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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Mark, Chapter 7

KATA MAPKON Z'

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 · 7:1–13

The tradition of the elders versus the commandment of God

Pharisees and scribes from Jerusalem challenge the disciples' eating with unwashed hands (1–2); Mark explains the handwashing custom of 'the tradition of the elders' (3–4); their question (5) draws Jesus' counter-charge from Isaiah — lip-honor with a far heart, teaching human precepts (6–7) — and the indictment that they abandon God's commandment for human tradition (8–9), illustrated by Korban: a vow that voids the duty to honor father and mother (10–13).

B · 7:14–23

What truly defiles: nothing from outside, but the heart

To the crowd, the pronouncement: nothing entering from outside can defile; defilement comes from within (14–15). Privately the disciples ask about the parable (17); Jesus explains that outside food passes into the belly and out, not the heart — Mark's aside drawing the verdict 'thus he declared all foods clean' (18–19) — whereas from the heart come the evil thoughts and deeds that defile the person (20–23).

C · 7:24–30

The Syrophenician woman and the children's bread

Withdrawing to the region of Tyre, Jesus cannot be hidden (24); a Greek, Syrophenician woman begs for her demonized daughter (25–26). His saying about the children's bread not thrown to the dogs (27) meets her witty faith — even the dogs eat the children's crumbs (28) — and for that word the demon is gone; she returns to find the child healed (29–30).

D · 7:31–37

The healing of the deaf-mute: 'Ephphatha'

Returning through the Decapolis (31), Jesus is brought a deaf man with a speech impediment (32); taking him aside, he uses fingers, spittle, a sigh, and the Aramaic word Ephphatha, 'Be opened' (33–34); at once the man hears and speaks plainly (35). The more he charges silence, the more they proclaim it (36), and the astonished crowd declares, 'He has done all things well; he makes the deaf hear and the mute speak' (37).

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.

And the Pharisees gather to him, and some of the scribes who had come from Jerusalem.

SCENE-SETTING / NARRATIVE **Καὶ** A fresh controversy opens: the Jerusalem religious authorities converge on Jesus — the gravity signaled by their coming from the capital.

Καὶ

and

coordinating conjunction (narrative καί)

συνάγονται

gather/are gathered

Pres Pass Indic 3 Pl · συνάγω

main verb

→ *historic present (vivid)*

συνάγω: 'bring/come together, assemble';
Mark's vivid historic present opens the scene.

πρὸς

to

preposition + accusative (direction)

αὐτὸν

him

Accusative

object of πρὸς

<p>οἱ the Nominative <i>article</i></p>	<p>Φαρισαῖοι Pharisees Nominative <i>subject</i> Φαρισαῖος; 'Pharisee' (prob. 'separated one'); the lay piety-movement zealous for the oral law.</p>	<p>καί and <i>coordinating conjunction</i></p>	<p>τινες some Nominative <i>subject (coordinate)</i> τις; indefinite pronoun, 'certain ones, some.'</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>γραμματέων scribes Genitive <i>partitive genitive</i> γραμματεὺς; 'scribe,' professional expert in the Mosaic law.</p>	<p>ἔλθόντες having come Aor Act Ptc · Nom Pl Masc · ἔρχομαι <i>attributive/adverbial ptc.</i> → antecedent aorist ἔρχομαι; 'come, go'; marks their arrival from Jerusalem.</p>	<p>ἄπὸ from <i>preposition + genitive (source)</i></p>
<p>Ἱεροσολύμων Jerusalem Genitive <i>object of ἀπό (source)</i> Ἱεροσόλυμα; Jerusalem; the deputation's origin underscores official scrutiny of Jesus.</p>			

2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτους, ἐσθίουσιν τοὺς ἄρτους

And having seen some of his disciples eating their bread with defiled — that is, unwashed — hands...

OBSERVATION / OCCASION OF DISPUTE **καὶ** The occasion of the dispute: the authorities observe disciples eating with 'common' hands; Mark glosses κοιναί as 'unwashed' for his readers.

καὶ
and

coordinating conjunction

ιδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὀράω

adverbial ptc. (temporal/causal)

→ antecedent aorist

ὀράω: 'see, perceive'; their noticing triggers the challenge.

τινάς

some

Accusative

object of ιδόντες

τις: 'some, certain ones!'

τῶν

of the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

μαθητής: 'learner, disciple,' follower of a teacher.

αὐτοῦ

his

Genitive

genitive of relationship

ὅτι

that

conjunction (content of ιδόντες)

κοινᾶς

with defiled/common

Dative

dat. of means (attributive)

κοινός: 'common'; in Jewish ritual usage 'profane, defiled, unclean' — the technical sense glossed next.

χερσίν

hands

Dative

dat. of means/instrument

χείρ: 'hand'; the locus of the purity issue.

τοῦτ'

this

Nominative

explanatory (τοῦτ' ἔστιν = 'that is')

τοῦτο: demonstrative; with ἔστιν forms the parenthetical 'that is.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (explanatory)

→ stative present

ἀνίπτους

unwashed

Dative

apposition to κοινᾶς (Markan gloss)

ἀνίπτους: 'unwashed' (ἀ- + νίπτω); Mark's plain-Greek explanation of the ritual term κοινάι.

ἐσθίουσιν

they eat

Pres Act Indic 3 Pl · ἐσθίω

verb of the ὅτι clause

→ customary present

ἐσθίω: 'eat'; the disciples' ordinary practice that gives offense.

τούς

the

Accusative

article

ἄρτους

bread/loaves

Accusative

direct object

ἄρτος: 'bread, loaf'; here food generally, eaten without the prescribed washing.

3 — οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,

(for the Pharisees and all the Jews do not eat unless they wash their hands with a fist, holding to the tradition of the elders,

MARKAN EXPLANATORY ASIDE **γὰρ** Mark pauses to explain the custom for non-Jewish readers: ritual handwashing 'with a fist' as the tradition of the elders.

<p>οἱ the Nominative article</p>	<p>γὰρ for explanatory conjunction (parenthesis)</p>	<p>Φαρισαῖοι Pharisees Nominative subject Φαρισαῖος; see v.1.</p>	<p>καὶ and coordinating conjunction</p>
<p>πάντες all Nominative attributive adjective</p>	<p>οἱ the Nominative article</p>	<p>Ἰουδαῖοι Jews Nominative subject (coordinate) Ἰουδαῖος; 'Jew, Judean'; Mark generalizes the custom — a sign he writes for outsiders.</p>	<p>ἐὰν if conjunction (3rd-class condition)</p>
<p>μὴ not negative (with subjunctive)</p>	<p>πυγμῇ with a fist Dative dat. of manner/means πυγμή; 'fist'; the manner of washing — notoriously obscure ('with the fist,' 'up to the wrist,' 'carefully'); rendered literally.</p>	<p>νίψωνται they wash Aor Mid Subj 3 Pl · νίπτω verb of the condition → aorist subjunctive (condition) νίπτω: 'wash' (esp. parts of the body); middle, 'wash themselves/their own hands.'</p>	<p>τὰς the Accusative article</p>

<p>χεῖρας hands</p> <p>Accusative direct object</p> <p>χειρ: 'hand.'</p>	<p>οὐκ not</p> <p>negative</p>	<p>ἐσθίουσιν they eat</p> <p>Pres Act Indic 3 Pl · ἐσθίω main verb (apodosis)</p> <p>→ customary present</p> <p>ἐσθίω: 'eat.'</p>	<p>κρατοῦντες holding to</p> <p>Pres Act Ptc · Nom Pl Masc · κρατέω adverbial ptc. (manner/cause)</p> <p>→ present (ongoing)</p> <p>κρατέω: 'grasp, hold fast'; tenacious adherence to inherited custom.</p>
<p>τήν the</p> <p>Accusative article</p>	<p>παράδοσιν tradition</p> <p>Accusative direct object</p> <p>παράδοσις: 'that which is handed down'; the oral 'tradition of the elders,' set in tension with God's written word.</p>	<p>τῶν of the</p> <p>Genitive article</p>	<p>πρεσβυτέρων elders</p> <p>Genitive genitive of source/origin</p> <p>πρεσβύτερος: 'elder'; here the revered teachers of the past, not a church office.</p>

4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων.

and coming from the marketplace, unless they wash themselves they do not eat; and there are many other things they have received to hold — washings of cups and pots and copper vessels.)

MARKAN EXPLANATORY ASIDE (CONTINUED) **καὶ** The aside continues: washings on return from market, and a list of ritual immersions of vessels — many traditions 'received to hold.'

καὶ
and

coordinating conjunction

ἀπ’
from

preposition + genitive (source/after)

ἀγορᾶς
marketplace

Genitive

object of ἀπό

ἀγορά: 'marketplace'; contact there risked ritual defilement (crowds, Gentiles, produce).

ἐάν
if

conjunction (3rd-class condition)

μή
not

negative

βαπτίζονται

they wash/immerse themselves

Aor Mid Subj 3 Pl · βαπτίζω

verb of the condition

→ aorist subjunctive (condition)

βαπτίζω: 'dip, immerse, wash'; of ritual ablution (some witnesses ῥαντίζονται, 'sprinkle').

