

For many years, my students have benefitted from using *A Reader's Greek New Testament* that glosses rare vocabulary at the bottom of each page. While helpful, readers often still encountered grammatical hurdles that stalled their progress. This volume provides the missing link. By offering expert commentary on syntax and grammar on the right-side page, it enables the reader to read through the text with much more proficiency. I am excited about this volume and will commend it to anyone who wishes to pursue reading through the New Testament with greater comprehension and ease.

Clinton E. Arnold, Research Professor of New Testament,
Talbot School of Theology (Biola University)

What a wonderful resource for students of the language of the New Testament! This unique resource can help anyone who has embarked on learning Greek to read with more facility. The notes are wide-ranging, guiding the user into deeper language learning and helping them to consider their interpretive options. I wish I would have had access to *The Greek New Testament Study Bible* when I was a seminary student.

Jeannine K. Brown, The David Price Professor of Biblical and
Theological Foundations, Bethel Seminary, Saint Paul, Minnesota

The Greek New Testament Study Bible is an extraordinary achievement that will be of tremendous help to students, pastors, and all who have at least a year of Greek under their belt. Constantine Campbell and the international team of scholars are to be commended for producing an aid that will undoubtedly result not only in seeing many more people continue to read their Greek New Testament on a regular basis but also in seeing them grow in their understanding of the Greek language and, most importantly, of the Scriptures and of the God revealed within them.

Roy E. Ciampa, Professor Emeritus, Samford University

Too many pastors and teachers spend countless hours studying Greek in school only to forget most of it within a few years. While there are many tools and resources to help prevent this, there is nothing quite like *The Greek New Testament Study Bible*. The study notes are a treasure trove of helpful information on grammar, syntax, textual variants, and word usage that highlight key features of the Greek text. If you want to keep your Greek fresh and use it profitably, this is the tool for you.

Matthew S. Harmon, Professor of New Testament Studies,
Grace Theological Seminary

The Greek New Testament Study Bible is a valuable resource for anyone interested in becoming a better reader of the Greek New Testament. Combining *A Reader's Greek New Testament, 4th ed.* with syntactical and grammatical notes on facing pages, it provides a convenient and concise reference for readers of the Greek text. The notes give access to a full complement of New Testament scholars. Essential for students working to master New Testament Greek, it will also prove handy for the Greek professor and scholars working with the Greek text.

Karen H. Jobs, Gerald F. Hawthorne Professor Emerita of New Testament
Greek and Exegesis, Wheaton College and Graduate School

We have many great study Bibles, but this is the first one I've ever seen based on the Greek New Testament. What a unique and wonderful idea! This will be a great help for Greek students, providing vocabulary aid and simple study notes in one attractive volume.

Jonathan T. Pennington, Professor of New Testament Interpretation,
The Southern Baptist Theological Seminary

As I skimmed through *The Greek New Testament Study Bible*, I asked myself, "Why has no one ever created a resource like this?!" Many pastors, students, and laypersons will come to a deeper understanding of God's Word through this wonderful study Bible.

Robert L. Plummer, Founder, DailyDoseOfGreek.com,
Collin and Evelyn Aikman Professor of Biblical Studies,
The Southern Baptist Theological Seminary

This outstanding new work combines an eclectic Greek New Testament with tools for Greek vocabulary acquisition and study notes on grammar and syntax from noted experts on their assigned texts. *The Greek New Testament Study Bible* is ideal for beginning and intermediate students of biblical Greek, pastors who want to avoid their language skills becoming rusty, Bible study leaders, and others with interests in reading the New Testament in its original language. The editors and contributors are to be lauded for producing such a helpful resource. Highly recommended.

Christopher W. Skinner, Professor of New Testament & Early Christianity,
Loyola University Chicago

One of the greatest challenges (and frustrations) for pastors who have spent thousands of hours learning Greek while in seminary is to keep up on their Greek study through the multiple demands of pastoral ministry. Relief now comes in *The Greek New Testament Study Bible*, a remarkably helpful tool that combines a *Reader's Greek New Testament* (the Greek text with footnote definitions for less-common Greek words) and a facing page of intermediate-level syntactical and textual notes. This format keeps the reader's eyes always on the original Greek, expanding their knowledge of its vocabulary and syntax while complementing their use of traditional New Testament commentaries.

Mark L. Strauss, University Professor of New Testament,
Emeritus, Bethel Seminary of Bethel University

Constantine Campbell and his team of scholars have provided students and pastors with an informative resource for exegesis of the Greek New Testament and a helpful guide to assist students read Greek every day. Pastors and students who want to read consistently their Greek New Testament and who desire to use their Greek soon after they finish taking classes or graduate from seminary now have a resource to aid them in faithful reading, rightly dividing, and rigorously exegeting it. The study notes, dictionary of terms, the brief lexicon, and other Greek features will be helpful to readers.

Jarvis J. Williams, Professor of New Testament Interpretation,
The Southern Baptist Theological Seminary

THE GREEK NEW TESTAMENT STUDY BIBLE

Constantine R. Campbell
General Editor

Stephen Rockwell and Bradley M. Trout
Associate Editors

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The Greek New Testament Study Bible

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In memory of Richard J. Gibson



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INTRODUCTION TO THE GREEK NEW TESTAMENT STUDY BIBLE

The *Greek New Testament Study Bible* (*GNTSB*) is a unique resource within a world saturated by study Bibles of various kinds. It is the first study Bible dedicated to the Greek New Testament—that is, the New Testament as it was originally written in ancient Greek. As such, it will not appeal to the same demographic addressed by most study Bibles since it requires knowledge of ancient Greek—or, at least, a working familiarity with the language. The imagined reader of this study Bible is someone with at least one year (two semesters) of ancient Greek study, who can read much of the Greek New Testament with vocabulary assistance. Since the *GNTSB* includes Zondervan’s highly popular *A Reader’s Greek New Testament* (*RGNT*), rare vocabulary is provided at the bottom of each page of Greek text. Anyone who can profitably use the *RGNT* will also benefit from the *GNTSB*. Indeed, the ideal use of the *GNTSB* is to help readers of the Greek New Testament as they navigate their way through the text.

In the *GNTSB*, the lefthand pages contain the Greek text and vocabulary provided by the *RGNT*. The righthand pages contain our corresponding study notes commenting on the Greek text. As such, the *GNTSB* is effectively an interleaved Greek commentary on the *RGNT*. As with other Greek text commentaries, such as found in the Baylor Handbook on the Greek New Testament series (*BHGNT*) and the Exegetical Guide to the Greek New Testament series (*EGGNT*), the *GNTSB* is limited to syntactical (and some grammatical) analyses of the Greek text to assist in the task of reading and exegesis. It does not provide broader exegetical comments found in regular biblical commentaries—and regular study Bibles—addressing context, structure, themes, or exegetical debates, but focuses on Greek-related issues. In this way, the *GNTSB* is to the study Bible genre as the *BHGNT* and *EGGNT* are to the biblical-commentary genre—focused on the Greek text, grammar, and syntax, while leaving broader exegetical issues to other resources.

The *GNTSB* draws together a diverse set of New Testament scholars from around the world. The diversity of contributors ensures that no single viewpoint is adopted with respect to New Testament interpretation. Indeed, there is no single viewpoint represented with respect to controversial issues within Greek scholarship—of which there are several. While the editorial team has sought to present the volume as a unified whole, some diversity may be observed by readers who move from one part of the New Testament to another. This is in part due to the differing nature of various elements of the New Testament, but also to the emphases, interests, and specializations of each contributor. We have adopted a “live and let live” approach, while seeking relative balance and consistency across the volume. The main element that all contributors share is their internationally recognized expertise in the interpretation of the Greek New Testament.

