

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 9

KATA MAPKON Θ'

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 · 9:1–13

The Transfiguration and the coming of Elijah

After the pledge that some will see the kingdom in power (1), Jesus is transfigured before the inner three on the mountain, his garments unearthly white (2–3); Elijah and Moses appear conversing with him (4), and Peter, terrified, proposes three tents (5–6). The cloud overshadows them and the Father's voice confirms the beloved Son and commands, 'listen to him' (7); suddenly only Jesus remains (8). Descending, he charges silence until the Son of Man rises (9–10), and answers the scribal Elijah-expectation: Elijah has come (in John) and was rejected, as the Son of Man too must suffer (11–13).

B · 9:14–29

The boy with an unclean spirit; 'I believe, help my unbelief'

Down from glory to a failed exorcism: a crowd and scribes dispute with the nine (14–16); a father describes his son's mute, convulsing spirit and the disciples' inability (17–18). Jesus laments the faithless generation and has the boy brought (19–20); learning the affliction is lifelong and hearing the father's tentative 'if you can,' he turns it back — all things are possible to the believer (21–23) — drawing the famous cry, 'I believe; help my unbelief' (24). Jesus rebukes and expels the spirit, raising the boy who seemed dead (25–27), and privately teaches that this kind comes out only by prayer (28–29).

C · 9:30–32

The second passion prediction

Journeying secretly through Galilee (30), Jesus teaches that the Son of Man is being delivered up, killed, and after three days will rise (31); the disciples do not understand and are afraid to ask (32).

D · 9:33–37

Who is the greatest; receiving a child

At Capernaum Jesus exposes their road-dispute over rank (33–34) and states the reversal — to be first is to be last of all and servant of all (35); embracing a child, he teaches that to receive such a little one in his name is to receive him, and the Father who sent him (36–37).

E · 9:38–41

'Whoever is not against us is for us'

John's complaint about an outside exorcist (38) draws Jesus' correction: do not forbid him, for a mighty work in his name forms a bond against slander (39); whoever is not against them is for them (40), and even a cup of water given because they belong to Christ keeps its reward (41).

F · 9:42–50

Stumbling-blocks, the unquenchable fire, and salt

Severe warnings close the chapter: to make one of the little ones stumble merits worse than drowning (42); hand, foot, and eye are each to be sacrificed rather than be cast whole into Gehenna's unquenchable fire (43, 45, 47), where the worm does not die and the fire is not quenched (48; the repetitions at 44, 46 are omitted by the critical text). 'Everyone will be salted with fire' (49); and the chapter ends with the call to keep one's savor and be at peace with one another (50).

1 Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

And he said to them: Truly I say to you that there are some standing here who will not taste death until they see the kingdom of God having come in power.

SAYING OF JESUS **Καὶ** A solemn pronouncement closing the call to discipleship (8:34–38): some present will witness the kingdom's powerful arrival before death.

Καὶ
and

*coordinating conjunction (narrative
continuative)*

ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative/inceptive imperfect

λέγω: 'say, speak'; the imperfect frames the discourse.

αὐτοῖς

to them

Dative

indirect object

Ἀμήν

truly

interjection / asseverative particle (indeclinable)

ἀμήν: Hebrew 'amen'; Jesus' characteristic solemn affirmation introducing weighty sayings.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous present

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (introduces content/direct discourse)

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

τινες

some

Nominative

subject (indefinite pronoun)

ᾧδε

here

adverb (place)

τῶν

of those

Genitive

article (substantizes ptc.)

ἑστηκότων

standing

Perf Act Ptc · Gen Pl Masc · ἵστημι

substantival participle (partitive gen.)

→ intensive perfect (state of standing)

ἵστημι (perf.): 'stand'; the perfect denotes the settled state of those now present.

οἵτινες

who

Nominative

relative pronoun (subject)

οὐ

not

negative particle (with μή = emphatic)

μή

by no means

negative particle (οὐ μή = emphatic denial)

οὐ μή + aorist subjunctive: the strongest form of negation — 'certainly not!'

γεύσονται

they should taste

Aor Mid Subj 3 Pl · γεύομαι

subjunctive (emphatic negation)

→ constative aorist

γεύομαι: 'taste'; 'taste death' is a Semitic idiom for dying (cf. Heb 2:9).

<p>θανάτου death Genitive genitive object of γέυομαι</p>	<p>ἕως until conjunction (temporal)</p>	<p>ἄν (if/ever) particle (with subj., contingency)</p>	<p>ἴδωσιν they see Aor Act Subj 3 Pl · ὁράω subjunctive (temporal clause) → ingressive aorist ὁράω: 'see, perceive!'</p>
<p>τήν the Accusative article</p>	<p>βασιλείαν kingdom Accusative direct object βασιλεία: 'reign, kingdom'; God's saving rule breaking in.</p>	<p>τοῦ of Genitive article</p>	<p>θεοῦ God Genitive subjective/possessive genitive</p>
<p>ἔληλυθυῖαν having come Perf Act Ptc · Acc Sg Fem · ἔρχομαι predicate ptc. (complement of ἴδωσιν) → intensive perfect (arrived state) ἔρχομαι (perf.): 'come!'; the kingdom is seen as already arrived 'in power!'</p>	<p>ἐν in preposition + dative (manner)</p>	<p>δυνάμει power Dative dat. of manner δύναμις: 'power, might'; the mode of the kingdom's coming.</p>	

2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

And after six days Jesus takes along Peter and James and John, and leads them up onto a high mountain by themselves alone. And he was transfigured before them,

TRANSFIGURATION NARRATIVE **Καὶ** Six days later Jesus takes the inner three up the mountain and is transfigured — the proleptic glimpse of the kingdom in power (v.1).

Καὶ
and

coordinating conjunction (narrative)

μετὰ
after

preposition + accusative (time)

ἡμέρας
days

Accusative

object of μετὰ (extent/time)

ἡμέρα: 'day'; the rare precise interval
recalls Exod 24:16 (Sinai).

ἕξ
six

Accusative

numeral (attributive)

παραλαμβάνει
takes along

Pres Act Indic 3 Sg · παραλαμβάνω

main verb (historic present)

→ dramatic/historic present

παραλαμβάνω: 'take with, take along';
Mark's vivid historic present.

ὁ
the

Nominative

article

Ἰησοῦς
Jesus

Nominative

Nominative

subject

Ἰησοῦς; Jesus.

τὸν
the

Accusative

Accusative

article

Πέτρον
Peter

Peter

Accusative

direct object

Πέτρος; Peter, the leading disciple.

καὶ
and

coordinating conjunction

τὸν
the

Accusative

article

Ἰάκωβον
James

James

Accusative

direct object (coordinate)

Ἰάκωβος; James, son of Zebedee.

καὶ
and

coordinating conjunction

τὸν
the

Accusative

article

Ἰωάννην
John

John

Accusative

direct object (coordinate)

Ἰωάννης; John, brother of James — the
inner three.

καὶ
and

coordinating conjunction

<p>ἀναφέρει leads up Pres Act Indic 3 Sg · ἀναφέρω <i>main verb (historic present)</i> → dramatic/historic present ἀναφέρω: 'carry/lead up'; the ascent of the mountain.</p>	<p>αὐτούς them Accusative <i>direct object</i></p>	<p>εἰς onto <i>preposition + accusative (direction)</i></p>	<p>ὄρος mountain Accusative <i>object of εἰς (goal)</i> ὄρος: 'mountain'; the locus of theophany (Sinai, Horeb).</p>
<p>ὑψηλὸν high Accusative <i>attributive adjective</i></p>	<p>κατ' by <i>preposition + accusative (idiom)</i></p>	<p>ἰδίαν (their) own Accusative <i>object of κατά (κατ' ἰδίαν = 'privately')</i> ἴδιος: 'one's own'; κατ' ἰδίαν = 'privately, apart.'</p>	<p>μόνους alone Accusative <i>predicate adjective (with αὐτούς)</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>μετεμορφώθη he was transfigured Aor Pass Indic 3 Sg · μεταμορφώω <i>main verb</i> → constative aorist (divine passive) μεταμορφώω: 'transform, change form' (cf. 'metamorphosis'); the passive implies God's act.</p>	<p>ἔμπροσθεν before <i>preposition + genitive (place)</i></p>	<p>αὐτῶν them Genitive <i>object of ἔμπροσθεν</i></p>

3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.

and his garments became radiant, exceedingly white, such as no fuller on earth could so whiten.

DESCRIPTION OF THE GLORY **καὶ** The visible token of the transfiguration: garments of unearthly whiteness, beyond any earthly bleacher's craft.

καὶ
and

coordinating conjunction

τὰ
the

Nominative
article

ἱμάτια
garments

Nominative
subject

ἱμάτιον: 'garment, cloak'; the outer clothing now blazing.

αὐτοῦ
his

Genitive
genitive of possession

ἐγένετο
became

Aor Mid Indic 3 Sg · γίνομαι

main verb (linking)

→ *ingressive aorist*

γίνομαι: 'become.'

στίλβοντα
gleaming

Pres Act Ptc · Nom Pl Neut · στίλβω

predicate participle (with ἐγένετο)

→ *present (ongoing radiance)*

στίλβω: 'gleam, glisten'; a NT hapax — dazzling brilliance.

λευκά
white

Nominative

predicate adjective

λευκός: 'white, bright'; the color of heavenly glory.

λίαν
exceedingly
adverb (degree)

οἷα
such as

relative correlative (manner/quality)

γναφεύς
fuller

Nominative
subject (of rel. clause)

γναφεύς: 'fuller, bleacher'; one who cleans/whitens cloth.

ἐπὶ
on

preposition + genitive (place)

τῆς
the

Genitive
article

γῆς
earth

Genitive
object of ἐπὶ

γῆ: 'earth, ground'; 'on earth' marks the heavenly surpassing the earthly.

οὐ
not

negative particle

δύναται
is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (rel. clause)

→ *stative present*

δύναμαι: 'be able, can.'

οὕτως
so

adverb (manner)

Λευκᾶναι

to whiten

Aor Act Inf · λευκαίνω

complementary infinitive

→ constative aorist

Λευκαίνω: 'make white, bleach.'

4 καὶ ὤφθη αὐτοῖς Ἴηλίας σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

And there appeared to them Elijah with Moses, and they were talking with Jesus.

THE TWO WITNESSES APPEAR **καὶ** Elijah and Moses — Prophets and Law, or the two who met God on Sinai/Horeb — appear conversing with Jesus.

καὶ

and

coordinating conjunction

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

main verb

→ constative aorist (theophanic passive)

ὁράω (aor. pass. ὤφθη): 'was seen, appeared'; the standard verb of revelatory appearances.

αὐτοῖς

to them

Dative

dat. of reference (those to whom)

Ἴηλίας

Elijah

Nominative

subject

Ἴηλίας: Elijah, the prophet expected before the Day of the Lord (Mal 4:5).

σὺν

with

preposition + dative (association)

Μωϋσεῖ

Moses

Dative

object of σύν (association)

Μωϋσῆς: Moses, the lawgiver.

καὶ

and

coordinating conjunction

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

auxiliary (periphrastic)

→ stative imperfect

συλλαλοῦντες

talking together

Pres Act Ptc · Nom Pl Masc · συλλαλέω

periphrastic participle (with ἦσαν)

→ present (ongoing)

συλλαλέω: 'talk with, converse' (σύν + λαλέω).

