Genitive <i>article</i></p>	<p>χώρας region Genitive <i>object of ἔξω</i> χώρα: 'region'; the demons cling to their territory.</p>	

11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

Now there was there, near the mountain, a great herd of pigs feeding;

BACKGROUND **δέ** A δέ clause supplies the scenic detail the next request depends on. The swine — unclean animals — mark the Gentile locale and supply the destination the demons crave.

<p>ἦν there was</p> <p>Impf Act Indic 3 Sg · εἰμί <i>main verb (existential)</i></p> <p>→ durative imperfect</p> <p> εἰμί: existential 'there was.'</p>	<p>δὲ now</p> <p><i>transitional conjunction</i></p> <p> δέ: marks the background detail.</p>	<p>ἐκεῖ there</p> <p><i>adverb (place)</i></p> <p> ἐκεῖ: 'there.'</p>	<p>πρὸς near</p> <p><i>preposition + dative (proximity)</i></p> <p> πρὸς + dat.: 'at, near, by.'</p>
<p>τῷ the</p> <p>Dative <i>article</i></p>	<p>ὄρει mountain</p> <p>Dative <i>object of πρὸς</i></p> <p> ὄρος: 'mountain, hillside'; the steep slope above the lake.</p>	<p>ἀγέλη herd</p> <p>Nominative <i>subject</i></p> <p> ἀγέλη: 'herd, drove.'</p>	<p>χοίρων of pigs</p> <p>Genitive <i>genitive of content</i></p> <p> χοῖρος: 'pig, swine'; unclean (Lev 11:7), fitting a Gentile region and the unclean spirits.</p>
<p>μεγάλη great</p> <p>Nominative <i>attributive adjective</i></p> <p> μέγας: 'great, large.'</p>	<p>βοσκομένη feeding</p> <p>Pres Mid/Pass Ptc · Nom Sg Fem · βόσκω <i>attributive participle</i></p> <p>→ durative present</p> <p> βόσκω: 'feed, graze' (mid., of the animals grazing).</p>		

12 καὶ παρεκάλεσαν αὐτὸν λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

| And they begged him, saying, "Send us into the pigs, that we may enter them."

| PETITION **καί** The aorist παρεκάλεσαν now states the specific request: rather than the abyss, the demons ask for the swine — a refuge they themselves choose, which becomes their undoing.

καὶ
and

coordinating conjunction

παρεκάλεσαν
they begged

Aor Act Indic 3 Pl · παρακαλέω

main verb

→ *constative aorist*

παρακαλέω: 'beg, beseech'; the plural now
(the many demons).

αὐτόν
him

Accusative

direct object

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant speech

→ *durative present*

λέγω: 'saying'; redundant participle
introducing direct speech (Semitic).

Πέμπον

send

Aor Act Impv 2 Sg · πέμπω

imperative (request)

→ *ingressive aorist*

πέμπω: 'send'; the demons' petition.

ἡμᾶς

us

Accusative

direct object

εἰς

into

preposition + accusative (goal)

τοὺς

the

Accusative

article

χοίρους

pigs

Accusative

object of εἰς

χοῖρος: 'pig.'

ἵνα

that

conjunction (purpose)

εἰς

into

preposition + accusative (goal)

αὐτούς

them

Accusative

object of εἰς

εἰσέλθωμεν

we may enter

Aor Act Subj 1 Pl · εἰσέρχομαι

subjunctive (ἵνα purpose)

→ *ingressive aorist*

εἰσέρχομαι: 'enter, go into'; the demons
seek a new host.

13 καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημονοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

And he permitted them. And the unclean spirits came out and entered the pigs, and the herd rushed down the steep bank into the sea — about two thousand — and they were drowning in the sea.

OUTCOME **καὶ** Jesus grants the request, and the result is catastrophe for the swine: the destructive intent of the unclean spirits is unmasked, the herd self-destructing as the man would have. The number underscores the scale of the bondage broken.

καὶ

and

coordinating conjunction

ἐπέτρεψεν

he permitted

Aor Act Indic 3 Sg · ἐπιτρέπω

main verb

→ constative aorist

ἐπιτρέπω: 'permit, allow' (+ dative); Jesus grants leave.

αὐτοῖς

them

Dative

dative complement

καὶ

and

coordinating conjunction

ἐξελθόντα

having come out

Aor Act Ptc · Nom Pl Neut · ἐξέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

ἐξέρχομαι: 'come out'; the exorcism accomplished.

τὰ

the

Nominative

article

πνεύματα

spirits

Nominative

subject

πνεῦμα: 'spirit'

τὰ

the

Nominative

article

ἀκάθαρτα

unclean

Nominative

attributive adjective

ἀκάθαρτος: 'unclean'; pointedly entering unclean swine.

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'enter.'

εἰς

into

preposition + accusative

τοὺς

the

Accusative

article

χοίρους

pigs

Accusative

object of εἰς

καὶ

and

coordinating conjunction

ὄρμησεν

rushed

Aor Act Indic 3 Sg · ὀρμάω

main verb

→ *ingressive aorist*

ὀρμάω: 'rush, charge headlong'; a stampede.

ἡ

the

Nominative

article

ἀγέλη

herd

Nominative

subject

ἀγέλη: 'herd.'

κατὰ

down

preposition + genitive (downward motion)

κατὰ + gen.: 'down (from/along).'

τοῦ

the

Genitive

article

κρημνοῦ

steep bank

Genitive

object of κατὰ

κρημνός: 'steep slope, precipice'; the bluff above the lake.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of εἰς

θάλασσα: 'sea'; the demons' chosen refuge becomes their destruction.

ὡς

about

adverb (approximation)

ὡς: 'about, approximately' (with numbers).

δισχίλιοι

two thousand

Nominative

appositional nominative (number)

δισχίλιοι: 'two thousand'; the herd's size, dramatizing the scale.

καὶ

and

coordinating conjunction

ἐπνίγοντο

they were drowning

Impf Mid/Pass Indic 3 Pl · πνίγω

main verb

→ durative/dramatic imperfect

πνίγω: 'choke, drown'; the imperfect lingers on the drowning.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

θαλάσῃ

sea

Dative

dat. of place

θάλασσα: 'sea.'

14 καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός.

And those tending them fled and reported it in the town and in the countryside; and they came to see what it was that had happened.

AFTERMATH **καὶ** The herdsmen's flight spreads the news; the townsfolk come out to investigate — the perfect participle τὸ γεγονός ('the thing that has happened') keeps the deed in focus.

καὶ

and

coordinating conjunction

οἱ

the (ones)

Nominative

article (substantizes ptc.)

βόσκοντες

tending

Pres Act Ptc · Nom Pl Masc · βόσκω

substantival participle (subject)

→ durative present

βόσκω: 'feed, tend'; here active, the herdsmen who pastured them.

αὐτοὺς

them

Accusative

direct object of ptc.

ἔφυγον

fled

Aor Act Indic 3 Pl · φεύγω

main verb

→ ingressive aorist

φεύγω: 'flee'; in alarm.

καὶ

and

coordinating conjunction

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report, announce.'

εἰς

in/to

preposition + accusative

τήν

the

Accusative

article

πόλιν

town

Accusative

object of εἰς

πόλις: 'city, town.'

καὶ

and

coordinating conjunction

εἰς

in/to

preposition + accusative

τούς

the

Accusative

article

ἀγρούς

countryside

Accusative

object of εἰς

ἀγρός: 'field, countryside, farm.'

καὶ

and

coordinating conjunction

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; the townspeople come out.

ἰδεῖν

to see

Aor Act Inf · ὄραω

infinitive of purpose

→ constative aorist

ὄραω: 'see'; purpose of their coming.

τί

what

Nominative

interrogative (indirect question)

τίς: 'what?'

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (indir. question)

→ stative present

εἰμί: copula.

τὸ

the (thing)

Nominative

article (substantizes ptc.)

γεγονός

that had happened

Perf Act Ptc · Nom Sg Neut · γίνομαι

substantival participle (predicate)

→ consummative perfect

γίνομαι: 'happen'; the perfect — a settled, accomplished event with abiding result.