The *GNTSB* does not attempt to comment on every element of the Greek New Testament. That would result in a much larger and more detailed volume than most people would want to read—let alone carry around. As with any exercise in exegesis, some discernment has been employed with the aim of including comments that we regard most useful to our intended audience and to the general task of reading and exegesis. Inevitably, some readers will wish we had included comment on this or that Greek element of interest to them. We simply ask our readers to keep in mind the limitations of the study Bible format, and we refer them to the BHGNT and EGGNT series for more detailed and comprehensive analyses.

Having laid out some general orientation to the *GNTSB*, we turn now to more specific issues. A glossary is included to help readers to grasp technical terms—whether unfamiliar terms or terms for which there exists more than one meaning or use (an ironically common feature of language about language). For those whose study of Greek predates the last couple of decades, the *GNTSB*’s handling of Greek verbs through the lens of verbal aspect might be unfamiliar. As an area of analysis that is both important and complicated, it is worth providing a brief overview of aspect as it relates to the *GNTSB*.

Greek verbal aspect has been a topic of considerable controversy within New Testament studies, and this introduction is not the place to articulate these issues nor to weigh in on them. Interested readers might wish to consult my *Basics of Verbal Aspect in Biblical Greek*, 2nd ed. (Grand Rapids: Zondervan Academic, 2024) or *Advances in the Study of Greek* (Grand Rapids: Zondervan, 2015) to gain an overview of the contours of debate. It should be noted that the contributors to the *GNTSB* hold a variety of positions on verbal aspect, and my views as general editor have not been enforced, though my influence is evident. Overall, the *GNTSB* acknowledges the interplay between aspect and *Aktionsart* (see the glossary for definitions) that exhibits predictable patterns emerging from various combinations of aspects and lexical types. Such combinations of aspects, lexemes, and contexts work together to produce pragmatic *Aktionsart* expressions. While older grammars and commentaries tended to conflate meaning with function, it is useful to make a clear distinction

between features that are conveyed by a tense-form (e.g., the aorist indicative) and the variety of functions that a tense-form is capable of expressing in differing contexts (e.g., the punctiliar function of some aorist indicatives). This distinction has usefully been articulated through the linguistic terms *semantics* and *pragmatics*. We regard the *semantic* features of a tense-form to be uncancelable—that is, true semantic features will be expressed by every instance of a particular tense-form. *Pragmatic* features, on the other hand, vary according to the lexeme used and the context in which the tense-form occurs. *Aspect* is regarded as a *semantic* feature of a tense-form, while *Aktionsart* is a *pragmatic* expression of a tense-form “in action.” Readers will observe that our notes often draw attention to the aspect conveyed by a tense-form and the *Aktionsart* it expresses in its particular context.

The *Aktionsart* of a particular tense-form within a particular context is not derived arbitrarily, but can be determined through consideration of key elements that contribute to it—namely, aspect, lexeme, and context. Since certain combinations of aspect, lexeme, and context tend to produce predictable *Aktionsarten* (pl.), we are able to articulate the functions of tense-forms with some degree of objectivity. In my book *Basics of Verbal Aspect in Biblical Greek*, I have developed a four-step process intended to aid reflection on the key factors at work in understanding verbal function. These steps are consideration of (1) semantics (what is the aspect?); (2) lexeme (is the lexeme punctiliar, stative, transitive, etc.?); (3) context (what does the context indicate regarding temporal reference, duration, logic?); and (4) *Aktionsart* (is the overall verbal function iterative, punctiliar, stative, etc.?). The first three factors (semantics, lexeme, context) interact with each other to produce the concluding fourth element (*Aktionsart*). While this is not the place to articulate the main patterns of aspect, lexeme, and context resulting in *Aktionsarten*, each *Aktionsart* is defined in the glossary. In the *GNTSB* notes we do not “show the working” of these interpretive steps but simply indicate conclusions in terms of aspect and *Aktionsart*.

It is our sincere hope that the *GNTSB* will be a useful tool for anyone seeking to read and understand the Greek New Testament. Along with its vocabulary assistance, the *GNTSB* offers interpretive syntactical information for the reader to better grasp how the Greek text is functioning—and thus how it conveys meaning. After all, grasping the meaning of the text is our ultimate interest and goal, and if this volume assists the reader to that end, it will have achieved its purpose.

Constantine R. Campbell
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ABBREVIATIONS

acc.	accusative
aor.	aorist
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961
BHGNT	Baylor Handbook on the Greek New Testament
Culy 1	Culy, M., M. C. Parsons, and J. D. Hall. <i>Acts 1–14: A Handbook on the Greek Text</i> . 2nd ed. Baylor Handbook on the Greek New Testament. Waco, TX: Baylor University Press, 2022
Culy 2	Culy, M., M. C. Parsons, and J. D. Hall. <i>Acts 15–28: A Handbook on the Greek Text</i> . 2nd ed. Baylor Handbook on the Greek New Testament. Waco, TX: Baylor University Press, 2022
CSB	Christian Standard Bible
ET	English translation
fut.	future
GGBB	<i>Greek Grammar Beyond the Basics</i> . Daniel B. Wallace. Grand Rapids: Zondervan, 1996
Harris	Harris, Murray J. <i>Colossians and Philemon</i> . Exegetical Guide to the Greek New Testament. Nashville: B&H Academic, 2010
impv.	imperative
ind.	indicative
Kellum	Kellum, L. Scott. <i>Acts</i> . Exegetical Guide to the Greek New Testament. Nashville: B&H Academic, 2020
KJV	King James Version
L&N	Louw, Johannes P., and Eugene A. Nida, eds. <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . 2nd ed. New York: United Bible Societies, 1989

LEB	Lexham English Bible
lit.	literally
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon, 1996
LXX	Greek Old Testament (the Septuagint)
mid.	middle
MSS	manuscripts
NA ²⁸	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28th ed.
NASB	New American Standard Bible
NET	New English Translation
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
NRSVue	New Revised Standard Version Updated Edition
pass.	passive
<i>RGNT</i>	<i>A Reader's Greek New Testament</i>
SBLGNT	The Greek New Testament: SBL Edition
subj.	subjunctive
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976
THGNT	Tyndale House Greek New Testament
UBS ⁵	<i>The Greek New Testament</i> , United Bible Societies, 5th ed.
ZG	Zerwick, M., and M. Grosvenor. <i>A Grammatical Analysis of the Greek New Testament</i> . 5th ed. Rome: Pontifical Biblical Institute, 1996



ΚΑΤΑ ΜΑΡΚΟΝ

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ.[†] **2** Καθὼς γέγραπται ἐν τῷ Ἡσαΐα¹ τῷ προφήτῃ,

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὄς κατασκευάσει² τὴν ὁδόν σου·

3 φωνὴ βοῶντος³ ἐν τῇ ἐρήμῳ,
Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας⁴ ποιεῖτε τὰς τρίβους⁵ αὐτοῦ,

4 ἐγένετο Ἰωάννης ὁ[†] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα⁶ μετανοίας⁷ εἰς ἄφεσιν⁸ ἁμαρτιῶν. **5** καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα⁹ καὶ οἱ Ἱεροσολυμίται¹⁰ πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ¹¹ ποταμῷ¹² ἐξομολογούμενοι¹³ τὰς ἁμαρτίας αὐτῶν. **6** καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος¹⁴ τρίχας¹⁵ καμήλου¹⁶ καὶ ζώνην¹⁷ δερματίνην¹⁸ περὶ τὴν ὀσφύν¹⁹ αὐτοῦ καὶ ἐσθίων ἀκρίδας²⁰ καὶ μέλι²¹ ἄγριον.²² **7** καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός²³ μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας²⁴ λῦσαι τὸν ἱμάντα²⁵ τῶν ὑποδημάτων²⁶ αὐτοῦ. **8** ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

