

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 8

KATA MAPKON H'

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 · 8:1–10

The feeding of the four thousand

A second wilderness feeding: Jesus' compassion on the hungry crowd of three days (1–3) → the disciples' helpless question (4) → the seven loaves and few fish, the giving of thanks, the breaking and distributing (5–7) → all eat and are filled, seven baskets of fragments, about four thousand, then dismissal and crossing to Dalmanutha (8–10).

B · 8:11–13

The demand for a sign refused

The Pharisees come testing, seeking a sign from heaven (11) → Jesus groans in spirit: why does this generation seek a sign? truly no sign will be given it (12) → he leaves them, re-embarks, and departs to the other side (13).

C · 8:14–21

The leaven of the Pharisees and Herod; the disciples' dullness

Forgetting bread, with one loaf in the boat (14) → Jesus' warning to beware the leaven of the Pharisees and of Herod (15) → the disciples misread it as about literal bread (16) → Jesus' rebuke: hardened hearts, eyes that do not see, the two feedings recalled (17–20) → 'do you not yet understand?' (21).

D · 8:22–26

The two-stage healing of the blind man at Bethsaida

A blind man brought at Bethsaida (22) → Jesus leads him out, spits, lays on hands (23) → first stage: he sees men 'like trees walking' (24) → second laying-on: he sees all clearly, fully restored (25) → sent home with a command of silence (26).

E · 8:27–30

Peter's confession at Caesarea Philippi

On the way to Caesarea Philippi Jesus asks who men say he is (27) → the popular answers: John, Elijah, a prophet (28) → 'but you, who do you say?' Peter: 'You are the Christ' (29) → the command to tell no one (30).

F · 8:31–33

The first passion prediction and the rebuke of Peter

Jesus begins to teach the necessity of the Son of Man's suffering, rejection, death, and resurrection, plainly (31–32a) → Peter takes him aside and rebukes him (32b) → Jesus, seeing the disciples, rebukes Peter: 'Get behind me, Satan — you think the things of men, not of God' (33).

G · 8:34–38

Taking up the cross and what it profits

To crowd and disciples: self-denial, cross-bearing, and following (34) → the paradox of saving and losing one's life (35) → the unprofitable gain of the whole world at the cost of the soul (36–37) → the warning: whoever is ashamed of Jesus and his words, of him the Son of Man will be ashamed at his coming in glory (38).

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς:

In those days, when there was again a great crowd and they had nothing to eat, he called the disciples to him and said to them,

SCENE-SETTING ASYNDETON A temporal frame opens a second wilderness feeding; two genitive-absolute clauses set the need (a large crowd, no food) before Jesus acts.

Ἐν

in

preposition + dative (time)

ἐκείναις

those

Dative

demonstrative (attributive)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of time (when)

ἡμέρα: 'day'; the vague 'in those days'
loosely links the episode to the preceding.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; signals a second feeding,
paralleling 6:34–44.

πολλοῦ

great

Genitive

attributive adj. (gen. absolute)

ὄχλου

crowd

Genitive

subject of gen. absolute

ὄχλος: 'crowd, multitude'; the recurring
throng around Jesus in Galilee.

ὄντος

being

Pres Act Ptc · Gen Sg Masc · εἰμί

genitive absolute (temporal/causal)

→ stative present

καὶ

and

coordinating conjunction

μὴ

not

negative particle

ἐχόντων

having

Pres Act Ptc · Gen Pl Masc · ἔχω

gen. absolute (constructio ad sensum, pl.)

→ stative present

ἔχω: 'have'; the plural shifts to the crowd as
individuals.

τί

what

Accusative

interrogative/indefinite (object)

φάγωσιν

they might eat

Aor Act Subj 3 Pl · ἐσθίω

deliberative subjunctive (indir. question)

→ aoristic

ἐσθίω: 'eat'; 'what they might eat' — the
supply problem.

προσκαλεσάμενος

having called to himself

Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι

circumstantial ptc. (antecedent)

→ constative aorist

προσκαλέομαι: 'summon, call to oneself'
(mid.); Jesus gathers the Twelve.

τούς

the

Accusative

article

μαθητάς

disciples

Accusative

direct object of ptc.

μαθητής: 'disciple, learner'; the Twelve.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'; Mark's vivid historic present, rendered as past.

αὐτοῖς

to them

Dative

indirect object

2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

“I have compassion on the crowd, because they have remained with me now three days and have nothing to eat;

DIRECT SPEECH — MOTIVE ASYNDETON Jesus' compassion is the engine of the miracle; a causal ὅτι clause grounds it in the crowd's three-day endurance and hunger.

Σπλαγχνίζομαι

I have compassion

Pres Mid/Pass Indic 1 Sg · σπλαγχνίζομαι

main verb

→ stative present

σπλαγχνίζομαι: 'be moved with compassion' (from σπλάγχνα, the inward parts); gut-level pity.

ἐπὶ

on

preposition + accusative (object of emotion)

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

object of ἐπί

ὅτι

because

causal conjunction

ἤδη

already/now

adverb (time)

ἡμέραι

days

Nominative

nom. of time-extent (idiom)

ἡμέρα: 'day'; the nominative for duration is a Markan colloquialism.

τρεῖς

three

Nominative

cardinal numeral (declinable)

τρεῖς: 'three'; the duration of their staying.

προσμένουσίν

they remain

Pres Act Indic 3 Pl · προσμένω

main verb (ὄτι clause)

→ present (durative)

προσμένω: 'remain with, stay on' (πρός + μένω); their persevering attachment to Jesus.

μοι

with me

Dative

dat. of association

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb (ὄτι clause)

→ stative present

τί

what

Accusative

interrogative/indefinite (object)

φάγωσιν

they might eat

Aor Act Subj 3 Pl · ἐσθίω

deliberative subjunctive (indir. question)

→ aoristic

3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.

and if I send them away to their homes hungry, they will faint on the way; and some of them have come from a distance.”

DIRECT SPEECH — CONSEQUENCE **καὶ** A third-class condition spells out the danger of dismissing them unfed; the closing note (some from afar) intensifies the concern.

καὶ

and

coordinating conjunction

ἐὰν

if

conjunction (3rd-class condition)

ἀπολύσω

I send away

Aor Act Subj 1 Sg · ἀπολύω

subjunctive (protasis)

→ aoristic

ἀπολύω: 'release, dismiss, send away'; of dispersing a crowd.

αὐτοὺς

them

Accusative

direct object

νήστεις

hungry/fasting

Accusative

predicate accusative (state)

νήστις: 'fasting, without food'; predicate of αὐτούς — 'dismiss them hungry!'

εἰς

to

preposition + accusative (direction)

οἶκον

home

Accusative

object of εἰς (goal)

οἶκος: 'house, home'; the singular distributively, 'to their homes!'

αὐτῶν

their

Genitive

genitive of possession

ἐκλυθήσονται

they will faint

Fut Pass Indic 3 Pl · ἐκλύω

main verb (apodosis)

→ *predictive future*

ἐκλύω: 'loose out, exhaust'; passive 'grow faint, give out' from hunger.

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῶ

way

Dative

dat. of place (where)

ὁδός: 'road, way'; the journey home — also a Markan thematic word (the way of discipleship).

καί

and

coordinating conjunction

τινες

some

Nominative

subject (indefinite pronoun)

αὐτῶν

of them

Genitive

partitive genitive

ἀπὸ

from

preposition + genitive (source)

μακρόθεν

afar

adverb (place); ἀπὸ μακρόθεν pleonastic

μακρόθεν: 'from afar'; the redundant ἀπὸ is common Koine.

ἤκασιν

they have come

Perf Act Indic 3 Pl · ἤκω

main verb

→ *perfect (present state of having arrived)*

ἤκω: 'have come, be present'; its perfect form denotes the resulting state of having arrived.

4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἔρημίας;

And his disciples answered him, “Where can anyone get bread to satisfy these people here in a desolate place?”

RESPONSE — PERPLEXITY **καὶ** The disciples' helpless question echoes the first feeding; their forgetfulness of that prior miracle becomes the chapter's running theme of dullness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπεκρίθησαν they answered Aor Pass(dep) Indic 3 Pl · ἀποκρίνομαι <i>main verb</i> → constative aorist ἀποκρίνομαι: 'answer, reply'; the passive-form deponent of response.</p>	<p>αὐτῷ him Dative <i>indirect object</i></p>	<p>οἱ the Nominative <i>article</i></p>
<p>μαθηταὶ disciples Nominative <i>subject</i></p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>ὅτι — <i>ὅτι recitativum (introduces direct speech)</i> ὅτι: here recitative, equivalent to opening quotation marks; left untranslated.</p>	<p>Πόθεν from where <i>interrogative adverb (source)</i> πόθεν: 'whence, from where'; the bafflement of supply.</p>
<p>τούτους these Accusative <i>direct object (of χορτάσαι)</i></p>	<p>δυνήσεται will be able Fut Mid Indic 3 Sg · δύναμαι <i>main verb</i> → predictive future δύναμαι: 'be able'; the helplessness of human resource.</p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i></p>	<p>ὧδε here <i>adverb (place)</i></p>

χορτάσαι

to satisfy

Aor Act Inf · χορτάζω

complementary infinitive

→ aoristic

χορτάζω: 'feed, fill, satisfy' (orig. of fodder); to satiate with food.