οὐκ
not

negative

ἐσθίουσιν

they eat

Pres Act Indic 3 Pl · ἐσθίω

main verb (apodosis)

→ customary present

καὶ
and

coordinating conjunction

ἄλλα

other

Nominative

attributive adjective

πολλά

many

Nominative

subject (substantival adj.)

πολύς: 'many'; the traditions multiply beyond handwashing.

ἐστίν

there is/are

Pres Act Indic 3 Sg · εἰμί

existential verb

→ stative present

ἧ

which

Accusative

relative pronoun (object of κρατεῖν)

παρέλαβον

they received

Aor Act Indic 3 Pl · παραλαμβάνω

verb of rel. clause

→ constative aorist

παραλαμβάνω: 'receive (from another)'; the technical verb for receiving tradition (cf. παράδοσις).

κρατεῖν

to hold

Pres Act Inf · κρατέω

exegetical/complementary infinitive

→ present infinitive

κρατέω: 'hold fast'; what they received was 'to keep' these rites.

βαπτισμοὺς

washings

Accusative

apposition to ἄλλα πολλά

βαπτισμός: 'washing, ablution'; ritual immersion of objects.

ποτηρίων

of cups

Genitive

objective genitive

ποτήριον: 'cup, drinking-vessel!'

καὶ

and

coordinating conjunction

ξεστῶν

of pots/pitchers

Genitive

objective genitive

ξέστης: a measure/'pitcher' (a Latin loan, sextarius); small jug or pot.

καὶ

and

coordinating conjunction

χαλκίων

of copper vessels

Genitive

objective genitive

χαλκίον: 'copper/bronze vessel, kettle'; metal pots requiring immersion.

5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;

And the Pharisees and the scribes question him: 'Why do your disciples not walk according to the tradition of the elders, but eat bread with defiled hands?'

THE CHALLENGE STATED καὶ Resuming from the aside, the deputation puts the question: why do the disciples flout the elders' tradition and eat with defiled hands?

καὶ

and

coordinating conjunction

ἐπερωτῶσιν

they question

Pres Act Indic 3 Pl · ἐπερωτάω

main verb

→ historic present (vivid)

ἐπερωτάω: 'ask, question, interrogate' (ἐπί-intensive); here a hostile challenge.

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject (coordinate)

γραμματεὺς; 'scribe,' law-expert.

Διὰ

because of / why

preposition + accusative (in Διὰ τί, 'why')

τί

what

Accusative

interrogative (Διὰ τί = 'why')

οὐ

not

negative

περιπατοῦσιν

walk/conduct themselves

Pres Act Indic 3 Pl · περιπατέω

main verb (question)

→ customary present

περιπατέω: lit. 'walk about'; Semitic idiom (halakah) for moral/religious conduct.

οἱ

the

Nominative

article

μαθηταί

disciples

Nominative

subject

σου

your

Genitive

genitive of relationship

κατὰ

according to

preposition + accusative (standard)

τήν

the

Accusative

article

παράδοσιν

tradition

Accusative

object of κατά

παράδοσις; see v.3.

τῶν

of the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive of source

ἀλλά

but

adversative conjunction

κοινᾶς

with defiled

Dative

dat. of means (attributive)

κοινός; 'common, defiled'; see v.2.

χερσίν

hands

Dative

dat. of means

ἐσθίουσιν

they eat

Pres Act Indic 3 Pl · ἐσθίω

main verb

→ customary present

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object

ἄρτος: 'bread, food!'

6 Ὁ δὲ εἶπεν αὐτοῖς· Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

And he said to them, 'Well did Isaiah prophesy about you hypocrites, as it is written: This people honors me with their lips, but their heart is far from me;

JESUS' REJOINDER — ISAIAH'S INDICTMENT **δὲ** Jesus turns the charge back with Isaiah 29:13 (LXX):
outward lip-honor masking a distant heart — the very definition of hypocrisy.

Ὁ

the (one) / he

Nominative

article as pronoun (subject)

δὲ

and/but

continuative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (εἶπον): 'say!'

αὐτοῖς

to them

Dative

indirect object

Καλῶς

well / rightly

adverb (manner)

καλῶς: 'well, fittingly'; ironically, Isaiah 'aptly' described them.

ἐπροφήτευσεν

prophesied

Aor Act Indic 3 Sg · προφητεύω

main verb

→ constative aorist

προφητεύω: 'prophesy, speak forth for God!'

Ἡσαΐας

Isaiah

Nominative

subject

Ἡσαΐας: the prophet Isaiah; the citation is Isa 29:13 LXX.

περὶ

about

preposition + genitive (reference)

ὕμῶν

you

Genitive

object of *περί*

τῶν

the

Genitive

article

ὑποκριτῶν

hypocrites

Genitive

apposition to ὕμῶν

ὑποκριτής: 'play-actor, hypocrite'; one whose outward role masks the heart.

ὡς

as

comparative conjunction

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

citation formula

→ consummative perfect (standing record)

γράφω: 'write'; the perfect γέγραπται = the abiding authority of Scripture.

ὅτι

that

conjunction (introduces quotation, ὅτι recitativum)

Οὗτος

this

Nominative

attributive demonstrative

ὁ

the

Nominative

article

λαός

people

Nominative

subject

λαός: 'people'; covenant-people language turned in indictment.

τοῖς

with the

Dative

article

χείλεσίν

lips

Dative

dat. of means/instrument

χείλος: 'lip'; outward, verbal honor only.

με

me

Accusative

direct object

τιμᾶ

honors

Pres Act Indic 3 Sg · τιμάω

main verb (quotation)

→ customary present

τιμάω: 'honor, value'; here merely verbal honor.

ἡ

the

Nominative

article

δὲ

but

adversative conjunction

καρδία

heart

Nominative

subject

καρδία: 'heart!'; the inner self – will, thought, affection – the theme of the whole pericope.

αὐτῶν

their

Genitive

genitive of possession

πόρρω

far away

adverb (place/degree)

πόρρω: 'far off'; the heart's distance from God despite outward religion.

ἀπέχει

is distant / holds off

Pres Act Indic 3 Sg · ἀπέχω

main verb (quotation)

→ stative present

ἀπέχω: 'be distant, hold off' (intransitive); the heart 'stands far' from God.

ἀπ'

from

preposition + genitive (separation)

ἐμοῦ

me

Genitive

object of ἀπό

7 μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

and in vain they worship me, teaching as doctrines the commandments of men.'

ISAIAH'S INDICTMENT (CONTINUED) **δὲ** The citation's climax: worship is empty when human commandments are taught as divine doctrine – the hinge to Jesus' charge in vv.8–13.

μάτην

in vain

adverb (manner/result)

μάτην: 'to no purpose, vainly'; their worship is futile, void of true effect.

δὲ

and

continuative conjunction

σέβονται

they worship

Pres Mid Indic 3 Pl · σέβομαι

main verb (quotation)

→ customary present

σέβομαι: 'worship, revere'; reverence that is hollow when divorced from the heart.

με

me

Accusative

direct object

διδάσκοντες

teaching

Pres Act Ptc · Nom Pl Masc · διδάσκω

adverbial ptc. (manner/cause)

→ present (concurrent)

διδάσκω: 'teach'; the act that voids the worship — substituting human rules for God's.

διδασκαλίας

as doctrines / teachings

Accusative

predicate accusative / object of διδάσκοντες

διδασκαλία: 'teaching, doctrine'; what is taught is dignified as 'doctrine' though merely human.

ἐντάλματα

commandments

Accusative

object/apposition (the content taught)

ἔνταλμα: 'precept, injunction'; human commands passed off as binding doctrine.

ἀνθρώπων

of men

Genitive

subjective/source genitive

ἄνθρωπος: 'man, human'; the merely human origin contrasted with God's commandment (v.8).

8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

Having abandoned the commandment of God, you hold to the tradition of men.

THE CHARGE: GOD'S COMMAND ABANDONED **ASYNDETON** Jesus' verdict applied: leaving God's commandment, they cling to merely human tradition — the antithesis of v.7.

ἀφέντες

having abandoned/left

Aor Act Ptc · Nom Pl Masc · ἀφίημι

adverbial ptc. (attendant/causal)

→ antecedent aorist

ἀφίημι: 'leave, let go, abandon'; the deliberate setting-aside of God's command.

τὴν

the

Accusative

article

ἐντολὴν

commandment

Accusative

object of ἀφέντες

ἐντολή: 'commandment'; God's authoritative charge, set against human παράδοσις.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

κρατεῖτε

you hold to

Pres Act Indic 2 Pl · κρατέω

main verb

→ customary present

κρατέω: 'hold fast'; their grip is on tradition, not the command (cf. v.3).

τὴν

the

Accusative

article

παράδοσιν

tradition

Accusative

direct object

παράδοσις: 'tradition handed down'; here decisively 'of men.'

τῶν

of the

Genitive

article

ἀνθρώπων

men

Genitive

subjective/source genitive

ἄνθρωπος: 'man'; the human origin
damning the tradition.

9 καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

And he said to them, 'Rightly do you set aside the commandment of God, that you may keep your tradition!'

THE CHARGE SHARPENED (IRONY) καὶ A biting irony: they 'nicely' nullify God's command in order to keep their own — purpose stated bluntly.

καὶ

and

coordinating conjunction

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative/descriptive imperfect

λέγω: 'say'; the imperfect frames an ongoing rebuke.