¹Ἡσαΐας, ου, ὁ, *Isaiah*. ²κατασκευάζω, *I make ready, prepare, build, furnish*. ³βοάω, *I call, shout, cry out*. ⁴εὐθύς, εἶα, ὕ, GEN. ἕως, *straight, right, upright*. ⁵τρίβος, ου, ἡ, *path*. ⁶βάπτισμα, ατος, τό, *baptism*. ⁷μετάνοια, ας, ἡ, *repentance, change of mind, remorse, conversion*. ⁸ἄφεσις, ἔσεως, ἡ, *release, pardon, forgiveness*. ⁹χώρα, ας, ἡ, *country, land, region, inhabitants, countryside, field*. ¹⁰Ἱεροσολυμίτης, ου, ὁ, *inhabitant of Jerusalem*. ¹¹Ἰορδάνης, ου, ὁ, *Jordan*. ¹²ποταμός, οὔ, ὁ, *river, stream*. ¹³ἐξομολογέω, *I promise, consent, MID. confess, admit, praise*. ¹⁴ἐνδύω, *I dress, clothe, MID. put on, wear*. ¹⁵θρίξ, τριχός, ἡ, *hair*. ¹⁶κάμηλος, ου, ὁ, ἡ, *camel*. ¹⁷ζώνη, ης, ἡ, *belt, girdle*. ¹⁸δερμάτινος, η, ον, *(made of) leather*. ¹⁹ὀσφύς, ὕος, ἡ, *waist, loins, genitals*. ²⁰ἀκρίς, ἴδος, ἡ, *grasshopper, locust*. ²¹μέλι, ιτος, τό, *honey*. ²²ἄγριος, α, ον, *found in the open field, wild, stormy*. ²³ἰσχυρός, ἄ, ὄν, *strong, mighty, powerful, loud, severe, weighty*. ²⁴κύπτω, *I bend down*. ²⁵ἱμᾶς, ἄντος, ὁ, *strap, thong, whip*. ²⁶ὑπόδημα, ατος, τό, *sandal, footwear*.

1 υἱοῦ θεοῦ :: [υἱοῦ θεοῦ] (UBS) 2 Ἴδου ... σου (Mal. 3.1; Exod. 23.20) 3 φωνή ... αὐτοῦ (Isa. 40.3)
4 ὁ :: [ὁ] (UBS)

1:1 ἀρχή – A nominative absolute heading for the whole narrative. The anarthrous introduction without a main verb is typical in Scripture (e.g., Prov 1:1; Eccl 1:1; Hos 1:2; Matt 1:1; Rev 1:1).

1:1 τοῦ εὐαγγελίου – A genitive of reference; an organizing term for the narrative's structure and content.

1:1 Ἰησοῦ Χριστοῦ – Possibly a subjective genitive (“from Jesus Christ”), but more likely an objective genitive (“about Jesus Christ”; cf. NIV; NLT), or plenary.

1:1 υἱοῦ θεοῦ – Genitive in apposition to Ἰησοῦ Χριστοῦ. NA²⁸/UBS⁵ place it in brackets because of its absence from some MSS, but other important MSS retain it. Most Greek manuscripts have Χριστοῦ υἱοῦ τοῦ θεοῦ (“Christ the Son of God”). Mark names Jesus's divine sonship in the heading and develops it at key points (e.g., 1:11; 9:7; 15:39; cf. 3:11; 5:7; 12:1–10).

1:2 καθώς – Subordinate conjunction linking vv.2–3 to v.1, with vv.4–8 explaining the content of the citation.

1:2 τὴν ὁδὸν σου (with τὴν ὁδὸν κυρίου, v.3) – Introduces the “way of the Lord,” a concentrated theme in 8:27–10:52 (8:27; 9:33; 10:17, 32, 46, 52).

1:4 Ἰωάννης [ὁ] βαπτίζων – The article is absent in a majority of manuscripts. Later, Mark refers to John by his title, “John the Baptist” (6:25; 8:28).

1:4 Two parallel participles are subordinate to the main verb: John appeared (ἐγένετο), *baptizing* (βαπτίζων) and *preaching* (κηρύσσων).

1:4 μετανοίας – Only occurrence of the noun in Mark, characterizing the content of John's preaching. The cognate verb appears twice, in 1:15 (content of Jesus's preaching) and 6:12 (content of disciples' preaching).

1:4 εἰς ἄφεσιν ἁμαρτιῶν – Accusative of result with objective genitive. Forgiveness of sin is a key element of God's reign (2:5, 7, 9; 3:28–29; 4:12; 11:25).

1:7 ὁ ἰσχυρότερός μου – See 3:27, where Jesus is stronger than the strong man (Satan).

1:7 λέγων – An extra (redundant) verb that slows the discourse to mark John's statement.

1:5–7 A series of imperfect indicative verbs (ἐξεπορεύετο, ἐβαπτίζοντο, ἦν . . . ἐνδεδυμένος), with their imperfective aspect, supplement the main action of the aorist indicative verb (with perfective aspect), ἐγένετο, in v.4. The aorist ἐγένετο is repeated in v.9 about the activity of Jesus: together, the aorist verbs ἐγένετο (vv.4, 9) draw attention to John's and Jesus's appearing.

1:8 ἐν πνεύματι ἁγίῳ – πνεύματι is anarthrous with the Holy Spirit's introduction. Subsequently, it is articular; the anaphoric use of the article refers back to the Spirit's first appearance here (1:10, 12; 3:29; 12:36; 13:11).

9 Καὶ ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ²⁷ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην¹¹ ὑπὸ Ἰωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένου²⁸ τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν²⁹ καταβαῖνον εἰς αὐτόν. 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.³⁰

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα³¹ ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ.

16 Καὶ παράγων³² παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν³³ τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας³⁴ ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς.³⁵ 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε³⁶ ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς³⁵ ἀνθρώπων. 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα³⁷ ἠκολούθησαν αὐτῷ. 19 Καὶ προβὰς³⁸ ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου³⁹ καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας⁴⁰ τὰ δίκτυα,³⁷ 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαιόν³⁹ ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν⁴¹ ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται⁴² εἰς Καφαρναούμ.⁴³ καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο⁴⁴ ἐπὶ τῇ διδαχῇ⁴⁵ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν⁴⁶ 24 λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;⁴⁷ ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν⁴⁸ αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι⁴⁹ καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ σπαράξαν⁵⁰ αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνὴ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ἐθαμβήθησαν⁵¹ ἅπαντες ὥστε συζητεῖν⁵² πρὸς ἑαυτοὺς λέγοντας, Τί ἐστιν τοῦτο; διδαχῇ⁴⁵ καινῇ κατ' ἐξουσίαν· καὶ τοῖς