τῷ

with

Dative

article

Ἰησοῦ

Jesus

Dative

dat. of association (with συλλαλέω)

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.

And Peter responding says to Jesus: Rabbi, it is good for us to be here; and let us make three tents — one for you and one for Moses and one for Elijah.

PETER'S PROPOSAL καὶ Peter, overwhelmed, blurts a proposal to build three shelters — well-meant but misjudged, as the narrator notes (v.6).

καὶ

and

coordinating conjunction

ἀποκριθεὶς

responding

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (Semitic 'answered and said')

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; here in the Semitic idiom 'answering, said.'

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

Πέτρος: Peter, again the spokesman.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ dramatic/historic present

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

indirect object

Ῥαββί

Rabbi

vocative address (indeclinable, transliterated Hebrew)

ῥαββί: 'my master, teacher'; a respectful address (an indeclinable loanword).

καλόν

good

Nominative

predicate adjective (impersonal)

καλός: 'good, fitting, fine.'

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (impersonal)

→ stative present

ἡμᾶς

us

Accusative

accusative subject of infinitive εἶναι

ᾧδε

here

adverb (place)

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (subject of καλόν ἐστιν)

→ stative present

καί

and

coordinating conjunction

ποιήσωμεν

let us make

Aor Act Subj 1 Pl · ποιέω

hortatory subjunctive

→ ingressive aorist

ποιέω: 'make, do.'

τρεις

three

Accusative

numeral (attributive)

σκηνάς

tents

Accusative

direct object

σκηνή: 'tent, booth, tabernacle'; perhaps evoking the Feast of Booths and the Sinai tabernacle.

σοι

for you

Dative

dat. of advantage

μίαν

one

Accusative

direct object (in apposition)

καί

and

coordinating conjunction

Μωϋσεῖ

for Moses

Dative

dat. of advantage

μίαν

one

Accusative

direct object (apposition)

καί

and

coordinating conjunction

Ἠλίᾱ

for Elijah

Dative

dat. of advantage

μίαν

one

Accusative

direct object (apposition)

6 οὐ γὰρ ἤδει τί ἀποκριθῆ· ἔκφοβοι γὰρ ἐγένοντο.

For he did not know what he should answer, for they had become terrified.

NARRATOR'S COMMENT γὰρ An editorial aside excusing Peter: fear had overwhelmed the three, so his words were not considered.

<p>οὐ not negative particle</p>	<p>γὰρ for explanatory conjunction</p>	<p>ἤδει he knew Plpf Act Indic 3 Sg · οἶδα main verb → stative (pluperfect of οἶδα = past) οἶδα: 'know'; the pluperfect functions as a simple past.</p>	<p>τί what Accusative interrogative pronoun (object of ἀποκριθῆ)</p>
<p>ἀποκριθῆ he should answer Aor Pass Subj 3 Sg · ἀποκρίνομαι deliberative subjunctive (indir. question) → constative aorist ἀποκρίνομαι: 'answer, reply.'</p>	<p>ἔκφοβοι terrified Nominative predicate adjective ἔκφοβος: 'terrified, greatly afraid' (ἐκ-intensive); a rare word.</p>	<p>γὰρ for explanatory conjunction</p>	<p>ἐγένοντο they became Aor Mid Indic 3 Pl · γίνομαι main verb (linking) → ingressive aorist γίνομαι: 'become.'</p>

7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

And a cloud came, overshadowing them, and a voice came out of the cloud: This is my beloved Son; listen to him.

THE VOICE FROM THE CLOUD καὶ The divine cloud (Shekinah) envelops them and the Father's voice confirms the Son and commands obedience — the climax of the scene.

καὶ
and

coordinating conjunction

ἔγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist

γίνομαι: 'come to be, arise.'

νεφέλη

a cloud

Nominative

subject

νεφέλη: 'cloud'; the cloud of the divine presence (Exod 40:34–35).

ἐπισκιάζουσα

overshadowing

Pres Act Ptc · Nom Sg Fem · ἐπισκιάζω

attributive/circumstantial participle

→ present (ongoing)

ἐπισκιάζω: 'overshadow, cover' (cf. Exod 40; Luke 1:35).

αὐτοῖς

them

Dative

dat. object of ἐπισκιάζω

καὶ

and

coordinating conjunction

ἔγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist

φωνή

a voice

Nominative

subject

φωνή: 'voice, sound'; the bath qol, the Father's declaration.

ἐκ

out of

preposition + genitive (source)

τῆς

the

Genitive

article

νεφέλης

cloud

Genitive

object of ἐκ (source)

Οὗτός

this one

Nominative

subject (demonstrative pronoun)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'Son'; echoes the baptismal voice (1:11), now to the disciples.

μου

my

Genitive

genitive of relationship

ὁ
the
Nominative
article

ἀγαπητός
beloved
Nominative
attributive adjective
ἀγαπητός: 'beloved'; possibly also 'only, unique' (cf. Gen 22:2).

ἀκούετε
listen to
Pres Act Impv 2 Pl · ἀκούω
imperative
→ customary present (command)
ἀκούω + gen.: 'hear, heed, obey'; echoes Deut 18:15 (the prophet like Moses).

αὐτοῦ
him
Genitive
genitive object of ἀκούω

8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

And suddenly, looking around, they no longer saw anyone but Jesus only with them.

THE VISION ENDS **καὶ** As suddenly as it came, the vision is gone; only Jesus remains — the abiding point of the scene.

καὶ
and
coordinating conjunction

ἐξάπινα
suddenly
adverb (manner/time)
ἐξάπινα: 'suddenly, all at once!'; a rare adverb heightening the abruptness.

περιβλεψάμενοι
looking around
Aor Mid Ptc · Nom Pl Masc · περιβλέπομαι
circumstantial ptc. (temporal)
→ constative aorist
περιβλέπομαι: 'look around' (Markan favorite).

οὐκέτι
no longer
adverb (negative, time)

οὐδένα
no one
Accusative
direct object (negative pronoun)

εἶδον
they saw
Aor Act Indic 3 Pl · ὁράω
main verb
→ constative aorist
ὁράω: 'see.'

ἀλλὰ
but
adversative conjunction

τὸν
the
Accusative
article

Ἰησοῦν

Jesus

Accusative

direct object (exception)

μόνον

only

Accusative

predicate adjective (alone)

μεθ'

with

preposition + genitive (association)

ἐαυτῶν

themselves

Genitive

object of μετά (reflexive)

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.

And as they were coming down from the mountain, he ordered them to tell no one what they had seen, except when the Son of Man should rise from the dead.

COMMAND TO SILENCE **Καὶ** Descending, Jesus binds them to silence until the resurrection – the messianic secret tied to the cross and the empty tomb.

Καὶ

and

coordinating conjunction

καταβαινόντων

coming down

Pres Act Ptc · Gen Pl Masc · καταβαίνω

genitive absolute (temporal)

→ present (concurrent)

καταβαίνω: 'go/come down'; the descent from the mount.

αὐτῶν

they/them

Genitive

genitive absolute (subject)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

ὄρους

mountain

Genitive

object of ἐκ

διεστείλατο

he ordered

Aor Mid Indic 3 Sg · διαστέλλομαι

main verb

→ constative aorist

διαστέλλομαι: 'charge strictly, give orders.'

αὐτοῖς

them

Dative

indirect object

ἵνα
that

conjunction (introduces content of command)

μηδενὶ

to no one

Dative

indirect object (negative)

ἃ

what (things)

Accusative

relative pronoun (object of διηγῆσονται)

εἶδον

they had seen

Aor Act Indic 3 Pl · ὁράω

main verb (rel. clause)

→ constative aorist

διηγῆσονται

they should tell

Aor Mid Subj 3 Pl · διηγέομαι

subjunctive (ἵνα clause)

→ constative aorist

διηγέομαι: 'narrate, recount in full!'

εἰ

if

conjunction (with μή = 'except')

μή

not

negative particle (εἰ μή = 'except')

ὅταν

when

conjunction (indefinite temporal)

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός τοῦ ἀνθρώπου: 'the Son of Man'; Jesus' chosen self-designation (Dan 7:13).

τοῦ

of

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (in the title)

ἄνθρωπος: 'man, human!'

ἐκ

from

preposition + genitive (source)

νεκρῶν

the dead

Genitive

object of ἐκ (separation)

νεκρός: 'dead'; 'from among the dead!'

ἀναστῆ

should rise

Aor Act Subj 3 Sg · ἀνίστημι

subjunctive (ὅταν clause)

→ ingressive aorist

ἀνίστημι: 'rise, stand up'; intransitive of resurrection.

10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.

And they kept the matter to themselves, discussing what the rising from the dead might be.

THE DISCIPLES' PERPLEXITY καὶ They obey but are baffled — the very idea of an individual rising before the general resurrection puzzles them.

<p>καὶ and coordinating conjunction</p>	<p>τὸν the Accusative article</p>	<p>λόγον word/matter Accusative direct object λόγος: 'word, saying, matter'; here the command/the saying.</p>	<p>ἐκράτησαν they kept Aor Act Indic 3 Pl · κρατέω main verb → constative aorist κρατέω: 'hold fast, keep'; they kept the matter to themselves.</p>
<p>πρὸς to/among preposition + accusative (idiom 'among themselves')</p>	<p>ἑαυτοὺς themselves Accusative object of πρὸς (reflexive)</p>	<p>συζητοῦντες discussing Pres Act Ptc · Nom Pl Masc · συζητέω circumstantial ptc. (manner) → present (ongoing) συζητέω: 'discuss, dispute together' (σύν + ζητέω).</p>	<p>τί what Nominative interrogative pronoun (predicate)</p>
<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί main verb (indir. question) → stative present</p>	<p>τὸ the Nominative article (substantizes infinitive)</p>	<p>ἐκ from preposition + genitive (source)</p>	<p>νεκρῶν the dead Genitive object of ἐκ</p>

ἀναστῆναι

to rise

Aor Act Inf · ἀνίστημι

articular infinitive (subject)

→ ingressive aorist

ἀνίστημι: 'rise!'

11 καὶ ἐπηρώτων αὐτὸν λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

And they were questioning him, saying: Why do the scribes say that Elijah must come first?

QUESTION ABOUT ELIJAH **καὶ** The vision of Elijah prompts the disciples' question about the scribal expectation of Elijah's prior coming (Mal 4:5).

καὶ

and

coordinating conjunction

ἐπηρώτων

they were questioning

Impf Act Indic 3 Pl · ἐπερωτάω

main verb

→ iterative imperfect

ἐπερωτάω: 'ask, question' (ἐπί-intensive).

αὐτὸν

him

Accusative

direct object

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

circumstantial ptc. (manner)

→ present (concurrent)

Ὅτι

why

interrogative (Markan idiom 'why?')

ὅτι: here interrogative, 'why?' (a Markan usage).

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb

→ customary present

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject

γραμματεῖς: 'scribe'; the legal/scriptural experts.

ὅτι

that

conjunction (content)

Ἡλίαν

Elijah

Accusative

accusative subject of infinitive ἐλθεῖν

Ἡλίας; Elijah, expected as forerunner (Mal 3:1; 4:5).

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb

→ stative present

δεῖ: 'it is necessary'; divine necessity.

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (of δεῖ)

→ constative aorist

ἔρχομαι: 'come!'