αὐτοῖς

to them

Dative

indirect object

Καλῶς

nicely / rightly

adverb (ironic)

καλῶς: 'well'; sharply ironic — 'how skillfully' they evade God's law.

ἀθετεῖτε

you set aside / nullify

Pres Act Indic 2 Pl · ἀθετέω

main verb

→ customary present

ἀθετέω: 'reject, annul, set aside'; to render a command invalid.

τὴν

the

Accusative

article

ἐντολὴν

commandment

Accusative

direct object

ἐντολή: 'commandment' (of God).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἵνα

that / in order that

conjunction (purpose)

τὴν

the

Accusative

article

παράδοσιν

tradition

Accusative

direct object (of τηρήσετε)

παράδοσις; 'tradition.'

ὑμῶν

your

Genitive

genitive of possession

τηρήσετε

you may keep

Aor Act Subj 2 Pl · τηρέω

verb of purpose clause

→ aorist subjunctive (purpose)

τηρέω: 'keep, observe, guard'; ironically applied to mere custom.

10 Μωϋσῆς γὰρ εἶπεν· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ·

For Moses said, 'Honor your father and your mother,' and, 'Whoever speaks evil of father or mother must surely die.'

PROOF FROM THE LAW (KORBAN ILLUSTRATION) **γὰρ** The scriptural ground: the fifth commandment and its sanction (Exod 20:12; 21:17) — the duty their Korban-ruling overturns.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses; here the giver of God's written commandment.

γὰρ

for

explanatory conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Τίμα

honor

Pres Act Impv 2 Sg · τιμάω

imperative (quotation, Exod 20:12)

→ present imperative (general precept)

τιμάω: 'honor'; the fifth commandment, including material care for parents.

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object

πατήρ: 'father.'

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τήν

the

Accusative

article

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother.'

σου

your

Genitive

genitive of relationship

καί

and

coordinating conjunction (second citation)

ὁ

the (one)

Nominative

article (substantizes ptc.)

κακολογῶν

who speaks evil of

Pres Act Ptc · Nom Sg Masc · κακολογέω

substantival participle (subject)

→ present (characteristic)

κακολογέω: 'revile, speak evil of' (κακός + λέγω); Exod 21:17 LXX, more than mere insult – repudiation.

πατέρα

father

Accusative

direct object

πατήρ: 'father.'

ἢ

or

disjunctive conjunction

μητέρα

mother

Accusative

direct object

θανάτῳ

with death

Dative

dat. of manner (Semitic cognate, 'surely')

θάνατος: 'death'; θανάτῳ τελευτάτῳ renders the Hebrew infinitive-absolute, 'let him surely die.'

τελευτάτῳ

let him die

Pres Act Impv 3 Sg · τελευτάω

imperative (sanction)

→ present imperative (legal sentence)

τελευτάω: 'come to an end, die'; the capital sanction guarding the command.

11 ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβᾶν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,

But you say, 'If a man says to his father or mother, "Whatever you might have gained from me is Korban" (that is, a gift to God) —'

THE KORBAN EVASION STATED **δὲ** Over against Moses they set their ruling: a man may declare his support 'Korban' — Mark glossing the vow-term as 'a gift [to God].'

<p>ὕμεῖς you Nominative subject (emphatic, contrast with Moses)</p>	<p>δὲ but adversative conjunction</p>	<p>λέγετε say Pres Act Indic 2 Pl · λέγω main verb → customary present λέγω: 'say'; their teaching set against Moses' 'said' (v.10).</p>	<p>Ἐὰν if conjunction (3rd-class condition)</p>
<p>εἴπῃ says Aor Act Subj 3 Sg · λέγω verb of the condition → aorist subjunctive (condition)</p>	<p>ἄνθρωπος a man Nominative subject ἄνθρωπος: 'man, person.'</p>	<p>τῷ to the Dative article</p>	<p>πατρὶ father Dative indirect object πατήρ: 'father.'</p>
<p>ἢ or disjunctive conjunction</p>	<p>τῇ to the Dative article</p>	<p>μητρὶ mother Dative indirect object</p>	<p>Κορβᾶν Korban Nominative predicate nom. (the declared word) Κορβᾶν: transliterated Hebrew/Aramaic qorbān, 'offering, that devoted to God'; a vow-formula withdrawing a thing from ordinary use. Mark glosses it next.</p>

<p>ὅ</p> <p>which</p> <p><i>relative (introduces Markan gloss)</i></p>	<p>ἐστίν</p> <p>is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>copula (explanatory gloss)</i></p> <p>→ stative present</p>	<p>δῶρον</p> <p>a gift</p> <p>Nominative</p> <p><i>predicate nominative (the gloss)</i></p> <p>δῶρον: 'gift, offering'; Mark's Greek rendering of Korban — a thing dedicated to God.</p>	<p>ὅ</p> <p>whatever</p> <p>Accusative</p> <p><i>relative pronoun (object of ὠφεληθῆς)</i></p>
<p>ἐάν</p> <p>ever</p> <p><i>particle (indefinite, ὃ ἐάν = 'whatever')</i></p>	<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>ἐμοῦ</p> <p>me</p> <p>Genitive</p> <p><i>object of ἐξ</i></p>	<p>ὠφεληθῆς</p> <p>you might be benefited</p> <p>Aor Pass Subj 2 Sg · ὠφελέω</p> <p><i>verb of rel. clause</i></p> <p>→ aorist subjunctive (indefinite rel.)</p> <p>ὠφελέω: 'help, benefit'; the support the parent would have received is the thing now vowed away.</p>

12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

you no longer permit him to do anything for his father or mother,

THE CONSEQUENCE: DUTY ANNULLED ASYNDETON The teaching's effect: having pronounced Korban, the man is released from any further obligation to support his parents.

<p>οὐκέτι</p> <p>no longer</p> <p><i>adverb (negative + time)</i></p> <p>οὐκέτι: 'no longer'; the vow cancels the standing duty.</p>	<p>ἀφίετε</p> <p>you permit / allow</p> <p>Pres Act Indic 2 Pl · ἀφίημι</p> <p><i>main verb</i></p> <p>→ customary present</p> <p>ἀφίημι: 'let, permit, allow'; their ruling actively forbids the man to help.</p>	<p>αὐτὸν</p> <p>him</p> <p>Accusative</p> <p><i>accusative subject of infinitive</i></p>	<p>οὐδὲν</p> <p>nothing</p> <p>Accusative</p> <p><i>direct object of ποιῆσαι</i></p> <p>οὐδεὶς: 'no one, nothing'; absolutely no support remains permitted.</p>
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ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive

→ constative aorist

ποιέω: 'do, perform'; here, do anything for the parents.

τῷ

for the

Dative

article

πατρί

father

Dative

dat. of advantage

ἢ

or

disjunctive conjunction

τῇ

for the

Dative

article

μητρί

mother

Dative

dat. of advantage

13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

nullifying the word of God by your tradition which you have handed down; and you do many such things like this.

VERDICT: GOD'S WORD NULLIFIED **ASYNDETON** The summing charge: by their handed-down tradition they void God's word — and Korban is but one of many such evasions.

ἀκυροῦντες

nullifying / invalidating

Pres Act Ptc · Nom Pl Masc · ἀκυρώ

adverbial ptc. (result/means)

→ present (concurrent)

ἀκυρώ: 'render void, annul' (ἀ- + κύρος, 'authority'); to strip God's word of its force.

τὸν

the

Accusative

article

λόγον

word

Accusative

object of ἀκυροῦντες

λόγος: 'word'; here God's revealed word/command (= ἐντολή of v.8).

τοῦ

of

Genitive

article

<p>θεοῦ God Genitive <i>genitive of source</i></p>	<p>τῆ by the Dative <i>article</i></p>	<p>παράδοσει tradition Dative <i>dat. of means/instrument</i> παράδοσις: 'tradition'; the instrument of the nullifying.</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>
<p>ἣ which Dative <i>relative pronoun (attracted to dat. antecedent)</i></p>	<p>παρεδώκατε you have handed down Aor Act Indic 2 Pl · παραδίδωμι <i>verb of rel. clause</i> → <i>constative aorist</i> παραδίδωμι: 'hand on, deliver'; the verb cognate to παράδοσις — they perpetuate the tradition.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>παρόμοια similar things Accusative <i>attributive adjective</i> παρόμοιος: 'closely resembling, like'; other evasions of the same kind.</p>
<p>τοιαῦτα such Accusative <i>attributive/demonstrative adjective</i></p>	<p>πολλά many Accusative <i>direct object (substantival)</i> πολύς: 'many'; Korban is representative, not isolated.</p>	<p>ποιεῖτε you do Pres Act Indic 2 Pl · ποιέω <i>main verb</i> → <i>customary present</i> ποιέω: 'do, practice!'</p>	

14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· Ἀκούσατέ μου πάντες καὶ σύνετε.

And calling the crowd to him again, he said to them, 'Hear me, all of you, and understand:

PRONOUNCEMENT TO THE CROWD **Καὶ** Jesus summons the crowd and issues a programmatic call to hear and understand — prefacing the saying on true defilement.

Καὶ
and

coordinating conjunction

προσκαλεσάμενος

having called to himself

Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι

adverbial ptc. (temporal)

→ antecedent aorist

προσκαλέομαι: 'call to oneself, summon';
the middle stresses Jesus' deliberate
gathering.