ἄρτων

with bread

Genitive

genitive of content/material

ἄρτος: 'bread, loaf'; the genitive of what fills.

ἐπ'

in

preposition + genitive (place)

ἐρημίας

a desolate place

Genitive

object of ἐπί (place)

ἐρημία: 'desert, wilderness, uninhabited region'; the resource-less setting.

5 καὶ ἡρώτα αὐτούς; Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτὰ.

And he asked them, "How many loaves do you have?" They said, "Seven."

DIALOGUE – INVENTORY καὶ Jesus turns the disciples to what is at hand; the bare answer 'seven' sets the number that will reappear in the seven baskets.

καὶ

and

coordinating conjunction

ἡρώτα

he asked

Impf Act Indic 3 Sg · ἐρωτάω

main verb

→ imperfect (vivid/inceptive)

ἐρωτάω: 'ask, question'; the imperfect paints the ongoing exchange.

αὐτούς

them

Accusative

direct object

Πόσους

how many

Accusative

interrogative adjective

πόσος: 'how much/many'; quantitative interrogative.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb (question)

→ stative present

ἄρτους

loaves

Accusative

direct object

ἄρτος: 'loaf of bread.'

οἱ

they

Nominative

subject (article as pronoun, οἱ δέ)

δὲ

and/but

postpositive (continuative)

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ἑπτὰ

seven

cardinal numeral (indeclinable)

ἑπτὰ: 'seven'; indeclinable — the count of loaves, echoed in v.8.

6 καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ.

And he commanded the crowd to recline on the ground; and taking the seven loaves and giving thanks, he broke them and gave them to his disciples to set before the people, and they set them before the crowd.

THE MIRACLE ENACTED **καὶ** The eucharistic sequence — take, give thanks, break, give — mirrors the first feeding and the Last Supper; the disciples are the distributing intermediaries.

καὶ

and

coordinating conjunction

παραγγέλλει

he commands

Pres Act Indic 3 Sg · παραγγέλλω

main verb (historic present)

→ historic present (vivid)

παραγγέλλω: 'instruct, command, give orders'; authoritative direction.

τῷ

the

Dative

article

ὄχλῳ

crowd

Dative

indirect object (recipient of command)

ἀναπесεῖν

to recline

Aor Act Inf · ἀναπίπτω

infinitive of indirect command

→ aoristic

ἀναπίπτω: 'recline, lie back' (for a meal); the posture of dining.

ἐπί

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

ground

Genitive

object of ἐπί (place)

γῆ: 'earth, ground'; the bare ground (no green grass of 6:39 — a different, drier setting).

καί

and

coordinating conjunction

λαβών

having taken

Aor Act Ptc · Nom Sg Masc · λαμβάνω

circumstantial ptc. (antecedent)

→ constative aorist

λαμβάνω: 'take'; first of the four eucharistic actions.

τούς

the

Accusative

article

ἑπτὰ

seven

cardinal numeral (indeclinable)

ἑπτὰ: 'seven'; indeclinable.

ἄρτους

loaves

Accusative

direct object of λαβών

εὐχαριστήσας

having given thanks

Aor Act Ptc · Nom Sg Masc · εὐχαριστέω

circumstantial ptc. (antecedent)

→ constative aorist

εὐχαριστέω: 'give thanks'; the table-blessing — the verb behind 'Eucharist.'

ἔκλασεν

he broke

Aor Act Indic 3 Sg · κλάω

main verb

→ constative aorist

κλάω: 'break' (bread); the third eucharistic action.

καί

and

coordinating conjunction

ἔδίδου

he was giving

Impf Act Indic 3 Sg · δίδωμι

main verb

→ iterative imperfect (repeated handing)

δίδωμι: 'give'; the imperfect suggests the repeated, ongoing distribution.

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

αὐτοῦ

his

Genitive

genitive of relationship

ἵνα
that

conjunction (purpose)

παρατιθῶσιν
they might set before

Pres Act Subj 3 Pl · παρατίθημι
subjunctive (purpose clause)

→ present (durative)

παρατίθημι: 'set before, serve' (at table);
the disciples' serving role.

καὶ
and

coordinating conjunction

παρέθηκαν
they set before

Aor Act Indic 3 Pl · παρατίθημι
main verb

→ constative aorist

τῷ
the

Dative
article

ὄχλῳ
crowd

Dative
indirect object

7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλόγησας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.

And they had a few small fish; and having blessed them, he said that these too should be set before them.

THE MIRACLE — THE FISH καὶ A supplementary note adds the fish; the separate blessing over them rounds out the parallel to the first feeding.

καὶ
and

coordinating conjunction

εἶχον
they had

Impf Act Indic 3 Pl · ἔχω
main verb

→ stative imperfect

ἰχθύδια
small fish

Accusative
direct object

ἰχθύδιον: 'little fish' (diminutive of ἰχθύς);
the modest fare.

ὀλίγα
a few

Accusative
attributive adjective

ὀλίγος: 'few, little'; the scarcity heightens
the miracle.

<p>καὶ and coordinating conjunction</p>	<p>εὐλόγησας having blessed Aor Act Ptc · Nom Sg Masc · εὐλόγω <i>circumstantial ptc. (antecedent)</i> → constative aorist εὐλόγω: 'bless, speak well of'; the blessing over the fish (varies with εὐχαριστήσας of v.6).</p>	<p>αὐτὰ them Accusative <i>direct object of ptc.</i></p>	<p>εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
<p>καὶ also <i>adverbial/ascensive (with ταῦτα)</i></p>	<p>ταῦτα these Accusative <i>accusative subject of infinitive</i></p>	<p>παρατιθέναι to be set before Pres Act Inf · παρατίθηναι <i>infinitive of indirect command</i> → present (durative) παρατίθηναι: 'set before, serve'; the fish too are distributed.</p>	

8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας.

And they ate and were satisfied, and they took up seven baskets of the leftover fragments.

RESULT — ABUNDANCE **καὶ** The triple result clinches the miracle: all eat, all are filled, and the surplus (seven baskets) outstrips the original seven loaves.

<p>καὶ and coordinating conjunction</p>	<p>ἔφαγον they ate Aor Act Indic 3 Pl · ἐσθίω <i>main verb</i> → constative aorist ἐσθίω: 'eat!'</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐχορτάσθησαν they were satisfied Aor Pass Indic 3 Pl · χορτάζω <i>main verb</i> → constative aorist χορτάζω: 'satisfy, fill'; passive — they were filled to the full.</p>
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καὶ
and

coordinating conjunction

ἦραν

they took up

Aor Act Indic 3 Pl · αἴρω

main verb

→ *constative aorist*

αἴρω: 'lift, take up'; gathering the surplus.

περισσεύματα

leftovers

Accusative

direct object

περίσσευμα: 'surplus, abundance, what remains over'; the excess of provision.

κλασμάτων

of fragments

Genitive

partitive/exegetical genitive

κλάσμα: 'broken piece, fragment' (from κλάω); the broken bread left over.

ἑπτὰ

seven

cardinal numeral (indeclinable)

ἑπτὰ: 'seven'; the surplus matches the loaf-count, a deliberate echo.

σπυρίδας

baskets

Accusative

accusative of measure (apposition to obj.)

σπυρίς: a large hamper/basket (distinct from the κόφινος of 6:43) — Mark keeps the two words distinct, recalled in v.19–20.

9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

Now there were about four thousand. And he sent them away.

SUMMARY COUNT & DISMISSAL δὲ The round number (four thousand, against the five thousand of ch. 6) and the dismissal close the feeding proper.

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential)

→ *stative imperfect*

δὲ

now

postpositive (continuative)

ὡς

about

adverb (approximation)

ὡς: here 'approximately' with a number.

τετρακισχίλιοι

four thousand

Nominative

predicate nominative (numeral)

τετρακισχίλιοι: 'four thousand' (declinable); the crowd's size — fewer than the 5,000 of 6:44.

καὶ
and

coordinating conjunction

ἀπέλυσεν

he sent away

Aor Act Indic 3 Sg · ἀπολύω

main verb

→ constative aorist

ἀπολύω: 'dismiss, release'; the dismissal of the fed crowd.

αὐτούς

them

Accusative

direct object

10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

And immediately he got into the boat with his disciples and came to the district of Dalmanutha.

TRANSITION — CROSSING **Καὶ** Mark's signature εὐθὺς speeds the scene-change; the boat crossing moves Jesus to Dalmanutha, where the Pharisees will confront him.

Καὶ
and

coordinating conjunction

εὐθὺς

immediately

adverb (time)

εὐθὺς: 'at once, immediately'; Mark's hallmark connective driving the narrative pace.

ἐμβὰς

having embarked

Aor Act Ptc · Nom Sg Masc · ἐμβαίνω

circumstantial ptc. (antecedent)

→ constative aorist

ἐμβαίνω: 'step in, embark, board' (a boat).

