

Mark 14:1-15:47

A great deal of shared vocabulary with Matthew 26-27.

(14:1)

ἤνυ – imperfect active indicative εἰμί.

πάσχα, τό = “an annual Israelite festival commemorating Israel’s exodus from Egypt, **the Passover**, (celebrated on the 14th of the month Nisan, and continuing until the early hours of the 15th); the lamb sacrificed for observance of the Passover, the Passover lamb; the Passover meal; (in later Christian usage) the Easter festival” under BDAG 784b.

ἄζυμα, ον = “(without fermentation); (substantive) **unleavened bread**, matzoth; (substantive) **festival of unleavened bread**” under BDAG 23a.

ἐζήτουν – imperfect active indicative ζητέω = “try to find something, seek, **look for** (in order to find); to seek information, **investigate, examine, consider, deliberate**; to devote serious effort to realize one’s desire or objective, **strive for, aim** (at), **try to obtain, desire, wish** (for); **ask for, request, demand** (something)” under BDAG 428a.

ἀρχιερεύς, έως, ό = “one who serves as head priest, **high priest**; a priest of high rank, **chief priest**” under BDAG 139a.

γραμματεύς, εως, ό = “chief executive officer of a governmental, **secretary (of state), clerk**; an expert in matters relating to divine revelation; (specialists in the law of Moses) **experts in the law, scholars versed in the law, scribes; scribe, instructor**” under BDAG 206a.

πῶς = “interrogative reference to manner or way, **in what way? how?**; (in exclamations) **how...!**” under BDAG 900b-.

δόλος, ου, ό = “taking advantage through craft and underhanded methods, **deceit, cunning, treachery**” under BDAG 256b.

κρατήσαντες – aorist active participle κρατέω = “to accomplish something by overcoming obstacles, **attain**; to use one’s hands to establish a close contact, **hold**; to take control of someone or something, **seize, control**; to hold up or serve as a

foundation for something, hold **upright, support (something)**; to control in such a way that something does not happen, **hold back (or) restrain from, hinder in (an action)**; to adhere strongly to, **hold; hold fast, keep hold of** (something that belongs to oneself); to cause a condition to continue, **hold in place**” under BDAG 564b.

ἀποκτείνωσιw – aorist active subjunctive ἀποκτείνω or ἀποκτένω = “to deprive of life, **kill**; (figurative of abstract things) to do away with, **put to death, eliminate**” under BDAG 114a.

(14:2)

ἔλεγον – imperfect active indicative λέγω. Textbook paradigm form.

ἑορτή, ἡς, ἡ = “a day or series of days marked by a periodic celebration or observance, **festival, celebration**” under BDAG 355a.

μήποτε = “a marker of indefinite negated point in time, **never** (with the indicative); marker of negated purpose, **that... not** (conjunction frequently used as an emphatic form of μη); marker of inquiry, **whether perhaps**” under BDAG 648b.

ἔσται – future middle indicative εἰμί. Interesting how this verb regularly appears in the middle voice.

θόρυβος, ου, ὁ = “a raising of voices that contributes to lack of understanding, **noise, clamor**; a state of confusion, **confusion, unrest**; a state or condition of varying degrees of commotion, **turmoil, excitement, uproar**; (of the milling about of a throng of mourners); (of the noise and confusion of excited crowds), disturbance” under BDAG 458a.

λαός, ου, ὁ = “**people** (in a general sense); the mass of a community as distinguished from special interest groups, **people**; a body of people with common cultural bonds and ties to a specific territory, **people-group, people** (as nation); people of God, **people**” under BDAG 586b. One of those common nouns you need to know.

(14:3)

ὄντος – present active participle εἰμί.

λεπρός, οὔ, ὅ = “pertaining to having a serious skin disorder, **with a bad skin disease**” under BDAG 592b.

κατακειμένου – present passive participle κατάκειμαι = “to be in a recumbent position free from any activity, **lie down**; (of sick people); to recline (on a couch) for the purpose of dining, **recline for a meal, dine**” under BDAG 517b-.

ἔχουσα – present active participle ἔχω. Textbook paradigm form.

ἀλάβαστρος, ου, ὅ and ἡ also ἀλάβαστρον, τό = “a vase for holding perfume/ointment, (often made of alabaster, hence) **alabaster vase** (a vessel with a rather long neck which we broken off when the contents were used; a container for spikenard ointment)” under BDAG 40b. Very rare. Here and Matthew 26:7 and Luke 7:37.

μύρον, ου, τό = “**ointment, perfume**” under BDAG 661b.

νάρδος, ου, ἡ = “an aromatic plant from which oil of nard is derived, (**spike**)**nard**; an aromatic oil of the (spike)nard plant (extracted from the root), ointment (or) perfume of nard” under BDAG 666b. Very rare. Here and John 12:3.

πιστικός, ἡ, ὄν = “**genuine, unadulterated**; (the derivation from πίνω with the sense) **drinkable, liquid** (is very improbable); (some derive π. from a name of some kind)” under BDAG 818b.

πολυτελής, ἑς = “pertaining to being of great value or worth, ordinarily of relatively high degree on a monetary scale, (**very**) **expensive, costly**” under BDAG 850a. Very rare. Here and 1 Timothy 2:9 and 1 Peter 3:4.

συντρίψασα – aorist active participle συντρίβω = “to cause destruction of something by making it come apart, **shatter, smash, crush**; to cause damage to by mistreatment, **mistreat/beat severely**; to overcome by subduing completely, **annihilate, crush** (enemies); to be severely damaged psychologically, **be broken**” under BDAG 976a.

κατέχεεν – aorist active indicative καταχέω = “**pour out (or) down over** (with genitive of what the liquid is poured over)” under BDAG 529b. Very rare. Here and Matthew 26:7.

Grammatical note = Sentences, Diagramming and Discourse Analysis

Clause

A clause is a portion of a sentence that contains (or implies) a subject and predicate. In other words, a clause is a recognizable grammatical unit in a sentence that has both a subject and verb (or implies one or the other, if it is lacking). By using the label “clause”, we imply that the grammatical unit we are labeling makes up only a portion of the sentence. Otherwise, we would call it a sentence. Clauses can be divided into two different kinds: (1) independent clauses and (2) dependent clauses. In illustrations of independent and dependent clauses below, sentences have been extracted from larger grammatical relationships in the Greek New Testament. If any words are missing from the middle of a quoted verse, they are marked with the sign of an ellipsis (...).

Dependent Clause

A dependent clause is a portion of a sentence that contains (or implies) a subject or predicate and is subordinated to another portion of the sentence. It cannot stand alone as a complete thought. If you were to put a period at the end of a dependent clause, it would not be a sentence; it would be an incomplete thought. Many Greek dependent clauses are introduced with explicit subordinating words such as ὅτε (“when”), ἵνα (“in order that”), ὥστε (“so that”), or ὅτι (“that”, “because”). Adverbial participles often introduce dependent clauses, and translators frequently render them in English with dependent introductory words (for example, “when”, “because”, “if”), though such an explicit function word is lacking in Greek. In the sentences below, the dependent clauses are in bold.

- **κατακειμένου αὐτοῦ** ἦλθεν γυνή ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς (Mark 14:3)
as He was reclining at the table, a woman came with an alabaster jar of pure and expensive fragrant oil of nard
 - A temporal clause (genitive absolute) expressing contemporaneous activity (“as”, “when”, “while”)

See KMP, 441.

(1:4)

ἦσαν – imperfect active indicative ἐμί.

ἀγανακτοῦντες – present active participle ἀγανακτέω = “be indignant against what is assumed to be wrong, **be aroused, indignant, angry**” under BDAG 5a.

ἀπόλεια, ας, ἡ = “the destruction that one causes, **destruction, waste**; the destruction that one experiences, **annihilation** (both complete and in process), **run**” under BDAG 127a.

γέγονεν – perfect active participle γίνομαι.

(1:5)

ἠδύνατο – imperfect middle indicative δύναμαι = “to possess capability (whether because of personal or external factors) for experiencing or doing something, **can, am able, be capable**” under BDAG 261b.

πραθῆναι – aorist passive infinitive ποπράσκω = “to engage in vending, **sell** (with accusative of thing)” under BDAG 814b.

ἐπάνω = “marker of a position relatively higher whether contiguous or not, **above, over** (as adverb); (as preposition with genitive); pertaining to exceeding something in amount, **more than** (as adverb with numbers); pertaining to being superior in status, **above, over** (something)” under BDAG 359a.

δοθῆναι – aorist passive infinitive δίδωμι.

πτωχός, ἡ, όν = “pertaining to being economically disadvantage, **dependent on others for support**, (but also simply) **poor**; pertaining to being thrust on divine resources, **poor**; lacking in spiritual worth; pertaining to being extremely inferior in quality, **miserable, shabby**” under BDAG 896a.

ἐνεβριμῶντο – imperfect middle indicative ἐμβριβάομαι = “insist on something sternly, **warn sternly**; (as an expression of anger and displeasure) **scold, censure** (with dative of person), say indignantly; to feel strongly about something, **be deeply moved**” under BDAG 322a.

ἐπάνω¹

¹ “{A} ἐπάνω x A B C D L W Δ Θ ... Byz [E F G H Σ] Lect it^{a, aur, d, f, ff2, i, l, q, r1} vg syr^{p, h} cop^{sa, bo} arm eth geo² slav // omit (see John 12:5) 954 1675 it^{c, k} syr^s geo¹ Diatessaron Origen Proclus; Ambrose Jerome”.

Grammatical note = Genitive Case

Price

The genitive of price indicates the price or the value that attaches to a given item. Some grammars list this under “genitive of measure”.

For more examples of the genitive of price, see Mark 14:5.

See KMP, 102-103 and 103n58.

(14:6)

ἄφετε – aorist active imperative ἀφήμι = “to dismiss or release someone or something from a place or one’s presence, **let go, send away; give up, emit**; to release from legal or moral obligation or consequence, **cancel, remit, pardon**; to move away, with implication of causing a separation, **leave, depart from**; leave it to someone to do something, **let, let go, allow, tolerate**” under BDAG 136a. I find -μι verbs challenging.

κόπος, ου, ὁ = “a state of discomfort or distress, **trouble, difficulty**; to engage in an activity that is burdensome, **work, labor, toil**” under BDAG 558b.

παρέχω = “to make available, **give up, offer, present**; to cause to experience something, **grant, show**; (middle) show; to cause to happen or be brought about, **cause, make happen**; (active) cause, bring about (something for someone); (middle) grant (something to someone)” under BDAG 776b.

ἠργάσατο – aorist middle indicative ἐργάζομαι = “to engage in activity that involves effort, **work**, (intransitive) **work, be active**; to do or accomplish something through work, (transitive); **do, accomplish, carry out**; practice, perform, officiate at; bring about, give rise to (as proceeds from work); work for/earn food” 389a.

(14:7)

πάντοτε = “(adverb of time) **always, at all times**” under BDAG 755b.

ὅταν = “pertaining to an action that is conditional, possible, and, in many instances, repeated, **at the time that, whenever, when**; marker of a point of time

simultaneous with an action and functioning with causal force, **inasmuch**” under BDAG 730b.

θέλητε – present active subjunctive θέλω = “to have a desire for something, **wish to have, desire, want**; to have something in mind for oneself, of purpose, **resolve, will, wish, want, be ready**; to take pleasure in, **like**; to have an opinion, **maintain**” under BDAG 447b. Textbook paradigm form.

δύνασθε – present middle indicative δύναμαι.

ποιῆσαι – aorist active infinitive ποιέω.

εὖ = “pertaining to that which is good or beneficial, as applied to interpersonal relationship or experience, **well**; pertaining to meeting a standard of performance, **well done! excellent!**” under BDAG 401b.

(14:8)

ἔσχευ – aorist active indicative ἔχω. Note the form.

ἐποίησεν – aorist active indicative ποιέω.

προέλαβεν – aorist active indicative προλαμβάνω = “to do something that involves some element of temporal priority, (with temporal force of προ felt rather strongly) **do something before the usual time, anticipate something**; (with temporal force of προ still felt) **take it upon oneself, undertake; take, get** (of a meal); to ascertain something by surprise, **detect, overtake, surprise** someone” under BDAG 872a.

μυρίσαι – aorist active infinitive μυρίζω = “**anoint**” under BDAG 661a. Hapax in the New Testament.

ἐνταφιασμός, οὗ, ὅ = “the performance of what is customary for burial, **preparation for burial** (or) **burial** (itself)” under BDAG 339a. Hapax in the New Testament.

(14:9)

κηρυχθῆναι – aorist passive subjunctive κηρύσσω = “to make an official announcement, **announce, make known** (by an official herald or one who

functions as such); to make public declarations, **proclaim aloud**, mention publicly, spread the story; (of proclamation that is divine in origin or relates to divinity); (of the proclamation or oracles of the older prophets); (of contemporary proclaimers)” under BDAG 543b.

λαληθήσεται – future passive indicative λαλέω = “to make a sound, **sound, give forth sounds/tones**; to utter words, **talk, speak, express oneself**” under BDAG 382a.

μνημόσυνον, ου, τό = “the mental faculty of remembering, **memory**; the state of bearing in mind, **memory** (with object genitive [often LXX]); an offering that presents a worshiper to God, **a memorial offering**” under BDAG 655b. Rare.

(14:10)

ἀπῆλθεν – aorist active indicative ἀπέρχομαι = “to move from a reference point, **go away, depart; go**; to discontinue as a condition or state; to go from a source and spread out, **go out**; to endeavor to attain something, **go after**; to abandon an association with something, **go off, go away**; to leave a place to become an adherent of someone, **go after, follow someone**” under BDAG 102a.

παραδοῖ - aorist active subjunctive παραδίδωμι = “to convey something in which one has a relatively strong personal interest, **hand over, give (over), deliver, entrust**; hand over, **turn over, give up** (a person); to entrust for care or preservation, **give over, commend, commit**; to pass on to another what one knows, of oral or written tradition, **hand down, pass on, transmit, relate, teach**; to make it possible for something to happen, allow, permit” under BDAG 761b.

(14:11)

ἀκούσαντες – aorist active participle ἀκούω.

ἐχάρησαν – aorist passive indicative χαίρω = “to be in a state of happiness and well-being, **rejoice, be glad**; (in imperatives) a formalized greeting wishing one well, (also in indicative) to use such a greeting; (elliptically at the beginning of a letter) **greetings**” under BDAG 1074a.