πάλιν

again

adverb (time)

πάλιν: 'again'; resuming public address
after the controversy.

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

object of προσκαλεσάμενος

ὄχλος: 'crowd, multitude'; the wider
audience, beyond the hostile deputation.

ἔλεγεν

he said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive/descriptive imperfect

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

Ἄκούσατέ

hear

Aor Act Impv 2 Pl · ἀκούω

imperative

→ aorist imperative (urgent summons)

ἀκούω: 'hear, listen!'; the call to attentive
hearing.

μου

me

Genitive

genitive object of ἀκούσατε

πάντες

all

Nominative

nominative in apposition to subject ('you all')

πᾶς: 'all'; the summons is universal.

καὶ

and

coordinating conjunction

σύνετε

understand

Aor Act Impv 2 Pl · συνίημι

imperative

→ aorist imperative

συνίημι: 'put together, comprehend';
spiritual understanding, the lack of which
marks the disciples in v.18.

15 οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.

There is nothing outside a person which, entering into him, is able to defile him; but the things coming out of a person are what defile the person!

THE PRONOUNCEMENT ON DEFILEMENT **ASYNDETON** The pivotal saying: defilement is not absorbed from without but issues from within — overturning the ritual-purity framework.

οὐδέν

nothing

Nominative

subject

οὐδεῖς: 'nothing'; emphatic negation of external defilement.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ἕξωθεν

from outside

adverb (place) + genitive

ἕξωθεν: 'from without'; external things — food, contact.

τοῦ

of the

Genitive

article

ἀνθρώπου

person

Genitive

genitive (with ἕξωθεν, 'outside the person')

ἄνθρωπος: 'person, human being'

εἰσπορευόμενον

entering

Pres Mid Ptc · Nom Sg Neut · εἰσπορεύομαι

attributive participle (modifies οὐδέν)

→ present (concurrent)

εἰσπορεύομαι: 'go into, enter'; the movement inward of external things.

εἰς

into

preposition + accusative (motion into)

αὐτόν

him

Accusative

object of εἰς

ὃ

which

Nominative

relative pronoun (subject of δύναται)

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

verb of rel. clause

→ stative present

δύναμαι: 'be able, can.'

κοινῶσαι

to defile

Aor Act Inf · κοινῶ

complementary infinitive

→ constative aorist

κοινῶ: 'make common, defile' (cognate to κοινός, v.2); the verb of ritual pollution.

αὐτόν

him

Accusative

direct object of κοινῶσαι

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>τὰ the things Nominative <i>article (substantizes ptc.)</i></p>	<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>ἀνθρώπου person Genitive <i>object of ἐκ (source)</i></p>	<p>ἐκπορευόμενά coming out Pres Mid Ptc · Nom Pl Neut · ἐκπορεύομαι <i>substantival participle (subject)</i> → present (characteristic) ἐκπορεύομαι: 'go out, proceed from'; the outflow from the heart — counterpart to εἰσπορευόμενον.</p>	<p>ἐστιν are Pres Act Indic 3 Sg · εἰμί <i>copula</i> → gnomic present</p>	<p>τὰ the things Nominative <i>article (substantizes ptc.)</i></p>
<p>κοινοῦντα that defile Pres Act Ptc · Nom Pl Neut · κοινόω <i>substantival participle (predicate)</i> → present (characteristic) κοινόω: 'defile'; these inner things are what truly pollute.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>ἄνθρωπον person Accusative <i>direct object</i> ἄνθρωπος: 'person.'</p>	

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

And when he entered a house, away from the crowd, his disciples asked him about the parable.

PRIVATE EXPLANATION BEGINS **Καὶ** The scene shifts indoors: the uncomprehending disciples ask Jesus to explain the 'parable' of defilement (cf. v.15). [Note: NA28/SBLGNT omit v.16; see text_note.]

Καὶ
and

coordinating conjunction

ὅτε
when

temporal conjunction

εἰσῆλθεν
he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of temporal clause

→ constative aorist

εἰσέρχομαι: 'go in, enter'

εἰς
into

preposition + accusative (motion)

οἶκον
a house

Accusative

object of εἰς

οἶκος: 'house'; the recurring Markan setting for private teaching of the disciples.

ἀπὸ
away from

preposition + genitive (separation)

τοῦ
the

Genitive

article

ὄχλου
crowd

Genitive

object of ἀπό

ὄχλος: 'crowd!'

ἐπηρώτων
they were asking

Impf Act Indic 3 Pl · ἐπερωτάω

main verb

→ inceptive/descriptive imperfect

ἐπερωτάω: 'ask, inquire'; the disciples seek clarification.

αὐτόν
him

Accusative

direct object (double acc.)

οἱ
the

Nominative

article

μαθηταὶ
disciples

Nominative

subject

αὐτοῦ
his

Genitive

genitive of relationship

τήν
the

Accusative

article

παραβολήν
parable

Accusative

accusative of reference (second object)

παραβολή: 'parable, figure'; the saying of v.15 deemed enigmatic by the disciples.

18 καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,

And he said to them, 'Are you also so without understanding? Do you not perceive that nothing entering a person from outside is able to defile him,

THE EXPLANATION: NOTHING EXTERNAL DEFILES καὶ Jesus' rebuke and reasoning: outside things cannot reach the moral self, since they do not enter the heart.

<p>καὶ and coordinating conjunction</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω main verb → historic present (vivid) λέγω: 'say!'</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>οὕτως so / in this way adverb (manner/degree) οὕτως: 'thus, so'; intensifies the rebuke — 'even you, after all this?'</p>
<p>καὶ also adverbial/ascensive conjunction</p>	<p>ὑμεῖς you Nominative subject (emphatic)</p>	<p>ἀσύνετοί without understanding Nominative predicate nominative ἀσύνετος: 'unintelligent, undiscerning' (ἀ- + συνήμι, v.14); the disciples' dullness.</p>	<p>ἐστε are Pres Act Indic 2 Pl · εἰμί copula → stative present</p>
<p>οὐ not negative</p>	<p>νοεῖτε you perceive Pres Act Indic 2 Pl · νοέω main verb (question) → customary present νοέω: 'perceive, understand, grasp with the mind!'</p>	<p>ὅτι that conjunction (content)</p>	<p>πᾶν everything Nominative subject (with τὸ ... εἰσπορευόμενον) πᾶς: 'all, every'; 'nothing whatever' with the negative.</p>

<p>τὸ the Nominative article (substantizes ptc.)</p>	<p>ἔξωθεν from outside adverb (place)</p>	<p>εἰσπορευόμενον entering Pres Mid Ptc · Nom Sg Neut · εἰσπορεύομαι attributive participle → present (concurrent) εἰσπορεύομαι: 'enter' (cf. v.15).</p>	<p>εἰς into preposition + accusative (motion)</p>
<p>τὸν the Accusative article</p>	<p>ἄνθρωπον person Accusative object of εἰς</p>	<p>οὐ not negative</p>	<p>δύναται is able Pres Mid Indic 3 Sg · δύναμαι main verb (content clause) → stative present δύναμαι: 'be able!'</p>
<p>αὐτόν him Accusative direct object of κοινῶσαι</p>	<p>κοινῶσαι to defile Aor Act Inf · κοινῶω complementary infinitive → constative aorist κοινῶω: 'defile' (cf. v.15).</p>		

19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; —
καθαρίζων πάντα τὰ βρώματα.

since it does not enter his heart but his stomach, and goes out into the latrine?' — thus cleansing all foods.

THE REASON; MARK'S VERDICT ON FOODS **ὅτι** The physiological reason — food bypasses the heart for stomach and latrine — clinched by Mark's editorial verdict: Jesus thereby declared all foods clean.

ὅτι

because

causal conjunction

οὐκ

not

negative

εἰσπορεύεται

it enters

Pres Mid Indic 3 Sg · εἰσπορεύομαι

main verb

→ *gnomic present*

εἰσπορεύομαι: 'enter'; food's path is bodily, not moral.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

into

preposition + accusative (motion)

τὴν

the

Accusative

article

καρδίαν

heart

Accusative

object of εἰς

καρδία: 'heart'; the moral center — untouched by food (cf. v.6, v.21).

ἀλλ'

but

adversative conjunction

εἰς

into

preposition + accusative (motion)

τὴν

the

Accusative

article

κοιλίαν

stomach/belly

Accusative

object of εἰς

κοιλία: 'belly, stomach, digestive tract.'

καὶ

and

coordinating conjunction

εἰς

into

preposition + accusative (motion)

τὸν

the

Accusative

article

ἀφεδρῶνα

latrine

Accusative

object of εἰς

ἀφεδρῶν: 'privy, latrine, drain'; the food's exit — proof it never reached the heart.

ἐκπορεύεται

it goes out

Pres Mid Indic 3 Sg · ἐκπορεύομαι

main verb

→ *gnomic present*

ἐκπορεύομαι: 'go out'; the bodily egress (contrast the moral 'going out' of v.15, 20).

καθαρίζω

cleansing / declaring clean

Pres Act Ptc · Nom Sg Masc · καθαρίζω

adverbial ptc. (narratorial aside; agrees w/ subj. of λέγει, v.18)

→ present (resultant declaration)

καθαρίζω: 'cleanse, declare clean'; the masculine nominative ptc. reaches back to the subject of λέγει (Jesus) — Mark's verdict that Jesus 'thus declared all foods clean,' annulling the kosher distinctions (cf. Acts 10:15).