πρῶτον

first

adverb (sequence)

12 ὁ δὲ ἔφη αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῇ;

And he said to them: Elijah indeed, coming first, restores all things; and how is it written of the Son of Man, that he should suffer many things and be treated with contempt?

JESUS' ANSWER (PART 1) **δὲ** Jesus affirms the Elijah-expectation but immediately joins it to the harder scriptural truth: the Son of Man must suffer.

ὁ

he

Nominative

article as pronoun (subject)

δὲ

and/but

transitional/contrastive conjunction

ἔφη

said

Impf/Aor Act Indic 3 Sg · φημί

main verb

→ constative

φημί: 'say, declare!'

αὐτοῖς

to them

Dative

indirect object

Ἠλίας

Elijah

Nominative

subject

Ἠλίας: Elijah.

μὲν

indeed

particle (μὲν ... [implied δέ])

ἐλθὼν

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

circumstantial ptc. (temporal)

→ constative aorist

ἔρχομαι: 'come.'

πρῶτον

first

adverb (sequence)

ἀποκαθιστάνει

restores

Pres Act Indic 3 Sg · ἀποκαθιστάνω

main verb

→ gnomic/customary present

ἀποκαθιστάνω: 'restore, set right again'
(Mal 4:6 LXX of Elijah).

πάντα

all things

Accusative

direct object (neuter plural)

καὶ

and

coordinating conjunction

πῶς

how

interrogative adverb

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb

→ intensive perfect (standing record)

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

ἐπὶ

of/concerning

preposition + accusative (reference)

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

object of ἐπί

υἰὸς τοῦ ἀνθρώπου: 'the Son of Man.'

τοῦ

of

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (in title)

ἵνα

that

conjunction (content/result)

πολλά

many things

Accusative

direct object (neuter plural)

πάθη

he should suffer

Aor Act Subj 3 Sg · πάσχω

subjunctive (ἵνα clause)

→ constative aorist

πάσχω: 'suffer, experience.'

καὶ

and

coordinating conjunction

ἐξουδενηθῆ

be treated with contempt

Aor Pass Subj 3 Sg · ἐξουδενέω

subjunctive (ἵνα clause)

→ constative aorist

ἐξουδενέω: 'count as nothing, despise, set at naught' (cf. Ps 22; Isa 53:3).

13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἰησίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

But I say to you that Elijah has indeed come, and they did to him whatever they wished, as it is written of him.

JESUS' ANSWER (PART 2) **ἀλλὰ** Jesus declares Elijah has already come (John the Baptist) and was rejected — foreshadowing the Son of Man's own fate.

ἀλλὰ

but

adversative conjunction

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous present

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

καὶ

indeed/also

adverbial/ascensive conjunction

Ἰησίας

Elijah

Nominative

subject

Ἰησίας: Elijah — here John the Baptist in the role (cf. 1:6; Matt 17:13).

ἐλήλυθεν

has come

Perf Act Indic 3 Sg · ἔρχομαι

main verb

→ intensive perfect (completed arrival)

ἔρχομαι (perf.): 'has come.'

καὶ

and

coordinating conjunction

<p>ἐποίησαν they did</p> <p>Aor Act Indic 3 Pl · ποιέω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p> ποιέω: 'do.'</p>	<p>αὐτῷ to him</p> <p>Dative</p> <p><i>dat. of disadvantage</i></p>	<p>ὅσα whatever</p> <p>Accusative</p> <p><i>relative pronoun (object, neuter pl.)</i></p>	<p>ἤθελον they wished</p> <p>Impf Act Indic 3 Pl · θέλω</p> <p><i>main verb (rel. clause)</i></p> <p>→ customary imperfect</p> <p> θέλω: 'will, wish.'</p>
<p>καθὼς as</p> <p><i>comparative conjunction</i></p>	<p>γέγραπται it is written</p> <p>Perf Pass Indic 3 Sg · γράφω</p> <p><i>main verb</i></p> <p>→ intensive perfect</p> <p> γράφω: of Elijah's suffering (cf. 1 Kgs 19:2, 10).</p>	<p>ἐπ' of/concerning</p> <p><i>preposition + accusative (reference)</i></p>	<p>αὐτόν him</p> <p>Accusative</p> <p><i>object of ἐπί</i></p>

14 Καὶ ἔλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

And coming to the disciples, they saw a large crowd around them and scribes disputing with them.

THE BOY WITH AN UNCLEAN SPIRIT **Καὶ** Descending from glory to need: a crowd and scribes in dispute with the remaining disciples, who have failed.

<p>Καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐλθόντες coming</p> <p>Aor Act Ptc · Nom Pl Masc · ἔρχομαι</p> <p><i>circumstantial ptc. (temporal)</i></p> <p>→ constative aorist</p> <p> ἔρχομαι: 'come.'</p>	<p>πρὸς to</p> <p><i>preposition + accusative (direction)</i></p>	<p>τοὺς the</p> <p>Accusative</p> <p><i>article</i></p>
--	--	--	--

<p>μαθητάς disciples Accusative <i>object of προς</i> μαθητής: 'disciple, learner'; the nine left behind.</p>	<p>εἶδον they saw Aor Act Indic 3 Pl · ὁράω <i>main verb</i> → <i>constative aorist</i> ὁράω: 'see.'</p>	<p>ὄχλον crowd Accusative <i>direct object</i> ὄχλος: 'crowd, multitude.'</p>	<p>πολὺν large Accusative <i>attributive adjective</i></p>
<p>περὶ around <i>preposition + accusative (place)</i></p>	<p>αὐτούς them Accusative <i>object of περί</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>γραμματεῖς scribes Accusative <i>direct object (coordinate)</i> γραμματεὺς: 'scribe.'</p>
<p>συζητοῦντας disputing Pres Act Ptc · Acc Pl Masc · συζητέω <i>attributive participle</i> → <i>present (ongoing)</i> συζητέω: 'dispute, argue.'</p>	<p>πρὸς with <i>preposition + accusative</i></p>	<p>αὐτούς them Accusative <i>object of προς</i></p>	

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

| And immediately all the crowd, seeing him, were greatly amazed, and running up they greeted him.

| THE CROWD'S AMAZEMENT καὶ The crowd is startled — perhaps awe lingering from the mountain — and rushes to greet Jesus.

καὶ and coordinating conjunction	εὐθύς immediately adverb (time) εὐθύς: 'at once'; Mark's signature adverb.	πᾶς all Nominative attributive adjective	ὁ the Nominative article
ὄχλος crowd Nominative subject ὄχλος: 'crowd.'	ιδόντες seeing Aor Act Ptc · Nom Pl Masc · ὀράω circumstantial ptc. (temporal; constructio ad sensum) → constative aorist ὀράω: 'see'; the plural ptc. agrees with the collective ὄχλος in sense.	αὐτόν him Accusative direct object of ptc.	ἐξεθαμβήθησαν were greatly amazed Aor Pass Indic 3 Pl · ἐκθαμβέομαι main verb → ingressive aorist ἐκθαμβέομαι: 'be utterly astonished/awestruck' (ἐκ-intensive; Markan).
καὶ and coordinating conjunction	προστρέχοντες running up Pres Act Ptc · Nom Pl Masc · προστρέχω circumstantial ptc. (manner) → present (concurrent) προστρέχω: 'run to/up.'	ἠσπάζοντο they greeted Impf Mid Indic 3 Pl · ἰσπάζομαι main verb → inceptive imperfect ἰσπάζομαι: 'greet, welcome.'	αὐτόν him Accusative direct object

16 καὶ ἐπηρώτησεν αὐτούς· Τί συζητεῖτε πρὸς αὐτούς;

| And he asked them: What are you disputing with them?

| JESUS' QUESTION καὶ Jesus steps in, asking the cause of the dispute.

καὶ
and
coordinating conjunction

ἐπηρώτησεν
he asked
Aor Act Indic 3 Sg · ἐπερωτάω
main verb
→ constative aorist
ἐπερωτάω: 'question, ask!'

αὐτούς
them
Accusative
direct object

Τί
what
Accusative
interrogative pronoun (object)

συζητεῖτε
are you disputing
Pres Act Indic 2 Pl · συζητέω
main verb
→ progressive present
συζητέω: 'dispute, discuss!'

πρὸς
with
preposition + accusative

αὐτούς
them
Accusative
object of πρὸς

17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

And one out of the crowd answered him: Teacher, I brought my son to you, who has a mute spirit;

THE FATHER'S PLEA καὶ A father from the crowd explains: he brought his demon-afflicted, mute son, but the disciples could not help.

καὶ
and
coordinating conjunction

ἀπεκρίθη
answered
Aor Pass Indic 3 Sg · ἀποκρίνομαι
main verb
→ constative aorist
ἀποκρίνομαι: 'answer!'

αὐτῷ
him
Dative
indirect object

εἷς
one
Nominative
subject (numeral as substantive)

ἐκ

out of

preposition + genitive (partitive)

τοῦ

the

Genitive

article

ὄχλου

crowd

Genitive

partitive genitive

Διδάσκαλε

Teacher

vocative of address

διδάσκαλος: 'teacher'; voc. Διδάσκαλε, the common address to Jesus.

ἤνεγκα

I brought

Aor Act Indic 1 Sg · φέρω

main verb

→ constative aorist

φέρω: 'bring, carry.'

τόν

the

Accusative

article

υἰόν

son

Accusative

direct object

υἰός: 'son.'

μου

my

Genitive

genitive of relationship

πρός

to

preposition + accusative (direction)

σέ

you

Accusative

object of πρός (emphatic)

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

attributive participle (modifies υἰόν)

→ present (state)

ἔχω: 'have, hold!'

πνεῦμα

spirit

Accusative

direct object of ptc.

πνεῦμα: here an unclean/evil spirit.

ἄλαλον

mute

Accusative

attributive adjective

ἄλαλος: 'mute, speechless'; the spirit renders the boy unable to speak.

18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

and wherever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid; and I told your disciples to cast it out, and they were not able.

DESCRIPTION OF THE AFFLICTION; THE DISCIPLES' FAILURE καὶ The violent symptoms are detailed, and the father's complaint reaches its point: the disciples could not cast it out.

<p>καὶ and coordinating conjunction</p>	<p>ὅπου wherever conjunction (indefinite local)</p>	<p>ἐὰν ever particle (with subj., contingency)</p>	<p>αὐτόν him Accusative direct object</p>
<p>καταλάβῃ it seizes Aor Act Subj 3 Sg · καταλαμβάνω subjunctive (indefinite rel. clause) → constative aorist καταλαμβάνω: 'seize, lay hold of.'</p>	<p>ῥήσσει it throws down Pres Act Indic 3 Sg · ῥήσσω main verb → iterative present ῥήσσω (= ῥήγνυμι): 'dash down, convulse.'</p>	<p>αὐτόν him Accusative direct object</p>	<p>καὶ and coordinating conjunction</p>
<p>ἀφρίζει he foams Pres Act Indic 3 Sg · ἀφρίζω main verb → iterative present ἀφρίζω: 'foam at the mouth.'</p>	<p>καὶ and coordinating conjunction</p>	<p>τρίζει he grinds Pres Act Indic 3 Sg · τρίζω main verb → iterative present τρίζω: 'grind, gnash.'</p>	<p>τοὺς the Accusative article</p>

ὀδόντας

teeth

Accusative

direct object

ὀδούς: 'tooth.'