15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.

And they come to Jesus and see the demon-possessed man sitting, clothed and in his right mind — the one who had had the legion — and they were afraid.

REACTION **καὶ** Two historic presents (ἔρχονται, θεωροῦσιν) freeze the scene. The triad sitting / clothed / sane reverses vv.3-5 entirely; yet the response is fear, not joy.

καὶ

and

coordinating conjunction

ἔρχονται

they come

Pres Mid/Pass Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present

ἔρχομαι: Markan historic present.

πρὸς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

object of *πρός*

Ἰησοῦς; Jesus.

καὶ

and

coordinating conjunction

θεωροῦσιν

they see

Pres Act Indic 3 Pl · θεωρέω

main verb (historic present)

→ historic present

θεωρέω: 'observe, behold'; attentive looking.

τὸν

the

Accusative

article

δαιμονιζόμενον

demon-possessed

Pres Mid/Pass Ptc · Acc Sg Masc · δαιμονίζομαι

substantival participle (object)

→ durative present (as title)

δαιμονίζομαι: 'be demon-possessed'; here all-but-a-name for the former state.

καθήμενον

sitting

Pres Mid/Pass Ptc · Acc Sg Masc · κάθημαι

predicate participle (complement)

→ durative present

κάθημαι: 'sit'; calm repose, against the restless raving of v.5.

ἱματισμένον

clothed

Perf Mid/Pass Ptc · Acc Sg Masc · ἱματίζω

predicate participle

→ resultative perfect

ἱματίζω: 'clothe'; the naked wild man now dressed — a settled, restored state.

καὶ

and

coordinating conjunction

σωφρονοῦντα

in his right mind

Pres Act Ptc · Acc Sg Masc · σωφρονέω

predicate participle

→ durative present

σωφρονέω: 'be of sound mind, sane, self-controlled'; sanity restored.

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἔσχηκότα

who had had

Perf Act Ptc · Acc Sg Masc · ἔχω

attributive participle

→ consummative perfect

ἔχω: 'have'; the perfect identifies him as the former host of the legion.

τὸν

the

Accusative

article

λεγιῶνα

legion

Accusative

direct object of *ἔσχηκότα*

λεγιών: 'legion'; recalling v.9.

καὶ

and

coordinating conjunction

ἐφοβήθησαν

they were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ ingressive aorist

φοβέομαι: 'fear, be afraid'; awe and dread at the display of power.

16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.

And those who had seen it described to them what had happened to the demon-possessed man, and about the pigs.

REPORT **καί** The eyewitnesses retell both halves — the man's deliverance and the swine's loss; the latter, weighed against the former, governs the town's reaction in v.17.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>διηγήσαντο described Aor Mid Indic 3 Pl · διηγέομαι <i>main verb</i> → <i>constative aorist</i> διηγέομαι: 'recount, narrate in full' (διά + ἡγέομαι).</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>
<p>ἰδόντες who had seen Aor Act Ptc · Nom Pl Masc · ὁράω <i>substantival participle (subject)</i> → <i>antecedent aorist</i> ὁράω: 'see'; the eyewitnesses.</p>	<p>πῶς what/how <i>interrogative adverb (indir. question)</i> πῶς: 'how'; introduces the indirect report.</p>	<p>ἐγένετο it happened Aor Mid Indic 3 Sg · γίνομαι <i>main verb (indir. question)</i> → <i>constative aorist</i> γίνομαι: 'happen, befall'</p>	<p>τῷ the Dative <i>article</i></p>
<p>δαιμονιζομένῳ demon-possessed man Pres Mid/Pass Ptc · Dat Sg Masc · δαιμονίζομαι <i>substantival participle (dat. of reference)</i> → <i>durative present (as title)</i> δαιμονίζομαι: 'be demon-possessed'; the man designated by his former plight.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>περὶ about <i>preposition + genitive (reference)</i></p>	<p>τῶν the Genitive <i>article</i></p>

χοίρων

pigs

Genitive

object of περί

χοῖρος: 'pig'; the costly loss that colors the response.

17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.

And they began to beg him to depart from their region.

REJECTION **καί** The same verb (παρακαλέω) used by the demons (vv.10, 12) is now used by the townsfolk — but to drive Jesus away. Fear of his power, and the economic loss, outweigh the miracle.

καὶ
and

coordinating conjunction

ἤρξαντο
they began

Aor Mid Indic 3 Pl · ἄρχω

main verb (ingressive idiom)

→ ingressive aorist

ἄρχομαι: 'begin' (+ inf.); a Markan favorite.

παρακαλεῖν
to beg

Pres Act Inf · παρακαλέω

complementary infinitive

→ durative present

παρακαλέω: 'beg, urge'; pointedly the demons' verb now on human lips.

αὐτὸν
him

Accusative

direct object

ἀπελθεῖν
to depart

Aor Act Inf · ἀπέρχομαι

infinitive (content of request)

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

ἀπὸ
from

preposition + genitive (separation)

τῶν
the

Genitive

article

ὀρίων
region

Genitive

object of ἀπό

ὄριον: 'boundary'; plural 'territory, district.'

αὐτῶν

their

Genitive

genitive of possession

18 καὶ ἔμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾦ.

And as he was getting into the boat, the man who had been demon-possessed begged him that he might be with him.

REQUEST **καί** A genitive absolute sets the departure; the healed man's request 'to be with him' (μετ' αὐτοῦ) echoes the calling of the Twelve (3:14) — true discipleship.

καὶ

and

coordinating conjunction

ἔμβαίνοντος

getting in

Pres Act Ptc · Gen Sg Masc · ἔμβαίνω

genitive absolute (temporal)

→ durative present

ἔμβαίνω: 'step in, embark!'

αὐτοῦ

he

Genitive

subject of genitive absolute

εἰς

into

preposition + accusative

τὸ

the

Accusative

article

πλοῖον

boat

Accusative

object of εἰς

πλοῖον: 'boat!'

παρεκάλει

kept begging

Impf Act Indic 3 Sg · παρακαλέω

main verb

→ iterative imperfect

παρακαλέω: 'beg, beseech'; the imperfect of earnest pleading.

αὐτὸν

him

Accusative

direct object

ὁ

the

Nominative

article (substantizes ptc.)

δαιμονισθεῖς

who had been demon-possessed

Aor Pass Ptc · Nom Sg Masc · δαιμονίζομαι

substantival participle (subject)

→ antecedent aorist

δαιμονίζομαι: aorist passive — 'the formerly demonized,' now delivered.

ἵνα

that

conjunction (content of request)

μετ'

with

preposition + genitive (association)

μετά + gen.: 'with'; the language of discipleship (cf. 3:14).

αὐτοῦ

him

Genitive

object of μετά

ἦ

he might be

Pres Act Subj 3 Sg · εἰμί

subjunctive (ἵνα clause)

→ stative present

εἰμί: 'be'; the desire to remain in Jesus' company.

19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.

And he did not permit him, but says to him, "Go to your home, to your own people, and report to them how much the Lord has done for you, and that he had mercy on you."

COMMISSION **καί** Against the usual secrecy motif, in Gentile territory Jesus commissions proclamation. 'The Lord' (ὁ κύριος) is left tantalizingly open — God, yet effectively Jesus, as v.20 makes plain.

καὶ
and

coordinating conjunction

οὐκ
not

negative

ἀφῆκεν

he permitted

Aor Act Indic 3 Sg · ἀφίημι

main verb

→ *constative aorist*

ἀφίημι: 'let, permit, allow'; Jesus declines the request.

αὐτόν

him

Accusative

direct object

ἀλλά

but

adversative conjunction

ἀλλά: strong 'but.'

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ *historic present*

λέγω: Markan historic present.

αὐτῷ

to him

Dative

indirect object

Ἔπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ *durative present*

ὑπάγω: 'go, depart.'

εἰς

to

preposition + accusative

τόν

the

Accusative

article

οἶκόν

home

Accusative

object of εἰς

οἶκος: 'house, household, home.'