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πλοῖον

boat

Accusative

object of εἰς (goal)

πλοῖον: 'boat'; the fishing craft of the Galilean ministry.

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

<p>μαθητῶν disciples</p> <p>Genitive <i>object of μετά (accompaniment)</i></p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of relationship</i></p>	<p>ἦλθεν he came</p> <p>Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i></p> <hr/> <p>→ constative aorist</p> <p>ἔρχομαι: 'come, go.'</p>	<p>εἰς to</p> <p><i>preposition + accusative (direction)</i></p>
<p>τὰ the</p> <p>Accusative <i>article</i></p>	<p>μέρη district</p> <p>Accusative <i>object of εἰς (goal)</i></p> <p>μέρος: 'part, region, district'; the plural 'parts/region of.'</p>	<p>Δαλμανουθά of Dalmanutha</p> <p>Genitive <i>genitive of place/relationship (indeclinable proper name)</i></p> <p>Δαλμανουθά: an otherwise unattested place on the lake; some witnesses read Magadan/Magdala (cf. Matt 15:39).</p>	

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, to test him.

CONFLICT – THE DEMAND **Καὶ** The opposition surfaces: their request for a heavenly sign is framed by Mark as a test (πειράζοντες), not genuine inquiry.

Καὶ
and

coordinating conjunction

ἐξῆλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go/come out'; the Pharisees emerge to confront.

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee'; the 'separated ones,' Jesus' frequent legal adversaries.

καὶ
and

coordinating conjunction

ἤρχαντο

they began

Aor Mid Indic 3 Pl · ἄρχομαι

main verb (ingressive)

→ ingressive aorist

ἄρχομαι: 'begin'; Markan idiom with the complementary infinitive.

συζητεῖν

to argue/dispute

Pres Act Inf · συζητέω

complementary infinitive

→ present (durative)

συζητέω: 'discuss, dispute, debate' (σύν + ζητέω); contentious questioning.

αὐτῷ

with him

Dative

dat. of association

ζητοῦντες

seeking

Pres Act Ptc · Nom Pl Masc · ζητέω

circumstantial ptc. (means/manner)

→ present (concurrent)

ζητέω: 'seek, demand'; what the disputing aimed at.

παρ'

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of παρά (source)

σημεῖον

a sign

Accusative

direct object of ptc.

σημεῖον: 'sign, miracle as proof'; a self-authenticating heavenly portent is demanded.

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἀπό (source)

οὐρανός: 'heaven, sky'; the sign's demanded provenance — direct divine attestation.

πειράζοντες

testing

Pres Act Ptc · Nom Pl Masc · πειράζω

circumstantial ptc. (purpose)

→ present (concurrent)

πειράζω: 'test, tempt, try'; Mark's word exposes their hostile intent (cf. 1:13, 10:2).

αὐτόν

him

Accusative

direct object of *ptc.*

12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἢ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

And groaning deeply in his spirit, he said, “Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation.”

THE REFUSAL καὶ Jesus' deep groan and Semitic oath-formula (εἰ δοθήσεται) constitute an emphatic refusal: no sign on demand will be granted this faithless generation.

καὶ
and

coordinating conjunction

ἀναστενάξας

having groaned deeply

Aor Act Ptc · Nom Sg Masc · ἀναστενάζω
circumstantial *ptc.* (antecedent/manner)

→ constative aorist

ἀναστενάζω: 'sigh/groan deeply' (ἀνά-
intensive of στενάζω); a sound of grief over
their unbelief.

τῷ

the

Dative
article

πνεύματι

in spirit

Dative
dat. of sphere (inner being)

πνεῦμα: here Jesus' own spirit — the groan
rises from within him.

αὐτοῦ

his

Genitive

genitive of possession

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

Τί

why

interrogative adverb (cause)

τί: accusative of respect functioning
adverbially, 'why?'

ἢ

the

Nominative

article

γενεά

generation

Nominative

subject

γενεά: 'generation'; the unbelieving contemporaries, an OT echo (Ps 95; Deut 32).

αὕτη

this

Nominative

demonstrative (attributive)

ζητεῖ

seeks

Pres Act Indic 3 Sg · ζητέω

main verb (question)

→ present (durative)

ζητέω: 'seek, demand.'

σημεῖον

a sign

Accusative

direct object

ἀμὴν

truly

particle (solemn affirmation)

ἀμὴν: Hebrew 'amen'; Jesus' authoritative formula introducing a weighty pronouncement.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ present (performative)

ὕμῖν

to you

Dative

indirect object

εἰ

if (= surely not)

conjunction (Semitic oath/aposiopesis)

εἰ: in the Hebraic oath-formula εἰ δοθήσεται, an apodosis is suppressed, yielding an emphatic negation, 'no sign shall be given.'

δοθήσεται

will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (oath clause)

→ predictive future (divine passive)

δίδωμι: 'give'; the passive implies God as agent — no heavenly sign will be granted.

τῇ

to the

Dative

article

γενεᾶ

generation

Dative

indirect object

ταύτη

this

Dative

demonstrative (attributive)

σημεῖον

sign

Nominative

subject of δοθήσεται

13 καὶ ἄφεις αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

And leaving them, he got into the boat again and went away to the other side.

DEPARTURE **καὶ** Jesus' abrupt abandonment of the sign-seekers enacts his verdict; the re-embarking carries the narrative back across the lake to the bread dialogue.

καὶ
and

coordinating conjunction

ἄφεις

having left

Aor Act Ptc · Nom Sg Masc · ἀφίημι

circumstantial ptc. (antecedent)

→ constative aorist

ἀφίημι: 'leave, let go, abandon'; he forsakes the disputants.

αὐτοὺς

them

Accusative

direct object of ptc.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; a second crossing.

ἐμβὰς

having embarked

Aor Act Ptc · Nom Sg Masc · ἐμβαίνω

circumstantial ptc. (antecedent)

→ constative aorist

ἐμβαίνω: 'embark, board.'

ἀπῆλθεν

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

εἰς

to

preposition + accusative (direction)

τὸ

the

Accusative

article (substantizes adv.)

πέραν

other side

adverb substantized by τό (goal)

πέραν: 'across, the far side'; an indeclinable adverb here substantized by the neuter article — the opposite shore of the lake.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

Now they had forgotten to bring bread, and they had no more than one loaf with them in the boat.

SCENE-SETTING — THE BREAD **Καὶ** The forgotten bread and the single loaf set up the misunderstanding of v.16; Mark notes it with deliberate irony given the surplus just gathered.

<p>Καὶ and/now <i>coordinating conjunction</i></p>	<p>ἐπελάθοντο they forgot Aor Mid Indic 3 Pl · ἐπιλανθάνομαι <i>main verb</i> → <i>constative aorist</i> ἐπιλανθάνομαι: 'forget, neglect'; the disciples' oversight.</p>	<p>λαβεῖν to take Aor Act Inf · λαμβάνω <i>complementary infinitive</i> → <i>aoristic</i> λαμβάνω: 'take, bring along.'</p>	<p>ἄρτους loaves Accusative <i>direct object</i> ἄρτος: 'bread'; the literal provisions.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰ if <i>conjunction (εἰ μὴ idiom = 'except')</i></p>	<p>μὴ not <i>negative (εἰ μὴ = 'except')</i> εἰ μὴ: 'except, but only'; the idiom of exception.</p>	<p>ἓνα one Accusative <i>cardinal numeral (attributive)</i> εἷς: 'one'; a single loaf — likely a foreshadowing of the 'one bread' that is Christ.</p>
<p>ἄρτον loaf Accusative <i>direct object of εἶχον</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>εἶχον they had Impf Act Indic 3 Pl · ἔχω <i>main verb</i> → <i>stative imperfect</i></p>	<p>μεθ' with <i>preposition + genitive (accompaniment)</i></p>

ἑαυτῶν

themselves

Genitive

reflexive pronoun (object of μετά)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

πλοίῳ

boat

Dative

dat. of place (where)

πλοῖον: 'boat!'

15 καὶ διεστέλλετο αὐτοῖς λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

And he was warning them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.”

WARNING καὶ A double imperative warns against a corrupting 'leaven' — the unbelief and hostility of the Pharisees and of Herod, the two camps just encountered.

καὶ

and

coordinating conjunction

διεστέλλετο

he was warning/charging

Impf Mid Indic 3 Sg · διαστέλλομαι

main verb

→ iterative imperfect (insistent)

διαστέλλομαι: 'order, charge strictly, warn'; the imperfect conveys repeated insistence.

αὐτοῖς

them

Dative

indirect object

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of speech (pleonastic)

→ present (concurrent)

Ὁρᾶτε

watch out

Pres Act Impv 2 Pl · ὁράω

imperative

→ present (general precept)

ὁράω: 'see, look out'; imperatival 'take care.'

βλέπετε

beware

Pres Act Impv 2 Pl · βλέπω

imperative (+ ἀπό = beware of)

→ present (general precept)

βλέπω: 'look'; with ἀπό, 'beware of, guard against' — note the sight-language amid the chapter's theme of seeing.