πάντα

all

Accusative

attributive adjective

τὰ

the

Accusative

article

βρώματα

foods

Accusative

object of καθαρίζω

βρώμα: 'food'; the whole category of foods now pronounced clean.

20 ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκείνο κοινοῖ τὸν ἄνθρωπον.

And he said, 'What comes out of a person — that defiles a person.'

RESTATEMENT: THE HEART DEFILES δὲ Jesus restates the thesis positively: it is the outflow from within that pollutes — preparing the vice-catalogue.

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ descriptive imperfect

λέγω: 'say.'

δὲ

and

continuative conjunction

ὅτι

that

conjunction (ὅτι recitativum)

τὸ

the (thing)

Nominative

article (substantizes ptc.)

<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>ἀνθρώπου person Genitive <i>object of ἐκ</i></p>	<p>ἐκπορευόμενον coming out Pres Mid Ptc · Nom Sg Neut · ἐκπορεύομαι <i>substantival participle (subject)</i> → present (characteristic) ἐκπορεύομαι: 'go out, proceed'; the inner outflow.</p>
<p>ἐκεῖνο that Nominative <i>resumptive demonstrative (subject)</i> ἐκεῖνος: 'that one'; emphatically resumes the participle — 'that is what defiles.'</p>	<p>κοινοῖ defiles Pres Act Indic 3 Sg · κοινῶ <i>main verb</i> → gnostic present κοινῶ: 'defile' (cf. v.15).</p>	<p>τὸν the Accusative <i>article</i></p>	<p>ἄνθρωπον person Accusative <i>direct object</i></p>

21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,

For from within, out of the heart of men, come the evil thoughts: fornications, thefts, murders,

THE CATALOGUE OF INNER EVILS (1) **γὰρ** The ground, with the vice-list: from the heart proceed evil reasonings — and then the deeds, beginning with sexual sin, theft, and murder.

<p>ἔσωθεν from within <i>adverb (place)</i> ἔσωθεν: 'from inside'; the true source of defilement, against ἔξωθεν (v.15, 18).</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>τῆς the Genitive <i>article</i></p>
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<p>καρδίας heart</p> <p>Genitive <i>object of ἐκ (source)</i></p> <p>καρδία: 'heart'; the wellspring of moral life – the chapter's key term.</p>	<p>τῶν of the</p> <p>Genitive <i>article</i></p>	<p>ἀνθρώπων of men</p> <p>Genitive <i>genitive of possession</i></p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>
<p>διαλογισμοὶ reasonings / thoughts</p> <p>Nominative <i>subject</i></p> <p>διαλογισμός: 'reasoning, deliberation, thought'; the inner deliberations that breed deeds.</p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>	<p>κακοὶ evil</p> <p>Nominative <i>attributive adjective</i></p> <p>κακός: 'bad, evil'; qualifies the thoughts as morally corrupt.</p>	<p>ἐκπορεύονται come out</p> <p>Pres Mid Indic 3 Pl · ἐκπορεύομαι <i>main verb</i></p> <p>→ <i>gnomic present</i></p> <p>ἐκπορεύομαι: 'proceed, go out.'</p>
<p>πορνεΐαι fornications</p> <p>Nominative <i>apposition (vice-list)</i></p> <p>πορνεία: 'sexual immorality, fornication'; the plural lists concrete acts.</p>	<p>κλοπαί thefts</p> <p>Nominative <i>apposition (vice-list)</i></p> <p>κλοπή: 'theft.'</p>	<p>φόνοι murders</p> <p>Nominative <i>apposition (vice-list)</i></p> <p>φόνος: 'murder, killing.'</p>	

22 μοιχεΐαι, πλεονεξίαι, πονηρίαί, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·

adulteries, covetings, wickednesses, deceit, sensuality, an evil eye, slander, pride, foolishness.

THE CATALOGUE OF INNER EVILS (2) **ASYNDETON** The vice-list continues, broadening from deeds to dispositions — greed, malice, deceit, envy, blasphemy, arrogance, folly.

μοιχεΐαι

adulteries

Nominative

apposition (vice-list)

μοιχεΐα: 'adultery'; violation of the marriage bond.

πλεονεξΐαι

covetings / greed

Nominative

apposition (vice-list)

πλεονεξΐα: 'greed, covetousness' (lit. 'having-more'); insatiable self-seeking.

πονηρίαι

wickednesses

Nominative

apposition (vice-list)

πονηρία: 'wickedness, malice'; active evil-doing.

δόλος

deceit

Nominative

apposition (vice-list)

δόλος: 'deceit, guile, treachery'

ἀσέλγεια

sensuality / licentiousness

Nominative

apposition (vice-list)

ἀσέλγεια: 'licentiousness, debauchery'; unrestrained, shameless conduct.

ὄφθαλμός

eye

Nominative

apposition (vice-list)

ὄφθαλμός: 'eye'; with πονηρός, a Semitic idiom for envy/grudging stinginess.

πονηρός

evil

Nominative

attributive adjective

πονηρός: 'evil'; ὄφθαλμός πονηρός = 'the evil eye,' envy/malice.

βλασφημία

slander / blasphemy

Nominative

apposition (vice-list)

βλασφημία: 'slander, defamation' (of people or God).

ὑπερηφανία

pride / arrogance

Nominative

apposition (vice-list)

ὑπερηφανία: 'haughtiness, arrogance' (lit. 'showing oneself above').

ἄφροσύνη

foolishness

Nominative

apposition (vice-list)

ἄφροσύνη: 'senselessness, folly'; moral, not merely intellectual, foolishness.

23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

All these evil things come out from within and defile a person.

SUMMARY VERDICT ON DEFILEMENT ASYNDETON The summing verdict: all these evils issue from within and are what defile — closing the unit with the heart, not food, as the locus of impurity.

<p>πάντα all Nominative <i>attributive adjective</i></p>	<p>ταῦτα these Nominative <i>attributive demonstrative</i></p>	<p>τὰ the Nominative <i>article</i></p>	<p>πονηρὰ evil things Nominative <i>subject (substantival adj.)</i> πονηρός: 'evil'; sums up the catalogue.</p>
<p>ἔσωθεν from within <i>adverb (place)</i> ἔσωθεν: 'from inside' (cf. v.21).</p>	<p>ἐκπορεύεται comes out Pres Mid Indic 3 Sg · ἐκπορεύομαι <i>main verb (neut. pl. subj. + sg. verb)</i> → gnomic present ἐκπορεύομαι: 'go out, proceed.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κοινοῖ defiles Pres Act Indic 3 Sg · κοινώω <i>main verb</i> → gnomic present κοινώω: 'defile'; the verb that frames the whole pericope (vv.15, 18, 20, 23).</p>
<p>τὸν the Accusative <i>article</i></p>	<p>ἄνθρωπον person Accusative <i>direct object</i></p>		

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·

And rising from there, he went away to the region of Tyre. And entering a house, he wanted no one to know it, yet he could not escape notice.

SCENE SHIFT: WITHDRAWAL TO TYRE **δὲ** A new scene: Jesus withdraws to Gentile territory near Tyre, seeking concealment in a house — but his fame defeats the attempt.

Ἐκεῖθεν

from there

adverb (place/source)

ἔκεῖθεν: 'from that place'; departing the Galilean controversy-setting.

δὲ

and

continuative conjunction

ἀναστάς

having risen

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

adverbial ptc. (temporal/attendant)

→ antecedent aorist

ἀνίστημι: 'rise, stand up, set out'; a Semitic idiom for setting off on a journey.

ἀπῆλθεν

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

εἰς

into / to

preposition + accusative (direction)

τὰ

the

Accusative

article

ὄρια

region / borders

Accusative

object of εἰς

ὄριον: 'boundary'; plural, 'territory, district' — the area around the Gentile city.

Τύρου

of Tyre

Genitive

genitive (defines the region)

Τύρος: Tyre, the Phoenician coastal city — Gentile territory north of Galilee.

καὶ

and

coordinating conjunction

εἰσελθὼν

having entered

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

εἰσέρχομαι: 'enter, go in.'

εἰς

into

preposition + accusative (motion)

οἰκίαν

a house

Accusative

object of εἰς

οἰκία: 'house, dwelling.'

οὐδένα

no one

Accusative

accusative subject of γινῶναι

οὐδεὶς: 'no one.'

ἤθελεν

he wanted

Impf Act Indic 3 Sg · θέλω

main verb

→ descriptive imperfect

θέλω: 'will, wish, want.'

γινῶναι

to know

Aor Act Inf · γινώσκω

complementary infinitive

→ constative aorist

γινώσκω: 'know, recognize.'

καὶ

and / yet

coordinating conjunction (adversative force)

οὐκ

not

negative

ἠδυνήθη

he was able

Aor Pass Indic 3 Sg · δύναμαι

main verb

→ constative aorist

δύναμαι: 'be able'; with the negative, 'could not.'

λαθεῖν

to escape notice

Aor Act Inf · λανθάνω

complementary infinitive

→ constative aorist

λανθάνω: 'be hidden, escape notice'; his renown undoes the attempted privacy.

25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

But at once a woman, whose little daughter had an unclean spirit, hearing about him, came and fell down at his feet.