σου

your

Genitive

genitive of possession

πρός

to

preposition + accusative

τούς

the

Accusative

article (substantizes σοῦς)

σοῦς

your own people

Accusative

possessive adjective (substantival)

σοῦς: 'your (own)'; οἱ σοί = 'your folk, family.'

καὶ

and

coordinating conjunction

<p>ἀπάγγειλον report Aor Act Impv 2 Sg · ἀπαγγέλλω <i>imperative (command)</i> → constative aorist ἀπαγγέλλω: 'report, announce.'</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>ὅσα how much Accusative <i>relative pronoun (object of πεποίηκεν)</i> ὅσος: 'as much/many as'; the full extent of what was done.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>κύριός Lord Nominative <i>subject</i> κύριος: 'Lord'; ambiguous between God and Jesus — v.20 resolves it toward Jesus.</p>	<p>σοι for you Dative <i>dat. of advantage</i></p>	<p>πεποίηκεν has done Perf Act Indic 3 Sg · ποιέω <i>main verb (rel. clause)</i> → consummative perfect ποιέω: 'do, make'; perfect — the deed stands done with lasting effect.</p>	<p>καί and <i>coordinating conjunction</i></p>
<p>ἠλέησέν had mercy Aor Act Indic 3 Sg · ἐλεέω <i>main verb</i> → constative aorist ἐλεέω: 'have mercy, show compassion'; the deliverance interpreted as mercy.</p>	<p>σε you Accusative <i>direct object</i></p>		

20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

PROCLAMATION **καί** The man obeys — but where Jesus said 'the Lord,' he proclaims 'Jesus.' The first Gentile evangelist; ἐθαύμαζον leaves the response at amazement, short of faith.

καὶ
and

coordinating conjunction

ἀπῆλθεν

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

καὶ
and

coordinating conjunction

ἤρξατο

he began

Aor Mid Indic 3 Sg · ἄρχω

main verb (ingressive idiom)

→ ingressive aorist

ἄρχομαι: 'begin' (+ inf.).

κηρύσσειν

to proclaim

Pres Act Inf · κηρύσσω

complementary infinitive

→ durative present

κηρύσσω: 'herald, proclaim publicly'; the verb of gospel preaching.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Δεκαπόλει

Decapolis

Dative

dat. of place

Δεκάπολις: 'Ten Cities'; the league of Hellenistic cities east of the Jordan — a Gentile mission field.

ὅσα

how much

Accusative

relative pronoun (object of ἐποίησεν)

ὅσος: 'as much as.'

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ constative aorist

ποιέω: 'do.'

αὐτῷ

for him

Dative

dat. of advantage

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus — substituted for 'the Lord' of v.19, an implicit christology.

καὶ

and

coordinating conjunction

πάντες

everyone

Nominative

subject

πᾶς: 'all, everyone.'

ἐθαύμαζον

marveled

Impf Act Indic 3 Pl · θαυμάζω

main verb

→ durative imperfect

θαυμάζω: 'wonder, marvel'; the imperfect of continued amazement — wonder, not yet faith.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

And when Jesus had crossed over again in the boat to the other side, a great crowd gathered around him, and he was beside the sea.

SCENE-TRANSITION **Καί** A genitive absolute returns Jesus to the Jewish western shore, beginning the intercalated Jairus/woman narrative; the great crowd will be the setting for the hidden touch.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>διαπεράσαντος having crossed over Aor Act Ptc · Gen Sg Masc · διαπεράω <i>genitive absolute (temporal)</i> → antecedent aorist διαπεράω: 'cross over' (διά + περάω); the return voyage.</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>Ἰησοῦ Jesus Genitive <i>subject of genitive absolute</i> Ἰησοῦς; Jesus.</p>
<p>ἐν in <i>preposition + dative (means/place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>πλοίῳ boat Dative <i>dat. of means/place</i> πλοῖον: 'boat'; omitted by a few witnesses.</p>	<p>πάλιν again <i>adverb (repetition)</i> πάλιν: 'again'; back to the Jewish side.</p>
<p>εἰς to <i>preposition + accusative</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>πέραν other side Accusative <i>object of εἰς</i> πέραν: 'the other side'; here the western shore.</p>	<p>συνήχθη gathered Aor Pass Indic 3 Sg · συνάγω <i>main verb</i> → ingressive aorist συνάγω: 'gather together'; passive, 'was gathered.'</p>

<p>ὄχλος crowd</p> <p>Nominative subject</p> <p>ὄχλος: 'crowd, throng.'</p>	<p>πολύς great</p> <p>Nominative attributive adjective</p> <p>πολύς: 'much, great.'</p>	<p>ἐπ' around</p> <p>preposition + accusative (toward)</p> <p>ἐπί + acc.: 'to, around, upon.'</p>	<p>αὐτόν him</p> <p>Accusative object of ἐπί</p>
<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἦν he was</p> <p>Impf Act Indic 3 Sg · εἰμί</p> <p>main verb</p> <p>→ durative imperfect</p> <p>εἰμί: 'be'; locating him by the shore.</p>	<p>παρά beside</p> <p>preposition + accusative (alongside)</p> <p>παρά + acc.: 'beside, alongside.'</p>	<p>τήν the</p> <p>Accusative article</p>
<p>θάλασσαν sea</p> <p>Accusative object of παρά</p> <p>θάλασσα: 'sea.'</p>			

22 καὶ ἔρχεται εἷς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ,

And one of the synagogue rulers comes, Jairus by name, and seeing him he falls at his feet,

INTRODUCTION **καὶ** Two historic presents (ἔρχεται, πίπτει) introduce Jairus, the named synagogue ruler. His public prostration before Jesus is a remarkable act for a man of standing.

καὶ
and

coordinating conjunction

ἔρχεται

comes

Pres Mid/Pass Indic 3 Sg · ἔρχομαι
main verb (historic present)

→ historic present

ἔρχομαι: Markan historic present.

εἷς

one

Nominative

subject (numeral as substantive)

εἷς: 'one'; here = 'a certain.'

τῶν

of the

Genitive

article

ἀρχισυναγῶγων

synagogue rulers

Genitive

partitive genitive

ἀρχισυναγωγός: 'ruler/president of a synagogue'; a leading layman who oversaw worship.

ὀνόματι

by name

Dative

dat. of reference

ὄνομα: 'name'; dat. of respect, 'by name.'

Ἰάϊρος

Jairus

Nominative

apposition to εἷς (name)

Ἰάϊρος: Jairus, from Heb. yā'îr ('he will enlighten/awaken') — perhaps poignant given the raising to come.

καὶ

and

coordinating conjunction

ιδῶν

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

adverbial ptc. (temporal)

→ antecedent aorist

ὁράω: 'see.'

αὐτὸν

him

Accusative

direct object of ιδῶν

πίπτει

falls

Pres Act Indic 3 Sg · πίπτω

main verb (historic present)

→ historic present

πίπτω: 'fall'; the prostration of a suppliant.

πρὸς

at

preposition + accusative

τούς

the

Accusative

article

πόδας

feet

Accusative

object of πρὸς

πούς: 'foot'; falling at the feet — homage and entreaty.

αὐτοῦ

his

Genitive

genitive of possession

23 καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῆ καὶ ζήσῃ.

and he begs him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be saved and live."

PETITION **καί** Historic present παρακαλεῖ with adverbial πολλὰ conveys the desperate, repeated pleading; the diminutive θυγάτριον ('little daughter') and the double purpose 'be saved and live' set up the verbal echo with the woman's 'saving' faith.

καὶ

and

coordinating conjunction

παρακαλεῖ

begs

Pres Act Indic 3 Sg · παρακαλέω

main verb (historic present)

→ historic present

παρακαλέω: 'beg, beseech.'

αὐτὸν

him

Accusative

direct object

πολλὰ

earnestly

Accusative

adverbial accusative

πολύς: neut. pl. adverbial, 'much, earnestly!'

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant speech

→ durative present

λέγω: redundant participle introducing direct speech.

ὅτι

that

conjunction (ὅτι recitativum)

ὅτι: marks direct speech (untranslated).

Τὸ

the

Nominative

article

θυγάτριόν

little daughter

Nominative

subject

θυγάτριον: 'little daughter'; diminutive of affection (she is twelve, v.42).