καὶ

and

coordinating conjunction

ξηραίνεται

he becomes rigid

Pres Pass Indic 3 Sg · ξηραίνω

main verb

→ iterative present

ξηραίνω: 'dry up, wither'; here 'becomes stiff/rigid.'

καὶ

and

coordinating conjunction

εἶπα

I told

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπα): 'say, tell.'

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple.'

σου

your

Genitive

genitive of relationship

ἵνα

that

conjunction (content of request)

αὐτό

it

Accusative

direct object (neuter, = πνεῦμα)

ἐκβάλωσιν

they should cast out

Aor Act Subj 3 Pl · ἐκβάλλω

subjunctive (ἵνα clause)

→ constative aorist

ἐκβάλλω: 'cast out, expel.'

καὶ

and/but

coordinating conjunction (adversative force)

οὐκ

not

negative particle

ἴσχυσαν

they were able

Aor Act Indic 3 Pl · ἰσχύω

main verb

→ constative aorist

ἰσχύω: 'be strong, be able, prevail.'

19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.

And answering them he says: O unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me.

JESUS' LAMENT δὲ Jesus' grieved rebuke of the faithless generation — disciples and crowd alike — before commanding the boy be brought.

<p>ὁ he Nominative <i>article as pronoun (subject)</i></p>	<p>δὲ and/but <i>transitional conjunction</i></p>	<p>ἀποκριθεὶς answering Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι <i>circumstantial ptc. (Semitic idiom)</i> → constative aorist ἀποκρίνομαι: 'answer!'</p>	<p>αὐτοῖς them Dative <i>indirect object</i></p>
<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → dramatic/historic present</p>	<p>ὦ O <i>interjection (vocative exclamation)</i></p>	<p>γενεὰ generation Vocative <i>vocative of address</i> γενεά: 'generation!'; the unbelieving people of this age (cf. Deut 32:5, 20).</p>	<p>ἄπιστος unbelieving Vocative <i>attributive adjective (vocative)</i> ἄπιστος: 'faithless, without belief!'</p>
<p>ἕως until <i>conjunction (with πότε = 'how long')</i></p>	<p>πότε when <i>interrogative adverb (ἕως πότε = 'how long')</i></p>	<p>πρὸς with <i>preposition + accusative (association)</i></p>	<p>ὑμᾶς you Accusative <i>object of πρὸς</i></p>

<p>ἔσομαι shall I be Fut Mid Indic 1 Sg · εἰμί <i>main verb</i> → predictive future</p>	<p>ἕως until <i>conjunction</i></p>	<p>πότε when <i>interrogative adverb</i></p>	<p>ἀνέξομαι shall I bear with Fut Mid Indic 1 Sg · ἀνέχομαι <i>main verb</i> → predictive future ἀνέχομαι: 'bear with, endure, put up with!'</p>
<p>ὑμῶν you Genitive <i>genitive object of ἀνέχομαι</i></p>	<p>φέρετε bring Pres Act Impv 2 Pl · φέρω <i>imperative</i> → customary present (command) φέρω: 'bring, carry!'</p>	<p>αὐτόν him Accusative <i>direct object</i></p>	<p>πρός to <i>preposition + accusative (direction)</i></p>
<p>με me Accusative <i>object of πρὸς</i></p>			

20 καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν. καὶ ἰδὼν αὐτόν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

And they brought him to him. And seeing him, the spirit immediately convulsed him, and falling on the ground he rolled about, foaming.

THE SEIZURE **καὶ** At the encounter the spirit throws the boy into a violent fit — its hostility heightening the coming victory.

καὶ
and

coordinating conjunction

ἤνεγκαν
they brought

Aor Act Indic 3 Pl · φέρω

main verb

→ constative aorist

φέρω: 'bring!'

αὐτόν
him

Accusative

direct object

πρὸς
to

preposition + accusative (direction)

αὐτόν
him

Accusative
object of πρὸς

καὶ
and

coordinating conjunction

ιδών
seeing

Aor Act Ptc · Nom Sg Neut · ὁράω

circumstantial ptc. (temporal)

→ constative aorist

ὁράω: 'see'; agrees with the neuter τὸ πνεῦμα (the nom. sg. form ιδών is identical for masc. and neut.).

αὐτόν
him

Accusative
direct object of ptc.

τὸ
the

Nominative
article

πνεῦμα
spirit

Nominative
subject

πνεῦμα: the unclean spirit.

εὐθύς
immediately

adverb (time)

συνεσπάραξεν
convulsed

Aor Act Indic 3 Sg · συσπαράσσω

main verb

→ constative aorist

συσπαράσσω: 'convulse violently, tear together!'

αὐτόν
him

Accusative
direct object

καὶ
and

coordinating conjunction

πεσών
falling

Aor Act Ptc · Nom Sg Masc · πίπτω

circumstantial ptc. (temporal)

→ constative aorist

πίπτω: 'fall!'

ἐπὶ
on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

ground

Genitive

object of ἐπί

ἐκυλίετο

he rolled about

Impf Mid Indic 3 Sg · κυλίω

main verb

→ progressive imperfect

κυλίω: 'roll!'; mid. 'roll about, wallow!'

ἀφρίζων

foaming

Pres Act Ptc · Nom Sg Masc · ἀφρίζω

circumstantial ptc. (manner)

→ present (ongoing)

ἀφρίζω: 'foam.'

21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· Ἐκ παιδιόθεν·

And he asked his father: How long a time has it been since this has happened to him? And he said: From childhood;

DIALOGUE WITH THE FATHER καὶ Jesus draws out the chronic gravity of the case — afflicted since childhood — setting up the test of faith.

καὶ

and

coordinating conjunction

ἐπηρώτησεν

he asked

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask!'

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object

πατήρ: 'father!'

αὐτοῦ

his

Genitive

genitive of relationship

Πόσος

how much/long

Nominative

interrogative adjective

χρόνος

time

Nominative

subject

χρόνος: 'time, period!'

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

<p>ὥς since <i>conjunction (temporal)</i></p>	<p>τοῦτο this Nominative <i>subject (demonstrative)</i></p>	<p>γέγονεν has happened Perf Act Indic 3 Sg · γίνομαι <i>main verb</i> → intensive perfect (resultant state) γίνομαι: 'happen, come to be.'</p>	<p>αὐτῷ to him Dative <i>dat. of reference/disadvantage</i></p>
<p>ὁ he Nominative <i>article as pronoun (subject)</i></p>	<p>δὲ and <i>transitional conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>Ἐκ from <i>preposition + genitive (here pleonastic with adverb)</i></p>
<p>παιδιόθεν childhood <i>adverb (Ἐκ παιδιόθεν = 'from childhood')</i> παιδιόθεν: 'from childhood'; an adverb, here doubled with ἐκ.</p>			

22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.

and often it has thrown him both into fire and into waters, to destroy him; but if you can do anything, have compassion on us and help us.

THE FATHER'S APPEAL **καὶ** The murderous intent of the spirit named; the father's plea — tentative ('if you can') yet earnest — sets up Jesus' reply.

καὶ
and

coordinating conjunction

πολλάκις
often

adverb (frequency)

καὶ
both

conjunction (καὶ ... καὶ = 'both ... and')

εἰς
into

preposition + accusative (direction)

πῦρ

fire

Accusative
object of εἰς

πῦρ: 'fire.'

αὐτόν

him

Accusative
direct object

ἔβαλεν

it has thrown

Aor Act Indic 3 Sg · βάλλω
main verb

→ constative/iterative aorist

βάλλω: 'throw, cast.'

καὶ
and

conjunction

εἰς
into

preposition + accusative

ὔδατα

waters

Accusative
object of εἰς

ὔδωρ: 'water.'

ἵνα
that

conjunction (purpose)

ἀπολέσῃ

it might destroy

Aor Act Subj 3 Sg · ἀπόλλυμι
subjunctive (purpose)

→ constative aorist

ἀπόλλυμι: 'destroy, kill.'

αὐτόν

him

Accusative
direct object

ἀλλ'

but

adversative conjunction

εἴ

if

conjunction (conditional)

τι

anything

Accusative
direct object (indefinite pronoun)

δύνη

you can

Pres Mid Indic 2 Sg · δύναμαι
main verb (protasis)

→ stative present

δύναμαι: 'be able, can.'

βοήθησον

help

Aor Act Impv 2 Sg · βοηθέω
imperative (apodosis)

→ ingressive aorist (urgent appeal)

βοηθέω: 'help, come to aid.'

ἡμῖν

us

Dative
dat. object of βοηθέω

σπλαγχνισθεῖς

having compassion

Aor Pass Ptc · Nom Sg Masc · σπλαγχνίζομαι
circumstantial ptc. (manner/cause)

→ ingressive aorist

σπλαγχνίζομαι: 'be moved with compassion' (from σπλάγχνα, the 'inward parts').

ἐφ’

on

preposition + accusative (direction of compassion)

ἡμᾶς

us

Accusative

object of ἐπί

23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι.

And Jesus said to him: 'If you can!' All things are possible for the one who believes.

JESUS TURNS THE CONDITION BACK **δὲ** Jesus seizes the father's 'if you can' and turns it: the question is not Jesus' power but the man's faith.

ὁ

the

Nominative

article

δὲ

and/but

transitional conjunction

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Τὸ

the (saying)

Nominative

article substantizing the quoted phrase

εἰ

if

conjunction (quoting the father)

δύνη

you can

Pres Mid Indic 2 Sg · δύναμαι

verb (quoted from v.22)

→ stative present

δύναμαι: Jesus quotes the man's words back to him.

πάντα

all things

Nominative

subject (neuter plural)

δυνατά

possible

Nominative

predicate adjective

δυνατός: 'possible, able.'

τῷ

for the one

Dative

article (substantizes ptc.)

πιστεύοντι

who believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

substantival ptc. (dat. of advantage/reference)

→ present (ongoing trust)

πιστεύω: 'believe, trust.'

24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.

Immediately the father of the child cried out and said: I believe; help my unbelief!

THE FATHER'S CRY ASYNDETON The chapter's celebrated paradox: a faith that knows its own poverty and asks Christ to make up the lack — the very prayer Jesus answers.

εὐθὺς

immediately

adverb (time)

κράξας

crying out

Aor Act Ptc · Nom Sg Masc · κράζω

circumstantial ptc. (manner)

→ ingressive aorist

κράζω: 'cry out, shout'; the urgency of the plea.

ὁ

the

Nominative

article

πατὴρ

father

Nominative

subject

πατήρ: 'father.'

τοῦ

of the

Genitive

article

παιδίου

child

Genitive

genitive of relationship

παιδίον: 'little child'; the diminutive marks tenderness.

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

Πιστεύω

I believe

Pres Act Indic 1 Sg · πιστεύω

main verb

→ progressive present

πιστεύω: 'believe, trust'; the confession, immediately qualified.

βοήθει

help

Pres Act Impv 2 Sg · βοηθέω

imperative

→ progressive present (urgent appeal)

βοηθέω: 'help'; the present imperative pleads for continual aid.

μου

my

Genitive

genitive of possession

τῆ

the

Dative

article

ἀπιστία

unbelief

Dative

dat. object of βοήθει

ἀπιστία: 'unbelief, want of faith'; the believer's confessed deficiency.