ἐπηγγείλαντο – aorist middle indicative ἐπαγγέλλομαι = “to declare to do something with implication of obligation to carry out what is stated, **promise**,

offer; (of God) **promise**; to claim to be well-accomplished in something, **profess**, **lay claim to**, **give oneself out as an expert in** (something)” under BDAG 356a.

ἀργύριον, ου, τό = “the precious metal known as silver, **silver**; silver used as money, **silver money**; (money generally)” under BDAG 128b.

δοῦναι – aorist active infinitive δίδωμι.

ἐζήτει – imperfect active indicative ζητέω.

εὐκαίρως = “**conveniently**” under BDAG 407a. Hapax in the New Testament.

παραδοῖ – aorist active subjunctive παραδίδωμι.

(14:12)

ἔθουον – imperfect active indicative θύω = “to make a cultic offering, **sacrifice** (this is the primary meaning and the one most commonly found); to take life, **kill**, **slaughter** (in a general sense); to kill ceremonially, **slaughter sacrificially**; **celebrate** (but perhaps only when an animal is slaughtered in connection with a celebration)” under BDAG 463b.

ποῦ = “interrogative reference to place without suggestion of movement, **where(?)**, **at which place(?)**; interrogative reference to place with implication of movement, **where(?)**, **whither(?)**, **to what place(?)**” under BDAG 858a.

ἀπελθόντες – aorist active participle ἀπέρχομαι.

ἐτοιμάσωμεν – aorist active subjunctive ἐτοιμάζω = “to cause to be ready, **put/keep in readiness**, **prepare**” under BDAG 400b.

φάγησ – aorist active subjunctive ἐσθίω = “to take something in through the mouth, usually solids, but also liquids, **eat**; (with prepositions, to denote the thing of which one partakes); (used with other prepositional expressions); to do away with completely, (figurative extension of meaning 1) **consume**, **devour**” under BDAG 396a.

Grammatical note = Dative Case

Time

The dative of time denotes when an action occurred. While typically the genitive of time expresses the *kind* of time or *time during which*, and the accusative of time indicates the *extent* of time, the dative of time typically denotes the *point* in time at which a particular event is taking place. The three uses can be illustrated by Luke 23:56b-24:1a: “And they rested **on the Sabbath** [accusative, duration of time] according to the commandment. **On the first day** [dative, locative of time] of the week, **very early** [genitive, kind of time] in the morning, they came to the tomb” (καὶ τὸ μὲν **σάββατον** ἠσύχασαν κατὰ τὴν ἐντολήν. **Τῇ** δὲ **μῦ** τῶν σαββάτων **ὄρθρου βαθέως** ἐπὶ τὸ μνῆμα ἦλθον).

For more examples of the dative of time, see Mark 14:12, 30.

See KMP, 129-130 and 130n37.

(14:13)

ἀποστέλλω = “to dispatch someone for the achievement of some objective, **send away/out**; to dispatch a message, **send, have something done**” under BDAG 120b.

ὑπάγετε – present active imperative – present active imperative ὑπάγω = “to leave someone’s presence, **go away**; to be on the move, especially in a certain direction, **go**; (as a euphemism) to take the journey of death, die” under BDAG 1028a.

ἀπαντήσῃ – future active indicative ἀπαντάω = “**meet someone**” under BDAG 96b.

κεράμιον, ου, τό = “**an earthenware vessel, jar**” under BDAG 540a. Very rare. Here and Luke 22:10.

βαστάζων – present active participle βαστάζων – present active participle βαστάζω = “to cause to come to a higher position, **pick up, take up**; to sustain a burden, **carry, bear**; to carry something (frequently burdensome) from a place, **carry away, remove**” under BDAG 171a.

ἀκολουθήσατε – aorist active imperative ἀκολουθέω = “to move behind someone in the same direction, **come after**; to follow or accompany someone who takes the lead, **accompany, go along with**; to follow someone as a disciple, be a disciple,

follow; to comply with, **follow, obey**; to come after something else in sequence, **follow**” under BDAG 36b.

Grammatical note = Genitive Case

Content

The genitive of content, whether literally or figuratively, indicates the content of an object or abstract noun.

For more examples of the genitive of content, see Mark 14:13.

See KMP, 95 and 95n35.

(14:14)

εἰσέλθῃ - aorist active subjunctive εἰσέρχομαι.

εἶπατε – aorist active imperative λέγω.

οἰκοδεσπότης, ου, ὁ = “**master of the house, householder**” under BDAG 695b.

κατάλυμα, ατος, τό = “**lodging place**; (the sense) inn (is possible), (is therefore best understood here as) lodging (or) guest-room” under BDAG 521b.

φάγω – aorist active subjunctive ἐσθίω. Note the tense-form.

(14:15)

δείξει – future active indicative δείκνυμι = “to exhibit something that can be apprehended by one or more of the senses, **point out, show, make known**; to prove or make clear by evidence or reasoning **explain, prove**” under BDAG 214b.

ἀνάγαιον, ου, τό = “**a room upstairs**” under BDAG 59b. Very rare. Here and Luke 22:12. Interesting which vocabulary is shared with Luke and which with Matthew and which with both.

ἐστρωμένον – perfect passive participle στρωνύω/στρώννυμι = “to distribute something over a surface, **spread** (something); to equip something with appropriate furnishing(s); to saddle (a riding animal)” under BDAG 949a.

ἔτοιμος, α, ον = “**ready**; (a LW in rabbinic writings) (of things designed to service a purpose)” under BDAG 401a.

ἔτοιμάσατε – aorist active imperative ἔτοιμάζω.

(14:16)

ἔξηλθον – aorist active indicative ἐξέρχομαι.

εὔρον – aorist active indicative εὕρισκω.

ἠτοίμασαν – aorist active indicative ἔτοιμάζω.

(14:17)

ὄψιος, α, ον = “pertaining to a point in time that is relatively later than another point of time, **late**; (in our literature mostly substantive ἡ ὄψια) the period between late afternoon and darkness, **evening**” under BDAG 746b.

γενομένης – aorist middle participle γίνομαι. I am starting to wonder how much γίνομαι is used much like הָיָה in Biblical Hebrew.

(14:18)

ἀνακειμένων – present middle participle ἀνάκειμαι = “**lie, recline**; (otherwise, always of reclining at table, equals) **dine**” under BDAG 65a.

ἐσθιόντων – present active participle ἐσθίω.

παραδώσει – future active indicative παραδίδωμι.

(14:19)

ἤρξαντο – aorist middle indicative ἄρχω = “to rule or govern, with implication of special status, **rule**; to initiate an action, process, or state of being, **begin**” under BDAG 140a.

λυπεῖσθαι – present passive infinitive ληπέω = “to cause severe mental or emotional distress, **vex, irritate, offend, insult**; to experience sadness of distress

(passive), **become sad, sorrowful, distressed; be sad, be distressed, grieve**” under BDAG 604b.

λέγειν – present active infinitive λέγω. Textbook paradigm form.

μήτι = “a marker that invites a negative response to the question that it introduces” under BDAG 649b. So the question is not simply “am I a Jew?” but “I am not a Jew, am I?” I call these negative rhetorical questions. One of my personal rules is not to answer them. Because usually they are not honest questions.

(14:20)

ἐμβαπτόμενος – present middle participle ἐμβάπτω = “**dip**” under BDAG 321a. Rare.

τρύβλιον, ου, τό = “**bowl, dish**” under BDAG 1018a. Only here and Matthew 26:23.

(14:21)

γέγραπται – perfect passive indicative γράφω.

οὐαί = “interjection denoting pain or displeasure, **woe, alas**; a state of intense hardship or distress, **woe** (substantive)” under BDAG 734a.

παραδίδοται – present passive indicative παραδίδωμι.

ἐγεννήθη – aorist passive indicative γεννάω = “to become the parent of, **beget**; to give birth to, **bear**” under BDAG 193b.

(14:22)

ἐσθιόντων – present active participle ἐσθίω.

λαβών – aorist active participle λαμβάνω.

ἄρτον, ου, τό = “a baked product produced from a cereal grain, **bread**, (also) **loaf of bread**; (of a bread-offering); (of the bread of the eucharist, which likewise was broken after giving thanks, and then eaten); any kind of food or nourishment, **food**” under BDAG 136a.

εὐλογήσας – aorist active participle εὐλογέω.

ἔκλασεν – aorist active indicative ἔκλασεν – aorist active indicative κλάω = “**break** (in our literature only of the breaking of bread)” under BDAG 546a.

ἔδωκεν – aorist active indicative δίδωμι.

λάβετε – aorist active imperative λαμβάνω.

(14:23)

λαβὼν – aorist active participle λαμβάνω.

ποτήριον, ου, τό = “a vessel used for drinking, **cup**” under BDAG 857a.

εὐχαριστήσας – aorist active participle εὐχαριστέω = “to show that one is under obligation, **be thankful, feel obligated to thank**; to express appreciation for benefits or blessings, **give thanks, express thanks, render/return thanks**; pray” under BDAG 415a.

ἔπιον – aorist active indicative πίνω = “to take in a liquid internally, **drink** (with accusative of something that is drunk)” under BDAG 514a. Compare Hindi पीना. Or even Albanian *pirë* (with infinitival ending).

(14:24)

αἷμα, ατος, τό = “blood as basic component of an organism, **blood**; blood as constituting the life of an individual, **life-blood, blood**; the (apocalyptic) red color, whose appearance in heaven indicates disaster, **blood**” under BDAG 26a.

διαθήκη, ης, ἡ = “last will and testament (so exclusively in Hellenistic times); (as a translation of בְּרִית in LXX δ. decreed by God cannot require the death of the testator to make it operative), **compact, contract** (seems to be established for Greek-Roman times) under BDAG 228a.

ἐκχυννόμενον – present passive participle ἐκχέω = “cause to be emitted in quantity, **pour out**; cause to fully experience, **pour out**; to give oneself totally in commitment, **give oneself up to, dedicate oneself**” under BDAG 312b. Not sure how we get from ἐκχέω to ἐκχυνν-.

τῆς διαθήκης²

(14:25)

πίω – future active indicative πίνω.

γένημα, ατος, τό = “that which comes into being through production, **product, fruit, yield**” under BDAG 193a. Rare.

ἄμπελος, ου, ὅ = “**vine, grapevine**” under BDAG 54b.

καινός, ή, ὄν = “pertaining to being in existence for a relatively short time, **new, unused**; pertaining to being not previously present, **unknown, strange, remarkable** (also with the connotation of the marvelous or unheard of); pertaining to that which is recent in contrast to something old, **new**” under BDAG 496b.

οὐκέτι οὐ μὴ πίω³

(14:26)

ὑμνήσαντες – aorist active participle ὑμνέω = “to sing a song in a cultic setting (especially of praise and celebration); (transitive) **sing in praise to, sing of praise of**; (intransitive) **sing (a hymn)**” under BDAG 1037b.

ὄρος, ου, ὅ = “a relatively high elevation of land that projects higher than a βουῶνος), **mountain, mount, hill**” under BDAG 724b.

ἐλαία, ας, ή = “tree that produces olives, **olive tree**; fruit of the olive tree, **olive**” under BDAG 313a.

(14:27)

² “{A} τῆς διαθήκης (see Matthew 26:28) κ B C D² L Θ Ψ 565 it^k cop^{samss, bopt} geo¹ // τὸ καινῆς διαθήκης E 157 828 ... it^{a, aur, c, f, l, q} vg syr^{s, p, h} cop^{samss, bopt} arm eth geo² // τὸ τῆς καινῆς διαθήκης A Δ f² f³ ... Byz [F H P Σ] Lect it^{b, i, r1} slav // omit it^{ff2}”.

³ “{C} οὐκέτι οὐ μὴ πίω A B Δ ... Byz [E F H Σ] Lect it^{aur, b, ff2, i, l, q} vg syr^{s, p, h} cop^{sa} geo slav // οὐ μὴ πίω (see Matthew 26:29) κ C L W Ψ ... it^{c, k} cop^{bo} eth Jerome // οὐ μὴ προσθῶ πιεῖν) it^{a, d, f} arm // οὐκέτι οὐ μὴ προσθῶμεν πιεῖν Θ”.

σκανδαλισθήσεσθε – future passive indicative σκανδαλίζω = “to cause to be brought in a downfall, **cause to sin**; to shock through word or action, **give offense to, anger, shock**” under BDAG 926a.

πατάξω – future active indicative πατάσσω = “to physically strike a blow, **strike, hit**; (of a heavy blow); to inflict something disastrous, **strike** (figurative extension of 1)” under BDAG 786a.

ποιμήν, ένος, ό = “one who herds sheep, **shepherd, sheep-herder**; one who serves as guardian or leader, **shepherd**; pastor” under BDAG 843a. Good word to learn and remember.

διασκορπισθήσονται – future passive indicative διασκορπίζω – “**scatter, disperse; waste, squander**” under BDAG 236a.

πρόβατον, ου, τό = “**sheep**; people of God, **sheep**” under BDAG 866a.

(14:28)

έγερθηναί - aorist passive infinitive έγείρω = “to cause someone to wake from sleep, **wake, rouse**; to cease sleeping, **wake up, awaken**; to cause to stand up from a position lower than that of the person rendering assistance, **raise, help to rise**; to move to a standing position, **rise, get up**; to cause to come into existence, **raise up, bring into being**; to cause to return to life, **raise up**; to enter into or be in a state of life as a result of being raised, **be raised, rise**; to raise up from sickness, **raise up = restore to health**; to change to a previous good state or condition, **restore, erect** (of buildings); to move something from its position by exerting effort in overcoming resistance, **lift up**; to move against in hostility, **rise up**; to make an appearance, **appear**; in a command to evoke movement from a fixed position” under BDAG 271b.

προάξω – future active indicative προάγω = (transitive) “to take or lead from one position to another by taking charge, **lead forward, lead (or) bring out (someone)**” (intransitive) “to move ahead or in front of, **go before, lead the way, precede**” under BDAG 864b.

Grammatical note = Present, Imperfect and Future Indicatives

Historical Present

The present tense-form is sometimes used (especially in historical narratives) to describe a past event which: (1) adds vividness to the event, drawing the reader into the story; or (2) gives literary prominence to some aspect of the story (change in setting/scene or introduction of new characters). Because the expected tense-form in narratives is the aorist, the use of the present is the striking, highlighting something in the story. This could be done intentionally (to highlight some aspect of the narrative) or stereotypically (to add color to the story). Because the verb λέγει is used so often in narratives to introduce direct or indirect discourse, it has become a stereotyped idiom, no longer carrying any interpretive weight. Finally, the historical present will always be found in the third person (singular or person, typically with verbs of action), is most common in the Gospels of Mark and John, and is translated as a simple past tense.