μου

my

Genitive

genitive of relationship

ἐσχάτως

at the point of death

adverb (idiom ἐσχάτως ἔχει)

ἐσχάτως: 'at the last extremity'; ἐσχάτως ἔχει = 'is dying.'

ἔχει

is

Pres Act Indic 3 Sg · ἔχω

main verb (idiom of condition)

→ stative present

ἔχω: with adverb, 'is in [a] condition.'

ἵνα

(come) that

conjunction (request as ἵνα clause)

ἵνα: the petition's content; functions imperatively here.

ἐλθὼν

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἔρχομαι: 'come.'

ἐπιθῆς

you may lay

Aor Act Subj 2 Sg · ἐπιτίθημι

subjunctive (ἵνα clause)

→ constative aorist

ἐπιτίθημι: 'lay/place upon'; the laying-on of hands for healing.

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object

χεῖρ: 'hand.'

αὐτῇ

on her

Dative

dat. of advantage/place

ἵνα

that

conjunction (purpose)

σωθῆ

she may be saved

Aor Pass Subj 3 Sg · σφάζω

subjunctive (ἵνα purpose)

→ constative aorist

σφάζω: 'save, heal, make whole'; the chapter's keyword, spanning rescue and salvation.

καὶ

and

coordinating conjunction

ζήση

live

Aor Act Subj 3 Sg · ζάω

subjunctive (ἵνα purpose)

→ ingressive aorist

ζάω: 'live'; 'live' anticipates the raising from death.

24 καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

And he went with him. And a great crowd was following him and pressing in on him.

TRANSITION **καί** Jesus sets off; the imperfects ἠκολούθει / συνέθλιβον depict the thronging crowd that creates the delay and the cover for the woman's approach.

<p>καὶ and coordinating conjunction</p>	<p>ἀπῆλθεν he went Aor Act Indic 3 Sg · ἀπέρχομαι main verb → constative aorist ἀπέρχομαι: 'go away, go off!'</p>	<p>μετ' with preposition + genitive (accompaniment)</p>	<p>αὐτοῦ him Genitive object of μετὰ</p>
<p>καὶ and coordinating conjunction</p>	<p>ἠκολούθει was following Impf Act Indic 3 Sg · ἀκολουθέω main verb → durative imperfect ἀκολουθέω: 'follow' (+ dative).</p>	<p>αὐτῷ him Dative dative complement</p>	<p>ὄχλος crowd Nominative subject ὄχλος: 'crowd!'</p>
<p>πολύς great Nominative attributive adjective πολύς: 'great.'</p>	<p>καὶ and coordinating conjunction</p>	<p>συνέθλιβον were pressing in Impf Act Indic 3 Pl · συνθλίβω main verb → durative imperfect συνθλίβω: 'press together, crush around' (σύν + θλίβω); the crowd jostling on every side.</p>	<p>αὐτόν him Accusative direct object</p>

25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη

And a woman who had been with a flow of blood for twelve years,

INTERCALATION (NEW SUBJECT) **καί** Mark splices in the woman's story; a long participial chain (vv.25–27) suspends the main verb (ἤψατο, v.27) — heaping up her hopeless case. The twelve years match the girl's twelve years (v.42).

καὶ

and

coordinating conjunction

γυνή

a woman

Nominative

subject (of ἤψατο, v.27)

γυνή: 'woman.'

οὖσα

being/who had been

Pres Act Ptc · Nom Sg Fem · εἰμί

attributive participle

→ durative present

εἰμί: 'be'; describing her chronic state.

ἐν

with

preposition + dative (condition)

ῥύσει

a flow

Dative

object of ἐν (state)

ῥύσις: 'flow, discharge'; a chronic hemorrhage rendering her ritually unclean (Lev 15:25).

αἵματος

of blood

Genitive

genitive of content

αἷμα: 'blood.'

δώδεκα

twelve

numeral (indeclinable, w/ ἔτη)

δώδεκα: 'twelve'; the same span as the girl's age — a deliberate link.

ἔτη

years

Accusative

accusative of duration

ἔτος: 'year!'; accusative of extent of time.

26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

and who had suffered much under many physicians and had spent all she had and was no better but rather grew worse,

DESCRIPTION (CONTINUED) **καί** Four more participles pile up her misery: suffering, bankruptcy, no benefit, deterioration — a clinical hopelessness that magnifies the instant cure to follow. (Luke, a physician, softens the doctors' role.)

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πολλὰ much Accusative <i>adverbial accusative (extent)</i> πολὺς: neut. pl., 'many things, much.'</p>	<p>παθοῦσα having suffered Aor Act Ptc · Nom Sg Fem · πάσχω <i>attributive participle</i> → constative aorist πάσχω: 'suffer, undergo'; the painful treatments.</p>	<p>ὑπὸ under <i>preposition + genitive (agency)</i></p>
<p>πολλῶν many Genitive <i>attributive adjective</i> πολὺς: 'many.'</p>	<p>ἰατρῶν physicians Genitive <i>genitive of agency</i> ἰατρός: 'physician, healer.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>δαπανήσασα having spent Aor Act Ptc · Nom Sg Fem · δαπανᾶω <i>attributive participle</i> → constative aorist δαπανᾶω: 'spend, use up'; her resources exhausted.</p>
<p>τὰ the (things) Accusative <i>article (substantizes phrase)</i></p>	<p>παρ' from <i>preposition + genitive (source)</i> παρά + gen.: 'from beside, belonging to.'</p>	<p>αὐτῆς her Genitive <i>object of παρὰ</i></p>	<p>πάντα all Accusative <i>direct object of δαπανήσασα</i> πᾶς: 'all'; 'all she had.'</p>

<p>καὶ and coordinating conjunction</p>	<p>μηδὲν nothing Accusative accusative of respect μηδεὶς: 'no, nothing'; 'in nothing benefited!'</p>	<p>ὠφεληθεῖσα having been benefited Aor Pass Ptc · Nom Sg Fem · ὠφελέω attributive participle → constative aorist ὠφελέω: 'help, profit, benefit!'</p>	<p>ἀλλὰ but adversative conjunction ἀλλὰ: 'but!'</p>
<p>μᾶλλον rather adverb (comparison) μᾶλλον: 'rather, more!'</p>	<p>εἰς to preposition + accusative (result)</p>	<p>τὸ the Accusative article (substantizes adj.)</p>	<p>χεῖρον worse Accusative comparative adjective (substantival) χείρων: 'worse'; her condition deteriorated.</p>
<p>ἔλθοῦσα having come Aor Act Ptc · Nom Sg Fem · ἔρχομαι attributive participle → constative aorist ἔρχομαι: 'come'; 'come to a worse state!'</p>			

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ·

| having heard about Jesus, she came up in the crowd behind him and touched his garment;

MAIN ACTION (RESOLVED) ASYNDETON The long suspended sentence finally reaches its main verb, ἥψατο ('she touched'). She approaches from behind, hidden in the crowd — secrecy born of her uncleanness and shame.

ἀκούσασα

having heard

Aor Act Ptc · Nom Sg Fem · ἀκούω

adverbial ptc. (cause/temporal)

→ antecedent aorist

ἀκούω: 'hear'; report of Jesus prompts her approach.

περὶ

about

preposition + genitive (reference)

τοῦ

the

Genitive

article

Ἰησοῦ

Jesus

Genitive

object of περί

Ἰησοῦς: Jesus.

ἔλθοῦσα

having come

Aor Act Ptc · Nom Sg Fem · ἔρχομαι

adverbial ptc. (attendant)

→ antecedent aorist

ἔρχομαι: 'come'; she presses in.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ὄχλῳ

crowd

Dative

dat. of place

ὄχλος: 'crowd'; her cover.

ὀπίσθεν

behind

adverb (place)

ὀπίσθεν: 'from behind'; approaching unseen.

ἤψατο

she touched

Aor Mid Indic 3 Sg · ἅπτω

main verb (of the whole sentence)

→ constative aorist

ἅπτομαι: 'touch, take hold of' (+ gen.); the decisive act of faith.