25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

And Jesus, seeing that a crowd was rapidly gathering, rebuked the unclean spirit, saying to it: You mute and deaf spirit, I command you, come out of him and enter him no more.

THE EXORCISM **δὲ** Before the swelling crowd Jesus commands authoritatively in the first person — 'I command you' — banishing the spirit for good.

ἰδὼν

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

circumstantial ptc. (temporal/causal)

→ constative aorist

ὁράω: 'see, perceive.'

δὲ

and/but

transitional conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ὅτι
that

conjunction (content)

ἐπισυντρέχει

was rapidly gathering

Pres Act Indic 3 Sg · ἐπισυντρέχω

main verb (vivid present)

→ progressive present

ἐπισυντρέχω: 'run together to,' a rare double-compound — a crowd swiftly converging.

ὄχλος

a crowd

Nominative

subject

ὄχλος: 'crowd.'

ἐπετίμησεν

rebuked

Aor Act Indic 3 Sg · ἐπιτιμάω

main verb

→ constative aorist

ἐπιτιμάω: 'rebuke, command sternly.'

τῷ

the

Dative

article

πνεύματι

spirit

Dative

dat. object of ἐπιτιμάω

πνεῦμα: the unclean spirit.

τῷ

the

Dative

article

ἀκαθάρτῳ

unclean

Dative

attributive adjective

ἀκάθαρτος: 'unclean, impure.'

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

circumstantial ptc. (manner)

→ present (concurrent)

αὐτῷ

to it

Dative

indirect object

Τὸ

the

Vocative

article with vocative force (nom. for voc.)

ἄλαλον

mute

Vocative

attributive adjective (address)

ἄλαλος: 'mute.'

καὶ
and

coordinating conjunction

κωφὸν

deaf

Vocative

attributive adjective

κωφός: 'deaf' (and/or 'mute').

πνεῦμα

spirit

Vocative

vocative of address (nom. form)

ἐγώ

I

Nominative

subject (emphatic pronoun)

<p>ἐπιτάσσω command Pres Act Indic 1 Sg · ἐπιτάσσω <i>main verb</i> → instantaneous present ἐπιτάσσω: 'command, order'; the emphatic ἐγὼ asserts Jesus' authority.</p>	<p>σοι you Dative dat. object of ἐπιτάσσω</p>	<p>ἔξελθε come out Aor Act Impv 2 Sg · ἐξέρχομαι <i>imperative</i> → ingressive aorist (command) ἐξέρχομαι: 'go/come out!'</p>	<p>ἐξ out of preposition + genitive (separation)</p>
<p>αὐτοῦ him Genitive object of ἐκ</p>	<p>καὶ and coordinating conjunction</p>	<p>μηκέτι no longer adverb (negative, time)</p>	<p>εἰσέλθης enter Aor Act Subj 2 Sg · εἰσέρχομαι <i>subjunctive of prohibition</i> → ingressive aorist εἰσέρχομαι: 'enter, go in!'</p>
<p>εἰς into preposition + accusative (direction)</p>	<p>αὐτόν him Accusative object of εἰς</p>		

26 καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

And crying out and convulsing him violently, it came out; and he became like a corpse, so that many said that he had died.

THE SPIRIT DEPARTS **καὶ** A last violent paroxysm leaves the boy seemingly dead — the crowd's verdict setting up the resurrection-like lifting.

καὶ
and

coordinating conjunction

κράξας

crying out

Aor Act Ptc · Nom Sg Masc · κράζω

circumstantial ptc. (temporal)

→ ingressive aorist

κράζω: 'cry out.'

καὶ
and

coordinating conjunction

πολλὰ

much/violently

Accusative

adverbial accusative (neuter pl.)

σπαράξας

convulsing

Aor Act Ptc · Nom Sg Masc · σπαράσσω

circumstantial ptc. (temporal)

→ constative aorist

σπαράσσω: 'convulse, throw into spasms.'

ἐξήλθεν

it came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'come out.'

καὶ
and

coordinating conjunction

ἐγένετο

he became

Aor Mid Indic 3 Sg · γίνομαι

main verb (linking)

→ ingressive aorist

γίνομαι: 'become.'

ὡσεὶ
like

comparative particle

νεκρός

a corpse

Nominative

predicate nominative

νεκρός: 'dead (one), corpse.'

ὥστε
so that

conjunction (result)

τούς

the

Accusative

article

πολλούς

many

Accusative

accusative subject of infinitive λέγειν

λέγειν

to say

Pres Act Inf · λέγω

infinitive (result clause)

→ progressive present

ὅτι
that

conjunction (content)

ἀπέθανεν

he had died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (ὅτι clause)

→ constative aorist

ἀποθνήσκω: 'die.'

27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

But Jesus, taking hold of his hand, raised him up, and he stood.

JESUS RAISES THE BOY **δὲ** Jesus takes the boy by the hand and raises him — the verbs (ἤγειρεν, ἀνέστη) deliberately echo resurrection.

ὁ

the

Nominative

article

δὲ

but

transitional/contrastive conjunction

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus.

κρατήσας

taking hold of

Aor Act Ptc · Nom Sg Masc · κρατέω

circumstantial ptc. (means)

→ constative aorist

κρατέω + gen.: 'grasp, take hold of.'

τῆς

the

Genitive

article

χειρὸς

hand

Genitive

genitive object of κρατέω

χείρ: 'hand.'

αὐτοῦ

his

Genitive

genitive of possession

ἤγειρεν

raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist

ἐγείρω: 'raise, lift up'; resurrection-language.

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction

ἀνέστη

he stood up

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ ingressive aorist

ἀνίστημι: 'rise, stand up'; also the resurrection verb.

28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

And when he had entered into a house, his disciples asked him privately: Why were we not able to cast it out?

PRIVATE INSTRUCTION **καὶ** Indoors, the disciples ask why they failed — the cue for Jesus' teaching on this kind of spirit.

<p>καὶ and coordinating conjunction</p>	<p>εἰσελθόντος having entered Aor Act Ptc · Gen Sg Masc · εἰσέρχομαι genitive absolute (temporal) → constative aorist εἰσέρχομαι: 'enter.'</p>	<p>αὐτοῦ he/him Genitive genitive absolute (subject)</p>	<p>εἰς into preposition + accusative (direction)</p>
<p>οἶκον a house Accusative object of εἰς οἶκος: 'house, home'; the place of private instruction in Mark.</p>	<p>οἱ the Nominative article</p>	<p>μαθηταὶ disciples Nominative subject μαθητής: 'disciple.'</p>	<p>αὐτοῦ his Genitive genitive of relationship</p>
<p>κατ' by preposition + accusative (κατ' ἰδίαν = 'privately')</p>	<p>ἰδίαν (themselves) Accusative object of κατά (κατ' ἰδίαν = 'privately') ἴδιος: 'one's own'; κατ' ἰδίαν = 'privately.'</p>	<p>ἐπηρώτων were asking Impf Act Indic 3 Pl · ἐπερωτάω main verb → inceptive imperfect ἐπερωτάω: 'ask.'</p>	<p>αὐτόν him Accusative direct object</p>

ὅτι

why

interrogative (Markan idiom 'why?')

ὅτι: interrogative here, 'why?'

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

οὐκ

not

negative particle

ἠδυνήθημεν

were able

Aor Pass Indic 1 Pl · δύναμαι

main verb

→ constative aorist

δύναμαι: 'be able!'

ἐκβαλεῖν

to cast out

Aor Act Inf · ἐκβάλλω

complementary infinitive

→ constative aorist

ἐκβάλλω: 'cast out!'

αὐτό

it

Accusative

direct object (neuter, = πνεῦμα)

29 καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.

And he said to them: This kind can come out by nothing except by prayer.

JESUS' ANSWER καὶ The lesson: such a spirit yields only to prayerful dependence on God — not to technique or the disciples' bare authority.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Τοῦτο

this

Nominative

attributive demonstrative

<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>γένος kind</p> <p>Nominative <i>subject</i></p> <p>γένος: 'kind, sort, race!'</p>	<p>ἐν by</p> <p><i>preposition + dative (means)</i></p>	<p>οὐδενὶ nothing</p> <p>Dative <i>object of ἐν (negative)</i></p>
<p>δύναται is able</p> <p>Pres Act Indic 3 Sg · δύναμαι <i>main verb</i></p> <p>→ stative present</p> <p>δύναμαι: 'be able.'</p>	<p>ἐξέλθειν to come out</p> <p>Aor Act Inf · ἐξέρχομαι <i>complementary infinitive</i></p> <p>→ constative aorist</p> <p>ἐξέρχομαι: 'come out.'</p>	<p>εἰ if</p> <p><i>conjunction (with μή = 'except')</i></p>	<p>μὴ not</p> <p><i>negative (εἰ μὴ = 'except')</i></p>
<p>ἐν by</p> <p><i>preposition + dative (means)</i></p>	<p>προσευχῇ prayer</p> <p>Dative <i>dat. of means</i></p> <p>προσευχή: 'prayer'; the sole instrument named (some witnesses add 'and fasting').</p>		

30 Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·

And going out from there, they were passing through Galilee, and he did not want anyone to know it;

SECOND PASSION PREDICTION **Κάκειθεν** A quiet journey through Galilee — Jesus seeks privacy to teach the disciples of his death and resurrection.

<p>Κάκειθεν and from there</p> <p><i>adverb (crasis καί + ἐκεῖθεν)</i></p> <p>κάκειθεν: 'and from there'; crasis of καί + ἐκεῖθεν.</p>	<p>ἐξελθόντες going out</p> <p>Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι</p> <p><i>circumstantial ptc. (temporal)</i></p> <p>→ constative aorist</p> <p>ἐξέρχομαι: 'go out, depart!'</p>	<p>παρεπορεύοντο they were passing through</p> <p>Impf Mid Indic 3 Pl · παραπορεύομαι</p> <p><i>main verb</i></p> <p>→ progressive imperfect</p> <p>παραπορεύομαι: 'pass by/through, journey along!'</p>	<p>διὰ through</p> <p><i>preposition + genitive (path)</i></p>
<p>τῆς the</p> <p>Genitive</p> <p><i>article</i></p>	<p>Γαλιλαίας Galilee</p> <p>Genitive</p> <p><i>object of διὰ</i></p> <p>Γαλιλαία: Galilee.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>οὐκ not</p> <p><i>negative particle</i></p>
<p>ἤθελεν he wanted</p> <p>Impf Act Indic 3 Sg · θέλω</p> <p><i>main verb</i></p> <p>→ progressive imperfect</p> <p>θέλω: 'will, wish.'</p>	<p>ἵνα that</p> <p><i>conjunction (content of θέλω)</i></p>	<p>τις anyone</p> <p>Nominative</p> <p><i>subject (indefinite pronoun)</i></p>	<p>γνοῖ should know</p> <p>Aor Act Subj 3 Sg · γινώσκω</p> <p><i>subjunctive (ἵνα clause)</i></p> <p>→ ingressive aorist</p> <p>γινώσκω: 'know, recognize.'</p>

31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

for he was teaching his disciples and saying to them: The Son of Man is being delivered into the hands of men, and they will kill him, and having been killed, after three days he will rise.

THE PREDICTION PROPER **γὰρ** The second passion prediction: betrayal, death, and resurrection on the third day — Mark's central christological refrain.