For more examples of the historical present, see Mark 14:17 (ἔρχεται).

See KMP, 360-361 and 361n22.

(14:29)

ἔφη – aorist active indicative or imperfect active indicative φημί = “to state something orally or in writing, **say, affirm**; to say something that provides a fuller explanation of a statement, **mean**” under BDAG 1053a.

σκανδαλισθήσονται – future passive participle σκανδαλίζω. Curious how and why many English translations render as “fall away”.

(14:30)

σήμερον = “(adverb of time) **today**” under BDAG 921b.

πρίν = “marker of a point in time prior to another point of time, **before**; (as temporal conjunction [the manuscript tradition often varies between πρίν which is predominantly Attic and πρὶν ἧ which is Ionic and predominates in the Koine])” under BDAG 863b.

ἄλέκτωρ, ὄρος, ὄ = “**cock, rooster**” under BDAG 41b.

φωνῆσαι – aorist active infinitive φωνέω = “to produce a voices sound/tone, frequently with reference to intensity of tone; (of humans) **call/cry out, speak loudly, say with emphasis**; to use an attribution in speaking of a person, **address**”

as; to call to oneself, **summon**; to extend hospitality through invitation, **invite**” under BDAG 1070a.

ἀπαρνήση - future middle indicative ἀπαρνέομαι = “to refuse to recognize/acknowledge, deny; to act in a wholly selfless manner, **deny oneself**” under BDAG 97b.

Compare to Matthew 26. Not only is much of the vocabulary the same many of the forms are as well.

ἢ δις ἀλέκτορα φωνῆσαι⁴

Grammatical note = Dative Case

Time

See above verse 5.

Grammatical note = Infinitives

Subsequent Time

With the subsequent time use of the infinitive, the action of the infinitive occurs *after* the action of the main or controlling verb and is expressed by πρὸ τοῦ or πρὶν (ἢ) + infinitive. As was mentioned in the discussion for the previous time use of the infinitive, this category is often mislabeled. Because the action of the infinitive takes place after the action of the main verb, the word “before” is used in translation. Thus, before the action of the infinitive occurred, the action of the main verb took place.

For more examples of the subsequent time infinitive, see Mark 14:30 (πρὶν ἢ ... φωνῆσαι).

See KMP, 366-367 and 367n34.

⁴ “{C} ἢ δις ἀλέκτορα φωνῆσαι A B (C² δις *after* φωνῆσαι) L Δ Ψ ... Byz [E F G H Σ] *Lect* it^{aur, f, q} vg^{ww, st} (ethTH) slav Hesychius^{vid}; Augustine // ἀλέκτορα φωνῆσαι (*see* Matthew 26:34; Luke 22:34; John 13:38) κ (C* ἢ ἀλέκτορα) D W 579 l 950 it^{a, b, c, d, ff2, i, k} arm eth^{pp} // ἀλέκτορα δις φωνῆσαι Θ f¹³ 565 700 it^l vg^{cl} geo”.

(14:31)

ἐκπερισσῶς = “(adverb) pertaining to being beyond normal limits, **extraordinarily**, with great emphasis” under BDAG 307b. Hapax in the New Testament.

ἐλάλει – imperfect active indicative λαλέω.

δέη - present active subjunctive δεῖ = “to be under necessity of happening, **it is necessary, one must, one has to**; (of the compulsion of law or custom); (of an inner necessity growing out of a given situation); (of compulsion caused by the necessity of obtaining a certain result); to be something that should happen because of being fitting; (of that which one should go); (to indicate that something that happened should by all means have happened); (to indicate that something that did not take place really should have happened)” under BDAG 213b.

συναποθανεῖν – aorist active infinitive συναποθνήσκω = “**die with someone**” under BDAG 965b. Rare. Here and 2 Corinthians 7:3 and 2 Timothy 2:11.

ἀπαρνήσομαι – future middle indicative ἀπαρνέομαι.

ὡσαύτως = “a marker of similarity that approximates identity, **(in) the same (way), similarly, likewise**” under BDAG 1106b.

ἔλεγον – imperfect active indicative λέγω.

(14:32)

χωρίον, ου, τό = “**place, piece of land, field**, (a city and its) **environs**” under BAGD 890a.

καθίσατε – aorist active imperative καθίζω = “to cause to sit down, **seat, set, to put in charge, appoint, install, authorize**; to take a seated position, **sit down**; to be or remain in a place, (intransitive) **reside, settle, stay**” under BDAG 491b.

προσεύξωμαι – aorist middle subjunctive προσεύχομαι = “to petition deity, **pray**” under BDAG 879a.

(14:33)

παραλαμβάνω = “to take into close association, **take** (to oneself), **take with/along**; to gain control of or receive jurisdiction over, **take over, receive**” under BDAG 767b.

ἐκθαμβεῖσθαι – present passive infinitive ἐκθαμβέω = “to be moved to a relatively intense emotional state because of something causing great surprise or perplexity, **be very excited**, be overwhelmed, be alarmed, be distressed” under BDAG 303a. Very rare. Here and Mark 9:15.

ἀδημονεῖν – present active infinitive ἀδημονέω = “**be in anxiety, be distressed, troubled**” under BDAG 19a. Only here, Matthew 26:37, Philemon 2:26.

(14:34)

περίλυπος, ον = “**very sad, deeply grieved**” under BDAG 802b. Rare.

μείνατε – aorist active imperative μένω = “**remain, stay**; to continue to exist, **remain, last, persist, continue to live** (intransitive); **wait for, await** (transitive)” under BDAG 630b.

γρηγορεῖτε – present active imperative γρηγορέω = “to stay awake, **be watchful**; to be in constant readiness, **be on the alert**; to remain fully alive, **be alive** (opposite to be dead)” under BDAG 207b-.

(14:35)

προελθὼν – aorist active participle προσέρχομαι.

ἔπιπτεν – imperfect active indicative πίπτω = “to move with relative rapidity in a downward direction,; to **fall** experience loss of status or condition, **fall, be destroyed**” under BDAG 815a.

προσηύχето – imperfect middle indicative προσεύχω.

δυνατός, ή, όν = “pertaining to being capable or competent, (in general sense) **able, capable, powerful** (of being and their attributes); pertaining to being possible (neuter)” under BDAG 264a.

παρέλθῃ - aorist active subjunctive παρέρχομαι = “to go past a reference point, **go by, pass by**; (of time) to be no longer available for something, **pass**; to come to an end and so no longer be there, **pass away, disappear**; to ignore something in the interest of other matters, **pass by, transgress, neglect, disobey**; to pass by without touching, **pass** (of suffering or misfortune); to pass through an area, **go through**; to stop at a place as one comes by, **come to, come by, come here**” under BDAG 775b.

(14:36)

ἔλεγεν – imperfect active indicative λέγω. Another textbook paradigm form.

παρένεγκε – aorist active imperative παραφέρω = “to convey something to a designated point, **bring up**; to take something away from a position, **take/carry away**; (figurative) lead (or) carry away; take away, remove” under BDAG 772b.

Grammatical note = Nominative, Vocative and Accusative Cases

Other Uses

Other uses of the nominative involve a construction in which the nominative is grammatically independent from the rest of the sentence. These include the nominative of address, the nominative of appellation, the nominative absolute, and the hanging nominative.

Address

Occasionally in the New Testament, a nominative is used in the place of a vocative in direct address. This use is in keeping with the nature of the nominative as a “naming” case. Blass observes that there is “a tendency for the nominative to usurp the place of the vocative”, even as far back as Homer. Examples include a majority of articular uses and a few anarthrous instances (with or without ὦ).

- ἄββα ὁ πατήρ, πάντα δυνατά σοι (Mark 14:36)

Abba! **Father!** All things are possible for You

Here “Father” is in the nominative, while “Abba” is in the vocative.

See KMP, 57.

(14:37)

καθεύδοντας – present active participle καθεύδων - present active καθεύδω = “to cease being awake, **sleep**; to be spiritually indolent, **be indifferent**; to be dead, **sleep**” under BDAG 490b.

ἰσχύω = “be in possession of one’s physical powers, **be in good health**; to have requisite personal resources to accomplish something, **have power, be competent, be able**; to be in control, **have power, be mighty**; **have meaning, be valid, be in force**” under BDAG 484b.

γρηγορήσαι – aorist active infinitive γρηγορέω = “to stay awake, **be watchful**; to be in constant readiness, **be on the alert**; to remain fully alive, **be alive** (opposite to be dead)” under BDAG 207b-.

(14:38)

γρηγορεῖτε – present active imperative γρηγορέω.

προσεύχεσθε – present middle imperative προσεύχω.

ἔλθητε – aorist active subjunctive ἔρχομαι.

πειρασμός, οὔ, ὅ = “an attempt to learn the nature or character of something, **test, trial**; an attempt to make one do something wrong, **temptation, enticement**; (passive) being tempted, temptation” under BDAH 793b.

πρόθυμος, ον = “pertaining to being eager to be of service, **ready, willing, eager**” under BDAG 870a.

ἀσθενής, ἑς = “pertaining to suffering from a debilitating illness, **sick, ill**; pertaining to experiencing some incapacity or limitation, **weak**” under BDAG 142b.

(14:39)

ἀπελθὼν – aorist middle participle ἀπέρχομαι.

προσηύξατο – aorist middle indicative προσεύχω.

εἰπὼν – aorist active participle λέγω.

τὸν αὐτὸν λόγον εἰπὼν⁵

(14:40)

εὑρεν – aorist active indicative εὕρισκω = “to come upon something either through purposeful search or accidentally, **find**; (accidentally, without seeking) **find, come upon**; (with accusative and participle or adjective, denoting the state of being or the action in which someone or something is or is involved) discover; to discover intellectually through reflection, observation, examination, or investigation, **find, discover** (transferred sense of 1); to attain a state or condition, **find (for oneself), obtain** (the middle is used in Attic writing)” under BDAG 411a.

καθεύδοντας – present active participle καθεύδω.

ἦσαν – imperfect active indicative εἰμί.

καταβαρυνόμενοι – present passive participle καταβαρνέω = “**burden, be a burden to** (someone)” under BDAG 514b. Hapax in the New Testament.

ἤδεισαν – pluperfect active indicative οἶδα.

ἀποκριθῶσιν – aorist passive subjunctive ἀποκρίνομαι = “**answer, reply**; continue (Hebraistically of the continuation of discourse like ענה or ויאמר), begin, speak up” under BDAG 113b.

(14:41)

καθεύδετε – present active imperative καθεύδω.

λοιπός, ἄ, ὄν = “pertaining to that which remains over, especially after action has been taken, **left**; (substantive) the others; the other things, the rest; (adverbial uses) (of time) **from now on, in the future, henceforth; as far as the rest is concerned, beyond that, in addition, finally**” under BDAG 602a.

ἀναπαύεσθε – present middle imperative ἀναπαύω = “to cause someone to gain relief from toil; **cause to rest, give (someone) rest, refresh, revive**; to bring something to a conclusion, **end, conclude, finish**; to take one’s rest, **rest** (middle);

⁵ “{A} τὸν αὐτὸν λόγον εἰπὼν & A B C L W Δ Θ ... Byz [E F G H Σ] Lect it^{aur, f, l, q} vg syr^{s, p, h} cop^{sa, bo} arm (eth) geo slav // omit D it^{a, b, c, d, ff2, k} REB”.

to settle on an object (middle with preposition) **rest upon** (in imagery)” under BDAG 69b.

I do not understand how and why two imperative verbs are usually rendered as a question in English translations. “Are you still sleeping and resting?”

ἀπέχω = “to receive in full what is due, **to be paid in full, receive in full** (commercial technical term); to meet the need of the moment, **to suffice, be enough**; to be at some distance from a position, **be distant**; to avoid contact with or use of something, **keep away, abstain, refrain from** (middle with genitive of thing)” under BDAG 102b-.

παραδίδοται – present passive indicative παραδίδωμι.

ἀμαρτωλός, όν = (adjective) “pertaining to behavior or activity that does not measure up to standard moral or cultic expectations; (as substantive) **the sinner**” under BDAG 51b. Why does Jesus describe them this way? Are the disciples also not sinners? Or is that part of what Mark has in mind? That would be consistent with his portrayal of the disciples throughout the passion narrative. Who in fact betrays Jesus? Judas. Right? Ah but if you read the text carefully Jesus never says that.

ἀπέχει· ἦλθεν⁶

(14:42)

ἐγείρεσθε – present passive imperative ἐγείρω.

ἄγωμεν – present active subjunctive ἄγω.

παραδιδούς – present active participle παραδίδωμι.

ἤγγικεν – perfect active indicative ἐγγίζω = “to move in space and so draw closer to a reference point, **draw near, come near, approach**; to draw near in a temporal sense, **draw near, come near, approach**” under BDAG 270a.

⁶ “{B} ἀπέχει· ἦλθεν κ A B C L Δ ... Byz [E F G H N^{vid} Σ] Lect it^{aur,1} vg cop^{sa,bo} (geo¹) Augustine // ἀπέχει τὸ τέλος καί D (157 omit τὸ τέλος καί) it^{c,d,q} // ἀπέχει τὸ τέλος· ἦλθεν (W ιδου ἦλθεν) Θ 0233 f¹³ ... it^{(a),b,f,(ff2),r1} syr^{(s),p,h} (arm) geo² slav // ὅτι ἦλθεν Ψ (892) (it^k) cop^{boms} (eth)”.

(14:43)

λαλοῦντος – present active participle λαλέω.

παραγίνεται – present middle indicative παραγίνομαι = “to be in movement so as to be present at a particular place, **draw near, come, arrive, be present**; make a public appearance, **appear**; to come to help, **stand by, come to the aid of**” under BDAG 760b.

μάχαιρα, ας, ἡ = “a relatively short sword or other sharp instrument, **sword, dagger; sword**; (the powerful function of the divine word); (the power of authorities to punish evildoers)” under BDAG 622a. One of the first papers I wrote in graduate school was on foreign loanwords in ancient Hebrew. This was one of the words I discussed. Compare BH מַכְרוּתִיהֶם.

ξύλον, ου, τό = “wood as a plant substance in unmanufactured form, **wood**; object made of wood (of polytheists’ reverence for cult objects); (of a piece of wood designed for a specific purpose) **pole; club, cudgel; tree**” under BDAG 685a.