ἀπὸ

of

preposition + genitive (separation/source of danger)

τῆς

the

Genitive

article

ζύμης

leaven

Genitive

object of από

ζύμη: 'leaven, yeast'; a metaphor for a pervasive, corrupting influence.

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

possessive/source genitive

Φαρισαῖος: 'Pharisee'; their sign-seeking unbelief is the 'leaven.'

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

ζύμης

leaven

Genitive

object of από (coordinate)

Ἡρώδου

of Herod

Genitive

possessive/source genitive (proper name)

Ἡρώδης: Herod Antipas; his hostility (cf. ch. 6) is a second corrupting leaven (some witnesses read 'the Herodians').

16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.

And they discussed with one another that they had no bread.

MISUNDERSTANDING καὶ The disciples take 'leaven' literally, fixating on the forgotten bread — the dullness Jesus is about to rebuke.

καὶ

and

coordinating conjunction

διελογίζοντο

they were discussing

Impf Mid Indic 3 Pl · διαλογίζομαι

main verb

→ *iterative imperfect*

διαλογίζομαι: 'reason, deliberate, discuss'; their muttered reasoning misses the point.

πρὸς

with

preposition + accusative (reciprocity)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of πρὸς)

ὅτι
that

conjunction (content; or causal 'because')

ὅτι: read as content ('that they had no bread') or causal ('because').

ἄρτους
bread

Accusative

direct object

ἄρτος: 'bread'; their literalist preoccupation.

οὐκ
not

negative particle

ἔχουσιν
they have

Pres Act Indic 3 Pl · ἔχω

main verb (content clause)

→ stative present

17 καὶ γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

And aware of it, he said to them, “Why are you discussing that you have no bread? Do you not yet perceive or understand? Are your hearts hardened?”

REBUKE — A CHAIN OF QUESTIONS καὶ A cascade of reproachful questions exposes the disciples' incomprehension and 'hardened heart' — the very condition Mark elsewhere ascribes to the opponents.

καὶ
and

coordinating conjunction

γνοὺς

knowing/aware

Aor Act Ptc · Nom Sg Masc · γινώσκω

circumstantial ptc. (antecedent)

→ constative aorist

γινώσκω: 'know, perceive'; Jesus discerns their reasoning.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτοῖς

to them

Dative

indirect object

τί
why

interrogative adverb (cause)

διαλογίζεσθε

do you discuss

Pres Mid Indic 2 Pl · διαλογίζομαι

main verb (question)

→ present (durative)

ὅτι
that

conjunction (content)

ἄρτους

bread

Accusative

direct object

<p>οὐκ not negative particle</p>	<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω main verb (content clause) → stative present</p>	<p>οὐπω not yet adverb (time + negation) οὐπω: 'not yet'; their slowness, not final blindness.</p>	<p>νοεῖτε do you perceive Pres Act Indic 2 Pl · νοέω main verb (question) → present (durative) νοέω: 'perceive, understand with the mind'; intellectual apprehension.</p>
<p>οὐδὲ nor negative conjunction</p>	<p>συνίετε do you understand Pres Act Indic 2 Pl · συνίημι main verb (question) → present (durative) συνίημι: 'comprehend, put together'; spiritual insight — the verb of Isa 6:9–10's hardening.</p>	<p>πεπωρωμένην hardened Perf Pass Ptc · Acc Sg Fem · πωρώω predicate ptc. (complement of ἔχετε) → intensive perfect (settled state) πωρώω: 'harden, petrify, make calloused'; the perfect marks a fixed condition (cf. 6:52).</p>	<p>ἔχετε have you Pres Act Indic 2 Pl · ἔχω main verb (question) → stative present</p>
<p>τὴν the Accusative article</p>	<p>καρδίαν heart Accusative direct object καρδία: 'heart'; the seat of understanding and will in Hebraic thought.</p>	<p>ὑμῶν your Genitive genitive of possession</p>	

18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,

Having eyes, do you not see, and having ears, do you not hear? And do you not remember?

REBUKE — PROPHETIC INDICTMENT ASYNDETON Jesus turns the prophets' indictment (Jer 5:21; Ezek 12:2) on his own disciples — eyes that don't see, ears that don't hear — and presses memory of the feedings.

<p>ὀφθαλμούς eyes Accusative <i>direct object of ptc.</i></p> <p>ὀφθαλμός: 'eye'; the sight-motif binding this rebuke to the Bethsaida healing that follows.</p>	<p>ἔχοντες having Pres Act Ptc · Nom Pl Masc · ἔχω <i>circumstantial ptc. (concessive)</i></p> <p>→ present (concurrent)</p>	<p>οὐ not <i>negative particle</i></p>	<p>βλέπετε do you see Pres Act Indic 2 Pl · βλέπω <i>main verb (question)</i></p> <p>→ present (durative)</p> <p>βλέπω: 'see'; the echo of Isa 6 / Jer 5:21.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ᾠτά ears Accusative <i>direct object of ptc.</i></p> <p>οἰς: 'ear'; the hearing complement of the indictment.</p>	<p>ἔχοντες having Pres Act Ptc · Nom Pl Masc · ἔχω <i>circumstantial ptc. (concessive)</i></p> <p>→ present (concurrent)</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἀκούετε do you hear Pres Act Indic 2 Pl · ἀκούω <i>main verb (question)</i></p> <p>→ present (durative)</p> <p>ἀκούω: 'hear, listen.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>μνημονεύετε do you remember Pres Act Indic 2 Pl · μνημονεύω <i>main verb (question)</i></p> <p>→ present (durative)</p> <p>μνημονεύω: 'remember, call to mind'; leading into the recollection of the two feedings.</p>

19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ· Δώδεκα.

When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve."

CATECHESIS — FIRST FEEDING RECALLED **ASYNDETON** Jesus catechizes by the numbers: five loaves, five thousand, twelve κόφινοι — the abundance should have schooled their faith.

ὅτε

when

temporal conjunction

τούς

the

Accusative

article

πέντε

five

cardinal numeral (indeclinable)

πέντε: 'five'; indeclinable — the loaves of the first feeding (6:38).

ἄρτους

loaves

Accusative

direct object

ἔκλασα

I broke

Aor Act Indic 1 Sg · κλάω

main verb (temporal clause)

→ constative aorist

κλάω: 'break.'

εἰς

for

preposition + accusative (benefit/reference)

τούς

the

Accusative

article

πεντακισχίλιους

five thousand

Accusative

object of εἰς (numeral substantive)

πεντακισχίλιοι: 'five thousand' (declinable); the first crowd.

πόσους

how many

Accusative

interrogative adjective

πόσους: 'how many!'

κοφίνους

baskets

Accusative

direct object of ἤρατε

κόφινος: a smaller wicker basket (vs. σπιρίς of v.8); Mark keeps the two distinct.

κλασμάτων

of fragments

Genitive

genitive of content

κλάσμα: 'fragment, broken piece.'

πλήρεις

full

Accusative

attributive adjective

πλήρης: 'full!'; the baskets brimming.

ἤρατε

did you take up

Aor Act Indic 2 Pl · αἴρω

main verb (question)

→ constative aorist

αἴρω: 'take up, gather.'

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτῷ

to him

Dative

indirect object

δώδεκα

twelve

cardinal numeral (indeclinable)

δώδεκα: 'twelve'; indeclinable — the surplus of the first feeding, perhaps evoking Israel's twelve tribes.

20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν αὐτῷ· Ἑπτὰ.

“And when I broke the seven for the four thousand, how many baskets full of fragments did you take up?” And they said to him, “Seven.”

CATECHESIS — SECOND FEEDING RECALLED **δε** The parallel question on the second feeding (seven loaves, four thousand, seven σπυρίδες) seals the lesson the disciples have failed to learn.

<p>Ὅτε when temporal conjunction</p>	<p>δὲ and postpositive (continuative)</p>	<p>τοὺς the Accusative article (substantizes numeral)</p>	<p>ἑπτὰ seven cardinal numeral (indeclinable) ἑπτὰ: 'seven'; the loaves of this chapter's feeding (v.5).</p>
<p>εἰς for preposition + accusative (benefit/reference)</p>	<p>τοὺς the Accusative article</p>	<p>τετρακισχιλίους four thousand Accusative object of εἰς (numeral substantive) τετρακισχίλιοι: 'four thousand' (declinable); this chapter's crowd (v.9).</p>	<p>πόσων how many Genitive interrogative adjective (gen.) πόσος: 'how many!'</p>
<p>σπυρίδων baskets Genitive partitive/possessive genitive σπυρίς: the large hamper of v.8 — the distinct word is again deliberate.</p>	<p>πληρώματα fillings/full amounts Accusative direct object of ἤρατε πλήρωμα: 'that which fills, full measure'; the basketfuls.</p>	<p>κλασμάτων of fragments Genitive genitive of content κλάσμα: 'fragment!'</p>	<p>ἤρατε did you take up Aor Act Indic 2 Pl · αἶρω main verb (question) → constative aorist αἶρω: 'take up!'</p>

καὶ
and

coordinating conjunction

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτῷ

to him

Dative

indirect object

ἑπτὰ

seven

cardinal numeral (indeclinable)

ἑπτὰ: 'seven'; the surplus of the second feeding.