ἐδίδασκεν

he was teaching

Impf Act Indic 3 Sg · διδάσκω

main verb

→ progressive imperfect

διδάσκω: 'teach.'

γάρ

for

explanatory conjunction

τούς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object

μαθητής: 'disciple.'

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἔλεγεν

was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative imperfect

αὐτοῖς

to them

Dative

indirect object

ὅτι

that

conjunction (introduces discourse)

ὁ

the

Nominative

article

υἱὸς

Son

Nominative

subject

υἱὸς τοῦ ἀνθρώπου: 'the Son of Man.'

τοῦ

of

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (in title)

παραδίδεται

is being delivered

Pres Pass Indic 3 Sg · παραδίδωμι

main verb

→ futuristic/present (divine passive)

παραδίδωμι: 'hand over, betray, deliver';
the passive hints at God's plan.

εἰς

into

preposition + accusative (direction)

χεῖρας

hands

Accusative

object of εἰς

χεῖρ: 'hand'; 'into the hands of' = into the
power of.

<p>ἀνθρώπων of men Genitive <i>genitive of possession/subjective</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀποκτενοῦσιν they will kill Fut Act Indic 3 Pl · ἀποκτείνω <i>main verb</i> → predictive future ἀποκτείνω: 'kill, put to death.'</p>	<p>αὐτόν him Accusative <i>direct object</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀποκτανθεῖς having been killed Aor Pass Ptc · Nom Sg Masc · ἀποκτείνω <i>circumstantial ptc. (temporal)</i> → constative aorist ἀποκτείνω (pass.): 'be killed.'</p>	<p>μετὰ after <i>preposition + accusative (time)</i></p>	<p>τρεις three Accusative <i>numeral (attributive)</i></p>
<p>ἡμέρας days Accusative <i>object of μετά (extent of time)</i> ἡμέρα: 'day.'</p>	<p>ἀναστήσεται he will rise Fut Mid Indic 3 Sg · ἀνίστημι <i>main verb</i> → predictive future ἀνίστημι: 'rise.'</p>		

32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

But they did not understand the saying, and they were afraid to ask him.

THE DISCIPLES' INCOMPREHENSION **δὲ** Their persistent failure to grasp the passion — and their fear to inquire — frames the teaching that follows.

<p>οἱ they Nominative <i>article as pronoun (subject)</i></p>	<p>δὲ but <i>contrastive conjunction</i></p>	<p>ἠγνόουν did not understand Impf Act Indic 3 Pl · ἀγνοέω <i>main verb</i> → progressive imperfect ἀγνοέω: 'be ignorant, not understand!'</p>	<p>τὸ the Accusative <i>article</i></p>
<p>ῥῆμα saying Accusative <i>direct object</i> ῥῆμα: 'word, saying, matter!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐφοβοῦντο they were afraid Impf Mid Indic 3 Pl · φοβέομαι <i>main verb</i> → progressive imperfect φοβέομαι: 'fear, be afraid!'</p>	<p>αὐτὸν him Accusative <i>accusative object of ἐπερωτήσαι</i></p>
<p>ἐπερωτήσαι to ask Aor Act Inf · ἐπερωτάω <i>complementary infinitive (of ἐφοβοῦντο)</i> → constative aorist ἐπερωτάω: 'ask, question!'</p>			

33 Καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς· Τί ἐν τῇ ὁδῷ διελογίζεσθε;

And they came to Capernaum. And when he was in the house, he asked them: What were you discussing on the way?

WHO IS THE GREATEST **Καὶ** At Capernaum, indoors, Jesus probes the dispute the disciples had on the road — exposing their concern for rank.

Καὶ
and

coordinating conjunction

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: 'come!'

εἰς
to

preposition + accusative (direction)

Καφαρναοῦμ

Capernaum

Accusative

object of εἰς (indeclinable place name)

Καφαρναοῦμ: Capernaum, Jesus' Galilean base.

καὶ
and

coordinating conjunction

ἐν
in

preposition + dative (place)

τῆ
the

Dative
article

οἰκία
house

Dative

object of ἐν (place)

οἰκία: 'house, home!'

γενόμενος

having come to be

Aor Mid Ptc · Nom Sg Masc · γίνομαι

circumstantial ptc. (temporal)

→ *constative aorist*

γίνομαι: here 'come to be (in)', i.e. once inside.

ἐπηρώτα

he asked

Impf Act Indic 3 Sg · ἐπερωτάω

main verb

→ *inceptive imperfect*

ἐπερωτάω: 'ask!'

αὐτούς

them

Accusative

direct object

τί

what

Accusative

interrogative pronoun (object)

ἐν
on

preposition + dative (place)

τῆ
the

Dative
article

ὁδῶ

way

Dative

object of ἐν

ὁδός: 'way, road'; 'on the way' — a Markan discipleship motif.

διελογίζεσθε

were you discussing

Impf Mid Indic 2 Pl · διαλογίζομαι

main verb

→ *progressive imperfect*

διαλογίζομαι: 'discuss, reason, argue!'

34 οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

But they were silent, for on the way they had argued with one another about who was greatest.

THEIR SHAMED SILENCE **δὲ** Their silence betrays the embarrassment: they had been disputing rank
— the opposite of the cross just predicted.

<p>οἱ they Nominative article as pronoun (subject)</p>	<p>δὲ but contrastive conjunction</p>	<p>ἐσιώπων were silent Impf Act Indic 3 Pl · σιωπάω main verb → progressive imperfect σιωπάω: 'be silent, keep quiet!'</p>	<p>πρὸς with preposition + accusative (reciprocal)</p>
<p>ἀλλήλους one another Accusative object of πρὸς (reciprocal pronoun)</p>	<p>γὰρ for explanatory conjunction</p>	<p>διελέχθησαν they had argued Aor Pass Indic 3 Pl · διαλέγομαι main verb → constative aorist διαλέγομαι: 'discuss, dispute, argue!'</p>	<p>ἐν on preposition + dative (place)</p>
<p>τῇ the Dative article</p>	<p>ὁδῷ way Dative object of ἐν</p>	<p>τίς who Nominative interrogative pronoun (subject)</p>	<p>μείζων greater/greatest Nominative predicate (comparative for superlative) μέγας (compar. μείζων): 'greater'; here 'greatest.'</p>

35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἕσχατος καὶ πάντων διάκονος.

And sitting down he called the twelve and says to them: If anyone wants to be first, he shall be last of all and servant of all.

THE KINGDOM'S REVERSAL **καὶ** Seated as a teacher, Jesus states the great reversal: greatness is found in being last and servant of all.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>καθίσας sitting down Aor Act Ptc · Nom Sg Masc · καθίζω <i>circumstantial ptc. (temporal; teaching posture)</i> → constative aorist καθίζω: 'sit down!'; the rabbinic posture for authoritative teaching.</p>	<p>ἐφώνησεν called Aor Act Indic 3 Sg · φωνέω <i>main verb</i> → constative aorist φωνέω: 'call, summon.'</p>	<p>τοὺς the Accusative <i>article</i></p>
<p>δώδεκα twelve Accusative <i>direct object (indeclinable numeral)</i> δώδεκα: 'twelve'; the inner circle.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i> → dramatic/historic present</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>
<p>Εἴ if <i>conjunction (conditional)</i></p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i></p>	<p>θέλει wants Pres Act Indic 3 Sg · θέλω <i>main verb (protasis)</i> → stative present θέλω: 'will, wish.'</p>	<p>πρῶτος first Nominative <i>predicate adjective (with εἶναι)</i> πρῶτος: 'first, foremost.'</p>

<p>εἶναι to be Pres Act Inf · εἰμί <i>complementary infinitive</i> → stative present</p>	<p>ἔσται he shall be Fut Mid Indic 3 Sg · εἰμί <i>main verb (apodosis)</i> → predictive future (gnomic)</p>	<p>πάντων of all Genitive <i>partitive/comparative genitive</i></p>	<p>ἔσχατος last Nominative <i>predicate nominative</i> ἔσχατος: 'last, least!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάντων of all Genitive <i>objective/partitive genitive</i></p>	<p>διάκονος servant Nominative <i>predicate nominative</i> διάκονος: 'servant, minister, attendant!'</p>	

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς·

And taking a child, he set it in their midst, and taking it in his arms he said to them:

THE CHILD AS OBJECT LESSON καὶ Jesus enacts the lesson: he embraces a child — the socially least — as the measure of true greatness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>λαβὼν taking Aor Act Ptc · Nom Sg Masc · λαμβάνω <i>circumstantial ptc. (temporal)</i> → constative aorist λαμβάνω: 'take!'</p>	<p>παιδίον a child Accusative <i>direct object of ptc.</i> παιδίον: 'little child!'; one of no social standing.</p>	<p>ἔστησεν set Aor Act Indic 3 Sg · ἵστημι <i>main verb (transitive)</i> → constative aorist ἵστημι: 'set, place, make stand!'</p>
---	---	--	---

αὐτό

it

Accusative

direct object

ἐν

in

preposition + dative (place)

μέσῳ

midst

Dative

object of ἐν (ἐν μέσῳ = 'in the middle')

μέσος: 'middle, midst.'

αὐτῶν

of them

Genitive

partitive/possessive genitive

καὶ

and

coordinating conjunction

ἐναγκαλισάμενος

taking in his arms

Aor Mid Ptc · Nom Sg Masc · ἐναγκαλίζομαι

circumstantial ptc. (manner)

→ constative aorist

ἐναγκαλίζομαι: 'take into one's arms, embrace' (from ἀγκάλη, 'the bent arm'); a Markan word.

αὐτό

it

Accusative

direct object of ptc.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

37 Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

Whoever receives one of such children in my name receives me; and whoever receives me, receives not me but the one who sent me.

RECEIVING THE CHILD = RECEIVING CHRIST ASYNDETON A chain of identification: welcoming the lowly child is welcoming Jesus, and welcoming Jesus is welcoming the Father.

ὅς

whoever

Nominative

relative pronoun (subject)

ἄν

ever

particle (indefinite, with subj.)

ἓν

one

Accusative

direct object (numeral)

τῶν

of the

Genitive

article

τοιούτων

such

Genitive

attributive (partitive genitive)

τοιούτος: 'such, of this kind!'

παιδίων

children

Genitive

partitive genitive

παιδίον: 'little child!'

δέξεται

receives

Aor Mid Subj 3 Sg · δέχομαι

subjunctive (indefinite rel. clause)

→ constative aorist

δέχομαι: 'receive, welcome!'

ἐπὶ

in/on

preposition + dative (basis)

τῷ

the

Dative

article

ὀνόματί

name

Dative

object of ἐπί (ἐπὶ τῷ ὀνόματι = 'in the name')

ὄνομα: 'name'; 'on the basis of / for the sake of my name!'

μου

my

Genitive

genitive of possession

ἐμέ

me

Accusative

direct object (emphatic)

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb (apodosis)

→ gnomic present

δέχομαι: 'receive!'

καὶ

and

coordinating conjunction

ὅς

whoever

Nominative

relative pronoun (subject)

ἄν

ever

particle (indefinite)

ἐμέ

me

Accusative

direct object (emphatic)

δέχεται

receives

Pres Mid Subj 3 Sg · δέχομαι

subjunctive (indefinite rel. clause)

→ gnomic present

οὐκ

not

negative particle

ἐμέ

me

Accusative

direct object (emphatic)

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb

→ gnomic present

ἀλλά

but

adversative conjunction

τὸν

the one

Accusative

article (substantizes ptc.)