(14:44)

δεδώκει – pluperfect active indicative δίδωμι.

σύσσημον, ου, τό = “an action or gesture previously agreed upon as a signal, **signal, sign**; a device used as a means of recognition or rallying point for members of a group, **sign, token, standard, banner**” under BDAG 978a. Hapax in the New Testament.

φιλήσω – aorist active subjunctive φιλέω = “to have a special interest in someone or something, frequently with focus on close association, **have affection for, like, consider someone a friend**; to kiss as a special indication of affection, **kiss**” under BDAG 1056b.

κρατήσατε – aorist active imperative κρατέω = “to accomplish something by overcoming obstacles, **attain**; to use one’s hands to establish a close contact, **hold**; to take control of someone or something, **seize, control**; to hold up or serve as a foundation for something, hold **upright, support (something)**; to control in such a way that something does not happen, **hold back (or) restrain from, hinder in (an action)**; to adhere strongly to, **hold; hold fast, keep hold of** (something that

belongs to oneself); to cause a condition to continue, **hold in place**” under BDAG 564b.

ἀπάγετε – present active imperative ἀπάγω.

ἀσφαλῶς = “in a manner that ensures continuing detention, **securely**; pertaining to being certain, **assuredly, certainly**” under BDAG 147b. Rare.

Grammatical note = Dative Case

Indirect Object

Very commonly, as mentioned, verbs take an accusative direct object as well as a dative indirect object.

For more examples of the dative of indirect object, see Mark 14:44.

See KMP, 123 and 123n10.

Aorist, Perfect and Pluperfect Indicatives

Consummative Pluperfect

This use of the pluperfect emphasizes the completion of a past action rather than the results brought about by that action (= intensive pluperfect). It is usually best to translate the consummative pluperfect with an English past perfect (“have/had” + verb). The Fourth Gospel often employs this use of the pluperfect, and it usually occurs with active transitive verbs.

- **δεδώκει** δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς (Mark 14:44)
His betrayer **had given** them a signal

See KMP, 305.

(14:45)

προσελθὼν – aorist active participle προσέρχομαι = “to move towards, **come/go to**; approach; to apply oneself to something, **turn to, occupy oneself with** (a thing)” under BDAG 878a.

κατεφίλησεν – aorist active indicative κατεφίλησεν – aorist active indicative
καταφιλέω = “**kiss** someone (in greeting or in farewell)” under BDAG 529b.

(14:46)

ἐπέβαλον – aorist active indicative ἐπιλαμβάνω = “to make the motion of grasping or taking hold of something, **take hold of, grasp, catch** (sometimes with violence, with genitive following); to take into custody, **arrest**; to pounce on something compromising, **catch** (figurative extension of 1); be concerned with/about (Hebrews 2:16 suggests the rendering ‘take an interest in’, probably in the sense ‘help’)” under BDAG 374a.

ἐκράτησαν – aorist active indicative κρατέω.

(14:47)

παρεστηκότων – perfect active participle παρίστημι/παριστάνω = “to cause to be present in anyway; **place beside, put at someone’s disposal; present, represent; make, render; offer, bring, present; bring before** (legal term); **prove, demonstrate**; to be present in any way, **be present**; approach, come (to) someone; come to the aid of, help, stand by someone; stand (near or by), be present (with) someone; be here, have come” under BDAG 778a.

σπασάμενος – aorist middle participle σπάω = “to exert force so as to pull or draw, **draw, pull (out)**” under BDAG 936a. Only here and Mark 14:47.

ἔπαισεν – aorist active indicative παίω = “to make violent contact by thrusting with something, **strike**; (with a body part) strike, hit (with accusative of person); (with sharp instruments) strike, wound; (with a stinger) sting (of scorpions); to inflict punishment, **strike** (figurative extension of 1)” under BDAG 751a.

ἀφεῖλεν – aorist active indicative ἀφαιρέω = “to detach something by force, **take away, remove, cut off** something; to cause a state or condition to cease, **take away, do away with, remove**; do away with, remove (of sins); to deprive by taking, **take away** (passive)” under BDAG 154a.

ὠτίον, ου, τό = “the outer ear, **ear**” under BDAG 110b. Rare.

(14:48)

ἀποκριθεὶς – aorist active participle ἀποκρίνομαι.

ληστής, οὗ, ὁ = “**robber, highwayman, bandit; revolutionary, insurrectionist, guerrilla**” under BDAG 594a.

ἐξήλθατε – aorist active indicative ἐξέρχομαι.

συλλαβεῖν – aorist active infinitive συλλαμβάνω = “to take into custody, **seize, grasp, apprehend** (arrest someone); (middle) **seize, arrest**; to capture (an animal), **catch**; to become pregnant, **conceive** (of a woman); to help by taking part with someone in an activity, **support, aid, help**” under BDAG 955b-.

(14:49)

ἱερόν, οὗ, τό = “**sanctuary**” under BDAG 470a.

διδάσκων – present active participle διδάσκω = “to tell someone what to do, **tell, instruct**; to provide instruction in a formal or informal setting, **teach**” under BDAG 241a.

πληρωθῶσιν – aorist passive subjunctive πληρωθῶσιν – aorist passive subjunctive πληρόω = “to make full, **fill** (full); to complete a period of time, **fill (up), complete**; to bring to completion that which was already begun, **complete, finish**; to bring to completion an activity in which one has been involved from the beginning, **complete, finish; complete** (a number, passive)” under BDAG 827b-.

γραφή, ἥς, ἡ = “a brief piece of writing, **writing**; sacred Scripture; **scripture in its entirety**” under BDAG 206b.

(14:50)

ἀφέντες – aorist active participle ἀφήμι = “to dismiss or release someone or something from a place or one’s presence, **let go, send away; give up, emit**; to release from legal or moral obligation or consequence, **cancel, remit, pardon**; to move away, with implication of causing a separation, **leave, depart from**; leave it to someone to do something, **let, let go, allow, tolerate**” under BDAG 136a. I find -μι verbs challenging.

ἔφυγον – aorist active indicative φεύγω = “to seek safety in flight, **flee**; to become safe from danger by eluding or avoiding it, **escape**; to keep from doing something

by avoiding it because of its potential damage, **flee from, avoid, shun**; to cease being visible, **vanish, disappear**” under BDAG 1052a.

(14:51)

νεανίσκος, ου, ό = “**youth, young man, servant**” under BAGD 534b.

συνηκολούθει – imperfect active indicative συνακολουθέω = “to accompany someone, frequently in the interest of maintaining an association, **follow** (with dative of person followed)” under BDAG 964a. Rare.

περιβεβλημένος – perfect passive participle περιβάλλω = “to encompass by erecting something around, **lay, put around**; to put on, especially of articles of clothing, **put on**; clothe someone in something; clothes oneself in (or) with something; put something on someone; (with no mention of the garment); (to envelop someone in torture, thereby involving the person in misfortune)” under BDAG 799a.

σινδών, όνος, ή = “fabric made from linen, **linen cloth**; a light piece of clothing like a chemise, **shirt**” under BDAG 924b.

γυμνός, ά, όν = ‘pertaining to being without covering, (literally) **naked, stripped, bare**; (figurative) **uncovered, bare**; pertaining to being inadequately clothed, **poorly dressed**; pertaining to being lightly clad, **without an outer garment** (without which a decent person did not appear in public)” under BDAG 208b.

περιβεβλημένος σινδόνα επί γυμνοῦ - Literally “wearing a fine linen cloth unto naked(ness) = wearing nothing but a fine linen cloth”.

(14:52)

καταλιπών – aorist active indicative καταλείπω = “to cause to be left in a place, **leave (behind)**; (by dying) leave; (of things) leave (behind); to depart from a place, with implication of finality, **leave**; to cease from some activity, **leave to one side, give up**; to cause something to remain in existence or be left over, **leave over**; to leave something with design before departing, **leave behind** (of an inheritance); to cause to be left to one’s own resources, **leave (behind)**; (by desertion of abandonment) leave behind, desert; leave without help (with the infinitive of result); to set something aside in the interest of something else, **leave, abandon**; give up, lose; set to one side, neglect” under BDAG 520a.

ἔφυγεν – aorist active indicative φεύγω.

Of course in commentaries one encounters discussion of who is this mysterious young man who leaves his linen cloth and runs away naked. Mark?

(14:53)

ἀπήγαγον – aorist active indicative ἀπάγω.

συνέρχομαι = “to come together with others as a group, **assemble, gather**; to come/go with one or more person, **travel together with**; to unite in an intimate relationship, **come together** (in a sexual context)” under BDAG 969b.

I find interesting how the author switches from aorist (which we expect) to present and back again. “They did this. They do that. They did this”.

(14:54)

μακρόθεν = “**from far away, from a distance**” under BDAG 612a.

ἠκολούθησεν – aorist active indicative ἀκολουθέω.

ἔσω = “a position within an area, **inside**; (when used without a verb of motion the customary rendering is) **inside, within** (as opposed to outside)” under BDAG 398a.

αὐλή, ἦς, ἡ = “an area open to the sky, frequently surrounded by buildings, and in some cases partially by walls, **enclosed open space, courtyard**; a dwelling complex (the social and business uses of the noun, as well as the juxtaposition of the courtyard and other quarters, encouraged extension of the term to the entire complex); (of royal property, the ‘court’ of a prince, then) **palace**” under BDAG 150b.

συγκαθήμενος – present middle participle συγκαθήμεναι = “**sit with**” under BDAG 951a. Very rare. Here and Acts 26:30.

ὑπερέτης, ου, ὅ = “one who functions as a helper, frequently in a subordinate capacity, **helper, assistant**” under BDAG 1035a.

θερμαινόμενος – present middle participle θερμαίνω = “**warm oneself** (at a fire)” under BDAG 454a. Rare. Only here and John 18.

φῶς, φωτός, τό = “light in contrast to darkness, **light**; (in a transcendent sense); that which gives/hears light, **torch lamp, lantern**; that which is illumined by light” under BDAG 1072b. Curious. Peter does not warm himself by the fire but by the light. Is there a deeper meaning here?

(14:55)

ἐζήτουν – imperfect active indicative ζητέω.

μαρτυρία, ας, ἡ = “confirmation or attestation on the basis of personal knowledge or belief, **testimony**; testimony in court, **testimony**; attestation of character or behavior, **testimony, statement of approval**; testimony that invites death, **a martyr’s death, martyrdom**” under BDAG 618b.

θανατώσαι – aorist active infinitive θανατόω = “to cause cessation of life, **put to death**; to cause total cessation of an activity, **put to death, extirpate**; to cause death that transcends the physical, **bring death**” under BDAG 443b.

ἠΰρισκον – imperfect active indicative εὕρισκω.

Grammatical note = Infinitives

Purpose

A purpose infinitive communicates the goal or intent of an action or state expressed by the controlling verb. Students oftentimes have difficulty distinguishing between a purpose and a result infinitive. The main difference is that a purpose infinitive indicates an *intended* result, whereas a result infinitive indicates what has actually already resulted (or a conceived result). The function of a purpose infinitive is similar to ἵνα + infinitive. A purpose infinitive can be tested by adding the words “in order to” or “for the purpose of” directly in front of the infinitive. Purpose infinitives can be identified when they are the objects of prepositions. Although they can occur as simple infinitives... they also occur with the article τοῦ or after the prepositions εἰς τό and πρὸς τό.* It is usually sufficient simple to translate the purpose infinitive with “to” + the verbal meaning. At times, it might be better to use “that”, “so that”, “in order that” or “in order to”. “Purpose clauses often occur after verbs of motion (such as ἐροχομαι, -βαίνω, and

πορευομαι, sending (such as ἀποστελλω), giving (such as δίδωμι), and choosing (such as ἐκλεγομαι)”.

For more examples of the purpose infinitive, see Mark 14:55 (εἰς τὸ θανατῶσαι).

See KMP, 362-363 and 363n22.

(14:56)

ἐψευδομαρτύρουν – imperfect active indicative ψευδομαρτυρέω = “**bear false witness, give false testimony**” under BDAG 1097a.

ἴσος, η, ον = “pertaining to being equivalent in number, size, quality, **equal**” under BDAG 480b.

ἦσαν – imperfect active indicative εἰμί.

(14:57)

ἀναστάντες – aorist active participle ἀνίστημι = “to cause to stand or be erect, **raise, erect, raise up**; to raise up by bringing back to life, **raise, raise up**; to cause to be born, **raise up**; to cause to appear for a role or function, **raise up**; to erect a structure; to stand up from a recumbent or sitting position, **stand up, rise**; to come back to life from the dead, **rise up, come back from the dead**; to show oneself eager to help, **arise** (intransitive) to help the poor of God; to come/appear to carry out a function or role, **rise up, arise**; to initiate an action, **rise, set out, get ready**; to become a standing structure, **rise, go up**” under BDAG 83a.

ἐψευδομαρτύρου – imperfect active participle ψευδομαρτυρέω.

(14:58)

ἠκούσαμεν – aorist active indicative ἀκούω.

καταλύσω – future active καταλύων – present active participle καταλύω = “to detach something in a demolition process, **throw down, detach**; to cause the ruin of something, **destroy, demolish, dismantle**; to end the effect or validity of something, **put an end to**; tear down, demolish; abolish, annul, make invalid, do away with, annul, repeal the law; ruin; to cease what one is doing, **halt**” under BDAG 522a.

ναός, οἶ, ὅ = “a place or structure specifically associated with or set apart for a deity, who is frequently perceived to be using it as a dwelling, **temple**; (of a heavenly sanctuary); (of a human body or part thereof, in imagery)” under BDAG 665b-.

χειροποίητος, ον = “**made by human hands** (of buildings, specifically temples)” under BDAG 1083b.

ἀχειροποίητος, ον = “**not made by (human) hand**” under BDAG 159b. Rare. Only here and Colossians 2:11 and 2 Corinthians 5:1.

οικοδομήσω – future active indicative οικοδομέω = “to construct a building, **build** (with object accusative) build, erect; build up again, restore; to construct in a transcendent sense, **build**; to help improve the ability to function in living responsible and effectively, **strengthen, build up, make more able**” under BDAG 695b.

(14:59)

(14:60)

ἀναστάς – aorist active participle ἀνίστημι.

μέσος, η, ον = “**middle, in the middle**” under BAGD 507a.