²⁷Ναζαρέτ, ἢ, Nazareth. ²⁸σχιζῶ, *I split, tear*, PASS: *am divided, am split*. ²⁹περιστερὰ, ἄ, ἢ, *pigeon, dove*. ³⁰εὐδοκέω, *I am well pleased, consent, resolve, like, approve*. ³¹τεσσαράκοντα, *forty*. ³²παράγω, *I pass by, go away*, PASS: *pass away, disappear*. ³³Ἀνδρέας, ου, ὁ, *Andrew*. ³⁴ἀμφιβάλω, *I cast a fishnet*. ³⁵ἀλιεῖς, ἐως, ὁ, *fisherman*. ³⁶δεῦτε, *come*. ³⁷δίκτυον, ου, τό, *fish net*. ³⁸προβαίνω, *I go ahead, advance*. ³⁹Ζεβεδαιός, ου, ὁ, *Zebedee*. ⁴⁰καταρτίζω, *I put in order, restore, prepare, make, create, outfit, make sufficient*. ⁴¹μισθωτός, οὔ, ὁ, *hired worker*. ⁴²εἰσπορεύομαι, *I go in, come in, enter*. ⁴³Καφαρναούμ, ἢ, *Capernaum*. ⁴⁴ἐκπλήσσω, *I amaze, PASS: am amazed, overwhelmed, astounded*. ⁴⁵διδαχῇ, ἦς, ἢ, *teaching (both act and content), instruction*. ⁴⁶ἀνακράζω, *I cry out, shout*. ⁴⁷Ναζαρηνός, ἢ, ὄν, *Nazarene, a Nazarene*. ⁴⁸ἐπιτιμάω, *I rebuke, reprove, warn, censure, punish*. ⁴⁹φιμώω, *I muzzle, silence, PASS: am silenced, am silent*. ⁵⁰σπαράσσω, *I tear, pull to and fro, throw into convulsions*. ⁵¹θαμβέω, *I am astounded, amazed*. ⁵²συζητέω, *I discuss, dispute, debate, argue*.

1:9 καὶ ἐγένετο – Common rendering of the Hebrew *wayehi* (וַיְהִי) in LXX narratives (also 2:23; 4:4).

1:10 καὶ εὐθύς – Conjunction aids narrative sequencing (also vv.12, 18, 21); εὐθύς is a characteristically Markan term (37x in the Gospel).

1:10 σχιζομένους – With 15:38, apocalyptic bookends to the narrative.

1:10 τὸ πνεῦμα – Anaphoric use of article points back to the Spirit's first appearance (v.8).

1:11 σὺ . . . ἐν σοί – Pronouns in emphatic position.

1:11 εὐδόκησα – The perfective aspect of the aorist indicative here conveys a summary *Aktionsart*.

1:12 τὸ πνεῦμα αὐτόν – The prominent position provides character frame.

1:12 ἐκβάλλει – A historical present that shifts the point of view. The only active verb in the scene, it highlights the Holy Spirit's action. The imperfects ἦν (2x) and διηκόνουν (v.13) follow with supplemental information.

1:13 ὑπὸ τοῦ Σατανᾶ – Ties scene to 3:22–30.

1:13 ἦν, διηκόνουν – Imperfect verbs give supplemental information, contrasting demonic and angelic activity.

1:14 δέ – Introduces scene change.

1:14 παραδοθῆναι – John is delivered over, like Jesus (9:31; 10:33 [2x]; cf. 3:19) and Jesus's followers (13:9, 11, 12).

1:14 ἦλθεν ὁ Ἰησοῦς . . . κηρύσσω – Jesus's typical activity (cf. 1:38–39).

1:14 τὸ εὐαγγέλιον τοῦ θεοῦ – Possibly objective genitive (“gospel about God”) or subjective genitive (“God's good news”; cf. NLT); with 1:1, frames the prologue.

1:15 μετανοεῖτε καὶ πιστεύετε – The present tense-form imperatives here convey general instructions that should result from Jesus's preaching.

1:16 ἦσαν γὰρ ἀλειεῖς – Imperfect with γὰρ gives explanatory information.

1:17 δεῦτε ὀπίσω μου – Language of discipleship (cf. 1:18–20; 8:34).

1:19 καταρτίζοντας – The participial phrase sets apart James and John's action (mending nets in the boat) from the other disciples' action (casting a net).

1:21 εἰσπορεύονται – Historical present signals shift in scene.

1:21 ἐδίδασκεν – The imperfective aspect of the imperfect indicative here conveys an iterative *Aktionsart*, signaling Jesus's practice of teaching in synagogues (cf. 1:38–39).

1:22 ἦν γὰρ διδάσκων – Imperfect with γὰρ introduces an explanatory comment.

1:23 ἦν – The imperfect indicative conveys offline information before the action of the aorist verbs in vv.23–25.

1:24 τί ἡμῖν καὶ σοί – One demon speaks for the whole demon horde.

1:25 ἐπετίμησεν – With φημίθητι, is also used for Jesus rebuking and silencing the wind and waves (4:39).

1:27 τοῖς πνεύμασι τοῖς ἀκαθάρτοις – The prominent position amplifies people's amazement.

πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει,⁵³ καὶ ὑπακούουσιν⁵⁴ αὐτῷ. **28** καὶ ἐξῆλθεν ἡ ἀκοή⁵⁵ αὐτοῦ εὐθύς πανταχοῦ⁵⁶ εἰς ὅλην τὴν περίχωρον⁵⁷ τῆς Γαλιλαίας.

29 Καὶ εὐθύς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου³³ μετὰ Ἰακώβου καὶ Ἰωάννου. **30** ἡ δὲ πενθερά⁵⁸ Σίμωνος κατέκειτο⁵⁹ πυρέσσουσα,⁶⁰ καὶ εὐθύς λέγουσιν αὐτῷ περὶ αὐτῆς. **31** καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,⁶¹ καὶ δηκόνει αὐτοῖς. **32** Ὀψίας⁶² δὲ γενομένης, ὅτε ἔδυ⁶³ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς⁶⁴ ἔχοντας καὶ τοὺς δαίμονιζομένους.⁶⁵ **33** καὶ ἦν ὅλη ἡ πόλις ἐπισυναγμένη⁶⁶ πρὸς τὴν θύραν. **34** καὶ ἐθεράπευσεν πολλοὺς κακῶς⁶⁴ ἔχοντας ποικίλαις⁶⁷ νόσοις⁶⁸ καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

35 Καὶ πρωῖ⁶⁹ ἔνυχ⁷⁰ λίαν⁷¹ ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκει⁷² προσήχετο. **36** καὶ κατεδίωξεν⁷³ αὐτόν Σίμων καὶ οἱ μετ' αὐτοῦ, **37** καὶ εὗρον αὐτόν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε. **38** καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ⁷⁴ εἰς τὰς ἐχόμενας κωμοπόλεις,⁷⁵ ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. **39** καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτόν λεπρός⁷⁶ παρακαλῶν αὐτόν καὶ γονυπετῶν^{77†} καὶ λέγων αὐτῷ ὅτι Ἐάν θέλῃς δύνασαι με καθαρίσαι. **41** καὶ ὀργίσθεις^{78†} ἐκτείνας⁷⁹ τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. **42** καὶ εὐθύς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα,⁸⁰ καὶ ἐκαθαρίσθη. **43** καὶ ἐμβριμῶσάμενος⁸¹ αὐτῷ εὐθύς ἐξέβαλεν αὐτόν **44** καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ⁸² σου ἃ προσέταξεν⁸³ Μωϋσῆς, εἰς μαρτύριον⁸⁴ αὐτοῖς. **45** ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ

⁵³ἐπιτάσσω, *I order, command.* ⁵⁴ὑπακούω, *I obey, follow, am subject to, answer (the door).* ⁵⁵ἀκοή, ἦς, ἡ, *hearing, listening, ear, fame, report, account.* ⁵⁶πανταχοῦ, *everywhere, in all directions.* ⁵⁷περίχωρος, ον, *neighboring, SUBST: neighborhood, surrounding region.* ⁵⁸πενθερά, ἄς, ἡ, *mother-in-law.* ⁵⁹κατάκειμαι, *I lie down, recline, dine.* ⁶⁰πυρέσσω, *I suffer with a fever.* ⁶¹πυρετός, οὔ, ἡ, *fever.* ⁶²ὄψιος, α, ον, *late, SUBST: evening.* ⁶³δύνω, *I go down, set (of the sun).* ⁶⁴κακῶς, *badly, wrongly, wickedly, sick, HERE: illness.* ⁶⁵δαίμονιζομαι, *I am possessed by a demon.* ⁶⁶ἐπισυνάγω, *I gather together.* ⁶⁷ποικίλος, η, ον, *of various kinds, diverse, FIG: ambiguous, sly, crafty.* ⁶⁸νόσος, ου, ἡ, *disease, illness.* ⁶⁹πρωῖ, *early, early in the morning, morning.* ⁷⁰ἐνυχος, ον, *at night.* ⁷¹λίαν, *very much, exceedingly, very, quite.* ⁷²κάκει, *and there, there also.* ⁷³καταδίωκω, *I search for, hunt for.* ⁷⁴ἀλλαχοῦ, *elsewhere, in another direction.* ⁷⁵κωμόπολις, εως, ἡ, *market town, country town, town.* ⁷⁶λεπρός, ἄ, ὄν, *leprous, SUBST: leper, person with a skin disease.* ⁷⁷γονυπετέω, *I kneel down.* ⁷⁸ὀργίζω, *I anger, provoke, PASS: am angry.* ⁷⁹ἐκτείνω, *I stretch out.* ⁸⁰λέπρα, ας, ἡ, *leprosy, skin disease.* ⁸¹ἐμβριμάομαι, *I scold, censure, warn sternly.* ⁸²καθαρισμός, οὔ, ὁ, *purification.* ⁸³προστάσσω, *I command, order, prescribe.* ⁸⁴μαρτύριον, ου, τό, *testimony, proof, witness.*

40 καὶ γονυπετῶν :: [καὶ γονυπετῶν] (UBS) **41** ὀργίσθεις :: σπλαγχνισθεῖς (UBS)

1:29 καὶ εὐθύς – The construction joins movement from public healing in the synagogue to private healing in the home, both on the Sabbath.

1:30 κατέκειτο – The imperfect conveys background information.

1:31 διηκόνει – The imperfective aspect of the imperfect indicative here conveys an ingressive *Aktionsart*: upon being healed, she began to serve.

1:32 ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος – Doubling of temporal phrases stresses that people waited until after sundown (according to rabbinic Sabbath rules).

1:32–33 ἔφερον, ἦν . . . ἐπισυνηγμένη – The imperfect verbs offer summary statements.

1:33 ὄλη ἢ πόλις – Exaggeration emphasizes Jesus’s effect on the crowd.

1:34 ἐθεράπευσεν – The perfective aorist conveys mainline action.

1:34 ἦφεν – The imperfect conveys supplemental information as its imperfective aspect contributes an inside view of the exorcism.

1:34 ἦδεισαν – The pluperfect conveys supplemental information, highlighting the action’s remoteness with respect to the imperfect ἦφεν.

1:35 εἰς ἔρημον τόπον – Since Jesus is near Capernaum, this is geographically different than τὴν ἔρημον in 1:12–13, but perhaps the same thematically.

1:35 προσήρχετο – The imperfect likely conveys a progressive *Aktionsart*.

1:37 λέγουσιν – The historical present marks a shift to the disciples’ speech.

1:38 λέγει – The historical present marks the shift back to Jesus’s speech.

1:38 ἴνα . . . κηρύξω – Recalls 1:14–15.

1:38 εἰς τοῦτο – The prominent position emphasizes the reason Jesus came out.

1:38 γὰρ ἐξήλθον – Captures the substance of Jesus’s ministry. Cf. ἔρχομαι in 1:7, 9, 14, 29; 2:17; 10:45.

1:39 κηρύσσω – See 1:14–15.

1:40 λεπρός – Probably not Hansen’s disease (leprosy), but scale disease, which is an incurable disease that brings ritual impurity (Lev 13:45–46) and can only be cured by divine intervention (Exod 4:6–8; Num 12:9–15; 2 Kgs 5:1–27).

1:41 σπλαγχνισθεὶς ἐκτείνας – Circumstantial frame. Most Greek manuscripts have σπλαγχνισθεὶς (“moved with pity”; see NLT), but one, Codex Bezae (05), reads ὀργισθεὶς (“moved with anger”; see NIV). If this were the case, Jesus could be directing his anger at the physical and social suffering of the man. But σπλαγχνισθεὶς has overwhelmingly stronger attestation.

1:41 λέγει – The historical present shifts attention to Jesus’s words (cf. vv.38, 44).

1:42 καὶ εὐθύς – The construction provides a temporal frame.

1:43 ἐμβριμησάμενος . . . ἐξέβαλεν – Stern language, perhaps showing Jesus’s emotion.

1:44 λέγει – The historical present shifts attention back to Jesus’s words (cf. vv.38, 41).

1:44 ὅρα μηδενὶ μηδὲν εἴπης – Strong negation shows the seriousness of Jesus’s command.

1:45 δέ – Marks a shift from Jesus’s words and actions to the man’s.

διαφημίζεν⁸⁵ τὸν λόγον, ὥστε μηκέτι⁸⁶ αὐτὸν δύνασθαι φανερώς⁸⁷ εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.⁸⁸

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ¹ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. **2** καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι² χωρεῖν³ μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. **3** καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν⁴ αἰρόμενον ὑπὸ τεσσάρων. **4** καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστεγάσαν⁵ τὴν στέγην⁶ ὅπου ἦν, καὶ ἐξορύξαντες⁷ χαλῶσι⁸ τὸν κράβαττον⁹ ὅπου ὁ παραλυτικὸς⁴ κατέκειτο.¹⁰ **5** καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ,⁴ Τέκνον, ἀφίενταί σου αἱ ἀμαρτίαι. **6** ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι¹¹ ἐν ταῖς καρδίαις αὐτῶν, **7** Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἀμαρτίας εἰ μὴ εἰς ὁ θεός, **8** καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται¹¹ ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε¹¹ ἐν ταῖς καρδίαις ὑμῶν; **9** τί ἐστὶν εὐκοπώτερον,¹² εἰπεῖν τῷ παραλυτικῷ,⁴ Ἀφίενταί σου αἱ ἀμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν⁹ σου καὶ περιπάτει; **10** ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἀμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ,⁴ **11** Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν⁹ σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. **12** καὶ ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβαττον⁹ ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι¹³ πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε¹⁴ εἶδομεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. **14** καὶ παράγων¹⁵ εἶδεν Λευὶν¹⁶ τὸν τοῦ Ἀλφαίου¹⁷ καθήμενον ἐπὶ τὸ τελώνιον,¹⁸ καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. **15** Καὶ γίνεται κατακεῖσθαι¹⁰ αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι¹⁹ καὶ ἀμαρτωλοὶ συνανέκειντο²⁰ τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. **16** καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν¹⁹ ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν¹⁹ καὶ ἀμαρτωλῶν ἐσθίει; **17** καὶ ἀκούσας ὁ Ἰησοῦς

⁸⁵διαφημίζω, *I spread widely, disseminate.* ⁸⁶μηκέτι, *no longer, not from now on.* ⁸⁷φανερώς, *openly, publicly, clearly.* ⁸⁸πάντοθεν, *from all directions, on all sides, entirely.*