ἀποστείλαντά

who sent

Aor Act Ptc · Acc Sg Masc · ἀποστέλλω

substantival ptc. (object of δέχεται)

→ constative aorist

ἀποστέλλω: 'send (with commission)'; the Father who sent the Son.

με

me

Accusative

direct object of ptc.

38 Ἔφη αὐτῷ ὁ Ἰωάννης· Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

John said to him: Teacher, we saw someone casting out demons in your name, and we were trying to stop him, because he was not following us.

THE OUTSIDER EXORCIST ASYNDETON John raises the sectarian question — they tried to silence an exorcist outside their circle who nonetheless used Jesus' name.

Ἔφη

said

Impf/Aor Act Indic 3 Sg · φημί

main verb

→ constative

φημί: 'say.'

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John, son of Zebedee.

Διδάσκαλε

Teacher

vocative of address

διδάσκαλος: 'teacher'; voc. address.

εἶδομέν

we saw

Aor Act Indic 1 Pl · ὁράω

main verb

→ constative aorist

ὁράω: 'see.'

τινα

someone

Accusative

direct object (indefinite pronoun)

ἐν

in

preposition + dative (means/authority)

τῷ

the

Dative

article

ὀνόματί

name

Dative

object of ἐν (means/authority)

ὄνομα: 'name'; acting by the authority of Jesus' name.

σου

your

Genitive

genitive of possession

ἐκβάλλοντα

casting out

Pres Act Ptc · Acc Sg Masc · ἐκβάλλω

complementary/predicate ptc. (with εἶδομεν)

→ present (ongoing)

ἐκβάλλω: 'cast out, expel!'

δαιμόνια

demons

Accusative

direct object of ptc.

δαιμόνιον: 'demon, evil spirit!'

καί

and

coordinating conjunction

ἐκωλύομεν

we were trying to stop

Impf Act Indic 1 Pl · κωλύω

main verb

→ conative imperfect

κωλύω: 'hinder, forbid, prevent'; the imperfect of attempted action.

αὐτόν

him

Accusative

direct object

ὅτι

because

causal conjunction

οὐκ

not

negative particle

ἠκολούθει

he was following

Impf Act Indic 3 Sg · ἀκολουθέω

main verb

→ progressive imperfect

ἀκολουθέω: 'follow, accompany (as a disciple)!'

ἡμῖν

us

Dative

dat. object of ἀκολουθέω

39 ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
 δυνήσεται ταχὺ κακολογῆσαί με·

But Jesus said: Do not forbid him, for there is no one who will do a miracle in my name and will be able soon after to speak evil of me;

JESUS' CORRECTION **δὲ** Jesus overrules the prohibition: a deed of power done in his name forms a bond that resists slandering him.

<p>ὁ the Nominative article</p>	<p>δὲ but contrastive conjunction</p>	<p>Ἰησοῦς Jesus Nominative subject Ἰησοῦς; Jesus.</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>
<p>Μὴ not negative particle (with imperative)</p>	<p>κωλύετε forbid Pres Act Impv 2 Pl · κωλύω imperative (prohibition) → progressive present (cease/do not) κωλύω: 'hinder, forbid.'</p>	<p>αὐτόν him Accusative direct object</p>	<p>οὐδεὶς no one Nominative subject (negative pronoun)</p>
<p>γάρ for explanatory conjunction</p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί main verb (existential) → stative present</p>	<p>ὃς who Nominative relative pronoun (subject)</p>	<p>ποιήσει will do Fut Act Indic 3 Sg · ποιέω main verb (rel. clause) → predictive future ποιέω: 'do, perform.'</p>

<p>δύναμιν a miracle Accusative <i>direct object</i> δύναμις: 'mighty work, miracle'; lit. 'a power!'</p>	<p>ἐπὶ in <i>preposition + dative (basis/authority)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ὀνόματί name Dative <i>object of ἐπί (authority)</i> ὄνομα: 'name!'</p>
<p>μου my Genitive <i>genitive of possession</i></p>	<p>καί and <i>coordinating conjunction</i></p>	<p>δυνήσεται will be able Fut Mid Indic 3 Sg · δύναμαι <i>main verb</i> → predictive future δύναμαι: 'be able!'</p>	<p>ταχύ soon <i>adverb (time)</i></p>
<p>κακολογήσαί to speak evil of Aor Act Inf · κακολογέω <i>complementary infinitive</i> → constative aorist κακολογέω: 'speak evil of, revile, curse!'</p>	<p>με me Accusative <i>direct object of inf.</i></p>		

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

| For whoever is not against us is for us.

| THE PRINCIPLE STATED γὰρ The maxim grounding the tolerance: neutrality toward the kingdom is impossible; not-against is for.

ὅς whoever Nominative <i>relative pronoun (subject)</i>	γάρ for <i>explanatory conjunction</i>	οὐκ not <i>negative particle</i>	ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (rel. clause)</i> → stative present
καθ’ against <i>preposition + genitive (opposition)</i>	ἡμῶν us Genitive <i>object of κατά</i>	ὑπέρ for <i>preposition + genitive (advantage)</i>	ἡμῶν us Genitive <i>object of ὑπέρ</i>
ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb</i> → stative present			

41 Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

For whoever gives you a cup of water to drink in my name, because you are Christ's, truly I say to you, he will by no means lose his reward.

REWARD FOR THE SMALLEST KINDNESS **γάρ** Even a cup of water given because of allegiance to Christ is rewarded — the least service to his people is noticed.

ὅς

whoever

Nominative

relative pronoun (subject)

γάρ

for

explanatory conjunction

ἄν

ever

particle (indefinite, with subj.)

ποτίση

gives to drink

Aor Act Subj 3 Sg · ποτίζω

subjunctive (indefinite rel. clause)

→ constative aorist

ποτίζω: 'give to drink, water!'

ὕμᾱς

you

Accusative

direct object (person)

ποτήριον

a cup

Accusative

direct object (thing; double accusative)

ποτήριον: 'cup!'

ὑδατος

of water

Genitive

genitive of content

ἐν

in

preposition + dative (basis)

ὀνόματι

name

Dative

object of ἐν (ἐν ὀνόματι = 'in/on the ground that')

ὄνομα: 'name'; here 'on the ground that' –
i.e. because of your belonging to Christ.

ὅτι

because

causal conjunction

Χριστοῦ

Christ's

Genitive

predicate genitive of possession

Χριστός: 'Christ'; 'you belong to Christ.'

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (causal clause)

→ stative present

ἀμὴν

truly

asseverative particle (indeclinable)

ἀμὴν: 'truly'; the solemn affirmation.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous present

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

οὐ

not

negative particle (with μή)

μή

by no means

negative particle (οὐ μή = emphatic denial)

ἀπολέση

he will lose

Aor Act Subj 3 Sg · ἀπόλλυμι
subjunctive (emphatic negation)

→ constative aorist

ἀπόλλυμι: 'lose, destroy.'

τὸν

the

Accusative

article

μισθὸν

reward

Accusative

direct object

μισθός: 'wages, reward, recompense.'

αὐτοῦ

his

Genitive

genitive of possession

42 Καὶ ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

And whoever causes one of these little ones who believe in me to stumble, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

WARNING AGAINST CAUSING STUMBLING Καὶ The pivot to warnings: to make one of Christ's 'little ones' fall deserves a fate worse than drowning — a fierce hyperbole.

Καὶ

and

coordinating conjunction

ὃς

whoever

Nominative

relative pronoun (subject)

ἂν

ever

particle (indefinite, with subj.)

σκανδαλίση

causes to stumble

Aor Act Subj 3 Sg · σκανδαλίζω
subjunctive (indefinite rel. clause)

→ constative aorist

σκανδαλίζω: 'cause to stumble, lead into sin' (from σκάνδαλον, 'a trap/snare').

ἓνα

one

Accusative

direct object (numeral)

τῶν

of the

Genitive

article

μικρῶν

little ones

Genitive

partitive genitive (substantival adj.)

μικρός: 'small, little'; here the humble/vulnerable believer.

τούτων

these

Genitive

attributive demonstrative

τῶν

the (ones)

Genitive

article (substantizes ptc.)

πιστευόντων

who believe

Pres Act Ptc · Gen Pl Masc · πιστεύω

attributive participle

→ present (ongoing trust)

πιστεύω: 'believe, trust.'

εἰς

in

preposition + accusative (object of faith)

ἐμέ

me

Accusative

object of εἰς (emphatic)

καλόν

good/better

Nominative

predicate adjective (impersonal)

καλός: 'good'; with μάλλον = 'better.'

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (impersonal)

→ stative present

αὐτῷ

for him

Dative

dat. of advantage/reference

μᾶλλον

rather

adverb (comparison)

εἰ

if

conjunction (conditional/comparative)

περίκειται

were hung around

Pres Mid Indic 3 Sg · περίκειμαι

main verb

→ stative present

περίκειμαι: 'be placed/hung around, encircle.'

μύλος

a millstone

Nominative

subject

μύλος: 'millstone.'

ὄνικος

great/donkey-driven

Nominative

attributive adjective

ὄνικος: 'of a donkey'; a μύλος ὄνικος is the large upper millstone turned by a donkey.

<p>περὶ around <i>preposition + accusative (place)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>τράχηλον neck Accusative <i>object of περὶ</i> τράχηλος: 'neck!'</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>βέβληται he were thrown Perf Pass Indic 3 Sg · βάλλω <i>main verb</i> → intensive perfect (resultant state) βάλλω: 'throw, cast.'</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>
<p>θάλασσαν sea Accusative <i>object of εἰς</i> θάλασσα: 'sea.'</p>			

43 Καὶ ἔὰν σκανδαλίζη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

And if your hand causes you to stumble, cut it off; it is better for you to enter into life maimed than, having two hands, to go away into Gehenna, into the unquenchable fire.

THE OFFENDING HAND **Καὶ** The first of the radical 'cut it off' sayings: any member that leads to sin is to be sacrificed rather than forfeit life — better maimed in the kingdom than whole in Gehenna.

Καὶ
and

coordinating conjunction

ἐάν
if

conjunction (conditional, with subj.)

σκανδαλίζη
causes to stumble

Pres Act Subj 3 Sg · σκανδαλίζω
subjunctive (protasis)

→ iterative present

σκανδαλίζω: 'cause to stumble/sin.'

σε
you

Accusative
direct object

ἡ
the

Nominative
article

χείρ
hand

Nominative
subject

χείρ: 'hand.'

σου
your

Genitive
genitive of possession

ἀπόκοψον
cut off

Aor Act Impv 2 Sg · ἀποκόπτω
imperative (apodosis)

→ ingressive aorist (decisive command)

ἀποκόπτω: 'cut off, sever.'

αὐτήν
it

Accusative
direct object

καλόν
good/better

Nominative
predicate adjective (impersonal)

καλός: 'good'; 'better' in the comparison.

ἐστίν
it is

Pres Act Indic 3 Sg · εἰμί
main verb (impersonal)

→ stative present

σε
you

Accusative
accusative subject of infinitive εἰσελθεῖν

κυλλόν
maimed

Accusative
predicate adjective (with σε)

κυλλός: 'crippled, maimed.'