ἐπηρώτησεν – aorist active indicative ἐπερωτάω = “to put a question to, **ask**; to make a request, **ask for**” under BDAG 362a.

ἀποκρίνη - present middle indicative ἀποκρίνομαι.

καταμαρτυρέω = “**bear witness against, testify against**” under BDAG 522a. Rare.

Years ago there was a delightful and extremely intelligent young man in our international ministry who pointed out that Jesus responds to questions in three ways.

- In response to an honest question he gives a straight answer
- In response to a dishonest question (trying to trap him) he answers with a question

- On rare occasion (such as here) he gives no answer at all

This young man (now teaching at a university in Shanghai) says he does not remember saying this. But I thought it was an outstanding insight. I have found it is generally true although there are a few interesting exceptions.

(14:61)

ἐσιώπα – imperfect active indicative σιωπάω = “to refrain from speaking or making a sound, **keep silent, say nothing, make no sound**; to disrupt the process of speaking or making a sound, **stop speaking, be/become quiet**” under BDAG 925b.

ἐπηρώτα – imperfect active indicative ἐπερωτάω. The use of the imperfect here is curious. He was asking? Began to ask? How do we interpret this?

εὐλογητός, ἡ, όν = “**blessed, praised**” under BDAG 408b.

(14:62)

ό δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι – Huh. Okay *this* time Jesus answers. Why? Because this represents an opportunity for revelation? Not also ἐγώ εἰμί which recalls the distinct name of God in the Hebrew Bible יהוה אשר יהוה “I am what I am”.

ὄψεσθε – future middle indicative ὄράω. Note the tense-form.

καθήμενο – present middle participle κάθημαι = “to be in a seated position, **sit**; to be a resident in a place, **stay, be, live, reside, settle**; to take a seated position, **sit down**” under BDAG 491a. Compare καθέζομαι under BDAG 490a.

δύναμις, εως, ἡ = “potential for functioning in some way, **power, might, force, capability**; ability to carry out something, **ability, capability**; a deed that exhibits ability to function powerfully, **deed of power, miracle, wonder**; something that serves as an adjunct of power, **resource**; an entity of being, whether human or transcendent, that functions in a remarkable manner, **power**; the capacity to convey thought, **meaning**” under BDAG 262a.

ἐρχόμενον – present middle participle ἔρχομαι.

νεφέλη, ης, ἡ = “**cloud**” under BDAG 670a.

(14:63)

διαρρήξας – aorist active participle διαρρήγνυμι, διαρήσσω = “to cause something to come apart through violent action or pressure, (of fabric) **tear** something; (of chains and fetters) **break** something; **shatter, destroy** something” under 235b-.

χιτών, ὄνοσ, ὄ = “**tunic, shirt**, (a garment worn next to the skin, and by both sexes)” under BDAG 1085a.

χρεία, ας, ἡ = “that which should happen or be supplied because it is needed, **need, what should be**; that which is lacking and needed, **need, lack, want, difficulty**; the things that is lacking and (therefore) **necessary, necessary thing, thing**; an activity that is needed, **office, duty, service**” under BDAG 1088b.

μάρτυς, μάρτυρος, ὄ = “one who testifies in legal matters, **witness**; one who affirms or attests, **testifier, witness**; one who witnesses at cost of life, **martyr**” under BDAG 619b.

(14:64)

ἠκούσατε – aorist active indicative ἀκούω.

βλασφημία, ας, ἡ = “speech that denigrates or defames, **reviling, denigration, disrespect, slander**” under BDAG 178a.

φαίνεται – present passive indicative φαίνω φαίνω = “to shine or to produce light, **shine**; to become visible, **appear**; (passive) appear, be (or) become visible, be revealed; make one’s appearance, show oneself; to become known, **be recognized, be apparent, be revealed**; to be known by appearance as opposed to underlying reality, **appear as something, appear to be something**; to make an impression on the mind, **have the appearance, seem**” under BDAG 1046b.

κατέκριναν – aorist active indicative κατακρίνω = “pronounce a sentence after determination of guilt, **pronounce a sentence on** τινά someone” under BDAG 519a.

ἔνοχος, ον = “pertaining to being held in or constrained, **subject to**; pertaining to being required to give an account for something held against one, **liable, answerable, guilty**” under BDAG 338b.

εἶναι – present active infinitive εἰμί.

(14:65)

ἤρξαντό - aorist middle indicative ἄρχω.

ἐμπτύειν – present active infinitive ἐμπτύω = “**spit on/at** someone” under BDAG 325b.

περικαλύπτειν – present active infinitive περικαλύπτω = “to cover by putting something around, **cover, conceal** something” under BDAG 801b. Very rare. Here and Luke 22:64.

πρόσωπον, ου, τό = “the front part of his head, **face, countenance; personal presence or relational circumstance**; entirely bodily presence, **person**; the outer surface of something, **face = surface**; that which is present in a certain form or character to a viewer, **external things, appearance**” under BDAG 887b.

κολαφίζειν – present active infinitive κολαφίζω = “to strike sharply, especially with the hand, **strike with the fist, beat, cuff**; to cause physical impairment, torment, (figurative extension of 1, of painful attacks of an illness)” under BDAG 555b.

προφήτευσον – aorist active imperative προφητεύω = “proclaim a divine revelation, prophetically reveal (what is hidden), foretell the future, **prophesy**” under BAGD 723a.

ράπισμα, ατος, τό = “a blow inflicted by some instrument such as a club, rod, or whip, **blow**; a blow on the face with someone’s hand, **a slap in the face**” under BDAG 904a. Very rare. Here, John 18:21, 19:3.

ἔλαβον – aorist active indicative λαμβάνω.

ἐμπτύειν αὐτῷ⁷

⁷ “{A} αὐτῷ x A B C L W Δ ... Byz [E G H] Lect it^{(aur), (c), ff2, k, l, q} vg syr^{s, h} cop^{sa, bo} eth slav // τῷ προσώπῳ αὐτοῦ (*and omit καὶ περικαλ. ... προσόπων; see Matthew 26:67*) D it^{(a), (d), f} syr^p arm geo // αὐτοῦ τῷ προσώπῳ Θ 565 700”.

προφήτευσον⁸

Grammatical note = Dative Case

Manner

The dative of manner expresses the mode or manner in which an action is carried out and can be translated into English with the preposition “with” or “in” answering the question, “How?” In many instances, as several of the examples below demonstrate, the dative in English translation can simply be turned into an adverb.

For more examples of the dative of manner, see Mark 14:65.

See KMP, 131-132 and 132n46.

(14:66)

ὄντος – present active participle εἰμί.

κάτω = “to be relatively lower in positional orientation (location), **below**; extension toward a point that is the opposite of up (direction), **downwards, down**” under BDAG 535b.

παιδίσκη, ης, ἡ = “**female slave**” under BDAG 749b. Diminutive of παῖς “girl” in our literature always of the slave class.

(14:67)

ἰδοῦσα – aorist active participle ὀράω.

θερμαινόμενον – present active participle θερμαίνομαι.

⁸ “{B} προφήτευσον x A B C D F (G f¹ 205 add νῶν) L (Ψ add ἡμῶν) ... Byz [E F N Σ] III it^(d), ff2, l, q vg (it^{c, f, k} cop^{samss} add ἡμῶν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε (σεε Ματθῆες 26ˆ68) (“φ¹³ νῶν for ἡμῶν) (Δ πέμψας for παῖσας) Θ 33 565 ... (1071 νῶν ἡμῶν) 1243 1424 (syr^h, but ἡμῶν with *) cop^{samss, (bo)} arm eth geo slav (GNB) (DHH) // προφήτευσον ἡμῶν τίς ἐστὶν ὁ παῖσας σε (see Luke 22:64) 180 Lect”.

ἐμβλέψασα – aorist active participle ἐμβλέπω = “to look at something directly and therefore intently, **look at, gaze on** someone; to give serious thought to something, **look at, consider**” under BDAG 321b.

ἦσθα – imperfect active indicative εἰμί. Good chapter to use in order to create a paradigm chart for this verb.

Grammatical note = Genitive Case

Other Uses

There are several other uses of the genitive that do not easily fit into the classification scheme (adjectival, verbal, or adverbial) above. Many of these are infrequent in the New Testament and have been dealt with briefly in relevant footnotes attached to more significant uses above. The most important other uses of the genitive in the New Testament are the genitive of apposition and the genitive of direct object.

Apposition

It is possible to distinguish two types of genitive appositional constructions. The genitive in *simple apposition* provides an alternate name for a given noun in the genitive. Both the head term in the genitive and the genitive of apposition thus refer to the same person or object, though they describe it in different ways. In translating the genitive in simple apposition, the word “of” will usually not be used in translation.

Simple Apposition

- καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ (Mark 14:67)
 You also were with that Nazarene, **Jesus**
 - The Nazarene is identified as Jesus.

(14:68)

ἠρνήσατο – aorist middle indicative ἀρνέομαι = “to refuse consent to something, **refuse, disdain**; to state that something is not true, **deny**; to disclaim association with a person or event, **deny, repudiate, disown**; (with impersonal object) refuse, reject, decline (something); to refuse to pay any attention to, **disregard, renounce**” under BDAG 132b.

ἐπίσταμαι = “to gain a firm mental grasp of something, **understand** something; to acquire information about something, **know, be acquainted with**” under BDAG 380b.

ἐξῆλθεν – aorist active indicative ἐξέρχομαι.

ἔξω = “pertaining to a position beyond an enclosure or boundary, **outside**; pertaining to a position outside an area or limits, as result of an action, **out**; (functions as preposition with genitive in answer to the question ‘wither?’) out, out of; pertaining to noninclusion in a group, **on the outside**” (as substantive with article) **outsider**” under BDAG 354a.

προαύλιον, ου, τό = “place in front of a house, **forecourt, gateway**” under BDAG 863a. Hapax in the New Testament.

ἀλέκτωρ, ορος, ὁ = “**cock, rooster**” under BDAG 41b.

ἐφώνησεν – aorist active indicative φωνέω.

καὶ ἀλέκτωρ ἐφώνησεν⁹

(14:69)

ἰδοῦσα – aorist active participle ὀράω.

ἤρξατο – aorist middle indicative ἄρχω.

παρεστῶσιν – perfect active participle παρίστημι.

Grammatical note = Participles

Substantival Participles

In this category an adjectival participle does not function as an adjective (thus modifying a noun) but independently as a noun (or substantive) itself. These participles can function as subjects, direct objects, indirect objects, objects of

⁹ “{C} καὶ ἀλέκτωρ ἐφώνησεν (see 14:72) A C D Δ Θ Ψ^c ... (1424 καὶ εὐθέως) 1505 Byz [E G H N Σ] Lect it^{a, aur, d, f, ff2, k, l, q} vg syr^{p, h} cop^{samss, (boms)} arm eth geo² slav Eusebius Chrysostom; Augustine // omit & B L W Ψ* ... it^c syr^s cop^{samss, bo} geo¹ NIV REB EU TOB”.

prepositions, and so on. The key to identifying a substantival participle is the presence of an article directly in front of the participle with no accompanying noun that the participle modifies – though like adjectival participles, substantival participles may appear without an article (anarthrous). Substantival participles can be translated “the one who”, “he who”, or “that which” plus the meaning of the participle translated as a finite verb (“the one who says”). Sometimes it is best to translate such participles as mere nouns (ὁ σπείρων = “the sower”). In addition to aspect, one must also be sensitive to the context. This usage is very common.

For more examples of substantival participles, see Mark 14:69 (τοῖς παρεστῶσιν).

See KMP, 326 and 326n14.

(14:70)

ἤρνεϊτο – aorist middle indicative ἄρνέομαι.

ἔλεγον – imperfect active indicative λέγω.

ἀληθῶς = “corresponding to what is really so, **truly, in truth, really, actually**” under BDAG 44a.

καὶ γὰρ Γαλιλαῖος εἶ – I have always wondered how they know. Accent? Dialect? He does not speak Aramaic quite like those living in and around Jerusalem.

(14:71)

ἀναθεματίζειν – present active infinitive ἀναθεματίζω = “to invoke consequences if what one says is not true; (transitive) **put under a curse** someone; (intransitive) **curse** (Peter puts himself under curses and took oaths in the course of his denial)” under BDAG 63b. Very rare. Here and Acts 23.

ὀμνύειν – present active infinitive ὀμνύω (by-form of ὀμνυμι) = “to affirm the veracity of one’s statement by invoking a transcendent entity, frequently with implied invitation of punishment if one is untruthful, **swear, take an oath**” under BDAG 705b.

(14:72)

ἀνεμνήσθη – aorist passive indicative ἀναμνησκω = “**remind someone of something**” under BDAG 68a.

ῥῆμα, ατος, τό = “that which is said, **word, saying, expression**, (after the Hebrew) thing, object, matter, event” under BAGD 735a.

φωνῆσαι – aorist active infinitive φωνέω.

ἀπαρνήση - future middle indicative ἀπαρνέομαι.

ἐπιβαλὼν – aorist active participle ἐπιβάλλω = “to put on, **throw over** (someone on someone); **lay on, put on; set to, throw oneself or beat upon; (can mean) begin;** to be scheduled for someone’s possession, **fall to, belong to;** to apply oneself earnestly to something, **take something upon oneself, undertake**” under BDAG 367b.

ἔκλαιεν – imperfect active infinitive κλαίω = “**weep, cry; weep for, bewail**” under BDAG 545b.

ἐκ δευτέρο¹⁰

ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήση¹¹

καὶ ἐπιβαλὼν ἔκλαιεν¹²

Grammatical note = Nominative, Vocative and Accusative Cases

Adverbial Uses of the Accusative

¹⁰ “{C} ἐκ δευτέρο (see 14:68) A B C^{2vid} D W Δ θ Ψ ... Byz [E G H N^{vid} Σ] Lect it^{a, aur, d, ff2, k, l, q} vg syr^{(s, p), h} cop^{sa, bo} arm eth geo slav Eusebius Chrysostom; Augustine // δὶς 1342 // omit κ C^{*vid} L 579 it^c”.

¹¹ “{B} (see 14:68, 72a; Matthew 26:75; Luke 22:61) ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήση (B 1342 δις φωνῆσαι) C^{2vid} L Ψ 892 it^{aur, (k)} vg syr^{s, p} Augustine // ὅτι πρὶν ἀλέκτορα φωνῆσαι δις ἀπαρνήση με τρίς A (Θ 565 700 δις φωνῆσαι) ... Byz [E G H N Σ^{vid}] Lect syr^h cop^{samss, bo} slav // ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήση (see Matthew 26:75; Luke 22:62) κ C^{*vid} W Δ (579 ἀπαρνήση με) it^{c, ff2, l, q} cop^{samss, boms} eth geo^{1, (2)} // omit D it^{a, d}”.