21 καὶ ἔλεγεν αὐτοῖς· Οὐπω συνίετε;

And he said to them, “Do you not yet understand?”

CLIMAX OF THE REBUKE καὶ The unanswered question hangs over the episode — and over the half-sight of the blind man immediately healed, who likewise sees in stages.

καὶ
and

coordinating conjunction

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative/durative imperfect

αὐτοῖς

to them

Dative

indirect object

Οὐπω

not yet

adverb (time + negation)

οὐπω: 'not yet'; their understanding is delayed, not denied — a hopeful 'yet!'

συνίετε

do you understand

Pres Act Indic 2 Pl · συνίημι

main verb (question)

→ present (durative)

συνίημι: 'understand, comprehend!'

22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

And they came to Bethsaida. And they brought to him a blind man and begged him to touch him.

SCENE-SETTING — THE BLIND MAN **Καὶ** Three historic presents (come, bring, beg) set the stage; the request for a healing touch echoes the chapter's sight-and-perception theme.

Καὶ
and

coordinating conjunction

ἔρχονται
they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid)

ἔρχομαι: 'come!'

εἰς
to

preposition + accusative (direction)

Βηθσαϊδάν

Bethsaida

Accusative

object of εἰς (proper place-name)

Βηθσαϊδά: a fishing town on the lake's north shore; here taking an accusative -v of motion-toward.

καὶ
and

coordinating conjunction

φέρουσιν
they bring

Pres Act Indic 3 Pl · φέρω

main verb (historic present)

→ historic present (vivid)

φέρω: 'carry, bring!'

αὐτῷ

to him

Dative

indirect object

τυφλὸν

a blind man

Accusative

direct object

τυφλός: 'blind'; the man whose two-stage cure mirrors the disciples' gradual sight.

καὶ
and

coordinating conjunction

παρακαλοῦσιν
they beg

Pres Act Indic 3 Pl · παρακαλέω

main verb (historic present)

→ historic present (vivid)

παρακαλέω: 'urge, beseech, beg'; the entreaty for help.

αὐτὸν

him

Accusative

direct object

ἵνα

that

conjunction (content of request)

αὐτοῦ

him

Genitive

genitive object of ἄψηται

ἄψηται

he might touch

Aor Mid Subj 3 Sg · ἄπτομαι

subjunctive (ἵνα content clause)

→ aoristic

ἄπτομαι: 'touch, take hold of' (+ gen.); the expected mode of healing.

23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· Εἶ τι βλέπεις;

And taking the blind man by the hand, he led him out of the village; and after spitting on his eyes and laying his hands on him, he asked him, “Do you see anything?”

THE HEALING — FIRST STAGE καὶ An unusually tactile, private cure: leading out, spittle, laid-on hands, then a question — the only Gospel healing performed in two stages.

καὶ

and

coordinating conjunction

ἐπιλαβόμενος

having taken hold of

Aor Mid Ptc · Nom Sg Masc · ἐπιλαμβάνομαι

circumstantial ptc. (antecedent)

→ constative aorist

ἐπιλαμβάνομαι: 'take hold of, grasp' (+ gen.); a gesture of personal care.

τῆς

the

Genitive

article

χειρὸς

hand

Genitive

genitive object of ptc.

χείρ: 'hand.'

τοῦ

of the

Genitive

article

τυφλοῦ

blind man

Genitive

genitive of possession

τυφλός: 'blind man.'

ἐξήνεγκεν

he led out

Aor Act Indic 3 Sg · ἐκφέρω

main verb

→ constative aorist

ἐκφέρω: 'carry/bring out'; removing him from the crowd for a private cure.

αὐτόν

him

Accusative

direct object

ἔξω

out of

improper preposition + genitive

ἔξω: 'outside, out of.'

τῆς

the

Genitive

article

κώμης

village

Genitive

object of ἔξω

κώμη: 'village'; Bethsaida, here called a village.

καὶ

and

coordinating conjunction

πτύσας

having spat

Aor Act Ptc · Nom Sg Masc · πτύω

circumstantial ptc. (antecedent)

→ constative aorist

πτύω: 'spit'; saliva used as a healing medium (cf. 7:33).

εἰς

on

preposition + accusative (place)

τὰ

the

Accusative

article

ὄμματα

eyes

Accusative

object of εἰς (place)

ὄμμα: 'eye' (a rarer, more poetic word than ὀφθαλμός).

αὐτοῦ

his

Genitive

genitive of possession

ἐπιθείς

having laid on

Aor Act Ptc · Nom Sg Masc · ἐπιτίθημι

circumstantial ptc. (antecedent)

→ constative aorist

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

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object of ptc.

χεῖρ: 'hand.'

αὐτῷ

on him

Dative

dat. of place/person

ἐπηρώτα

he asked

Impf Act Indic 3 Sg · ἐπερωτάω

main verb

→ imperfect (vivid)

ἐπερωτάω: 'question, ask (of)'; the probing of progress.

αὐτόν

him

Accusative

direct object

εἴ

whether/—

conjunction (direct question, Markan εἴ)

εἴ: introducing a direct question, 'do you...?' — a Semitizing usage.

τι

anything

Accusative

indefinite pronoun (object)

βλέπεις

do you see

Pres Act Indic 2 Sg · βλέπω

main verb (question)

→ present (durative)

βλέπω: 'see, look!'

24 καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὀρῶ περιπατοῦντας.

And looking up, he said, “I see men, for I see them like trees, walking.”

FIRST-STAGE SIGHT — PARTIAL **καὶ** The man's vision is half-restored: figures move but are blurred
'like trees walking' — an image of the disciples' partial perception in vv.14–21.

καὶ

and

coordinating conjunction

ἀναβλέψας

having looked up

Aor Act Ptc · Nom Sg Masc · ἀναβλέπω

circumstantial ptc. (antecedent)

→ constative aorist

ἀναβλέπω: 'look up' and 'regain sight'; the double sense is apt here.

ἔλεγεν

he said

Impf Act Indic 3 Sg · λέγω

main verb

→ imperfect (vivid)

Βλέπω

I see

Pres Act Indic 1 Sg · βλέπω

main verb

→ present (durative)

βλέπω: 'see.'

<p>τούς the Accusative article</p>	<p>άνθρῳπους men Accusative direct object άνθρῳπος: 'person, man'; the indistinct human shapes.</p>	<p>ὅτι for/that conjunction (causal/exegetic)</p>	<p>ὡς like adverb (comparison) ὡς: 'as, like'; the comparison conveying blurred vision.</p>
<p>δένδρα trees Accusative predicate accusative (comparison) δένδρον: 'tree'; the men loom tree-like – tall, indistinct.</p>	<p>ὁρῶ I see Pres Act Indic 1 Sg · ὁράω main verb → present (durative) ὁράω: 'see, perceive.'</p>	<p>περιπατοῦντας walking Pres Act Ptc · Acc Pl Masc · περιπατέω predicate ptc. (object complement) → present (concurrent) περιπατέω: 'walk about'; the moving shapes betray they are people, not trees.</p>	

25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.

Then he laid his hands on his eyes again, and he saw clearly and was restored and saw everything distinctly.

SECOND-STAGE SIGHT – FULL ASYNDETON A second touch completes the cure: he looks intently, is restored, and sees all things plainly – the full sight that true discipleship requires.

<p>εἶτα then adverb (temporal sequence) εἶτα: 'then, next'; marking the second stage.</p>	<p>πάλιν again adverb (repetition) πάλιν: 'again'; the renewed laying-on of hands.</p>	<p>ἐπέθηκεν he laid Aor Act Indic 3 Sg · ἐπιτίθημι main verb → constative aorist ἐπιτίθημι: 'lay upon.'</p>	<p>τὰς the Accusative article</p>
--	---	--	--

χεῖρας

hands

Accusative

direct object

χειρ: 'hand.'

ἐπί

on

preposition + accusative (place)

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

object of ἐπί (place)

ὀφθαλμός: 'eye!'

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

διέβλεψεν

he saw clearly

Aor Act Indic 3 Sg · διαβλέπω

main verb

→ ingressive aorist

διαβλέπω: 'see clearly, look intently' (διά-thoroughness); vision sharpens.

καὶ

and

coordinating conjunction

ἀπεκατέστη

he was restored

Aor Act(intrans) Indic 3 Sg · ἀποκαθίστημι

main verb

→ constative aorist

ἀποκαθίστημι: 'restore to its former state'; the double-augmented form — full restoration.

καὶ

and

coordinating conjunction

ἐνέβλεπεν

he saw

Impf Act Indic 3 Sg · ἐμβλέπω

main verb

→ imperfect (durative result)

ἐμβλέπω: 'look at, gaze upon'; the ongoing clear sight.

τηλαυγῶς

distinctly

adverb (manner)

τηλαυγῶς: 'clearly, far-shining'; with perfect distinctness, the opposite of the prior blur.