¹Καφαρναοὺμ, ἢ, *Capernaum.* ²μηκέτι, *no longer, not from now on.* ³χωρέω, *I find room, go, make progress, hold, contain, accept.* ⁴παραλυτικός, ἢ, ὄν, *lame, SUBST: lame person, paralytic.* ⁵ἀποστεγάζω, *I unroof, remove the roof.* ⁶στέγη, ἢ, ἢ, *roof.* ⁷ἐξορύσσω, *I dig out, tear out.* ⁸χαλάω, *I let down, lower.* ⁹κράβαττος, ου, ὁ, *mattress, pallet, bed, cot.* ¹⁰κατάκειμαι, *I lie down, recline, dine.* ¹¹διαλογίζομαι, *I consider, ponder, reason, argue, debate.* ¹²εὐκοπος, ου, *easy, easier.* ¹³ἐξίστημι, *I confuse, amaze, lose my mind, am astonished.* ¹⁴οὐδέποτε, *never.* ¹⁵παράγω, *I pass by, go away, PASS: pass away, disappear.* ¹⁶Λευίς, Λευί, ὁ, *Levi.* ¹⁷Ἀλφαῖος, ου, ὁ, *Alphaeus.* ¹⁸τελώνιον, ου, τό, *revenue office, tax office.* ¹⁹τελώνης, ου, ὁ, *tax-collector, revenue officer, customs officer.* ²⁰συνανέκειμαι, *I eat with, recline at table with.*

1:45 ἐπ' ἐρήμοις τόποις – Jesus stayed in a solitary place, away from the crowds. Cf. 1:35.

2:1 ὅτι – Introduces content clause.

2:2 πρὸς – The preposition could mean “at” (ESV), “in” (CSB), “outside” (NIV), or “in front of” (NRSV).

2:2 ἐλάλει – The imperfect introduces indirect discourse.

2:3 καὶ ἔρχονται – The historical present shifts focus to the action of those bringing the paralytic.

2:4 κράβαττον – Basic cot, also in John 5:8–11; Acts 5:15; 9:33.

2:5 πίστιν – Recalls cognate verb in 1:15 where Jesus announces God’s reign and the proper response of believing (πιστεύω) in the good news.

2:5 λέγει – The historical present shifts attention to Jesus’s words.

2:6 ἦσαν . . . καθήμενοι καὶ διαλογιζόμενοι – The periphrastic imperfect ἦσαν signals indirect discourse and anticipates Jesus’s perception in v.8.

2:7 βλασφημεῖ – The offense is in claiming to do what only God does.

2:7 τίς δύναται ἀφέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; – Rhetorical question expects a negative response: “no one.”

2:7 εἰ μὴ εἷς ὁ θεός – “Except God is one” or “the one God.” Cf. 10:18; 12:29, 32.

2:8 ἐπιγινούς – Temporal participle.

2:8–9 λέγει – The historical present shifts attention to Jesus’s words. Two content clauses follow: τί . . . διαλογίζεσθε and τί ἐστὶν εὐκοπώτερον. The second then has two additional content clauses, each introduced by εἰπεῖν (v.9).

2:9 τί ἐστὶν εὐκοπώτερον – Introduces an *a fortiori* argument (rabbinic *qal wahomer*): if the minor case applies (healing), then certainly so does the major case (forgiveness).

2:10 ὁ υἱὸς τοῦ ἀνθρώπου – Jesus uses the phrase self-referentially, here to set out his unique authority. Cf. Dan 7:13–14.

2:10 λέγει – The historical present with redundant λέγω (v.11) spotlights Jesus’s words.

2:12 πάντας – Accusative subject of two infinitives, ἐξίστασθαι and δοξάζειν.

2:13 πάλιν – Provides narrative coherency. Cf. 1:16.

2:13 ἦρχε το . . . ἐδίδασκεν – Imperfect indicative verbs convey supplemental information in a summary statement.

2:14 λέγει – The historical present shifts attention to Jesus’s words.

2:15 αὐτόν – Accusative subject of infinitive κατακεῖσθαι.

2:15 τοῖς μαθηταῖς αὐτοῦ – Refers to a group larger than the Twelve.

2:15 ἦσαν γὰρ . . . ἠκολούθουν – Imperfect verbs with γὰρ convey offline background explanation.

2:16 ὅτι – The first introduces the clausal content of ἰδόντες; the second could introduce either the clausal content of ἔλεγον (“that he eats . . .”) or a question (“why does he eat?”).

2:16 ἔλεγον – The imperfect indicative introduces direct discourse.

λέγει αὐτοῖς Οὐ[†] χρειάν ἔχουσιν οἱ ἰσχύοντες²¹ ἰατροῦ²² ἀλλ' οἱ κακῶς²³ ἔχοντες· οὐκ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. **18** Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες.²⁴ καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν,²⁴ οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;²⁴ **19** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος²⁵ ἐν ᾧ ὁ νυμφίος²⁶ μετ' αὐτῶν ἐστὶν νηστεύειν;²⁴ ὅσον χρόνον ἔχουσιν τὸν νυμφίον²⁶ μετ' αὐτῶν οὐ δύνανται νηστεύειν.²⁴ **20** ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ²⁷ ἀπ' αὐτῶν ὁ νυμφίος,²⁶ καὶ τότε νηστεύσουσιν²⁴ ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21 οὐδεὶς ἐπίβλημα²⁸ ῥάκους²⁹ ἀγνάφου³⁰ ἐπιράπτει³¹ ἐπὶ ἱμάτιον παλαιόν.³² εἰ δὲ μή, αἶρει τὸ πλήρωμα³³ ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ³² καὶ χεῖρον³⁴ σχίσμα³⁵ γίνεται. **22** καὶ οὐδεὶς βάλλει οἶνον νέον³⁶ εἰς ἀσκοῦς³⁷ παλαιούς.³² εἰ δὲ μή, ῥήξει³⁸ ὁ οἶνος τοὺς ἀσκοῦς³⁷ καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί.³⁷ ἀλλὰ οἶνον νέον³⁶ εἰς ἀσκοῦς³⁷ καινοῦς.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι³⁹ διὰ τῶν σπορίμων,⁴⁰ καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες⁴¹ τοὺς στάχους.⁴² **24** καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; **25** καὶ λέγει αὐτοῖς, Οὐδέποτε¹⁴ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρειάν ἔσχεν καὶ ἐπεινάσεν⁴³ αὐτὸς καὶ οἱ μετ' αὐτοῦ, **26** πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ⁴⁴ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως⁴⁵ ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; **27** καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. **28** ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην¹ ἔχων τὴν χεῖρα. **2** καὶ παρετήρουν² αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν³ αὐτοῦ. **3** καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν⁴ χεῖρα

²¹ισχύω, *I am strong, powerful, healthy, able, valid.* ²²ιατρός, οὐ, ὁ, *physician.* ²³κακῶς, *badly, wrongly, wickedly, sick, NIV: sick.* ²⁴νηστεύω, *I fast, go without food.* ²⁵νυμφῶν, ὠνος, ὁ, *wedding hall, bridal chamber.* ²⁶νυμφίος, ου, ὁ, *bridegroom.* ²⁷ἀπαίρω, *I take away.* ²⁸ἐπίβλημα, ατος, τό, *patch.* ²⁹ράκος, ους, τό, *piece of cloth, patch, rag.* ³⁰ἀγνάφος, ον, *unbleached, unshrunk, new.* ³¹ἐπιράπτω, *I sew on.* ³²παλαιός, ἄ, ὄν, *old, former.* ³³πλήρωμα, ατος, τό, *fullness, fulfilling, fulfillment, contents, total, HERE: patch.* ³⁴χεῖρων, ον, GEN: ονος, *worse, more severe.* ³⁵σχίσμα, ατος, τό, *tear, crack, division, dissension, schism.* ³⁶νέος, α, ον, *new, fresh, young, SUBST: young person, novice.* ³⁷ἄσκος, οῦ, ὁ, *leather bag, wineskin.* ³⁸ῥήγνυμι, *I tear, burst, tear loose, break out, throw down.* ³⁹παραπορεύομαι, *I go, pass by, go through.* ⁴⁰σπόριμος, ον, *sown, SUBST: standing grain, grain fields.* ⁴¹τίλλω, *I pluck, pick.* ⁴²στάχυς, υος, ὁ, *head of grain, head of wheat.* ⁴³πεινάω, *I hunger, am hungry.* ⁴⁴Ἀβιαθάρ, ὁ, *Abiathar.* ⁴⁵πρόθεσις, εως, ἡ, *setting forth, putting out, presentation, plan, purpose, resolve, will.*