¹² “{B} καὶ ἐπιβαλὼν ἔκλαιεν κ² A^c B L (W f^d 205 καὶ) (Δ ἐπιλαβὼν) ... Byz [E G H N Σ^{vid}] Lect syr^h // καὶ ἐπιβαλὼν ἔκλαιεν κ^{*} A^{*vid} C 1342 // καὶ ἤρξατο κλαίειν D Θ 565 it^{a, aur, c, d, ff2, k, l, q} vg cop^{samss} arm geo slav Augustine // καὶ ἐξελθὼν ἔξω ἔκλαιεν πικρῶς (see Matthew 26:75) 579”.

In this type of usage, the accusative functions in essence like an adverb in that it specifies manner, measure (time or space), or another aspect entailed by a given action. In fact, a number of words (quite frequently neuter adjectives as in the first example below) were employed with such frequency in an adverbial sense in the accusative that for all practical purposes they became adverbs (for example, μᾶλλον, πρότερον, πλεῖστον). as Brooks and Winbery note, “The adverbial accusative modifies a verb rather than serving as its object”. We will highlight three different uses of the adverbial accusative: (1) measure, (2) manner, and (3) respect.

Respect

As previously stated, at its core, the accusative case is the case of *limitation*, delimiting the *extent* of the action of a given verb in some way. The accusative of respect limits the action of the verb by indicating what the verb relates to.* Wallace supplies the following helpful guidelines for identifying this construction: if you can supply the words “with reference to” or “concerning”, you may have this kind of construction. He also notes that this use is rather uncommon in the New Testament. The accusative of respect may be used with or without a preposition.

*See Brooks and Winbery who supply the following examples: (1) without preposition: Mark 14:72; (2) with preposition ...

See KMP, 68-69 and 69n74.

Grammatical note = Present, Imperfect and Future Indicatives

Inceptive Imperfect

The imperfect tense-form (past imperfective aspect) is often used to emphasize the beginning of an action (or, less common, a state). This inceptive nuance is communicated by the lexical meaning of the verb and the context. Because of the progressive aspect the implication is that the action, after it began, continued for some duration. In contrast the inceptive use of the *aorist* while also stressing the beginning of the state (or, less common, action) does not imply that the state continued. Like many of the various uses of the imperfect this use is common in narratives and often indicates a shift in topic or a change in the action. In order to communicate this use “began” or “started” is usually added to the English translation.

For more examples of the inceptive imperfect, see Mark 14:72 (ἔκλαιεν).

See KMP, 266 and 266n41.2

(15:1)

πρωί = “(adverb of time) in the early part of the daylight period, **early, early in the morning**” under BDAG 892a.

συμβούλιον, ου, τό = “the act of consulting or conferring, **consultation, meeting**; meeting of an official deliberative assembly, **council session, meeting**; the result reached by a deliberating group, **plan, purpose**; an official deliberative assembly as a body, **council**” under BDAG 957a.

ποιήσαντες – aorist active participle ποιέω.

συνέδριον, ου, τό = “a governing board, **council**; local council; the high council in Jerusalem, **Sanhedrin**; an official session of a council, **council meeting**; council meeting room, **meeting room**” under BDAG 967a.

δήσαντες – aorist active participle δέομαι = “to ask for something pleadingly, **ask, request**” under BDAG 218a.

ἀπήνεγκαν – aorist active indicative ἀναφέρω = “to cause to move from a lower position to a higher, **take, lead, bring up**; to carry and hand over something, **deliver**; to offer as a sacrifice, **offer up**; take up as a burden, **take up** (in [Isaiah 53:11](#) is [used to translate סבל](#) in [verse 12](#) for [נשי](#))” under BDAG 75a.

παρέδωκαν – aorist active indicative παραδίδωμι.

(15:2)

ἐπηρώτησεν – aorist active indicative ἐπερωτάω.

ἀποκριθεις – aorist passive participle ἀποκρίνομαι.

(15:3)

κατηγορουν – imperfect active indicative κατηγορέω = “**bring charges**; (before a human judge); (before God’s tribunal); (without legal connotation) **accuse, reproach**” under BDAG 533a.

(15:4)

ἐπηρώτα – imperfect active indicative ἐπερωτάω.

ἶδε – aorist active indicative ὀράω.

(15:5)

ἀπεκρίθη – aorist passive indicative ἀπροκρίνομαι.

ὥστε = “**for this reason, therefore**; (followed by the imperative); (introducing dependent clauses); (followed by the accusative with infinitive); (of the intended result, scarcely to be distinguished in meaning from ἵνα)” under BDAG 1107a.

θαυμάζειν – present active infinitive θαυμάζω = “to be extraordinarily impressed or disturbed by something; (transitive) **admire, wonder at, respect** (persons); **wonder, be amazed**” under BDAG 444b.

(15:6)

ἐορτή - See above 14:2.

ἀπέλυνεν – imperfect active indicative ἀπολύω = “to grant acquittal, **set free, release, pardon**; to release from a painful condition, **free**, (passive) be freed; to permit or cause someone to leave a particular location, **let go, send away, dismiss**; to grant a request and so be rid of a person, **satisfy**; to dissolve a marriage relationship, **to divorce**; (middle) to make a departure from a locality, **go away**” under BDAG 117b.

δέσμιον, ος, ὅ = “**prisoner**” under BDAG 219a.

παρητοῦντο – imperfect middle indicative παραιτέομαι = “to make a request, **ask for, request** (for oneself); (to avert something by request or entreaty, **excuse; decline, refuse, avoid, reject**; (with accusative of person) reject, refuse someone (or) refuse to do something to someone; (with accusative of thing) reject, avoid” under BDAG 764a.

(15:7)

λεγόμενος – present passive participle λέγω.

στασιαστής, οὔ, ὅ = “a factious person who causes public discord, **rebel, revolutionary**” under BDAG 940b. Hapax in the New Testament.

δεδεμένος – perfect passive participle δέομαι.

στάσις, εως, ἡ = “condition of being in a certain position or state of affairs, **existence, occurrence**; movement toward a (new) state of affairs, **uprising, riot, revolt, rebellion**; lack of agreement respecting policy, **strife, discord, disunion**” under BDAG 940b.

φόνος, ου, ὅ = “**murder, killing**” under BDAG 1063b.

πεποιήκεισαν – pluperfect active indicative ποιέω. Note the tense-form. Good opportunity to practice parsing Koine Greek verbs.

(15:8)

ἀναβάς – aorist active participle ἀναβαίνων – present active participle ἀναβαίνω = “to be in motion upward, **go up, ascend**” under BDAG 58a.

ὄχλος, ου, ὅ = “**crowd, throng**, (multitude) of people, the (common) people, populace, **a large number**, (company) (with genitive), (the plural ὄχλοι as a synonym beside λαοί and ἔθνη)” under BAGD 601a.

ἤρξατο – aorist middle indicative ἄρχω – See above 14:19.

αἰτεῖσθαι – present middle infinitive αἰτέω = to ask for, with a claim on receipt of an answer, **ask, ask for, demand**” under BDAG 30a.

ἐποίει – imperfect active indicative ποιέω. Textbook paradigm form.

ἀναβάς ὁ ὄχλος¹³

(15:9)

ἀπεκρίθη – aorist passive indicative ἀποκρίνομαι.

θέλω – See above 14:7.

ἀπολύσω – aorist active subjunctive ἀπολύω.

(15:10)

ἐγίνωσκειν – imperfect active indicative γινώσκω. Textbook paradigm form.

φθόνος, ου, ὁ = “**envy, jealousy**” under BDAG 1054b. Used as an adverb.

παραδεδόκεισαν – pluperfect active indicative παραδίδωμι.

Out of envy/jealousy? In what way? Because he was popular?

(15:11)

ἀνέσεισαν – aorist active indicative ἀνασεύω = “to cause to be disturbed, **stir up, disturb, upset, incite**” under BDAG 71a. Very rare. Here and Luke 23:5.

μᾶλλον = “to a greater or higher degree, **more**; for a better reason, **rather, all the more**; more (surely), more (certainly); marker of an alternative to something, **rather** (in the sense) instead (of something); but rather (or) rather” under BDAG 613b.

ἀπολύση - aorist active subjunctive ἀπολύω. You could almost use this pericope to make a chart for this verb.

(15:12)

ἀποκριθεις – aorist passive participle ἀποκρίνομαι.

¹³ “{B} ἀναβάς ὁ ὄχλος κ* B (D it^{a, d} ὄλος ὁ ὄχλος) 892 it^{aur, e, ff2, l, r1vid} vg cop^{sa, bo} eth // ἀναβοήσας ὁ ὄχλος κ² A C W Δ Θ Ψ ... (1241 ὄλος ὁ ὄχλος) ... Byz [E G H] Lect syr^{s, p, h} cop^{booms} (arm) geo slav // ὄλος ὁ ὄχλος it^k”.

ἔλεγεν – imperfect active indicative λέγω. Another textbook paradigm form.

ποιήσω – aorist active subjunctive ποιέω. Speaking of.

θέλετε ποιήσω¹⁴

ὄν λέγετε¹⁵

(15:13)

ἔκραξαν – aorist active indicative κράζω = “to make a vehement outcry, **cry out, scream, shriek**; to communicate something in a loud voice, **call, call out**” under BDAG 563b.

σταύρωσον – aorist active imperative σταυρόω = “to fasten to a cross, **crucify**; destroy through connection with the crucifixion of Christ, **crucify**” under BDAG 941b.

(15:14)

ἐποίησεν – aorist active indicative ποιέω.

κακός, ή, όν = “pertaining to being socially or morally reprehensible, **bad, evil**; pertaining to being harmful or injurious, **evil, injurious, dangerous, pernicious**” under BDAG 501a.

περισσῶς = “(adverb) marker of exceptionally high degree on a scale of intensity, **exceedingly, beyond measure, very**” under BDAG 806a. Rare.

(15:15)

βουλόμενος – present middle participle βούλομαι = “to desire to have or experience something, with implication of planning accordingly, **wish, want**,

¹⁴ “{C} θέλετε ποιήσω A D Θ ... Byz [E G H N^{vid} Σ^{vid}] Lect it^{a, aur, d, ff2, k, l, r1} vg syr^{s, p} eth slav Augustine // θέλετε ίνα ποιήσω 1424 ... it^c vg^{mss} syr^h arm // ποιήσω & B C W Δ Ψ ... cop^{samss, bo} geo NIV REB”.

¹⁵ “{C} ὄν λέγετε & C Δ Ψ ... Byz [E G H N^{vid} Σ^{vid}] Lect syr^{p, h} cop^{bo} (eth) slav // λέγετε B // omit A D W Θ ... it^{a, aur, c, d, ff2, k, l, r1} vg syr^s cop^{sa} arm geo Augustine”.

desire (with infinitive following); to plan on a course of action, **intend, plan, will**” under BDAG 182a.

ικανός, ή, όν = “sufficient in degree, **sufficient, adequate, large enough**; pertaining to meeting a standard, **fit, appropriate, competent, qualified, able** (with the connotation) worthy, good enough; pertaining to being large in extent or degree, **considerable**; in relatively large numbers, **many, quite a few**” under BDAG 472a-.

ποιῆσαι – aorist active infinitive ποιέω. Another textbook paradigm form.

ἀπέλυσεν – aorist active indicative ἀπολύω. Ditto. Fill in that chart.

φραγελλώσας – aorist active indicative φραγελλόω = “**flog, scourge** (a punishment inflicted on slaves and provincials after a sentence of death has been pronounced on them)” under BDAG 1064b. Only here and Matthew 27:26.

σταυρωθῆ – aorist passive subjunctive σταυρόω.

(15:16)

στρατιώτης, ου, ό = “**soldier**; (figurative but with the major component of allegiance to a commander in the central meaning of ‘solder’ as defining aspect)” under BDAG 948a.

ἀπήγαγον – aorist active indicative ἀπάγω.

πραιτώριον, ου τό = “**the praetorium** (originally the praetor’s tent in camp, with its surroundings; in the course of history the word also came to designate the governor’s official residence)” under BDAG 859a.

συγκαλέω = “to summon persons to come together, **summon**; to call to one’s side, **summon** (middle)” under BDAG 951a.

σπεῖρα, ης = “(in our literature probably always) **cohort** (the tenth part of a legion)” under BDAG 936a.

Grammatical note = Pronouns, Prepositions, Adverbs and Particles

IMPROPER PREPOSITIONS

Preposition	Case of Object	Meaning
ἔξω 9x (1x as preposition)	Genitive	inside Mark 15:16

See KMP, 409.

(15:17)

ἐνδιδύσκω = “to put on clothing, **dress, put on**” under BDAG 332b. Rare. Here and Luke 8:27; 16:19.

πορφύρα, ας, ἡ = “**purple (cloth)** (with βύσσος)” under BDAG 855a. Rare.

περιτίθημι = “**put/place around/on**; to cause a state to exist relative to an object, **put on/around, grant/bestow**” under BDAG 807a.

πλέξαντες – aorist active participle πλέκω = “**weave, plait**” under BDAG 824a. Rare.

στέφανος, ου, ὁ = “a wreath made of foliage or designed to resemble foliage and worn by one of high status or held in high regard, **wreath, crown**; that which serves as adornment or source of pride, **adornment, pride**; award or prize for exceptional service or conduct, **prize, reward**” under BDAG 943b.

ἄκανθα, ας, ἡ = “**thorn-plant**” under BDAG 34b.

(15:18)

ἀσπάζεσθαι – present middle infinitive ἀσπάζομαι = “to engage in hospitable recognition of another (with varying degrees of intimacy), **greet, welcome**; to express happiness about the arrival of something, **welcome, greet**” under BDAG 144b.

(15:19)

ἔτυπτον – imperfect active indicative τύπτω = “to inflict a blow, **strike, beat, wound**; strike, assault” under BDAG 1020b.

κάλαμος, ου, ὁ = “**reed; stalk, staff; measuring rod; reed pen**” under BDAG 502a.

ἐνέπτουν – imperfect active indicative ἐμπτύω – See above 14:65.

τιθέντες – present active participle τίθημι.