ἅπαντα

everything

Accusative

direct object

ἅπας: 'all, the whole'; he now sees all things plainly.

26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· Μηδὲ εἰς τὴν κώμην εἰσέλθης.

And he sent him home, saying, “Do not even enter the village.”

COMMAND TO SILENCE **καὶ** The Markan messianic secret: the healed man is sent straight home, kept from the village's publicity — guarding against premature acclaim.

καὶ

and

coordinating conjunction

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send away, dispatch.'

αὐτὸν

him

Accusative

direct object

εἰς

to

preposition + accusative (direction)

οἶκον

home

Accusative

object of εἰς (goal)

οἶκος: 'house, home.'

αὐτοῦ

his

Genitive

genitive of possession

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of speech

→ present (concurrent)

Μηδὲ

not even

negative conjunction (prohibition)

μηδέ: 'not even, nor'; intensifying the prohibition.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

κώμην

village

Accusative

object of εἰς (goal)

κώμη: 'village'; Bethsaida, to be bypassed.

εἰσέλθης

you should enter

Aor Act Subj 2 Sg · εἰσέρχομαι

prohibitive subjunctive (μή + aor.)

→ aoristic (prohibition)

εἰσέρχομαι: 'go/come in, enter.'

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

And Jesus went out, with his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, saying to them, “Who do people say that I am?”

THE CENTRAL QUESTION **Καὶ** The Gospel's hinge: 'on the way' Jesus poses the identity question that the whole half-book has been driving toward.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἐξῆλθεν went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → constative aorist ἐξέρχομαι: 'go out, set out.'</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς; Jesus.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>μαθηταὶ disciples Nominative <i>subject (coordinate)</i></p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>
<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὰς the Accusative <i>article</i></p>	<p>κώμας villages Accusative <i>object of εἰς (goal)</i> κώμη; 'village'; the hamlets around the city.</p>	<p>Καισαρείας of Caesarea Genitive <i>genitive of relationship (proper name)</i> Καισάρεια; Caesarea Philippi, near Mt. Hermon — a Gentile, pagan-cult region, the setting for the confession.</p>

τῆς

the (of)

Genitive

article

Φιλίππου

of Philip

Genitive

genitive of relationship (proper name)

Φίλιππος: the tetrarch Philip, who rebuilt the city — distinguishing it from coastal Caesarea.

καὶ

and

coordinating conjunction

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῷ

way

Dative

dat. of place (where)

ὁδός: 'way, road'; the Markan 'way' of discipleship, on which the passion-teaching begins.

ἐπηρώτα

he asked

Impf Act Indic 3 Sg · ἐπερωτάω

main verb

→ imperfect (vivid)

ἐπερωτάω: 'question!'

τούς

the

Accusative

article

μαθητάς

disciples

Accusative

direct object

αὐτοῦ

his

Genitive

genitive of relationship

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of speech

→ present (concurrent)

αὐτοῖς

to them

Dative

indirect object

τίνα

whom

Accusative

interrogative pronoun (acc. subj. of inf.)

τίς: 'who'; the accusative subject of the infinitive εἶναι.

με

me

Accusative

accusative (predicate of εἶναι)

λέγουσιν

do they say

Pres Act Indic 3 Pl · λέγω

main verb (question)

→ present (durative)

οἱ

the

Nominative

article

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: 'people, men'; the popular opinion at large.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (indirect discourse)

→ stative

εἰμί: 'to be.'

28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.

And they told him, saying, “John the Baptist; and others, Elijah; but others, one of the prophets.”

THE POPULAR ANSWERS **δὲ** Three inadequate verdicts — John, Elijah, a prophet — all cast Jesus as a forerunner-figure, none as the Christ.

οἱ

they

Nominative

subject (article as pronoun, οἱ δέ)

δὲ

and

postpositive (continuative)

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of speech (pleonastic)

→ present (concurrent)

ὅτι

—

ὅτι recitativum

Ἰωάννην

John

Accusative

predicate accusative (answer to question)

Ἰωάννης; John the Baptist; Herod's own fear (6:14–16) here voiced by the crowds.

τὸν

the

Accusative

article

<p>βαπτιστήν Baptist Accusative <i>apposition</i> βαπτιστής: 'the baptizer'; John's epithet.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἄλλοι others Nominative <i>subject (implied 'say')</i></p>	<p>Ἡλίαν Elijah Accusative <i>predicate accusative (proper name)</i> Ἡλίας: Elijah, expected to return before the Day of the Lord (Mal 4:5; cf. 9:11–13).</p>
<p>ἄλλοι others Nominative <i>subject</i></p>	<p>δὲ but <i>postpositive (contrast)</i></p>	<p>ὅτι that <i>conjunction (content)</i></p>	<p>εἷς one Nominative <i>predicate nominative (numeral)</i> εἷς: 'one'; one prophet among others.</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>προφητῶν prophets Genitive <i>partitive genitive</i> προφήτης: 'prophet'; a prophet of the old order, again short of Messiah.</p>		

29 καὶ αὐτὸς ἐπηρώτα αὐτούς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

And he asked them, “But you—who do you say that I am?” Peter answered him, “You are the Christ.”

THE CONFESSION **καὶ** The emphatic ὑμεῖς turns the question on the Twelve; Peter's terse confession 'You are the Christ' is the narrative summit — true, yet (vv.31–33) still half-sighted.

καὶ
and

coordinating conjunction

αὐτὸς
he

Nominative
subject (intensive pronoun)

ἐπηρώτα
asked

Impf Act Indic 3 Sg · ἐπερωτάω
main verb

→ imperfect (vivid)

ἐπερωτάω: 'question!'

αὐτούς
them

Accusative
direct object

Ἑμεῖς
you

Nominative
subject (emphatic pronoun)

the emphatic 'you,' contrasting the disciples with 'people.'

δὲ
but

postpositive (contrast)

τίνα
whom

Accusative
interrogative pronoun (acc. subj. of inf.)

με
me

Accusative
accusative (predicate of εἶναι)

λέγετε
do you say

Pres Act Indic 2 Pl · λέγω
main verb (question)

→ present (durative)

εἶναι
to be

Pres Act Inf · εἶμι
infinitive (indirect discourse)

→ stative

ἀποκριθεὶς
having answered

Aor Pass(dep) Ptc · Nom Sg Masc · ἀποκρίνομαι
circumstantial ptc. (pleonastic, of response)

→ constative aorist

ἀποκρίνομαι: 'answer'; the Semitic 'answering, he says.'

ὁ
the

Nominative
article

Πέτρος
Peter

Nominative
subject (proper name)

Πέτρος: 'Rock'; Simon, spokesman of the Twelve.

λέγει
he says

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

→ historic present (vivid)

αὐτῷ
to him

Dative
indirect object

Σὺ
you

Nominative
subject (emphatic pronoun)

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

predicate nominative

Χριστός: 'Anointed One, Messiah'; the title Peter confesses — Mark's whole first half answers 'who is this?' here.

30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

And he sternly charged them to tell no one about him.

COMMAND TO SILENCE καὶ The messianic secret again: a true title, uncoupled from the cross, would be misheard — so silence is imposed until the passion reframes it.

καὶ

and

coordinating conjunction

ἐπετίμησεν

he charged sternly

Aor Act Indic 3 Sg · ἐπιτιμάω

main verb

→ constative aorist

ἐπιτιμάω: 'rebuke, charge sternly, warn'; the same strong verb used of silencing demons (cf. v.33).

αὐτοῖς

them

Dative

indirect object

ἵνα

that

conjunction (content of charge)

μηδενὶ

no one

Dative

indirect object (negated)

μηδεὶς: 'no one!'

λέγωσιν

they should tell

Pres Act Subj 3 Pl · λέγω

subjunctive (ἵνα content clause)

→ present (durative)

περὶ

about

preposition + genitive (reference)

αὐτοῦ

him

Genitive

object of περὶ

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

FIRST PASSION PREDICTION **Καὶ** The divine 'must' (δεῖ) governs the fourfold destiny — suffer, be rejected, be killed, rise — redefining messiahship by the cross immediately after the confession.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἤρξατο he began Aor Mid Indic 3 Sg · ἄρχομαι <i>main verb (ingressive)</i> → ingressive aorist ἄρχομαι: 'begin'; the turn to passion-instruction starts here.</p>	<p>διδάσκειν to teach Pres Act Inf · διδάσκω <i>complementary infinitive</i> → present (durative) διδάσκω: 'teach.'</p>	<p>αὐτοὺς them Accusative <i>direct object</i></p>
<p>ὅτι that <i>conjunction (content)</i></p>	<p>δεῖ it is necessary Pres Act Indic 3 Sg · δεῖ <i>impersonal main verb</i> → present (of divine necessity) δεῖ: 'it is necessary'; the divine 'must' of God's salvific plan.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>υἱὸν Son Accusative <i>accusative subject of infinitives</i> υἱός: 'Son'; with τοῦ ἀνθρώπου, Jesus' self-designation.</p>

τοῦ

of the

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (the title 'Son of Man')

ἀνθρωπος; in 'the Son of Man,' Jesus' favored title, fusing Daniel 7's heavenly figure with the suffering destiny.