THE SYROPHOENICIAN WOMAN APPROACHES **ἀλλ'** The reason his presence could not be hid: a desperate mother, hearing of him, comes at once and prostrates herself.

ἀλλ'

but

adversative conjunction

εὐθὺς

immediately

adverb (time)

εὐθὺς: 'at once, immediately'; Mark's signature adverb of swift action.

ἀκούσασα

having heard

Aor Act Ptc · Nom Sg Fem · ἀκούω

adverbial ptc. (temporal/causal)

→ antecedent aorist

ἀκούω: 'hear'; report of Jesus reaches her.

γυνή

a woman

Nominative

subject

γυνή: 'woman'; identified as Greek/Syrophoenician in v.26.

περὶ

about

preposition + genitive (reference)

αὐτοῦ

him

Genitive

object of περί

ἧς

whose

Genitive

relative pronoun (genitive of possession)

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

verb of rel. clause

→ descriptive imperfect

ἔχω: 'have, hold'; the daughter's ongoing affliction.

τὸ

the

Nominative

article

θυγάτριον

little daughter

Nominative

subject of rel. clause

θυγάτριον: 'little daughter' (diminutive of θυγάτηρ); tender, pathos-laden.

αὐτῆς

her

Genitive

genitive of relationship

πνεῦμα

spirit

Accusative

direct object of εἶχεν

πνεῦμα: 'spirit'; with ἀκάθαρτον, a demon.

ἀκάθαρτον

unclean

Accusative

attributive adjective

ἀκάθαρτος: 'unclean, impure'; the true 'uncleanness' of the chapter — not food but a demon.

ἔλθοῦσα

having come

Aor Act Ptc · Nom Sg Fem · ἔρχομαι

adverbial ptc. (attendant)

→ antecedent aorist

ἔρχομαι: 'come!'

προσέπεσεν

fell down

Aor Act Indic 3 Sg · προσπίπτω

main verb

→ constative aorist

προσπίπτω: 'fall down before' (in supplication); her posture of desperate reverence.

πρὸς

at

preposition + accusative (direction)

τούς

the

Accusative

article

πόδας

feet

Accusative

object of πρὸς

πούς: 'foot!'

αὐτοῦ

his

Genitive

genitive of possession

26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

Now the woman was a Greek, a Syrophoenician by birth, and she kept asking him to cast the demon out of her daughter.

HER IDENTITY AND REQUEST **δὲ** Mark stresses her Gentile identity — Greek, Syrophoenician — heightening the boundary Jesus' answer probes; she persists in her plea.

<p>ἡ the Nominative article</p>	<p>δὲ now <i>continuative conjunction</i></p>	<p>γυνή woman Nominative subject γυνή: 'woman.'</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>copula</i> → descriptive imperfect</p>
<p>Ἑλληνίς a Greek (woman) Nominative <i>predicate nominative</i> Ἑλληνίς: 'Greek woman'; here 'Gentile, pagan' by religion/culture — not ethnically Hellene.</p>	<p>Συροφοινίκισσα a Syrophoenician (woman) Nominative <i>predicate nom. / apposition</i> Συροφοινίκισσα: 'Syrophoenician woman'; from Phoenicia-in-Syria, distinguishing her from Libyophoenicians — emphatically a Gentile.</p>	<p>τῷ in the Dative article</p>	<p>γένει by birth / race Dative <i>dat. of respect/reference</i> γένος: 'race, descent, kind'; 'by birth/nationality.'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἠρώτα she kept asking Impf Act Indic 3 Sg · ἐρωτάω <i>main verb</i> → iterative/descriptive imperfect ἐρωτάω: 'ask, request'; the imperfect depicts persistent entreaty.</p>	<p>αὐτὸν him Accusative <i>direct object</i></p>	<p>ἵνα that <i>conjunction (content of request)</i></p>

<p>τὸ the Accusative article</p>	<p>δαιμόνιον demon Accusative direct object of ἐκβάλλη δαίμονιον: 'demon, evil spirit.'</p>	<p>ἐκβάλλη he might cast out Aor Act Subj 3 Sg · ἐκβάλλω verb of ἵνα clause → aorist subjunctive (content) ἐκβάλλω: 'cast out, drive out'; the standard exorcism verb.</p>	<p>ἐκ out of preposition + genitive (separation)</p>
<p>τῆς the Genitive article</p>	<p>θυγατρός daughter Genitive object of ἐκ θυγάτηρ: 'daughter.'</p>	<p>αὐτῆς her Genitive genitive of relationship</p>	

27 καὶ ἔλεγεν αὐτῇ· Ἵαφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

And he said to her, 'Let the children first be fed, for it is not good to take the children's bread and throw it to the dogs.'

JESUS' TESTING SAYING καὶ Jesus answers with a domestic proverb: the children (Israel) are fed first; the bread is not for the household dogs (Gentiles) — a test of her faith.

<p>καὶ and coordinating conjunction</p>	<p>ἔλεγεν he said Impf Act Indic 3 Sg · λέγω main verb → descriptive imperfect λέγω: 'say.'</p>	<p>αὐτῇ to her Dative indirect object</p>	<p>Ἵαφες let / allow Aor Act Impv 2 Sg · ἀφίημι imperative → aorist imperative ἀφίημι: 'let, permit'; 'allow the children first to be satisfied.'</p>
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πρῶτον

first

adverb (sequence)

πρῶτον: 'first'; implies a 'then' — a sequence, not exclusion (Israel first, then nations).

χορτασθῆναι

to be fed / satisfied

Aor Pass Inf · χορτάζω

infinitive (complement of Ἄφες)

→ *constative aorist*

χορτάζω: 'feed, satisfy, fill'; originally of fodder, then of full feeding.

τὰ

the

Accusative

article (acc. subject of inf.)

τέκνα

children

Accusative

accusative subject of χορτασθῆναι

τέκνον: 'child'; the children of the household = Israel.

οὐ

not

negative

γάρ

for

explanatory conjunction

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ *stative present*

καλόν

good / right

Nominative

predicate nominative

καλός: 'good, fitting, proper!'

λαβεῖν

to take

Aor Act Inf · λαμβάνω

subject infinitive (of ἐστίν καλόν)

→ *constative aorist*

λαμβάνω: 'take.'

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object of λαβεῖν

ἄρτος: 'bread'; the blessings of the kingdom (cf. the feedings of ch. 6, 8).

τῶν

of the

Genitive

article

τέκνων

children

Genitive

possessive genitive

τέκνον: 'child.'

καὶ

and

coordinating conjunction

τοῖς

to the

Dative

article

कुनारीois

little dogs / house-dogs

Dative

indirect object of βαλεῖν

कुनारीon: diminutive of κύων, 'little dog, house-dog'; the household pet, not the street cur — softening, but the boundary remains.

βαλεῖν

to throw

Aor Act Inf · βάλλω

infinitive (parallel to λαβεῖν)

→ constative aorist

βάλλω: 'throw, cast!'

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

But she answered and said to him, 'Lord, even the dogs under the table eat from the children's crumbs.'

HER BELIEVING RETORT **δὲ** Her witty, humble faith: she accepts the image but turns it — even house-dogs share the children's crumbs — claiming a place at the table's overflow.

ἡ

she

Nominative

article as pronoun (subject)

δὲ

but

adversative conjunction

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, reply!'

καὶ

and

coordinating conjunction

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

Κύριε

Lord / Sir

Vocative

vocative of address

κύριος: 'Lord, Sir'; the only person in Mark to address Jesus thus — at least respectful 'sir,' perhaps more.

καὶ

even

adverbial/ascensive conjunction

<p>τὰ the</p> <p>Nominative article</p>	<p>κυνάρια dogs / house-dogs</p> <p>Nominative subject</p> <p>κυνάριον: 'house-dog' (cf. v.27); she takes up Jesus' own diminutive.</p>	<p>ὑποκάτω under</p> <p>adverb/preposition + genitive (place)</p> <p>ὑποκάτω: 'underneath, below!'</p>	<p>τῆς the</p> <p>Genitive article</p>
<p>τραπέζης table</p> <p>Genitive object of ὑποκάτω</p> <p>τράπεζα: 'table'; the household scene where dogs catch the scraps.</p>	<p>ἐσθίουσιν eat</p> <p>Pres Act Indic 3 Pl · ἐσθίω main verb → customary present</p> <p>ἐσθίω: 'eat!'</p>	<p>ἀπό from</p> <p>preposition + genitive (source/partitive)</p>	<p>τῶν the</p> <p>Genitive article</p>
<p>ψυχίων crumbs</p> <p>Genitive object of ἀπό (partitive)</p> <p>ψυχίον: 'little crumb, morsel' (diminutive); the children's leavings suffice for her.</p>	<p>τῶν of the</p> <p>Genitive article</p>	<p>παιδίων children</p> <p>Genitive possessive genitive</p> <p>παιδίον: 'little child' (diminutive); she echoes τέκνα with a tender word.</p>	

29 καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελέλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

And he said to her, 'For this saying, go; the demon has gone out of your daughter!'

JESUS GRANTS THE REQUEST καὶ Her word wins the day; for that retort of faith Jesus dismisses her with the assurance that the demon has already left her daughter.