γόνυ, γόνατος, τό = “**knee**” under BDAG 205a.

προσεκύνουν – imperfect active indicative προσκυνέω = “to express in attitude or gesture one’s complete dependence on or submission to a high authority figure, (fall down and) **worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully**” under BDAG 882b.

(15:20)

ἐνέπαιξαν – aorist active indicative ἐμπαίζω = “to subject to derision, **ridicule, make fun of, mock** (in word and deed) someone; to trick someone so as to make a fool of the person, **deceive, trick**” under BDAG 323a.

ἐξέδυσαν – aorist active indicative ἐκδύω = “to remove clothing from the body, **strip, take off**; to remove by force, **plunder**” under BDAG 301b.

ἐνέδυσαν – aorist active indicative ἐνδύω.

ἱμάτιον, ου, τό = “**clothing, apparel**, (generally of any garment); **cloak, robe**” under BDAG 475a.

ἐξάγω = “to conduct from an area, **lead out, bring out**; to remove from a state or condition, **free** (figurative extension of meaning 1) under BDAG 343b.

σταυρώσωσιν – aorist active subjunctive σταυρόω.

(15:21)

ἀγγαρεύω = “**requisition** (originally of the official post in the Hellenistic period), press into service, (and so) force, compel” under BDAG 7b. Rare.

παράγοντά - present active participle παράγων – present active participle παράγων – present active participle παράγω = “to move along and so leave a position, **go away**; to bring in something of a type foreign to the present condition or

circumstance, **bring in, introduce**; to go past a reference point, **pass by**; to go out of existence, **pass away, disappear**” under BDAG 760b.

ἀγρός, οἷ, ὁ = “open country as opposed to city or village, **countryside, land, field**; (frequently in plural) property that is used for farming purposes, **farm, estate**; land put under cultivation, arable land, **field**” under BDAG 15b.

ἄρῃ - aorist active subjunctive αἴρω = “to raise to a higher place or position, **lift up, take up, pick up**; to lift up and move from one place to another; take/carry (along); **carry away, remove**; to take away, remove, or seize control without suggestion of lifting up, **take away, remove**; to make a withdrawal in a commercial sense, **withdraw, take**; to keep in a state of uncertainty about an outcome, keep someone in suspense; to raise a ship’s anchor for departure, weigh anchor, depart” under BDAG 28b.

σταυρός, οἷ, ὁ = “a pole to be placed in the ground and used for capital punishment, cross; the cross, with focus on the fate of Jesus Christ, **the cross**; the suffering/death which believers endure in following the crucified Lord, **cross**” under BDAG 941a.

(15:22)

φέρω = “to bear or carry from one place to another, **carry, bear**; bring with one bring/take along; carry a burden; bear a name; bear/grant a favor; to cause an entity to move from one position to another, bring (on), produce; to cause to follow a certain course in direction or conduct, move out of position, drive, (the passive can be variously rendered) be moved, be driven, let oneself be moved; to move an object to a particular point, **put, place**; to cause to continue in a state or condition, sustain; to afford passage to a place lead to; to bring a thought or idea into circulation, **bring, utter, make** (a word, speech, announcement, charge, and so on); to demonstrate the reality of something, establish; to hold out in the face of difficulty, bear patiently, **endure, put up with**; to be productive, **bear, produce**” under BDAG 1051a.

μεθερμηνεύομενον – present passive participle μεθερμηνεύω = “**translate**” under BDAG 625a.

Γολγοθᾶν – Believe it or not this place name in Aramaic is cognate with ancient Egyptian *d3d3*. (I was unable to find a g with hacek or the double-aleph sign to transliterate the Egyptian “roleph”.)

Grammatical note = Participles

Periphrastic Participles

A periphrastic participle involves a finite verb (εἶμι) + a participle. The term *periphrastic* related to the “round-about” way of expressing the verbal idea... In other words, instead of simply using one verb to express the action, a verb plus a participle is used. Before we discuss the specific types of periphrastic participles, it will be helpful to discuss some common characteristics of this construction.

1. The finite verb found in a periphrastic construction is usually a form of the verb εἶμι. γίνομαι is sometimes used instead of εἶμί. See... [Colossians 1:18](#) (γένηται πρωτεύων).
2. The finite verb can occur in the present, imperfect, or future tense-forms.
3. The participle will be either present or perfect and will usually occur in the nominative case. (According to Boyer the NT contains 153 present participles, 15 perfect participles, and only two [possible] aorist participles ([Luke 23:19](#); [2 Corinthians 5:19](#)) that are found in periphrastic constructions.
4. The participle usually follows the indicative verb (only rarely will the participle precede the main verb).
5. This construction is often used to highlight verbal aspect.
6. It is most common in Mark's, John's, and especially Luke's writings.

Present Periphrastic (present form of εἶμί + present participle)

For more examples of present periphrastics, see Mark 15:22.

See KMP, 341-342.

(15:23)

ἐδίδουν – imperfect active indicative δίδωμι.

ἐσμυρνισμένον – perfect passive participle σμυρνίζω = “**treat with myrrh**” under BDAG 933b. Hapax in the New Testament.

οἶνος, ου, ὁ = “a beverage made from fermented juice of the grape, **wine**; (the word for ‘must’ or unfermented grape juice is τρύξις); punishments that God inflicts on the wicked, **wine** (figurative extension of 1 in apocalyptic symbolism, to ‘drink’

as wine); the plant that makes the production of wine possible, **wine** (or) **vineyard**” (eventually the product) **wine** (effect for cause)” under BDAG 701a.

ἔλαβεν – aorist active indicative λαμβάνω.

Grammatical note = Present, Imperfect and Future Indicatives

Tendential Imperfect

The tendential use of the imperfect tense-form is similar to the present tense-form (both imperfective aspect) use but refers to the past time and is more common. It is found in contexts where an action was begun, attempted, or proposed, but not completed. This category can be divided into two subcategories: (1) actions attempted but not accomplished, or (2) actions desired or wishes but not attempted. In the first case... “the action is under way and an attempt is being made to succeed in it, but the effort is not consummated – the process is not brought to its conclusion”. This use of the imperfect tense-form is consistent with its imperfective aspect which views the action as in progress without regard to whether it is completed. With this use, the words “trying” or “attempting” can be added to the English translation. The second subcategory... “occurs with verbs of *desiring* or *wishing* and has the sense of ‘to be on the verge of wanting’, ‘to contemplate the desire, but fail to bring oneself actually to the point of wishing’”. The words “going”, “intending”, “could” or “would” can be added to the English translation.

Attempted Action.

- ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν (Mark 15:23)

They tried to give Him wine mixed with myrrh, but He did not take it

See KMP, 268.

(15:24)

διαμερίζονται – present middle indicative διαμερίζω = “to divide into separate parts, **divide, separate**; to distribute objects to a series of persons, **distribute**; to be divided into opposing units, **be divided**” under BDAG 233b.

βάλλοντες – present active participle βάλλω.

κλήρος, ου, ό = “a specially marked object, such as a pebble, a piece of pottery, or a stick, used to decide something, **lot**; that which is assigned by lot or simply given as a portion or share, **portion, share**; something that inevitably happens, **lot, destiny**” under BDAG 548a.

ἄρη - aorist active subjunctive αἶρω.

Grammatical note = Sentences, Diagramming and Discourse Analysis

Reading the New Testament

Hebrews 5:11-6:6

Reading Notes

verse 6

- **ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας** (“because, to their own harm, they are recrucifying the Son of God and holding Him up to contempt”) – The two adverbial participles in this dependent clause are causal, thus “because” or “since” is added in most English translations. The participles modify the base copulative sentence that is stretched through verses 4-6, “to renew the repentance is impossible”. ἀνασταυροῦντας (“again crucify”) is present active participle masculine accusative plural of ἀνασταυρόω. ἑαυτοῖς (“to themselves”) is a dative of disadvantage, thus the Holman Christian Standard Bible reads “to their own harm”, and the New International Version “to their loss”. παραδειγματίζοντας (“put ... to open shame”) is a present active participle

masculine accusative plural of παραδειγματίζω. Perhaps the author of Hebrew employs the present participles to depict the despicable thought of re-crucifying Jesus in dramatic unfolding fashion (compare Mark's use of the present σταυροῦσιν ["crucified"] in Mark 15:24).

See KMP, 474.

(15:25)

ἐσταύρωσαν – aorist active indicative σταυρόω.

(15:26)

ἐπιγραφή, ἥς, ἡ = “(ordinarily of a document incised on stone, but also of identifying notices on any kind of material) **inscription, superscription**” under BDAG 369b. Rare.

αἰτία, ας, ἡ = “that which is responsible for a condition, **cause, reason**; the actual state of affairs, **case, circumstance, relationship** (Latinism); a basis for legal action (technical term) **charge, ground for complaint; accusation**” under BDAG 31a.

ἐπιγεγραμμένη – perfect passive participle ἐπιγράφω = “to form letters or words on any kind of surface, **write on/in**; to enter a name into a record, **to record**” under BDAG 369b-.

(15:27)¹⁶

ληστής, οῦ, ὁ = “**robber, highwayman, bandit; revolutionary, insurrectionist, guerrilla**” under BDAG 594a.

εὐώνιμος, ον = “point of reference opposite of ‘right’, **left**” under BDAG 417b. Rare.

(15:28)

¹⁶ “{A} omit verse 28 x A B C D Ψ 157 Lect it^{d, k} syr^s cop^{sa, bopt} // include verse 28: καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. (see Isaiah 53:13; Luke 22:37) L Δ Θ ... Byz [E F G (H φωνή for γραφή)] ... it^{aur, c, ff2, l, n, r1} vg (cop^{bopt}) syr^{p, h, pal} arm eth geo slav (Diatessaron^{arm}) Origen^{vid} Eusebius; Jerome [BTI]”.

It appears there is no verse 28??? See above verse 27.

(15:29)

παραπορευόμενοι – present middle participle παραπορεύομαι = “to move past a reference point, **go/pass by**; to make a trip, **go (through)**” under BDAG 770b.

ἐβλασφήμουν – imperfect active indicative βλασφημέω = “to speak in a disrespectful way that demeans, denigrates, maligns; (in relation to transcendent or associated entities) **slander, revile, defame, speak irreverently/disrespectfully of or about**” under BDAG 178a.

κινούντες – present active participle κινέω = “to cause something to be moved from its customary or established place, **move away, remove**; to cause something to go into motion, **move, set in motion**; shake (the head); (to cause to be in turmoil) arouse (passive); to be in motion, **move, move around** (passive with intransitive sense); to cause something to happen, **cause, bring about**; (of inward condition) **move, cause**” under BDAG 545a.

καταλύων – present active participle καταλύω.

οικοδομῶν – present active participle οικοδομέω – See above 14:48.

(15:30)

σῶσον – aorist active imperative σώζω = “to preserve or rescue from natural dangers and afflictions, **save, keep from harm, preserve, rescue; save from death**; bring out safely; **save/free from disease; keep/preserve**” (passive) “**thrive, prosper, get on well**; to save or preserve from transcendent danger or destruction, **save/preserve from eternal death**” under BDAG 982a.

καταβάς – aorist active participle καταβαίνω = “to move downward, **come/go/climb down**; to suffer humiliation” under BDAG 514b-.

Grammatical note = Verbs: Overview, Subjunctives and Imperatives

Voice

The voice of a verb indicates the way in which the subject relates to the action or state expressed by the verb. In the active voice, the subject performs the action (“I see someone”). In the middle voice, the subject performs the action to or for himself (“I see myself”, “I see for myself” or “I myself see”). In the passive voice, the subject receives the action (“I was seen [be someone else]”). The use of the voices in the New Testament is as follows: the active voice 20,735 times; the middle voices occurs 3,730 times; the passive voice occurs 3,659 times; and 33 forms are debatable as to whether they are middle or passive.

ACTIVE VOICE	Simple
	Causative
	Reflexive
MIDDLE VOICE	Reflective
	Special Interest
	Permissive
PASSIVE VOICE	Simple
	Permissive

Active Voice

As notes in the statistics above, the active voice is by far the most commonly used voice. With the active voice, the subject performs (or produces or experiences) the action of the verb. Below are the most common uses of the active voice.

Simple Active

Causative Active

Reflexive Active

The reflexive active signifies that the subject performs the action to himself. This construction functions similar[ly] to the middle voice but uses the active voice with a reflexive pronoun. In 1 Timothy 4:7, Paul encourages his young protégé Timothy, “**Train** yourself in godliness” (γύναξε σεαυτὸν πρὸς εὐσεβειαν).

Technically, this usage is not a function of the verb’s voice but of the reflexive pronoun. For more examples of the reflexive use of the active voice, see Mark 15:30 (σῶσον).

See KMP, 193-194 and 194n14.

(15:31)

ὁμοίως = “pertaining to being similar in some respect, **likewise**, so, similarly, in the same way” under BDAG 707b.

ἐμπαίζοντες – present active participle ἐμπαίζω.

ἔλεγον – imperfect active indicative λέγω. Textbook paradigm form.

ἔσωσεν – aorist active indicative σώζω.

σῶσαι – aorist active infinitive σώζω.

Grammatical note = Infinitives

Adverbial Infinitives

Complementary

This is the most common category of infinitives. A complementary infinitive is an infinitive that “completes” the verbal idea of another verb. This usage is paralleled in English... This type of infinitive is easy to identify because certain verbs require or often take a complementary infinitive... Note that many are volitional verbs – just as in English. This type of infinitive is always anarthrous and is usually (though not always) found after the main verb (see Philemon 1:12 and 1 Timothy 2:12 below for exceptions).

For more examples of complementary infinitives, see Mark 15:31 (σῶσαι).

See KMP, 361-362 and 362n17.

(15:32)

καταβάτω – aorist active imperative καταβαίνω.

ἴδωμεν – aorist active subjunctive ὁράω.

πιστεύσωμεν – aorist active subjunctive πιστεύω.

συνεσταυρωμένοι – perfect passive participle συσταυράω = “to crucify together with, **crucify with**; to crucify with in a transcendent sense, **crucify with** (figurative extension of 1)” under BDAG 978b. Rare.

ὠνειδίζον – imperfect active indicative ὠνειδίζω = “to find fault in a way that demeans the other, **reproach, revile, mock, heap insults upon**; to find justifiable fault with someone, **reproach, reprimand**” under BDAG 710b.

Grammatical note = Genitive Case

Other Uses

See above 14:55.