πολλά

many things

Accusative

accusative of respect/extent

πολύς; 'many'; the scope of the suffering.

παθεῖν

to suffer

Aor Act Inf · πάσχω

infinitive (subject of δεῖ)

→ aoristic

πάσχω: 'suffer, undergo'; the first member of the passion.

καὶ

and

coordinating conjunction

ἀποδοκιμασθῆναι

to be rejected

Aor Pass Inf · ἀποδοκιμάζω

infinitive (subject of δεῖ)

→ aoristic

ἀποδοκιμάζω: 'reject after testing'; the verb of Ps 118:22 (the rejected stone).

ὑπὸ

by

preposition + genitive (agency)

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive of agency

πρεσβύτερος; 'elder'; lay members of the Sanhedrin.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

ἀρχιερέων

chief priests

Genitive

genitive of agency

ἀρχιερεύς; 'chief priest'; the high-priestly faction.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

γραμματέων

scribes

Genitive

genitive of agency

γραμματεὺς; 'scribe'; the legal experts — the three groups comprising the Sanhedrin.

καὶ

and

coordinating conjunction

ἀποκτανθῆναι

to be killed

Aor Pass Inf · ἀποκτείνω

infinitive (subject of δεῖ)

→ aoristic

ἀποκτείνω: 'kill, put to death.'

καὶ

and

coordinating conjunction

μετὰ

after

preposition + accusative (time)

τρῆς

three

Accusative

cardinal numeral (attributive)

τρῆς: 'three!'

ἡμέρας

days

Accusative

accusative of time-extent

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

ἀναστῆναι

to rise

Aor Act Inf · ἀνίστημι

infinitive (subject of δεῖ)

→ aoristic

ἀνίστημι: 'rise up'; the climactic, hope-bearing member of the prediction.

32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.

And he spoke the word openly. And Peter took him aside and began to rebuke him.

PETER'S PROTEST καὶ The 'plain' speech provokes Peter; that he dares to 'rebuke' (ἐπιτιμᾶν) his teacher reveals a messianism with no room for the cross.

καὶ

and

coordinating conjunction

παρρησίᾳ

openly

Dative

dat. of manner

παρρησία: 'frankness, openness, boldness'; here 'plainly', no longer in veiled parable.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word, matter'; the passion-saying just given.

ἐλάλει

he was speaking

Impf Act Indic 3 Sg · λαλέω

main verb

→ iterative/durative imperfect

λαλέω: 'speak, utter'

καὶ

and

coordinating conjunction

προσλαβόμενος

having taken aside

Aor Mid Ptc · Nom Sg Masc · προσλαμβάνω

circumstantial ptc. (antecedent)

→ constative aorist

προσλαμβάνω: 'take to oneself, take aside';
Peter draws Jesus apart.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject (proper name)

Πέτρος: Peter.

αὐτόν

him

Accusative

direct object of ptc.

ἤρξατο

he began

Aor Mid Indic 3 Sg · ἄρχομαι

main verb (ingressive)

→ ingressive aorist

ἄρχομαι: 'begin!'

ἐπιτιμᾶν

to rebuke

Pres Act Inf · ἐπιτιμάω

complementary infinitive

→ present (durative)

ἐπιτιμάω: 'rebuke, censure'; the same verb
Jesus turns back on Peter in v.33.

αὐτῷ

him

Dative

dat. object of ἐπιτιμᾶν

33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of men.”

JESUS' COUNTER-REBUKE δὲ Jesus, with the disciples in view, returns Peter's rebuke in the sharpest terms: 'Satan' — for to deflect the cross is to think man's thoughts, the tempter's part.

ὁ

he

Nominative

subject (article as pronoun, ὁ δέ)

δὲ

but

postpositive (contrast)

ἐπιστραφεὶς

having turned

Aor Pass Ptc · Nom Sg Masc · ἐπιστρέφω

circumstantial ptc. (antecedent)

→ constative aorist

ἐπιστρέφω: 'turn around, turn back'; Jesus pivots to face Peter and the group.

καὶ

and

coordinating conjunction

ιδῶν

having seen

Aor Act Ptc · Nom Sg Masc · ὁράω

circumstantial ptc. (antecedent)

→ constative aorist

ὁράω: 'see'; with the disciples in sight, the rebuke is also for their instruction.

τούς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object of ptc.

αὐτοῦ

his

Genitive

genitive of relationship

ἐπετίμησεν

he rebuked

Aor Act Indic 3 Sg · ἐπιτιμάω

main verb

→ constative aorist

ἐπιτιμάω: 'rebuke'; the verb now reversed onto Peter.

Πέτρῳ

Peter

Dative

dat. object of ἐπετίμησεν (proper name)

Πέτρος: Peter.

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

Ἔπαγε

get

Pres Act Impv 2 Sg · ὑπάγω

imperative

→ present (command)

ὑπάγω: 'go away, depart'; 'get behind me' — return to the follower's place, not block the way.

ὀπίσω

behind

improper preposition + genitive

ὀπίσω: 'behind, after'; the disciple's place (cf. v.34, 'come after me').

μου

me

Genitive

object of ὀπίσω

Σατανᾶ

Satan

Vocative

vocative of address (proper name)

Σατανᾶς: 'Satan, adversary'; Peter, urging the cross-less path, voices the tempter.

<p>ὅτι because <i>causal conjunction</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>φρονεῖς you set your mind on Pres Act Indic 2 Sg · φρονέω <i>main verb (causal clause)</i> → present (durative) φρονέω: 'think, be minded, set one's mind on'; an orientation of the whole outlook.</p>	<p>τὰ the things Accusative <i>substantival article (object)</i></p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of source/possession</i> θεός: God; God's perspective, which embraces the cross.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>τὰ the things Accusative <i>substantival article (object)</i></p>
<p>τῶν of Genitive <i>article</i></p>	<p>ἀνθρώπων men Genitive <i>genitive of source/possession</i> ἄνθρωπος: 'man'; the merely human outlook that recoils from suffering.</p>		

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

And calling the crowd to him with his disciples, he said to them, “If anyone wants to come after me, let him deny himself and take up his cross and follow me.

THE CALL TO CROSS-BEARING **Καὶ** The cross is now made the pattern of discipleship: a three-fold summons — deny self, take up the cross, follow — binds the disciple's path to the Master's.

Καὶ
and

coordinating conjunction

προσκαλεσάμενος

having called to himself

Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι
circumstantial ptc. (antecedent)

→ constative aorist

προσκαλέομαι: 'summon, call to oneself';
the crowd is now included in the teaching.

τὸν
the

Accusative
article

ὄχλον

crowd

Accusative
direct object of ptc.

ὄχλος: 'crowd!'

σὺν
with

preposition + dative (accompaniment)

τοῖς

the

Dative
article

μαθηταῖς

disciples

Dative
object of σύν (accompaniment)

αὐτοῦ

his

Genitive
genitive of relationship

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

αὐτοῖς

to them

Dative
indirect object

εἴ
if

conjunction (1st-class condition)

τις

anyone

Nominative
subject (indefinite pronoun)

θέλει

wishes

Pres Act Indic 3 Sg · θέλω
main verb (protasis)

→ present (durative)

θέλω: 'will, wish, want'; discipleship begins
in a deliberate will.

ὀπίσω

after

improper preposition + genitive

ὀπίσω: 'after, behind'; the follower's
position behind the Master (cf. v.33).

μου

me

Genitive
object of ὀπίσω

ἀκολουθεῖν

to follow

Pres Act Inf · ἀκολουθεῖω
complementary infinitive

→ present (durative)

ἀκολουθεῖω: 'follow, accompany as a
disciple!'

ἀπαρνησάσθω

let him deny

Aor Mid Impv 3 Sg · ἀπαρνέομαι

imperative (apodosis)

→ aoristic (decisive)

ἀπαρνέομαι: 'deny utterly, disown';
renounce the self's claim to rule — the
same verb of Peter's denial (14:30).

ἐαυτὸν

himself

Accusative

reflexive pronoun (object)

καὶ

and

coordinating conjunction

ἀράτω

let him take up

Aor Act Impv 3 Sg · αἶρω

imperative

→ aoristic (decisive)

αἶρω: 'lift, take up'; to take up the cross —
to carry the instrument of one's own death.

τὸν

the

Accusative

article

σταυρὸν

cross

Accusative

direct object

σταυρός: 'cross'; the condemned man's
beam — a vivid, shocking image of total
self-surrender.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἀκολουθεῖτω

let him follow

Pres Act Impv 3 Sg · ἀκολουθέω

imperative

→ present (ongoing)

ἀκολουθέω: 'follow'; the present marks the
continual following that crowns the
decisive acts.

μοι

me

Dative

dat. object of ἀκολουθεῖτω

35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἑμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

For whoever wants to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.

THE PARADOX OF LIFE γὰρ The grounding paradox: the grasping self forfeits true life; the life surrendered for Christ and the gospel is the life secured.