καὶ
and

coordinating conjunction

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῇ

to her

Dative

indirect object

Διὰ

because of

preposition + accusative (cause)

τούτον

this

Accusative

attributive demonstrative

τόν

the

Accusative

article

λόγον

saying / word

Accusative

object of διὰ (cause)

λόγος: 'word, saying!'; her believing reply is the ground of the grant.

ὔπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative

→ present imperative (dismissal)

ὑπάγω: 'go, depart!'; a dismissal with assurance.

ἐξελήλυθεν

has gone out

Perf Act Indic 3 Sg · ἐξέρχομαι

main verb

→ consummative perfect (accomplished, abiding result)

ἐξέρχομαι: 'go out, depart!'; the perfect marks the exorcism as done and standing — healing at a distance.

ἐκ

out of

preposition + genitive (separation)

τῆς

the

Genitive

article

θυγατρός

daughter

Genitive

object of ἐκ

θυγάτηρ: 'daughter!'

σου

your

Genitive

genitive of relationship

τὸ

the

Nominative

article

δαιμόνιον

demon

Nominative

subject

δαιμόνιον: 'demon!'

30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

And going away to her house, she found the child lying on the bed, and the demon gone.

THE HEALING CONFIRMED **καὶ** The confirmation: home again, she finds the child at rest on the bed and the demon departed — the distant word proved effective.

<p>καὶ and coordinating conjunction</p>	<p>ἀπελθοῦσα having gone away Aor Act Ptc · Nom Sg Fem · ἀπέρχομαι adverbial ptc. (temporal) → antecedent aorist ἀπέρχομαι: 'go away, depart!'</p>	<p>εἰς to preposition + accusative (direction)</p>	<p>τὸν the Accusative article</p>
<p>οἶκον house Accusative object of εἰς οἶκος: 'house, home!'</p>	<p>αὐτῆς her Genitive genitive of possession</p>	<p>εὔρεν she found Aor Act Indic 3 Sg · εὕρισκω main verb → constative aorist εὕρισκω: 'find, discover!'</p>	<p>τὸ the Accusative article</p>
<p>παιδίον child Accusative direct object παιδίον: 'little child' (diminutive).</p>	<p>βεβλημένον laid / lying Perf Pass Ptc · Acc Sg Neut · βάλλω object complement (perfect ptc.) → consummative perfect (settled state) βάλλω: here pass. 'be laid, lie'; the child resting quietly, the seizures over.</p>	<p>ἐπὶ on preposition + accusative (place)</p>	<p>τὴν the Accusative article</p>

κλίνην

bed

Accusative

object of ἐπί

| κλίνη: 'bed, couch.'

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

δαιμόνιον

demon

Accusative

direct object (of εὔρειν)

| δαιμόνιον: 'demon.'

ἐξεληλυθός

gone out

Perf Act Ptc · Acc Sg Neut · ἐξέρχομαι

object complement (perfect ptc.)

→ *consummative perfect (accomplished)*

| ἐξέρχομαι: 'go out!'; the perfect ptc. matches v.29 — the departure is complete and abiding.

31 Καὶ πάλιν ἐξεληθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.

And again, leaving the region of Tyre, he came through Sidon to the Sea of Galilee, through the midst of the region of the Decapolis.

ITINERARY TO THE DECAPOLIS **Καὶ** A travel notice frames the next miracle: Jesus returns from Tyre via Sidon to the Sea of Galilee, through Gentile Decapolis territory.

Καὶ

and

coordinating conjunction

πάλιν

again

adverb (time)

| πάλιν: 'again'; resuming the journey.

ἐξεληθὼν

having gone out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

adverbial ptc. (temporal)

→ *antecedent aorist*

| ἐξέρχομαι: 'go out, depart!'

ἐκ

out of

preposition + genitive (source)

τῶν

the

Genitive

article

ὀρίων

region / borders

Genitive

object of ἐκ

ὄριον: 'territory, district' (cf. v.24).

Τύρου

of Tyre

Genitive

genitive (defines region)

Τύρος: Tyre (cf. v.24).

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go!'

διὰ

through

preposition + genitive (route)

Σιδῶνος

Sidon

Genitive

object of διὰ (route)

Σιδῶν: Sidon, the Phoenician city north of Tyre — a circuitous route through Gentile lands.

εἰς

to

preposition + accusative (destination)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of εἰς

θάλασσα: 'sea'; here the lake of Galilee.

τῆς

of the

Genitive

article

Γαλιλαίας

Galilee

Genitive

genitive (defines the sea)

Γαλιλαία: Galilee.

ἀνά

up / through

preposition (ἀνά μέσον = 'in the midst of')

μέσον

midst

Accusative

ἀνά μέσον idiom + genitive

μέσος: 'middle'; ἀνά μέσον = 'through the middle of, within.'

τῶν

the

Genitive

article

ὀρίων

region

Genitive

object of ἀνά μέσον

ὄριον: 'territory, district.'

Δεκαπόλεως

of the Decapolis

Genitive

genitive (defines region)

Δεκάπολις: 'Ten-City' (δέκα + πόλις) league of Hellenistic cities east/southeast of Galilee — Gentile territory.

32 καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χειρὰ.

And they bring to him a deaf man who could hardly speak, and they beg him to lay his hand on him.

THE DEAF-MUTE BROUGHT **καὶ** The need: a deaf man with impaired speech is brought, with the plea that Jesus lay his hand on him.

καὶ
and

coordinating conjunction

φέρουσιν
they bring

Pres Act Indic 3 Pl · φέρω

main verb

→ *historic present (vivid)*

φέρω: 'bring, carry'; the unnamed bystanders bring the man.

αὐτῷ
to him

Dative

indirect object

κωφὸν
a deaf man

Accusative

direct object

κωφός: 'deaf' (and sometimes 'mute'); here primarily deaf.

καὶ
and

coordinating conjunction

μογιλάλον
with a speech impediment

Accusative

attributive adjective

μογιλάλος: 'speaking with difficulty' (μόγισ + λαλέω); a rare word (LXX Isa 35:6) — the Isaianic sign of the messianic age.

καὶ
and

coordinating conjunction

παρακαλοῦσιν
they beg

Pres Act Indic 3 Pl · παρακαλέω

main verb

→ *historic present (vivid)*

παρακαλέω: 'beseech, urge, entreat.'

αὐτὸν
him

Accusative

direct object

ἵνα
that

conjunction (content of request)

ἐπιθῇ
he might lay on

Aor Act Subj 3 Sg · ἐπιτίθημι

verb of ἵνα clause

→ *aorist subjunctive (content)*

ἐπιτίθημι: 'place upon, lay on'; the expected gesture of healing.

αὐτῷ
on him

Dative

dat. (indirect object / locative)

τὴν

the

Accusative

article

χεῖρα

hand

Accusative

direct object of ἐπιθῆ

χειρ: 'hand!'

33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,

And taking him aside from the crowd privately, he put his fingers into the man's ears, and after spitting, he touched his tongue;

THE SYMBOLIC ACTIONS OF HEALING καὶ Jesus draws the man aside and acts upon the very organs to be healed — fingers in the ears, spittle to the tongue — a tactile, sign-laden cure.

καὶ

and

coordinating conjunction

ἀπολαβόμενος

having taken aside

Aor Mid Ptc · Nom Sg Masc · ἀπολαμβάνω

adverbial ptc. (temporal/attendant)

→ antecedent aorist

ἀπολαμβάνω: 'take aside, take to oneself';
the private setting for the cure.

αὐτὸν

him

Accusative

direct object

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

ὄχλου

crowd

Genitive

object of ἀπό

ὄχλος: 'crowd!'

κατ'

by

preposition (κατ' ἰδίαν = 'privately')

ιδίαν

one's own / privately

Accusative

κατ' ἰδίαν idiom ('in private')

ἴδιος: 'one's own'; κατ' ἰδίαν = 'apart,
privately.'

ἔβαλεν

he put

Aor Act Indic 3 Sg · βάλλω

main verb

→ constative aorist

βάλλω: 'throw, put, place.'

τοὺς

the

Accusative

article

δακτύλους

fingers

Accusative

direct object

δάκτυλος: 'finger.'

αὐτοῦ

his

Genitive

genitive of possession

εἰς

into

preposition + accusative (motion)

τὰ

the

Accusative

article

ὠτα

ears

Accusative

object of εἰς

οὔς: 'ear'; the deaf ears, object of the touch.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

πύσας

having spat

Aor Act Ptc · Nom Sg Masc · πτύω

adverbial ptc. (temporal/attendant)

→ antecedent aorist

πτύω: 'spit'; saliva was popularly held to have curative power — a tactile sign.

ἤψατο

he touched

Aor Mid Indic 3 Sg · ἄπτω

main verb

→ constative aorist

ἄπτω (mid. ἄπτομαι): 'touch, take hold of' (+ genitive).

τῆς

the

Genitive

article

γλώσσης

tongue

Genitive

genitive object of ἤψατο

γλώσσα: 'tongue'; the impaired organ of speech.

αὐτοῦ

his

Genitive

genitive of possession

34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἔστενάξεν, καὶ λέγει αὐτῷ· Εφραθα, ὃ ἐστὶν Διανοίχθητι.

and looking up to heaven, he sighed and said to him, 'Ephphatha,' that is, 'Be opened.'

THE WORD OF POWER: EPHPHATHA **καὶ** The climactic gesture and word: a heavenward look, a sigh, and the Aramaic command Ephphatha — which Mark at once translates 'Be opened.'