τοῦ

the

Genitive

article

ἱματίου

garment

Genitive

object of ἤψατο (gen. of touched thing)

ἱμάτιον: 'cloak, outer garment'; perhaps the tassel (cf. Matt 9:20).

αὐτοῦ

his

Genitive

genitive of possession

28 ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἄν τῶν ἱματίων αὐτοῦ σωθήσομαι.

for she kept saying, "If I touch even his garments, I will be saved."

EXPLANATION (INNER SPEECH) **γάρ** An explanatory γάρ discloses her faith: the imperfect ἔλεγεν ('she kept saying [to herself]') reveals settled conviction; σωθήσομαι ('I will be saved/healed') carries the chapter's keyword.

ἔλεγεν

she kept saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative imperfect

λέγω: imperfect of her repeated inward resolve.

γάρ

for

explanatory conjunction

ὅτι

that

conjunction (ὅτι recitativum)

ὅτι: marks direct speech.

Ἐὰν

if

conjunction (3rd-class condition)

ἔάν: 'if!'; with subjunctive, a real possibility.

ἅψωμαι

I touch

Aor Mid Subj 1 Sg · ἅπτω

subjunctive (protasis)

→ constative aorist

ἅπτομαι: 'touch!'

κἄν

even

crasis (καὶ ἔάν), 'even if/even'

κἄν: 'even, even if!'; minimal contact will suffice.

τῶν

the

Genitive

article

ἱματίων

garments

Genitive

object of ἅψωμαι

ἱμάτιον: 'garment!'

αὐτοῦ

his

Genitive

genitive of possession

σωθήσομαι

I will be saved

Fut Pass Indic 1 Sg · σώζω

main verb (apodosis)

→ predictive future

σώζω: 'save, heal!'; her faith's confident expectation — the keyword again.

29 καὶ εὐθὺς ἐξηράνθη ἡ πηγή τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

And immediately the fountain of her blood was dried up, and she knew in her body that she was healed of her affliction.

RESULT **καί** The Markan εὐθὺς marks the instantaneous cure; she feels the change in her body. μάστιξ ('scourge') frames the disease as a flogging, intensifying the mercy of release.

<p>καὶ and coordinating conjunction</p>	<p>εὐθὺς immediately adverb (time) εὐθὺς: 'at once'; the Markan signature, the cure instantaneous.</p>	<p>ἐξηράνθη was dried up Aor Pass Indic 3 Sg · ξηραίνω main verb → ingressive aorist ξηραίνω: 'dry up, wither'; the hemorrhage stanchied.</p>	<p>ἡ the Nominative article</p>
<p>πηγή fountain Nominative subject πηγή: 'spring, fountain, source'; vivid metaphor for the source of the flow.</p>	<p>τοῦ of the Genitive article</p>	<p>αἵματος blood Genitive genitive of source/content αἷμα: 'blood.'</p>	<p>αὐτῆς her Genitive genitive of possession</p>
<p>καὶ and coordinating conjunction</p>	<p>ἔγνω she knew Aor Act Indic 3 Sg · γινώσκω main verb → ingressive aorist γινώσκω: 'know, perceive'; she sensed the change.</p>	<p>τῷ the Dative article</p>	<p>σώματι in her body Dative dat. of sphere/means σῶμα: 'body'; she felt the healing physically.</p>

ὅτι
that

conjunction (content of knowing)

ἴαται

she was healed

Perf Mid/Pass Indic 3 Sg · ἰάομαι

main verb (ὅτι clause)

→ resultative perfect

ἰάομαι: 'heal, cure'; perfect — a settled, accomplished cure.

ἀπὸ
of/from

preposition + genitive (separation)

τῆς

the

Genitive

article

μάστιγος

affliction

Genitive

object of ἀπό

μάστιξ: lit. 'whip, scourge'; metaphor for a tormenting disease (cf. 3:10).

30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· Τίς μου ἥψατο τῶν ἱματίων;

And immediately Jesus, perceiving in himself that power had gone out from him, turned around in the crowd and said, "Who touched my garments?"

RECOGNITION **καί** Jesus' instant awareness (εὐθὺς ... ἐπιγνοὺς) of power going out matches the woman's instant cure; the healing is no magic in the cloth but flows from his person. His question seeks the person behind the touch.

καὶ
and

coordinating conjunction

εὐθὺς

immediately

adverb (time)

εὐθὺς: 'at once'; Jesus' awareness as instantaneous as the cure.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ἐπιγινούς

perceiving

Aor Act Ptc · Nom Sg Masc · ἐπιγινώσκω

adverbial ptc. (temporal/causal)

→ antecedent aorist

ἐπιγινώσκω: 'recognize, perceive fully' (ἐπί intensive).

ἐν

in

preposition + dative (sphere)

ἑαυτῷ

himself

Dative

reflexive (sphere of perception)

ἑαυτοῦ: 'himself'; the awareness was inward.

τήν

the

Accusative

article

ἐξ

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of ἐξ

δύναμιν

power

Accusative

direct object of ἐπιγινούς

δύναμις: 'power'; healing efficacy proceeding from Jesus' person.

ἐξελθοῦσαν

having gone out

Aor Act Ptc · Acc Sg Fem · ἐξέρχομαι

predicate participle (w/ δύναμιν)

→ antecedent aorist

ἐξέρχομαι: 'go out'; the power's egress.

ἐπιστραφείς

turning around

Aor Pass Ptc · Nom Sg Masc · ἐπιστρέφω

adverbial ptc. (attendant)

→ antecedent aorist

ἐπιστρέφω: 'turn around, turn about.'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ὄχλῳ

crowd

Dative

dat. of place

ὄχλος: 'crowd.'

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

λέγω: 'say'; he began to ask.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'

μου

my

Genitive

genitive of possession

ἤψατο

touched

Aor Mid Indic 3 Sg · ἅπτω

main verb (question)

→ constative aorist

ἅπτομαι: 'touch.'

τῶν

the

Genitive

article

ἱματίων

garments

Genitive

object of ἤψατο

ἱμάτιον: 'garment!'

31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἤψατο;

And his disciples said to him, "You see the crowd pressing in on you, and you say, 'Who touched me?'"

OBJECTION **καί** The disciples' incredulity (a Markan touch of human realism) sets off the difference between an accidental jostle and the deliberate touch of faith Jesus seeks.

καὶ

and

coordinating conjunction

ἔλεγον

said

Impf Act Indic 3 Pl · λέγω

main verb

→ inceptive imperfect

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple, learner!'

αὐτοῦ

his

Genitive

genitive of relationship

βλέπεις

you see

Pres Act Indic 2 Sg · βλέπω

main verb

→ stative present

βλέπω: 'see, look at!'

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

direct object

ὄχλος: 'crowd.'

συνθλίβοντά

pressing in on

Pres Act Ptc · Acc Sg Masc · συνθλίβω

predicate participle (w/ ὄχλον)

→ durative present

συνθλίβω: 'press around, crush'; the jostling masses.

σε

you

Accusative

direct object of ptc.

καὶ

and

coordinating conjunction

λέγεις

you say

Pres Act Indic 2 Sg · λέγω

main verb

→ stative present

λέγω: 'say.'

τίς

who

Nominative

interrogative pronoun

τίς: 'who?'

μου

me

Genitive

genitive (object of ἤψατο)

ἤψατο

touched

Aor Mid Indic 3 Sg · ἅπτω

main verb (question)

→ constative aorist

ἅπτομαι: 'touch.'

32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

And he was looking around to see the woman who had done this.

SEARCH **καί** The imperfect περιεβλέπετο depicts Jesus' sustained scanning of the crowd; the feminine participle (τὴν ... ποιήσασαν) already discloses to the reader that it was a woman.

καὶ

and

coordinating conjunction

περιεβλέπετο

was looking around

Impf Mid Indic 3 Sg · περιβλέπω

main verb

→ durative imperfect

περιβλέπω: 'look around' (mid.); a characteristic Markan gesture of Jesus.

ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive of purpose

→ constative aorist

ὁράω: 'see.'

τὴν

the (one)

Accusative

article (substantizes ptc.)