<p>ὃς whoever Nominative <i>relative pronoun (indefinite, subject)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐὰν ever <i>particle (with rel. = indefinite)</i> ὃς ἐάν: 'whoever'; the generalizing relative.</p>	<p>θέλῃ wishes Pres Act Subj 3 Sg · θέλω <i>subjunctive (indefinite rel. clause)</i> → present (durative) θέλω: 'wish, want.'</p>
<p>τὴν the Accusative <i>article</i></p>	<p>ψυχὴν life/soul Accusative <i>direct object</i> ψυχή: 'life, soul, self'; the whole self – both earthly life and eternal being are in play.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>σῶσαι to save Aor Act Inf · σῶζω <i>complementary infinitive</i> → aoristic σῶζω: 'save, preserve, rescue.'</p>
<p>ἀπολέσει will lose Fut Act Indic 3 Sg · ἀπόλλυμι <i>main verb (apodosis)</i> → predictive future ἀπόλλυμι: 'destroy, lose, ruin'; the self-saver loses the self.</p>	<p>αὐτήν it Accusative <i>direct object</i></p>	<p>ὃς whoever Nominative <i>relative pronoun (indefinite, subject)</i></p>	<p>δ' but <i>postpositive (contrast)</i></p>

<p>ἄν ever <i>particle (with rel. = indefinite)</i></p>	<p>ἀπολέσει will lose Fut Act Indic 3 Sg · ἀπόλλυμι <i>main verb (indefinite rel. clause)</i> → predictive future ἀπόλλυμι: 'lose'; the willing surrender of one's life.</p>	<p>τήν the Accusative <i>article</i></p>	<p>ψυχὴν life Accusative <i>direct object</i> ψυχή: 'life, soul!'</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἕνεκεν for the sake of <i>improper preposition + genitive (cause)</i> ἕνεκεν: 'on account of, for the sake of!'</p>	<p>ἐμοῦ me Genitive <i>object of ἕνεκεν (emphatic pronoun)</i> the loss must be 'for my sake' — allegiance to Christ is the decisive motive.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>εὐαγγελίου gospel Genitive <i>object of ἕνεκεν (coordinate)</i> εὐαγγέλιον: 'gospel, good news'; Mark pairs Christ and his message as the joint cause.</p>	<p>σώσει will save Fut Act Indic 3 Sg · σφζω <i>main verb (apodosis)</i> → predictive future σφζω: 'save'; the paradoxical preservation of the surrendered life.</p>	<p>αὐτήν it Accusative <i>direct object</i></p>

36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;

For what does it profit a man to gain the whole world and forfeit his life?

THE UNPROFITABLE BARGAIN γὰρ A commercial metaphor presses the paradox: the whole world is no fair price for the one irreplaceable self.

τί

what

Accusative

interrogative (accusative of respect)

γάρ

for

explanatory conjunction

ὠφελεῖ

does it profit

Pres Act Indic 3 Sg · ὠφελέω

main verb (question)

→ present (gnomic)

ὠφελέω: 'benefit, profit, be of use'; the language of gain and advantage.

ἄνθρωπον

a man

Accusative

accusative (object/subject of inf.)

ἄνθρωπος: 'person, man.'

κερδήσαι

to gain

Aor Act Inf · κερδαίνω

infinitive (subject of ὠφελεῖ)

→ aoristic

κερδαίνω: 'gain, profit, win'; a mercantile verb — the world as acquired wealth.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object of κερδήσαι

κόσμος: 'world'; the sum of all earthly possession and power.

ὅλον

whole

Accusative

attributive adjective

ὅλος: 'whole, entire'; even the maximal gain falls short.

καὶ

and

coordinating conjunction

ζημιωθῆναι

to forfeit

Aor Pass Inf · ζημιόω

infinitive (coordinate subject of ὠφελεῖ)

→ aoristic

ζημιόω: 'suffer loss, be fined, forfeit'; the commercial loss balancing the gain.

τὴν

the

Accusative

article

ψυχὴν

life/soul

Accusative

accusative of respect (with pass. inf.)

ψυχή: 'life, soul, self'; the priceless stake.

αὐτοῦ

his

Genitive

genitive of possession

37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

For what could a man give in exchange for his life?

NO RANSOM-PRICE γὰρ The rhetorical question seals it: once forfeited, the self cannot be bought back — no exchange-price exists.

τί

what

Accusative

interrogative pronoun (object)

γὰρ

for

explanatory conjunction

δοῖ

could give

Aor Act Subj 3 Sg · δίδωμι

deliberative subjunctive (main verb)

→ aoristic (deliberative)

δίδωμι: 'give'; the rare subjunctive form δοῖ
— 'what could one give?'

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'person, man!'

ἀντάλλαγμα

in exchange

Accusative

predicate accusative (price)

ἀντάλλαγμα: 'something given in exchange, a ransom-price' (cf. Ps 49:7–9);
no equivalent can be paid.

τῆς

for the

Genitive

article

ψυχῆς

life/soul

Genitive

genitive of price/exchange

ψυχή: 'life, soul'; the irredeemable self.

αὐτοῦ

his

Genitive

genitive of possession

38 ὃς γὰρ ἐὰν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.

ESCHATOLOGICAL WARNING **γὰρ** The section closes with the lex talionis of confession: present shame of Christ will be met by the Son of Man's shame at his glorious coming — first hint of the parousia in Mark.

<p>ὃς whoever Nominative <i>relative pronoun (indefinite, subject)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐὰν ever <i>particle (with rel. = indefinite)</i></p>	<p>ἐπαισχυνθῆ is ashamed of Aor Pass Subj 3 Sg · ἐπαισχύνομαι <i>subjunctive (indefinite rel. clause)</i> → aoristic ἐπαισχύνομαι: 'be ashamed of!'; to disown Christ before others for fear of disgrace.</p>
<p>με me Accusative <i>direct object</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>ἐμοὺς my Accusative <i>possessive adjective</i></p>
<p>λόγους words Accusative <i>direct object (coordinate)</i> λόγος: 'word, saying'; loyalty to Christ entails loyalty to his teaching.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>γενεᾷ generation Dative <i>dat. of sphere</i> γενεά: 'generation'; the present age, weighed and found wanting (cf. v.12).</p>

ταύτη

this

Dative

demonstrative (attributive)

τῆ

the

Dative

article

μοιχαλίδι

adulterous

Dative

attributive adjective

μοιχαλῖς: 'adulterous'; the OT image of covenant-faithlessness toward God (Hos; Isa 57).

καὶ

and

coordinating conjunction

ἁμαρτωλῶ

sinful

Dative

attributive adjective

ἁμαρτωλός: 'sinful'; the generation's moral character.

καὶ

also

adverbial/correlative (apodosis)

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'Son'; with τοῦ ἀνθρώπου, the Son of Man as eschatological judge.

τοῦ

of the

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (the title 'Son of Man')

ἄνθρωπος; in the title 'Son of Man,' now the glorious figure of Daniel 7 coming in judgment.

ἐπαισχυνθήσεται

will be ashamed of

Fut Pass Indic 3 Sg · ἐπαισχύνομαι

main verb (apodosis)

→ [predictive future](#)

ἐπαισχύνομαι: 'be ashamed of'; the reciprocal disowning at the judgment.

αὐτόν

of him

Accusative

direct object

ὅταν

when

temporal conjunction (indefinite)

ἔλθῃ

he comes

Aor Act Subj 3 Sg · ἔρχομαι

subjunctive (ὅταν clause)

→ [aoristic](#)

ἔρχομαι: 'come'; the parousia of the Son of Man.

ἐν

in

preposition + dative (manner/sphere)

τῆ

the

Dative

article

δόξη

glory

Dative

dat. of manner (attendant circumstance)

δόξα: 'glory, splendor'; the divine glory shared with the Father.

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

possessive genitive

πατήρ: 'Father'; the Son comes invested with the Father's own glory.

αὐτοῦ

his

Genitive

genitive of relationship

μετά

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

ἀγγέλων

angels

Genitive

object of μετά (accompaniment)

ἄγγελος: 'angel, messenger'; the holy retinue of the coming Judge.

τῶν

the

Genitive

article

ἁγίων

holy

Genitive

attributive adjective

ἅγιος: 'holy, set apart'; the angels' character as God's consecrated hosts.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are passed over without a marginal note: at v.10 the place-name Δαλμανουθά (read [here](#)) is otherwise unknown and variously given as Μαγεδά/Μαγδαλά in some witnesses; at v.12 the Semitic oath-formula εἰ δοθήσεται ('a sign will [surely] not be given') is an aposiopesis rendered as an emphatic negation; at v.26 the wording of Jesus' command varies (μηδὲ εἰς τὴν κώμην εἰσέλθης, read), some witnesses adding 'nor tell anyone in the village'; at v.38 the editions agree on ἐπαισχυνθῆ. Mark's narrative style is on display throughout: the historic present (λέγει, ἔρχονται, φέρουσιν) is frequent and is rendered by an English past for readability; the adverb εὐθύς ('immediately,' v.10) is Mark's signature connective. Orthographic variants (movable-v, i-subscript, -σσ-/-ττ-) are not noted.

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

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