<p>καὶ and coordinating conjunction</p>	<p>ἀναβλέψας having looked up Aor Act Ptc · Nom Sg Masc · ἀναβλέπω adverbial ptc. (temporal/attendant) → antecedent aorist ἀναβλέπω: 'look up'; toward heaven — the source of the healing power, an implicit prayer.</p>	<p>εἰς to preposition + accusative (direction)</p>	<p>τὸν the Accusative article</p>
<p>οὐρανὸν heaven Accusative object of εἰς οὐρανός: 'heaven, sky'; God's dwelling, to whom Jesus looks.</p>	<p>ἔστενάξεν he sighed / groaned Aor Act Indic 3 Sg · στενάζω main verb → constative aorist στενάζω: 'sigh, groan'; deep feeling — compassion and/or the burden of a broken creation.</p>	<p>καὶ and coordinating conjunction</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω main verb → historic present (vivid) λέγω: 'say.'</p>
<p>αὐτῷ to him Dative indirect object</p>	<p>Εφραθα Ephphatha Nominative the foreign command (transliterated) Εφραθα: transliterated Aramaic 'ethpattah, 'be opened'; preserved as the very word Jesus spoke, then glossed by Mark.</p>	<p>ὃ which relative (introduces Markan gloss)</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί copula (explanatory gloss) → stative present</p>

Διανοίχθητι

be opened

Aor Pass Impv 2 Sg · διανοίγω

imperative (Mark's translation of Εφφαθα)

→ aorist imperative (effective command)

διανοίγω: 'open up thoroughly' (διά-intensive); Mark's Greek rendering — the word effects what it commands.

35 καὶ εὐθέως ἠνοιγήσαν αὐτοῦ αἰ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

THE CURE ACCOMPLISHED **καὶ** The instant, total cure: ears opened, tongue's bond loosed, and clear speech — fulfilling the Isaianic promise of the deaf hearing and the mute singing.

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb (time)

εὐθέως: 'at once, immediately' (cf. εὐθύς); the cure is instantaneous.

ἠνοιγήσαν

were opened

Aor Pass Indic 3 Pl · ἀνοίγω

main verb

→ constative aorist

ἀνοίγω: 'open'; the divine passive answering the command 'be opened.'

αὐτοῦ

his

Genitive

genitive of possession

αἰ

the

Nominative

article

ἀκοαί

ears / hearing

Nominative

subject

ἀκοή: 'hearing, ear'; the faculty of hearing restored.

καὶ

and

coordinating conjunction

ἐλύθη

was loosed

Aor Pass Indic 3 Sg · λύω

main verb

→ constative aorist

λύω: 'loose, release, untie'; the speech-impediment undone.

<p>ὁ the Nominative <i>article</i></p>	<p>δεσμός bond / fetter Nominative <i>subject</i> δεσμός: 'bond, chain'; the figurative 'binding' of the tongue.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>γλώσσης tongue Genitive <i>genitive (defines the bond)</i> γλώσσα: 'tongue!'</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>καί and <i>coordinating conjunction</i></p>	<p>ἔλάλει he was speaking Impf Act Indic 3 Sg · λαλέω <i>main verb</i> → inceptive imperfect (began to speak) λαλέω: 'speak, talk'; the imperfect depicts the now-ongoing clear speech.</p>	<p>ὀρθῶς plainly / correctly <i>adverb (manner)</i> ὀρθῶς: 'rightly, correctly, plainly'; the speech now normal and clear.</p>

36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.

And he charged them to tell no one; but the more he charged them, the more abundantly they proclaimed it.

THE COMMAND TO SILENCE DEFIED **καὶ** The 'messianic secret' motif: Jesus orders silence, but the charge only provokes ever-wider proclamation.

καὶ
and

coordinating conjunction

διεστείλατο

he charged / ordered

Aor Mid Indic 3 Sg · διαστέλλομαι

main verb

→ constative aorist

διαστέλλομαι: 'give strict orders, command'; Mark's verb for the imposed silence.

αὐτοῖς

them

Dative

indirect object

ἵνα

that

conjunction (content of command)

μηδενὶ

to no one

Dative

indirect object (of λέγωσιν)

μηδεὶς: 'no one.'

λέγωσιν

they should tell

Pres Act Subj 3 Pl · λέγω

verb of ἵνα clause

→ present subjunctive (content)

λέγω: 'tell, say!'

ὅσον

as much as

correlative adverb (ὅσον ... μᾶλλον)

ὅσος: 'as much/many as'; 'the more ... the more' construction.

δὲ

but

adversative conjunction

αὐτοῖς

them

Dative

indirect object

διεστέλλετο

he was charging

Impf Mid Indic 3 Sg · διαστέλλομαι

verb of correlative clause

→ iterative imperfect

διαστέλλομαι: 'order, charge'; the repeated injunction.

αὐτοὶ

they

Nominative

subject (emphatic)

μᾶλλον

the more

adverb (comparison)

μᾶλλον: 'more, rather!'

περισσότερον

more abundantly

adverb (degree, intensifying μᾶλλον)

περισσός: 'abundant'; the comparative piles on μᾶλλον — 'all the more exceedingly!'

ἐκήρυσσον

they were proclaiming

Impf Act Indic 3 Pl · κηρύσσω

main verb

→ iterative/descriptive imperfect

κηρύσσω: 'proclaim, herald, announce'; their irrepressible publishing of the deed.

37 καὶ ὑπερπερισσῶς ἐξεπλήσσαντο λέγοντες· Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν.

And they were astounded beyond measure, saying, 'He has done all things well; he even makes the deaf hear and the mute speak.'

THE CROWD'S ACCLAMATION **καὶ** The closing chorus of wonder, echoing Genesis and Isaiah: 'he has done all things well,' making deaf hear and mute speak — the dawning new creation.

καὶ
and

coordinating conjunction

ὑπερπερισσῶς
beyond all measure

adverb (degree)

ὑπερπερισσῶς: 'superabundantly, beyond measure' (a double-compound intensive); a NT hapax marking extreme amazement.

ἐξεπλήσσαντο
they were astounded

Impf Pass Indic 3 Pl · ἐκπλήσσω

main verb

→ descriptive imperfect

ἐκπλήσσω: 'strike out of one's senses, amaze, astound'; overwhelmed wonder.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial ptc. (manner/attendant)

→ present (concurrent)

λέγω: 'say!'

Καλῶς

well

adverb (manner)

καλῶς: 'well, beautifully'; echoing the 'it was good/very good' of creation (Gen 1 LXX).

πάντα

all things

Accusative

direct object

πᾶς: 'all!'

πεποίηκεν

he has done

Perf Act Indic 3 Sg · ποιέω

main verb

→ consummative perfect (abiding accomplishment)

ποιέω: 'do, make'; the perfect frames his works as a completed, standing achievement.

καὶ

even / also

ascensive conjunction

<p>τούς the Accusative article</p>	<p>κωφούς deaf Accusative direct object (substantival adj.) κωφός: 'deaf' (cf. v.32); plural, the class of the deaf.</p>	<p>ποιεῖ he makes Pres Act Indic 3 Sg · ποιέω main verb → customary/gnomic present ποιέω: 'make, cause!'</p>	<p>ἀκούειν to hear Pres Act Inf · ἀκούω infinitive (complement of ποιεῖ) → present infinitive ἀκούω: 'hear!'; the deaf made to hear — Isa 35:5.</p>
<p>καὶ and coordinating conjunction</p>	<p>τούς the Accusative article</p>	<p>ἄλαλους mute Accusative direct object (substantival adj.) ἄλαλος: 'speechless, mute' (ἀ- + λαλέω); the class of the speechless.</p>	<p>λαλεῖν to speak Pres Act Inf · λαλέω infinitive (complement of ποιεῖ) → present infinitive λαλέω: 'speak!'; the mute made to speak — Isa 35:6, the messianic-age sign.</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter has 36 verses in the critical text: NA28, SBLGNT, and THGNT OMIT v.16 (ἔτι τις ἔχει ὦτα ἀκούειν ἀκουέτω, 'if anyone has ears to hear, let him hear'), a phrase absent from the earliest and best witnesses (N B L Δ* and others) and judged a later scribal harmonization to Mark 4:9, 23 imported into the textus receptus; the verses are therefore numbered 1–15 and 17–37, with a deliberate gap at 16 and no v.16 supplied. Mark inserts three explanatory glosses for his non-Palestinian readers, each annotated in the lexical tier: at v.11 he renders the Hebrew/Aramaic vow-term Κορβᾶν as ὃ ἐστὶν δῶρον ('that is, a gift [devoted to God]'); at v.19 the narratorial aside καθαρίζων πάντα τὰ βρώματα ('thus cleansing all foods,' nominative ptc. agreeing with the subject of λέγει, i.e. Jesus) draws out the verdict that Jesus thereby declared all foods clean; and at v.34 he transliterates the Aramaic command Εφραθα and immediately translates it ὃ ἐστὶν Διανοίχθητι ('that is, Be opened!'). Orthographic and minor variants (e.g. the spelling of πυγμαῖ at v.3, the order at v.24, βαπτίσωνται vs. ῥαντίσωνται at v.4, ἀνοίγω/διανοίγω forms) are not separately noted.

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

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