τούτο

this

Accusative

direct object of ptc.

οὗτος; 'this.'

ποιήσασαν

who had done

Aor Act Ptc · Acc Sg Fem · ποιέω

substantival participle (object)

→ antecedent aorist

ποιέω: 'do'; feminine — the reader already knows it is the woman.

33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.

CONFESSION **δέ** The δέ shifts to the woman; three participles (frightened, trembling, knowing) convey her awe at being summoned out of hiding. Like Jairus she falls down; her secret faith becomes open confession.

ἡ

the

Nominative

article

δὲ

but

transitional conjunction

δέ: shifts focus to the woman.

γυνή

woman

Nominative

subject

γυνή: 'woman.'

φοβηθεῖσα

frightened

Aor Pass Ptc · Nom Sg Fem · φοβέομαι

adverbial ptc. (attendant)

→ antecedent aorist

φοβέομαι: 'fear, be afraid.'

καὶ
and

coordinating conjunction

τρέμουσα
trembling

Pres Act Ptc · Nom Sg Fem · τρέμω
adverbial ptc. (attendant)

→ durative present

τρέμω: 'tremble, quake.'

εἰδυῖα
knowing

Perf Act Ptc · Nom Sg Fem · οἶδα
adverbial ptc. (causal)

→ stative perfect

οἶδα: 'know'; she was aware of her cure.

ὄ
what

Nominative
relative pronoun (subject of γέγονεν)

γέγονεν
had happened

Perf Act Indic 3 Sg · γίνομαι
main verb (rel. clause)

→ resultative perfect

γίνομαι: 'happen'; the perfect of an accomplished, abiding fact.

αὐτῇ
to her

Dative
dat. of reference

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι
main verb

→ constative aorist

ἔρχομαι: 'come.'

καὶ
and

coordinating conjunction

προσέπεσεν
fell down before

Aor Act Indic 3 Sg · προσπίπτω
main verb

→ constative aorist

προσπίπτω: 'fall down before' (+ dat.); like Jairus (v.22), an act of homage.

αὐτῷ
before him

Dative
dative complement

καὶ
and

coordinating conjunction

εἶπεν
told

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

λέγω (εἶπον): 'say, tell.'

αὐτῷ
him

Dative
indirect object

πᾶσαν
whom

Accusative
attributive adjective

πᾶς: 'all, whole.'

τὴν
the

Accusative
article

ἀλήθειαν
truth

Accusative
direct object

ἀλήθεια: 'truth'; her full, open confession.

34 ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.

And he said to her, "Daughter, your faith has saved you; go in peace, and be well from your affliction."

PRONOUNCEMENT **δέ** The miracle's interpretive climax: not magic but faith (ἡ πίστις σου σέσωκέν σε) — the perfect σέσωκεν stresses an abiding cure. The tender 'Daughter' and the Hebraic 'go into peace' restore her to community.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

transitional conjunction

δέ: shifts back to Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (εἶπον): 'say!'

αὐτῇ

to her

Dative

indirect object

Θυγάτηρ

Daughter

Vocative

vocative of address

θυγάτηρ: 'daughter'; a tender address found only here on Jesus' lips, drawing her into the family of faith.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith, trust'; the instrument, not the touch itself.

σου

your

Genitive

genitive of relationship

<p>σέσωκέν has saved Perf Act Indic 3 Sg · σῶζω <i>main verb</i></p> <p>→ resultative perfect</p> <p>σῶζω: 'save, heal, make whole'; the perfect — a saving with lasting effect, more than physical.</p>	<p>σε you Accusative <i>direct object</i></p>	<p>ὔπαγε go Pres Act Impv 2 Sg · ὑπάγω <i>imperative</i></p> <p>→ durative present</p> <p>ὑπάγω: 'go!'</p>	<p>εἰς in/into <i>preposition + accusative</i></p>
<p>εἰρήνην peace Accusative <i>object of εἰς</i></p> <p>εἰρήνη: 'peace'; ὔπαγε εἰς εἰρήνην renders the Heb. l'šālôm — 'go in/to peace, well-being.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἴσθι be Pres Act Impv 2 Sg · εἰμί <i>imperative</i></p> <p>→ durative present</p> <p>εἰμί: 'be'; the imperative of εἰμί.</p>	<p>ὑγιής well Nominative <i>predicate nominative (w/ ἴσθι)</i></p> <p>ὑγιής: 'healthy, sound, whole.'</p>
<p>ἀπό from <i>preposition + genitive (separation)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>μάστιγός affliction Genitive <i>object of ἀπό</i></p> <p>μάστιξ: 'scourge, affliction' (cf. v.29).</p>	<p>σου your Genitive <i>genitive of possession</i></p>

35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

While he was still speaking, people come from the synagogue ruler's house, saying, "Your daughter has died; why do you still trouble the Teacher?"

CRISIS **ASYNDETON** The genitive absolute ('while he was still speaking') ties the resumed Jairus story to the delay just caused. The historic present ἔρχονται brings the fatal news; death seems to render Jesus' help pointless.

ἔτι

still

adverb (time)

ἔτι: 'still, yet.'

αὐτοῦ

he

Genitive

subject of genitive absolute

λαλοῦντος

speaking

Pres Act Ptc · Gen Sg Masc · λαλέω

genitive absolute (temporal)

→ durative present

λαλέω: 'speak, talk'; the delay overlaps the new crisis.

ἔρχονται

they come

Pres Mid/Pass Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present

ἔρχομαι: Markan historic present.

ἀπὸ

from

preposition + genitive (source)

ἀπὸ: 'from'; from the ruler's house.

τοῦ

the

Genitive

article

ἀρχισυναγώγου

synagogue ruler('s house)

Genitive

object of ἀπό

ἀρχισυναγωγός: 'synagogue ruler'; here metonymy for his household.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant speech

→ durative present

λέγω: redundant participle of speech.

ὅτι

that

conjunction (ὅτι recitativum)

ὅτι: marks direct speech.

ἡ

the

Nominative

article

θυγάτηρ

daughter

Nominative

subject

θυγάτηρ: 'daughter.'

σου

your

Genitive

genitive of relationship

ἀπέθανεν

has died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; the dreaded finality.

τί

why

interrogative adverb

τί: 'why?'

ἔτι

still

adverb (time)

ἔτι: 'still'; further help seems futile.

σκύλλεις

do you trouble

Pres Act Indic 2 Sg · σκύλλω

main verb (question)

→ durative present

σκύλλω: 'bother, trouble, weary'; orig. 'flay' — 'why bother him further?'

τὸν

the

Accusative

article

διδάσκαλον

Teacher

Accusative

direct object

διδάσκαλος: 'teacher'; their estimate of Jesus — a teacher, not yet Lord of life.

36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῳ· Μὴ φοβοῦ, μόνον πίστευε.

But Jesus, overhearing the word that was spoken, says to the synagogue ruler, "Do not fear; only believe."

REASSURANCE **δέ** παρακούσας ('overhearing/ignoring') is read here. The historic present λέγει introduces the pivotal command: faith against the evidence of death — set over against the messengers' despair.

ὁ

the

Nominative

article

δὲ

but

transitional/adversative conjunction

δέ: 'but'; Jesus' response contrasts the despair.

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

παρακούσας

overhearing

Aor Act Ptc · Nom Sg Masc · παρακούω

adverbial ptc. (temporal)

→ antecedent aorist

παρακούω: 'overhear' or 'pay no heed to, ignore' — both senses fit; the variant ἀκούσας ('hearing') simplifies.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ptc.

λόγος: 'word, report'; the message of death.

λαλούμενον

being spoken

Pres Pass Ptc · Acc Sg Masc · λαλέω

attributive participle (w/ λόγον)

→ durative present

λαλέω: 'speak'; the report as it was being delivered.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

λέγω: Markan historic present.

τῷ

to the

Dative

article

ἀρχισυναγῶγῳ

synagogue ruler

Dative

indirect object

ἀρχισυνάγωγος: 'synagogue ruler' — Jairus.