¹ξηραίνω, *I dry, PASS: dry up, wither, stop, become stiff.* ²παρατηρέω, *I watch closely, observe carefully, guard.* ³κατηγορέω, *I accuse, bring charges against.* ⁴ξηρός, ἄ, ὄν, *dry, dried up, withered, shrunken, paralyzed, SUBST: dry land.*

17 αὐτοῖς Οὐ :: αὐτοῖς [᾿οτι] Οὐ (UBS)

2:17 λέγει – The historical present shifts attention to Jesus’s words.

2:18 ἦσαν . . . νηστεύοντες – Periphrastic construction with imperfect indicative gives background information.

2:18 ἔρχονται . . . λέγουσιν – The historical presents mark the shift from background to the current situation.

2:19 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος – The question expects the answer “no.”

2:19 ἐν ᾧ . . . ὅσον χρόνον – “While . . . as long as” limits the time of fasting.

2:20 δέ – Marks a shift to the time after Jesus’s death.

2:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ – Has an eschatological focus.

2:20 ἀπαρθῆ – The passive voice anticipates the passion events.

2:21 ῥάκουσ ἀγνάφου – Unshrunk cloth, not processed by a fuller and so pulls away from the garment.

2:23 αὐτόν – Accusative subject of the infinitive παραπορεύεσθαι.

2:23 ἤρξαντο ὁδὸν ποιεῖν – A complementary infinitive: “they began to make (their) way.”

2:23 τίλλοντες – Temporal participle following the main verb explains the disciples’ action “on the way.”

2:24 τοῖς σάββασιν – Repetition throughout this episode highlights its importance; see vv.23, 24, 27 (2x), 28. Cf. 1:21; 3:2.

2:24 ἔλεγον – The imperfect is here used to introduce direct discourse.

2:24, 25 τί ποιοῦσιν, τί ἐποίησεν – A repetition of ποιέω (cf. v.23). Pharisees ask why the disciples are “doing” what is unlawful on the Sabbath; Jesus compares what David “did.” If David had the authority to do this, then even more Jesus does.

2:25 λέγει – The historical present marks the shift to Jesus’s words.

2:26 ἐπὶ Ἀβιαθάρ – Temporal (“in the days of Abiathar”) or, less likely, locative (“in the text about Abiathar”). The mention of Abiathar in the place of Ahimelech (1 Sam 21) may point ahead to where Abiathar runs to join David after Saul slaughters all the priests at Nob (1 Sam 22:20–23), highlighting themes that David’s story shares with Jesus’s (conflicts, plots, and rival claims to authority).

2:26 τοῖς σὺν αὐτῷ οὔσιν – Cf. Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ (3:7) and ἵνα ᾧσιν μετ’ αὐτοῦ (3:14), suggesting a correspondence between those with David and those with Jesus.

2:27 ἔλεγεν – The imperfect is here used for indirect discourse.

2:28 ὥστε – A conjunction that introduces result or inference.

2:28 κύριος – In an emphatic position. It refers to Jesus’s superior authority rather than being a divine title, but it recalls 1:3 and anticipates 12:35–37.

2:28 ὁ υἱὸς τοῦ ἀνθρώπου – Jesus’s self-description that expresses his authority (cf. 2:10). Contrasts the authority of the Son of Man with merely human authority.

3:1 πάλιν – Provides narrative coherence.

3:1–2 ἦν . . . παρετήρουν – The imperfects give background information, setting the scene for Jesus’s action.

3:3 λέγει – The historical present marks the shift to Jesus’s words.

ἔχοντι, Ἔγειρε εἰς τὸ μέσον. ⁴ καὶ λέγει αὐτοῖς, Ἔξεστιν τοῖς σάββασι ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ⁵ ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. ⁶ ⁵ καὶ περιβλεψάμενος ⁷ αὐτούς μετ' ὀργῆς, συλλυπούμενος ⁸ ἐπὶ τῇ πωρώσει ⁹ τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ, Ἔκτεινον ¹⁰ τὴν χεῖρα. καὶ ἐξέτεινεν ¹⁰ καὶ ἀπεκατεστάθη ¹¹ ἡ χεὶρ αὐτοῦ. ⁶ καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἡρῳδιανῶν ¹² συμβούλιον ¹³ ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

⁷ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν ¹⁴ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν, [†] καὶ ἀπὸ τῆς Ἰουδαίας ⁸ καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας ¹⁵ καὶ πέραν ¹⁶ τοῦ Ἰορδάνου ¹⁷ καὶ περὶ Τύρον ¹⁸ καὶ Σιδῶνα, ¹⁹ πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. ⁹ καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον ²⁰ προσκαρτερῇ ²¹ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλιβῶσιν ²² αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν ²³ αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας. ²⁴ ¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον ²⁵ αὐτῷ καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. ¹² καὶ πολλὰ ἐπετίμα ²⁶ αὐτοῖς ἵνα μὴ αὐτὸν φανερόν ²⁷ ποιήσωσιν.

¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται ²⁸ οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ἐποίησεν δώδεκα ἵνα [†] ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτούς κηρῦσαι ¹⁵ καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. ¹⁶ καὶ ἐποίησεν τοὺς δώδεκα, [†] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου ²⁹ καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνομα [†] Βοανηργές, ³⁰ ὃ ἐστὶν Υἱοὶ Βροντῆς. ³¹ ¹⁸ καὶ Ἀνδρέαν ³² καὶ Φίλιππον καὶ Βαρθολομαῖον ³³ καὶ Μαθθαῖον ³⁴ καὶ Θωμᾶν ³⁵ καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου ³⁶ καὶ Θαδδαῖον ³⁷ καὶ Σίμωνα τὸν Καναναῖον ³⁸ ¹⁹ καὶ Ἰούδαν Ἰσκαριώθ, ³⁹ ὃς καὶ παρέδωκεν αὐτόν.