εἰσελθεῖν
to enter

Aor Act Inf · εἰσέρχομαι
infinitive (subject of καλόν ἐστίν)

→ ingressive aorist

εἰσέρχομαι: 'enter.'

εἰς
into

preposition + accusative (direction)

τήν
the

Accusative
article

ζωήν

life

Accusative
object of εἰς

ζωή: 'life'; here eternal life, the kingdom.

ἤ

than

comparative particle

τάς

the

Accusative
article

δύο

two

Accusative
numeral (attributive)

χεῖρας

hands

Accusative
direct object of ἔχοντα

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

circumstantial ptc. (concessive; agrees w/ implied σε)

→ present (state)

ἔχω: 'have.'

ἀπελθεῖν

to go away

Aor Act Inf · ἀπέρχομαι

infinitive (parallel to εἰσελθεῖν)

→ ingressive aorist

ἀπέρχομαι: 'go away, depart.'

εἰς

into

preposition + accusative (direction)

τήν

the

Accusative
article

γέενναν

Gehenna

Accusative
object of εἰς

Γέεννα: 'Gehenna'; from the Valley of Hinnom (חִנּוֹם), Jerusalem's defiled refuse-valley — an image of final judgment.

εἰς

into

preposition + accusative (exegetical)

τὸ

the

Accusative
article

πῦρ

fire

Accusative
object of εἰς (apposition to γέενναν)

πῦρ: 'fire.'

τὸ

the

Accusative
article

ἄσβεστον

unquenchable

Accusative
attributive adjective

ἄσβεστος: 'unquenchable, inextinguishable' (cf. 'asbestos'); cf. Isa 66:24.

45 καὶ ἔὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

And if your foot causes you to stumble, cut it off; it is better for you to enter into life lame than, having two feet, to be thrown into Gehenna.

THE OFFENDING FOOT **καὶ** The second 'cut it off' saying, in parallel form (v.44, the repetition of v.48, is omitted by the critical text).

<p>καὶ and coordinating conjunction</p>	<p>ἔὰν if conjunction (conditional, with subj.)</p>	<p>ὁ the Nominative article</p>	<p>πούς foot Nominative subject πούς: 'foot.'</p>
<p>σου your Genitive genitive of possession</p>	<p>σκανδαλίζη causes to stumble Pres Act Subj 3 Sg · σκανδαλίζω subjunctive (protasis) → iterative present σκανδαλίζω: 'cause to stumble.'</p>	<p>σε you Accusative direct object</p>	<p>ἀπόκοψον cut off Aor Act Impv 2 Sg · ἀποκόπτω imperative (apodosis) → ingressive aorist (decisive command) ἀποκόπτω: 'cut off.'</p>
<p>αὐτόν it Accusative direct object</p>	<p>καλόν good/better Nominative predicate adjective (impersonal) καλός: 'good!'; 'better.'</p>	<p>ἐστίν it is Pres Act Indic 3 Sg · εἰμί main verb (impersonal) → stative present</p>	<p>σε you Accusative accusative subject of infinitive εἰσελθεῖν</p>

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

infinitive (subject of καλόν ἐστιν)

→ ingressive aorist

εἰσέρχομαι: 'enter!'

εἰς

into

preposition + accusative (direction)

τήν

the

Accusative

article

ζωήν

life

Accusative

object of εἰς

ζωή: 'life!'

χωλόν

lame

Accusative

predicate adjective (with σε)

χωλός: 'lame, crippled!'

ἢ

than

comparative particle

τούς

the

Accusative

article

δύο

two

Accusative

numeral (attributive)

πόδας

feet

Accusative

direct object of ἔχοντα

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

circumstantial ptc. (concessive)

→ present (state)

ἔχω: 'have!'

βληθῆναι

to be thrown

Aor Pass Inf · βάλλω

infinitive (parallel)

→ constative aorist

βάλλω: 'throw, cast!'

εἰς

into

preposition + accusative (direction)

τήν

the

Accusative

article

γέενναν

Gehenna

Accusative

object of εἰς

Γέεννα: 'Gehenna,' the place of final judgment.

47 καὶ ἔὰν ὁ ὀφθαλμὸς σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σε ἔστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,

And if your eye causes you to stumble, throw it out; it is better for you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into Gehenna,

THE OFFENDING EYE **καὶ** The third and climactic 'cut it off' saying — the goal now named as 'the kingdom of God' (v.46, again a repetition of v.48, is omitted).

<p>καὶ and coordinating conjunction</p>	<p>ἔὰν if conjunction (conditional, with subj.)</p>	<p>ὁ the Nominative article</p>	<p>ὀφθαλμὸς eye Nominative subject ὀφθαλμός: 'eye!'</p>
<p>σου your Genitive genitive of possession</p>	<p>σκανδαλίζῃ causes to stumble Pres Act Subj 3 Sg · σκανδαλίζω subjunctive (protasis) → iterative present σκανδαλίζω: 'cause to stumble!'</p>	<p>σε you Accusative direct object</p>	<p>ἔκβαλε throw out Aor Act Impv 2 Sg · ἐκβάλλω imperative (apodosis) → ingressive aorist (decisive command) ἐκβάλλω: 'throw out, pluck out!'</p>
<p>αὐτόν it Accusative direct object</p>	<p>καλόν good/better Nominative predicate adjective (impersonal) καλός: 'good!'; 'better.'</p>	<p>σέ you Accusative accusative subject of infinitive εἰσελθεῖν</p>	<p>ἔστιν it is Pres Act Indic 3 Sg · εἰμί main verb (impersonal) → stative present</p>

μονόφθαλμον

with one eye

Accusative

predicate adjective (with σε)

μονόφθαλμος: 'one-eyed' (μόνος + ὀφθαλμός).

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

infinitive (subject of καλόν ἐστίν)

→ ingressive aorist

εἰσέρχομαι: 'enter.'

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom, reign'; the goal, equated here with 'life.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

ἢ

than

comparative particle

δύο

two

Accusative

numeral (attributive)

ὀφθαλμούς

eyes

Accusative

direct object of ἔχοντα

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

circumstantial ptc. (concessive)

→ present (state)

ἔχω: 'have.'

βληθῆναι

to be thrown

Aor Pass Inf · βάλλω

infinitive (parallel)

→ constative aorist

βάλλω: 'throw.'

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

γέενναν

Gehenna

Accusative

object of εἰς

Γέεννα: 'Gehenna.'

48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

where their worm does not die and the fire is not quenched.

THE FATE OF GEHENNA (ISA 66:24) ὅπου The clause that defines Gehenna, quoting Isaiah 66:24 — the undying worm and unquenched fire; its repetition at vv.44, 46 is a later harmonization omitted by NA28/SBLGNT.

<p>ὅπου where <i>relative adverb (place)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>σκώληξ worm Nominative <i>subject</i> σκώληξ; 'worm, maggot'; from Isa 66:24 — the consuming worm of judgment.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>
<p>οὐ not <i>negative particle</i></p>	<p>τελευτᾷ dies Pres Act Indic 3 Sg · τελευτάω <i>main verb</i> → gnomic/durative present τελευτάω: 'come to an end, die.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>
<p>πῦρ fire Nominative <i>subject</i> πῦρ: 'fire'; the unquenchable fire of v.43.</p>	<p>οὐ not <i>negative particle</i></p>	<p>σβέννυται is quenched Pres Pass Indic 3 Sg · σβέννυμι <i>main verb</i> → gnomic/durative present σβέννυμι: 'quench, extinguish.'</p>	

49 πᾶς γὰρ πυρὶ ἀλισθήσεται.

For everyone will be salted with fire.

SALTED WITH FIRE γὰρ A notoriously difficult saying linking the preceding fire to the salt that follows: every disciple is purified/tested by fire as a sacrifice is salted.

πᾶς

everyone

Nominative

subject (substantival adj.)

πᾶς: 'all, everyone.'

γὰρ

for

explanatory conjunction

πυρὶ

with fire

Dative

dat. of means/instrument

πῦρ: 'fire'; the instrument of the 'salting' – testing/purifying judgment.

ἀλισθήσεται

will be salted

Fut Pass Indic 3 Sg · ἀλίζω

main verb

→ predictive future (gnomic)

ἀλίζω: 'salt, season with salt'; perhaps recalling the salt of the sacrifices (Lev 2:13).

50 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

Salt is good; but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.

HAVE SALT; BE AT PEACE **ASYNDETON** The chapter closes with a salt-saying turned into exhortation: keep your distinctive 'savor' and live at peace — a fitting answer to the rivalry of vv.33–34.

καλὸν

good

Nominative

predicate adjective

καλός: 'good, fine.'

τὸ

the

Nominative

article

ἅλας

salt

Nominative

subject

ἅλας: 'salt'; useful, but ruined if it loses its savor.

ἐὰν

if

conjunction (conditional, with subj.)

δὲ

but

contrastive conjunction

τὸ

the

Nominative

article

ἅλας

salt

Nominative

subject

ἅλας: 'salt!'

ἄναλον

unsalty

Nominative

predicate adjective

ἄναλος: 'saltless, without saltiness' (ἄ- + ἄλς); a NT hapax.

γίνηται

becomes

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (protasis)

→ *ingressive aorist*

γίνομαι: 'become!'

ἐν

with

preposition + dative (means)

τίνι

what

Dative

interrogative pronoun (object of ἐν)

αὐτό

it

Accusative

direct object

ἄρτύσετε

will you season

Fut Act Indic 2 Pl · ἀρτύω

main verb

→ *predictive future*

ἀρτύω: 'season, make ready/palatable!'

ἔχετε

have

Pres Act Impv 2 Pl · ἔχω

imperative

→ *customary present (command)*

ἔχω: 'have, hold!'

ἐν

in

preposition + dative (sphere)

ἑαυτοῖς

yourselves

Dative

object of ἐν (reflexive)

ἅλα

salt

Accusative

direct object

ἄλς/ἅλα: 'salt'; the disciples' own 'saltiness' — peaceable, self-sacrificing character.

καὶ

and

coordinating conjunction

εἰρηνεύετε

be at peace

Pres Act Impv 2 Pl · εἰρηνεύω

imperative

→ *customary present (command)*

εἰρηνεύω: 'be at peace, live in peace'; the closing answer to the dispute over greatness.

ἐν

with

preposition + dative (association)

ἄλλήλοις

one another

Dative

object of ἐν (reciprocal pronoun)

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Two traditional verses are not part of the critical text and are accordingly omitted, leaving gaps in the numbering: v.44 and v.46 (each a repetition of v.48, 'where their worm does not die and the fire is not quenched,' Isa 66:24) are absent from the earliest and best witnesses and are judged a later scribal harmonization that filled out the threefold 'cut it off' refrain; they are not reproduced here, so the chapter is numbered through 50 but contains 48 verses (1–43, 45, 47–50). A few further points of variation are passed over without a marginal note: at v.29 some witnesses add 'and fasting' (καὶ νηστεία) after 'prayer,' the shorter text being printed; at v.23 the article-plus-quotation Τὸ εἰ δύνῃ is read with the earliest text against the smoother later τὸ εἰ δύνασαι πιστεῦσαι; at v.24 some witnesses add μετὰ δακρύων ('with tears') after κράξας. Orthographic variants (movable-ν, ι-subscript, Καφαρναούμ/Καπερναούμ) 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.