Μὴ

not

negative (w/ imperative)

φοβοῦ

fear

Pres Mid/Pass Impv 2 Sg · φοβέομαι

prohibitive imperative

→ durative present (stop/keep not fearing)

φοβέομαι: 'fear'; μὴ φοβοῦ — 'stop being afraid.'

μόνον

only

adverb (limitation)

μόνον: 'only'; the single thing required.

πίστευε

believe

Pres Act Impv 2 Sg · πιστεύω

imperative

→ durative present (keep believing)

πιστεύω: 'believe, trust'; the present bids continued, persevering faith.

37 καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

And he did not allow anyone to follow along with him except Peter and James and John the brother of James.

RESTRICTION **καί** Jesus narrows the witnesses to the inner three — the same group at the Transfiguration and Gethsemane — reserving the raising for chosen eyes, in keeping with the secrecy of v.43.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐκ not <i>negative</i></p>	<p>ἀφήκεν he allowed Aor Act Indic 3 Sg · ἀφήμι <i>main verb</i> → constative aorist ἀφήμι: 'permit, let.'</p>	<p>οὐδένα anyone Accusative <i>direct object</i> οὐδεῖς: 'no one'; with the negated verb, 'allowed no one.'</p>
<p>μετ' with <i>preposition + genitive (accompaniment)</i></p>	<p>αὐτοῦ him Genitive <i>object of μετά</i></p>	<p>συνακολουθῆσαι to follow along Aor Act Inf · συνακολουθέω <i>complementary infinitive</i> → constative aorist συνακολουθέω: 'accompany, follow with' (σύν + ἀκολουθέω).</p>	<p>εἰ except <i>conjunction (εἰ μὴ idiom)</i> εἰ μὴ: 'except, unless.'</p>
<p>μὴ not <i>negative (in εἰ μὴ)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>Πέτρον Peter Accusative <i>object (exception)</i> Πέτρος: Peter; first of the inner three.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

Ἰάκωβον

James

Accusative

object (exception)

Ἰάκωβος: James son of Zebedee.

καὶ

and

coordinating conjunction

Ἰωάννην

John

Accusative

object (exception)

Ἰωάννης: John.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

apposition to Ἰωάννην

ἀδελφός: 'brother!'

Ἰακώβου

of James

Genitive

genitive of relationship

Ἰάκωβος: James; distinguishing this John.

38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

And they come to the house of the synagogue ruler, and he sees a commotion and people weeping and wailing loudly,

ARRIVAL **καί** Two historic presents (ἔρχονται, θεωρεῖ). The noisy mourning — perhaps hired flute-players and wailers — establishes that the child is truly dead, against which Jesus' word in v.39 will jar.

καὶ

and

coordinating conjunction

ἔρχονται

they come

Pres Mid/Pass Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present

ἔρχομαι: Markan historic present.

εἰς

to

preposition + accusative

τὸν

the

Accusative

article

<p>οἶκον house Accusative <i>object of εἶς</i> οἶκος: 'house.'</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>ἀρχισυναγώγου synagogue ruler Genitive <i>genitive of possession</i> ἀρχισυνάγωγος: 'synagogue ruler.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>θεωρεῖ he sees Pres Act Indic 3 Sg · θεωρέω <i>main verb (historic present)</i> → historic present θεωρέω: 'observe, behold.'</p>	<p>θόρυβον commotion Accusative <i>direct object</i> θόρυβος: 'uproar, commotion, tumult'; the din of mourning.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κλαίοντας weeping Pres Act Ptc · Acc Pl Masc · κλαίω <i>substantival participle (object)</i> → durative present κλαίω: 'weep, lament.'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀλαλάζοντας wailing Pres Act Ptc · Acc Pl Masc · ἀλαλάζω <i>substantival participle (object)</i> → durative present ἀλαλάζω: 'wail loudly, raise a shrill cry'; onomatopoeic, the ritual lament for the dead.</p>	<p>πολλά loudly Accusative <i>adverbial accusative (degree)</i> πολύς: neut. pl. adverbial, 'much, greatly, loudly.'</p>	

39 καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

And entering, he says to them, "Why are you making a commotion and weeping? The child has not died but is sleeping."

PRONOUNCEMENT **καί** Jesus reframes death as sleep — not denying its reality but declaring it reversible in his presence; 'sleep' becomes an early-Christian metaphor for the death of believers, from which there is an awakening.

καὶ
and

coordinating conjunction

εἰσελθὼν

entering

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

εἰσέρχομαι: 'enter, go in.'

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

λέγω: Markan historic present.

αὐτοῖς

to them

Dative

indirect object

Τί

why

interrogative adverb

τί: 'why?'

θορυβεῖσθε

are you making a commotion

Pres Mid/Pass Indic 2 Pl · θορυβέω

main verb (question)

→ durative present

θορυβέω: 'make an uproar, be in tumult.'

καὶ

and

coordinating conjunction

κλαίετε

weep

Pres Act Indic 2 Pl · κλαίω

main verb (question)

→ durative present

κλαίω: 'weep.'

τὸ

the

Nominative

article

παιδίον

child

Nominative

subject

παιδίον: 'little child'; diminutive, tender.

οὐκ

not

negative

ἀπέθανεν

has died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die.'

ἀλλά

but

adversative conjunction

ἀλλά: 'but.'

καθεύδει

is sleeping

Pres Act Indic 3 Sg · καθεύδω

main verb

→ durative present

καθεύδω: 'sleep'; a metaphor for a death from which Jesus will awaken her.

40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

And they laughed at him. But he, putting them all out, takes the child's father and mother and those with him, and goes in where the child was.

ACTION **καί** Their derisive laughter (the imperfect κατεγέλων) attests the certainty of death. Jesus expels the mockers and admits only faith's witnesses; historic presents (παραλαμβάνει, εἰσπορεύεται) heighten the approach to the deathbed.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>κατεγέλων they laughed at Impf Act Indic 3 Pl · καταγελάω <i>main verb</i> → durative/inceptive imperfect καταγελάω: 'laugh at, ridicule' (κατά + γελάω, + gen.); scornful mockery.</p>	<p>αὐτοῦ him Genitive <i>genitive object of καταγελάω</i></p>	<p>αὐτὸς he Nominative <i>subject (emphatic)</i> αὐτός: 'he himself'; emphatic contrast with the mockers.</p>
<p>δὲ but <i>adversative conjunction</i> δέ: 'but.'</p>	<p>ἐκβαλὼν putting out Aor Act Ptc · Nom Sg Masc · ἐκβάλλω <i>adverbial ptc. (temporal)</i> → antecedent aorist ἐκβάλλω: 'cast/drive out'; the same verb as for demons — here of the scoffers.</p>	<p>πάντας all Accusative <i>direct object of ptc.</i> πᾶς: 'all'; the unbelieving crowd.</p>	<p>παραλαμβάνει takes Pres Act Indic 3 Sg · παραλαμβάνω <i>main verb (historic present)</i> → historic present παραλαμβάνω: 'take along, take with!'</p>
<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα father Accusative <i>direct object</i> πατήρ: 'father' — Jairus.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>παιδίου child Genitive <i>genitive of relationship</i> παιδίον: 'child.'</p>

καὶ
and

coordinating conjunction

τὴν
the

Accusative
article

μητέρα
mother

Accusative
direct object
| μήτηρ: 'mother!'

καὶ
and

coordinating conjunction

τούς
those

Accusative
article (substantizes phrase)

μετ'
with

preposition + genitive (accompaniment)

αὐτοῦ
him

Genitive
object of μετά

καὶ
and

coordinating conjunction

εἰσπορεύεται

goes in

Pres Mid/Pass Indic 3 Sg · εἰσπορεύομαι
main verb (historic present)

→ historic present

| εἰσπορεύομαι: 'go in, enter!'

ὅπου

where

relative adverb (place)

| ὅπου: 'where!'

ἦν

was

Impf Act Indic 3 Sg · εἶμι
main verb (rel. clause)

→ durative imperfect

| εἶμι: 'be!'

τὸ

the

Nominative
article

παιδίον

child

Nominative
subject

| παιδίον: 'child!'

41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

And taking the child's hand, he says to her, "Talitha kouv," which means, "Little girl, I say to you, arise."