Other genitive uses not references above include: (1) the genitive of advantage (indicating the person of things on behalf of whom or which something is done, similar to the dative of advantage, translated with “for”...); (2) the genitive of destination, direction, or purpose (translated with “for”...); (3) the genitive of reason... and (4) the genitive of subordination (indicating that which is subordinated to the dominion of the head noun, translated with “over”; for example, Mark 15:31.

See KMP, 103 and 103n59.

(15:33)

γενομένης – aorist middle participle γίνομαι.

ἐγένετο – aorist middle indicative γίνομαι.

Grammatical note = Participles

Genitive Absolute

A genitive absolute is a special use of the adverbial participle that provides background information or describes concurrent action. It is “absolute” because it is not grammatically dependent on the rest of the sentence. Because the subject of the main verb and the subject of the participle are distinct, the genitive case is employed. In the following example (which is *not* a genitive absolute), the subject

of the participle is also the subject of the main verb... But if an author wants to communicate background information or a concurrent action involving a different object, the genitive case is used so that the subject of the main verb is not grammatical confused with the subject of the participle. The genitive absolute contains the following features:

1. The participle and its subject are in the genitive case.
2. The participle is always adverbial and will therefore be anarthrous.
3. The participle is usually temporal. (The temporal use occurs in about 90 percent of genitive absolutes... For examples, see... Ephesians 2:20 (ὄντος = attendant circumstances).
4. The construction will typically be at the beginning of a verse or sentence.
5. The construction is found most frequently in narratives.

It should also be noted that not all genitive participles are genitive absolutes.

For more examples of genitive absolutes, see Mark 15:33 (ἐλθόντος).

See KMP, 337-338 and 338n49.

(15:34)

ἐβόησεν – aorist active indicative βοάω = “to use one’s voice at a high volume, **call, shout**; (of emotionally charged cries); (of pleading petitions or anguished outcries); (of solemn proclamation); **to roar** (of lion)” under BDAG 180a.

φωνή, ἦς, ἦ = “an auditory effect, **sound, effect, tone, noise**; the faculty of utterance, **voice**; a verbal code shared by a community to express ideas and feelings, **language**” under BDAG1071a.

ελωι ελωι λεμα σαβαχθανι – I wrote [a longish post that compares these words of Jesus to Psalm 22:1](#). Most of the internet traffic my [lectionary website](#) receives is people reading that one post. Wish there was more interest in the hundreds of Hebrew and Greek Notes. But take a look at that post. There are some interesting comparisons.

μεθερμηνευόμενον – present passive participle μεθερμηνεύω.

ἐγκατέλιπες – aorist active indicative ἐγκαταλείπω = “to cause something to remain or to exist after a point in time, **leave** (of posterity); to separate connection with someone or something, **forsake, abandon, desert**” under BDAG 273a.

ἐγκατέλιπες με¹⁷

(15:35)

παρεστηκότων – perfect active participle παρίστημι.

ἀκούσαντες – aorist active participle ἀκούω.

φωνέω – See above 14:30.

(15:36)

δραμῶν – aorist active participle τρέχω = “to make rapid linear movement, **run, rush, advance**; to make an effort to advance spiritually or intellectually, **exert oneself**; to proceed quickly and without restraint, **progress**” under BDAG 1015a.

γεμίσας – aorist active participle γεμίζω = “to put something into an object to the extent of its capacity (the procedure of filling, in contrast to the result expressed by γεμῶ) **fill**” under BDAG 191a.

σπόγγος, ου, ὁ = “**sponge**” under BDAG 938b. And that, friends, is whence we get the English word “sponge”.

ὄξος, ου, ὁ = “**sour wine, wine vinegar** (it relieved thirst more effectively than water and, being cheaper than regular wine, it was a favorite beverage of the lower ranks of society and those in moderate circumstances)” under BDAG 715a.

περιθεις – aorist active participle περιτίθημι.

¹⁷ “{B} ἐγκατέλιπες με κ B (L 083 565 892 1424 ἐγκατέλειπες by *itacism*) Ψ 059 vg cop^{sa, bo, fay} arm eth geo Diatessaron^{arm} Ptolemy^{acc to Irenaeus gr} Justin Eusebius // με ἐγκατέλιπες (see Matthew 27:46) (A E G ἐγκατέλειπες by *itacism*) C Δ Θ ... (33 ἐγκατέλιπας) ... Byz [F H (P ἐγκατέλιπας)] Lect it^{aur, d, ff2, l, n} vg^{mss} slav // ὠνείδισάς με D it^{c, (i), (k)}”.

ἐπότιζεν – imperfect active indicative ποτίζω = “make it possible for someone or something to drink; (of persons) **give to drink**; (animals) **water**; (of plants) **water**; to provide a drink for oneself, **drink**” under BDAG 857a.

ἄφετε – aorist active imperative ἀφήμι – See above 14:6.

ἴδωμεν – aorist active subjunctive ὀράω.

καθελεῖν – aorist active infinitive καθαιρέω = “to bring down from one level to another, **take down, bring down, lower**; to destroy by tearing down, **tear down, destroy, overpower**” under BDAG 487b.

(15:37)

ἄφεις – aorist active participle ἀφήμι.

ἐξέπνευσεν – aorist active indicative ἐκπνέω = “breathe out one’s life/soul, **expire** (euphemism for ‘die’)” under BDAG 308b. Very rare. Here and Luke 23:46.

(15:38)

καταπέτασμα, ατος, τό = “**curtain** (in the temple of Jerusalem one curtain separated the holy of holies from the holy place)” under BDAG 524a.

ἐσχίσθη – aorist passive indicative σχίζω = “to divide by use of force, **split, divide, separate, tear apart, tear off**; to tear apart a group through conflicting aims or objectives” (passive) “become divided/disunited” under BDAG 981b.

(15:39)

κεντηρίων, ωνος, ὁ = “**centurion** (= ἑκατοντάρχης)” under BDAG 540a. Very rare. Only Mark 15.

παρεστηκώς – perfect active participle παρίστημι.

ἐναντίος, α, ον = “pertaining to being opposite in terms of direction, **opposite; against, contrary**; pertaining to being in opposition, **opposed, contrary**” under BDAG 330b-.

ὅτι οὕτως ἐξέπνευσεν¹⁸

(15:40)

μακρόθεν = “**from far away, from a distance**” under BDAG 612a.

θεωροῦσαι – present active participle θεωρέω = “to observe something with sustained attention, be a spectator, **look at, observe, perceive, see** (with physical eyes); to come to the understanding of something, **notice, perceive, observe, find**; undergo, experience” under BDAG 454b.

(15:41)

ἠκολούθουν – imperfect active indicative ἀκολουθέω.

διηκόνουν – imperfect active indicative διακονέω = “wait on someone at table, **serve** (generally of services of any kind)” under BAGD 184a.

ἄλλος, α, ον = “pertaining to that which is other than some other entity, **other**; pertaining to that which is different in type or kind from other entities (in comparisons) **another, different**; pertaining to being in addition, **more**; (with article) pertaining to being the remaining one or two or more, **the other** (of the two)” under BDAG 46b.

συναναβᾶσαι – aorist active participle συναναβαίνω = “**come/go up with**” under BDAG 965a. Very rare. Here and Acts 13:31.

(15:42)

ἤδη = “a point of time prior to another point of time, with implication of completion, **now, already, by this time**; marker of culmination, now at length (in the phrase ἤδη ποτε); marker of logical proximity and immediateness, **in fact**; marker of intensification” under BDAG 434b.

¹⁸ “{C} ὅτι οὕτως ἐξέπνευσεν & B L Ψ 892 cop^{sa, fay} (cop^{bo} omit οὕτως) // ὅτι κράζας ἐξέπνευσεν W Θ 565 syr^s arm geo Origen^{lat} // ὅτι οὕτως κράζας ἐξέπνευσεν A C Δ ... (1424 ἀφήκεν τὸ πνεῦμα) 1505 Byz [E G H N] Lect it^{aur, c, ff2, (i), l, n, q} vg syr^{p, h} eth slav Augustine NIV // *quia sic exclamavit* it^k // οὕτως αὐτὸν κράξαντα καὶ ἐξέπνευσεν D it^{db}”.

ὄψιος, α, ον = “pertaining to a point in time that is relatively later than another point of time, **late**; (in our literature mostly substantive ἡ ὄψια) the period between late afternoon and darkness, **evening**” under BDAG 746b.

παρασκευή, ἡς, ἡ = “(in our literature only of a definite day, as the) day of preparation (for a festival)” under BDAG 771a.

προσάββατον, ου, τό = “the day before the Sabbath, **Friday** (used to explain the word παρασκευή)” under BDAG 975b. Hapax in the New Testament.

(15:43)

ἐλθὼν – aorist active participle ἔρχομαι.

εὐσχήμων, ον (genitive ονος) = “pertaining to being appropriate for display, **proper, presentable**; pertaining to being considered especially worthy of public admiration, **prominent, of high standing/repute, noble**” under BDAG 414a. Rare.

βουλευτής, οῦ, ὁ = “member of an advisory or legislative body, **councilor** (inscriptions, papyri, LW in Rabbinic Hebrew)” under BDAG 181b. Very rare. Here and Luke 23:50.

προσδεχόμενος – present middle participle προσδέχομαι = “to move towards, **come/go to, approach**; (of approach to or entry into a deity’s presence) **approach**; (of inanimate things) **come upon**; to apply oneself to something, **turn to, occupy oneself with** a thing” under BDAG 878a. Compare Luke 2:25.

τολμήσας – aorist active participle τολμάω = “to show boldness or resolution in the face of danger, opposition, or a problem, **dare, bring oneself (to do something)**; bring oneself, presume; (absolute) be courageous” under BDAG 1010b.

εἰσηλθεν – aorist active indicative εἰσέρχομαι.

ἠτήσατο – aorist active indicative αἰτέω – See above 15:10.

(15:44)

ἐθαύμασεν – aorist active indicative θαυμάζω.

τέθνηκεν – perfect active indicative θνήσκω = “to pass from physical life, **die**; to lose one’s relationship with God, **die** (figurative extension of first meaning)” under BDAG 457b. Wonder what the difference is from ἀποθνήσκω.

προσκαλεσάμενος – aorist middle participle προσκαλέω = “to call to or notify in order to secure someone’s presence, **call on, call to oneself, invite** (someone); (in transferred sense of God’s invitation to share in the benefits of salvation) **call (to)** (God or Christ, to faith, and so on); to call in a legal or official sense, **call in, summon** (for inquiry); **call** (to a special task or office)” under BDAG 881a.

ἐπηρώτησεν – aorist active indicative ἐπερωτάω.

πάλαι = “pertaining to a point of time in the past, **long ago, formerly**; pertaining to a relatively long period of time, looking back from the present to a point of time in the past, **for a long time**; pertaining to a point of time within a relatively short time looking back from the present, **already**” under BDAG 751a.

ἀπέθανεν – aorist active indicative ἀποθνήσκω = “to cease to have vital functions, whether at an earthly or transcendent level, **die**; the prospect of death or realization of mortality, **be about to die, face death, be mortal**” under BDAG 111a.
Common verb that you should know.

εἰ πάλαι¹⁹

(15:45)

γνοῦς – aorist active participle γινώσκω.

ἔδωρήσατο – aorist middle indicative δωρέομαι = “to present something as a gift or confer a benefit, probably with some suggestion of formality, **present, bestow**” under BDAG 266b. Very rare. Only here and 2 Peter 1:3, 4.

πτῶμα, τος, ὁ = “a dead body: animal or human, (dead) **body, corpse**” under BDAG 895b.

(15:46)

¹⁹ “{B} εἰ πάλαι ⋈ A C L Ψ ... Byz [E G] Lect cop^{sa} eth? Theodoret // εἰ ἤδη B D W Θ ... it^{aur, c, d, ff2, k, l, n, q} vg geo slav Origen^{lat}; Augustine EU BJ BTI? // εἰ 544 syr^s // καὶ εἶπεν Δ”.

ἀγοράσας – aorist active participle ἀγοράζω = “to require things or services in exchange for money, **buy, purchase**; to secure the rights to someone by paying a price, **buy, acquire as property**” under BDAG 14b.

σινδών, όνος, ἡ = “fabric made from linen, **linen cloth**; a light piece of clothing like a chemise, **shirt**” under BDAG 924b.

καθελών – aorist active participle καθαιρέω = “to bring down from one level to another, **take down, bring down, lower**; to destroy by tearing down, **tear down, destroy, overpower**” under BDAG 487b.

ἐνείλησεν – aorist active indicative ἐνειλέω = “to envelop an object by wrapping it in something, **wrap (up) in** something; to encircle an object with confining material, **confine in**” under BDAG 334a. Hapax in the New Testament.

ἔθηκεν – aorist active indicative τίθημι.

μνημεῖον, ου, τό = “**monument, memorial; grave, tomb**” under BDAG 654b.

λελατομημένον – perfect passive participle λατομέω = “to form a cavity or chamber by cutting away rock, **hew out of a rock**; to shape stones by cutting, **hew, shape** (stones)” under BDAG 587a. Only here and Luke 23 and Matthew 27.

προσεκύλισεν – aorist active indicative προσκυλίω = “**roll (up to)** something” under BDAG 882b. Only here and Luke 23 and Matthew 27.

Grammatical note = Pluperfect Periphrastic (present form of εἰμί [ἦμην] + pluperfect participle)

- ἔθηκεν αὐτὸν ἐν μνημεῖῳ ὃ ἦν λελατομημένον ἐκ πέτρας (Mark 15:46)
[Joseph] laid him in a tomb that **had been cut out** of the rock (English Standard Version)

See KMP, 343.

Grammatical note = Aorist, Perfect and Pluperfect Indicatives

Consummative Pluperfect

See above 14:44.

For more examples of the consummative pluperfect, see ... For periphrastic pluperfects, see Mark 15:46 (ἦν λελατομημένον).

See KMP, 305 and 305n70.

(15:47)

ἐθεώρουν – imperfect active indicative θεωρέω.

τέθειται – perfect passive indicative τίθημι.

Grammatical note = Genitive Case

Relationship

The genitive of relationship normally denotes a family relationship, whether a person's parent or spouse or some other kinship relationship. The word indicating the relationship is often (but not always) omitted but can easily be inferred from the context. At times reference is made to the family in a general sense.

- Μαρία ἡ Ἰωζῦτος (Mark 15:47)

Mary the mother **of** **Joses**

“Mother” must be implied from the context.

See KMP, 92.