MIRACLE WORD **καί** The narrative's heart: Jesus grasps the dead girl's hand (heedless of corpse-impurity) and speaks the retained Aramaic Ταλιθα κουμ, which Mark glosses for his Greek readers — preserving the very sound of Jesus' word of power.

καὶ

and

coordinating conjunction

κρατήσας

taking hold of

Aor Act Ptc · Nom Sg Masc · κρατέω

adverbial ptc. (temporal/means)

→ antecedent aorist

κρατέω: 'take hold of, grasp' (+ gen.); touching the corpse, Jesus conveys life rather than contracting impurity.

τῆς

the

Genitive

article

χειρὸς

hand

Genitive

object of κρατήσας

χείρ: 'hand!'

τοῦ

of the

Genitive

article

παιδίου

child

Genitive

genitive of possession

παιδίον: 'child!'

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

λέγω: Markan historic present.

αὐτῇ

to her

Dative

indirect object

Ταλιθα

little girl

transliterated Aramaic (vocative)

Aramaic address (vocative)

Ταλιθα: transliterated Aramaic ṭalyṭā, 'little girl, lamb' (fem. of ṭalyā). A foreign noun retained by Mark; tagged nominal-vocative as the nearest fit.

κουμ

arise

transliterated Aramaic (imperative)

Aramaic imperative

→ command

κουμ: transliterated Aramaic qūm(i), the imperative 'arise, stand up.' Some witnesses read κουμι (fem.); a foreign verb retained by Mark and tagged verbal as the nearest fit.

ὅ

which

Nominative

relative pronoun (subject)

ὅς: 'which'; introduces Mark's translation formula.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'is'; ὅ ἐστιν μεθερμηνεύομενον = 'which, translated, means!'

μεθερμηνεύομενον

translated

Pres Pass Ptc · Nom Sg Neut · μεθερμηνεύω

predicate participle (periphrastic)

→ durative present

μεθερμηνεύω: 'translate, interpret'; Mark's habitual gloss of Aramaic for Gentile readers.

Τὸ

the

Vocative

article (nom. form for vocative)

κοράσιον

little girl

Vocative

vocative of address (nom. form)

κοράσιον: 'little girl, maiden'; diminutive, the Greek rendering of Ταλιθα.

σοὶ

to you

Dative

indirect object (emphatic)

σύ: 'you'; emphatic — added in the Greek gloss, not the Aramaic.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say'; the authoritative 'I say to you.'

ἔγειρε

arise

Pres Act Impv 2 Sg · ἐγείρω

imperative (command)

→ durative present

ἐγείρω: 'rise, get up, raise'; the Greek rendering of κουμ — the resurrection word.

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλη.

And immediately the little girl rose and began to walk — for she was twelve years old. And immediately they were utterly astounded with great amazement.

RESULT **καὶ** Twin εὐθὺς frame the instant rising and the witnesses' astonishment. The parenthetical 'she was twelve' confirms her age (matching the woman's twelve years) and that she could walk; the cognate ἐκστάσει μεγάλη piles up the wonder.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εὐθὺς immediately <i>adverb (time)</i> εὐθὺς: 'at once'; the rising instantaneous.</p>	<p>ἀνέστη rose Aor Act Indic 3 Sg · ἀνίστημι <i>main verb</i> → <i>ingressive aorist</i> ἀνίστημι: 'rise, stand up'; the resurrection verb.</p>	<p>τὸ the Nominative <i>article</i></p>
<p>κοράσιον little girl Nominative <i>subject</i> κοράσιον: 'little girl.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>περιεπάτει began to walk Impf Act Indic 3 Sg · περιπατέω <i>main verb</i> → <i>inceptive imperfect</i> περιπατέω: 'walk about'; the inceptive imperfect, 'started walking' — proof of full restoration.</p>	<p>ἦν she was Impf Act Indic 3 Sg · εἰμί <i>main verb (parenthetical)</i> → <i>durative imperfect</i> εἰμί: 'be'; explanatory aside.</p>

γὰρ

for

explanatory conjunction

γάρ: 'for'; explains why she could walk.

ἔτων

years

Genitive

genitive of measure (age)

ἔτος: 'year'; genitive of age, 'twelve years old.'

δώδεκα

twelve

numeral (indeclinable)

δώδεκα: 'twelve'; matching the woman's twelve-year affliction (v.25).

καὶ

and

coordinating conjunction

ἐξέστησαν

they were astounded

Aor Act Indic 3 Pl · ἐξίστημι

main verb

→ *ingressive aorist*

ἐξίστημι: 'be amazed, beside oneself' (lit. 'stand outside [oneself]').

εὐθύς

immediately

adverb (time)

εὐθύς: 'at once'; the second of the verse's twin εὐθύς.

ἐκστάσει

with amazement

Dative

cognate dat. (degree, w/ ἐξέστησαν)

ἔκστασις: 'amazement, astonishment'; cognate with the verb — a Semitic intensifying construction.

μεγάλη

great

Dative

attributive adjective

μέγας: 'great'; the amazement overwhelming.

43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

And he charged them strictly that no one should know this, and said that something should be given her to eat.

CHARGE **καί** The chapter closes on two notes: the Markan secrecy motif (strict charge to silence — impossible to keep, yet theologically deliberate) and a tender, realistic detail — feed the child — confirming she is truly, bodily alive.

καὶ
and

coordinating conjunction

διστείλατο

he charged

Aor Mid Indic 3 Sg · διαστέλλω

main verb

→ constative aorist

διαστέλλω: 'order, charge strictly, command'; the verb of Jesus' secrecy injunctions.

αὐτοῖς

them

Dative

indirect object

πολλὰ

strictly

Accusative

adverbial accusative (degree)

πολύς: neut. pl. adverbial, 'much, strictly, emphatically!'

ἵνα
that

conjunction (content of command)

ἵνα: introduces the substance of the charge.

μηδείς

no one

Nominative

subject of γνοῖ

μηδείς: 'no one!'

γνοῖ

should know

Aor Act Subj 3 Sg · γινώσκω

subjunctive (ἵνα clause)

→ ingressive aorist

γινώσκω: 'know'; the secrecy command.

τούτο

this

Accusative

direct object

οὗτος: 'this'; the raising.

καὶ
and

coordinating conjunction

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (εἶπον): 'say, direct.'

δοθῆναι

to be given

Aor Pass Inf · δίδωμι

infinitive (indirect command)

→ constative aorist

δίδωμι: 'give'; what he directed to be done.

αὐτῇ

her

Dative

dat. of indirect object

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

epexegetical infinitive

→ constative aorist

ἐσθίω (ἔφαγον): 'eat'; the homely proof of real, restored life.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are worth flagging without a marginal apparatus. At v.1 the place-name varies famously among the witnesses: Γερασηνῶν ('Gerasenes,' read here with the earliest Alexandrian text), Γαδαρηνῶν ('Gadarenes,' the reading harmonized to Matt 8:28), and Γεργεσηνῶν ('Gergesenes,' an early geographical correction reflected in Origen) — the choice turns on which town's territory plausibly reached the lake's steep eastern shore. At v.9 the demoniac's self-naming Λεγιῶν ('Legion') is a Latin loanword (legio); some witnesses spell Λεγεῶν. At v.13 the herd's number 'about two thousand' (ὡς δισχίλιοι) is text-critically secure but its construal (apposition vs. parenthesis) is conventional. At v.21 the phrase ἐν τῷ πλοίῳ ('in the boat') is omitted by a few witnesses. At v.36 the editions divide between παρακούσας ('overhearing/ignoring,' read here) and ἀκούσας ('hearing'). At v.41 the retained Aramaic Ταλιθα κουμι is variously spelled (κουμι in some witnesses, a feminine imperative); Mark immediately glosses it. Orthographic variants (movable-ν, ι-subscript, εὐθύς/εὐθέως) are not noted. The chapter is a showcase of Markan style: the vivid historic present (ἔρχονται, λέγει, ἔρχεται), the signature εὐθύς ('immediately'), redundant participles, and the preservation of Jesus' Aramaic words.

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.