²⁰ Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται ⁴⁰ πάλιν ὁ [†] ὄχλος, ὥστε μὴ δύνασθαι αὐτούς μηδὲ ἄρτον φαγεῖν. ²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατήσαν

⁵κακοποιέω, *I do wrong, harm, injure.* ⁶σιωπάω, *I keep silent, am quiet.* ⁷περιβλέπω, *I look around.* ⁸συλλυπέω, *I grieve with, am deeply grieved.* ⁹πώρωσις, εως, ἡ, *hardening, dullness, insensibility.* ¹⁰ἐκτείνω, *I stretch out.* ¹¹ἀποκαθίστημι, *I restore, reestablish, cure, give back, restore.* ¹²Ἡρῳδιανοί, ὦν, οἱ, *Herodians.* ¹³συμβούλιον, ου, τό, *plan, purpose, council.* ¹⁴ἀναχωρέω, *I go away, return, withdraw, retire.* ¹⁵Ἰδουμαία, ας, ἡ, *Idumaea.* ¹⁶πέραν, *on the other side, other side, across.* ¹⁷Ἰορδάνης, ου, ὁ, *Jordan.* ¹⁸Τύρος, ου, ἡ, *Tyre.* ¹⁹Σιδῶν, ὦνος, ἡ, *Sidon.* ²⁰πλοιάριον, ου, τό, *small ship, boat.* ²¹προσκαρτερέω, *I attach myself to, devote myself to, continue in, am ready.* ²²θλιβῶ, *I press upon, oppress, PASS: become narrow, afflicted, NIV: crowd.* ²³ἐπιπίπτω, *I fall upon, approach eagerly, press close, FIG: come upon.* ²⁴μάστιξ, ιγος, ἡ, *whip, lash, suffering, PLUR: lashing, NIV: disease.* ²⁵προσπίπτω, *I fall down before, fall upon, beat upon, strike against.* ²⁶ἐπιτιμάω, *I rebuke, reprove, warn, censure, punish.* ²⁷φανερὸς, ἄ, ὄν, *visible, clear, plain, known, SUBST: open.* ²⁸προσκαλέω, *I summon, call to myself, invite, call.* ²⁹Ζεβεδαῖος, ου, ὁ, *Zebedee.* ³⁰Βοανηργές, *Boanerges.* ³¹βροντή, ἧς, ἡ, *thunder.* ³²Ἀνδρέας, ου, ὁ, *Andrew.* ³³Βαρθολομαῖος, ου, ὁ, *Bartholomew.* ³⁴Μαθθαῖος, ου, ὁ, *Matthew.* ³⁵Θωμᾶς, ἄ, ὁ, *Thomas.* ³⁶Ἀλφαῖος, ου, ὁ, *Alphaeus.* ³⁷Θαδδαῖος, ου, ὁ, *Thaddaeus.* ³⁸Καναναῖος, ου, ὁ, *a Canaanite, enthusiast, zealot.* ³⁹Ἰσκαριώθ, ὁ, *Iscariot.* ⁴⁰συνέρχομαι, *I come together, come with, go with.*

⁷ ἠκολούθησεν :: [ἠκολούθησεν] (UBS) ¹⁴ δώδεκα ἵνα :: δώδεκα [οὓς καὶ ἀποστόλους ὠνόμασεν] ἵνα (UBS) ¹⁶ καὶ ἐποίησεν τοὺς δώδεκα :: [καὶ ἐποίησεν τοὺς δώδεκα] (UBS) ¹⁷ ὄνομα :: ὄνομα[τα] (UBS) ²⁰ ὁ :: [ὁ] (UBS)

3:4 λέγει – The historical present marks a shift in the recipients of Jesus’s words: from the man to the accusers.

3:4 ποιῆσαι, κακοποιῆσαι, σῶσαι, ἀποκτεῖναι – A series of infinitive clauses function together as the subject of ἔξεστιν.

3:4 δέ – Marks a shift from Jesus’s question to the opponents’ silence.

3:5 λέγει – The historical present marks a shift back to the man as recipient of Jesus’s words.

3:5 μετ’ ὀργῆς – Jesus showed emotion earlier also; see 1:41, 43.

3:5 λέγει – The historical present draws attention to Jesus’s words.

3:6 οἱ Φαρισαῖοι . . . μετὰ τῶν Ἡρωδιανῶν – Appear together again in 12:13.

3:6 εὐθύς – Without καί, εὐθύς always functions as an adverb.

3:6 συμβούλιον ἐδίδουν – They “hatched a plan.” The imperfect verb provides supplemental information.

3:7 ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ – Subject of ἀνεχώρησεν is in prominent position, setting the scene. Cf. οἱ μετ’ αὐτοῦ, 2:25; ἵνα ᾧσιν μετ’ αὐτοῦ, 3:14.

3:8 ἀκούοντες – Causal participle (“because they heard,” CSB). Could also be taken temporally (“when they heard,” NIV).

3:8 ἐποίει – The imperfect gives background information.

3:9 πλοιάριον – A diminutive (“small boat”).

3:9 ἵνα – The first use introduces a command; the second use a purpose clause.

3:10 ἄψωνται – Cf. 5:28.

3:11 προσέπιπτον – The imperfect indicative gives background information.

3:11 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ – See 1:24; 5:7.

3:12 ἐπετίμα – The imperfect introduces indirect discourse.

3:13 ἀναβαίνει . . . προσκαλεῖται – The historical presents introduce a new scene.

3:13 εἰς τὸ ὄρος – Jesus retreats either to deserted places or mountains (cf. 9:2).

3:14 ἐποίησεν – Here “appointed.” Cf. v.16.

3:14 ἵνα – Used twice, introducing the content of Jesus’s twofold call.

3:14 οὐς καὶ ἀποστόλους ὠνόμασεν – Absent from most manuscripts. Instead, most read δώδεκα ἵνα ᾧσιν μετ’ αὐτοῦ. The word ἀπόστολος appears in Mark elsewhere only in 6:30, referring to those Jesus sent to preach and heal (cf. 6:7).

3:14–15 κηρῦσσειν . . . ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια – The first two infinitives with ἵνα introduce purpose; the third modifies ἐξουσίαν.

3:19 παρέδωκεν – John was delivered over (1:14). Jesus (9:31; 10:33; cf. 15:1, 10, 15) and his disciples (13:9, 11, 12) will be also.

3:20 ἔρχεται . . . συνέρχεται – The historical presents mark shifts in the scene.

3:20 αὐτούς – Accusative subject of φαγεῖν.

3:20 φαγεῖν – Complementary infinitive.

3:20 ἄρτον – Here “food” (“a meal,” NASB).

3:21 ἀκούσαντες – Temporal: “when they heard.”

3:21 οἱ παρ’ αὐτοῦ – Lit. “those around him”; likely Jesus’s family (cf. v.31).

3:21 κρατῆσαι – Infinitive expressing purpose: “to restrain” (NRSV).

αυτόν· ἔλεγον γὰρ ὅτι ἐξέστη.⁴¹ **22** καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ⁴² ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. **23** καὶ προσκαλεσάμενος²⁸ αὐτούς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; **24** καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,⁴³ οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· **25** καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,⁴³ οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι. **26** καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,⁴³ οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. **27** ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ⁴⁴ εἰσελθὼν τὰ σκεύη⁴⁵ αὐτοῦ διαρπάσαι,⁴⁶ ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν⁴⁴ δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.⁴⁶ **28** Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα⁴⁷ καὶ αἱ βλασφημίαι⁴⁸ ὅσα ἐὰν βλασφημήσωσιν. **29** ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν⁴⁹ εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος⁵⁰ ἐστὶν αἰωνίου ἀμαρτήματος.⁴⁷ **30** ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες⁵¹ ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. **32** καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω[†] ζητοῦσίν σε. **33** καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου;[†] **34** καὶ περιβλεψάμενος⁷ τοὺς περὶ αὐτὸν κύκλῳ⁵² καθήμενους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. **35** ὅς[†] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ⁵³ καὶ μήτηρ ἐστίν.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα¹ καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. **2** καὶ ἐδίδασκεν αὐτούς ἐν παραβολαῖς πολλά καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ² αὐτοῦ, **3** Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπεῖρων σπεῖραι. **4** καὶ ἐγένετο ἐν τῷ σπεῖρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ³ καὶ κατέφαγεν⁴ αὐτό. **5** καὶ ἄλλο ἔπεσεν ἐπὶ

⁴¹ ἐξίστημι, *I confuse, amaze, lose my mind, am astonished.* ⁴² Βεελζεβούλ, ὁ, *Beelzebub.* ⁴³ μερίζω, *I divide, separate, distribute, apportion, MID. share.* ⁴⁴ ἰσχυρός, ἄ, ὄν, *strong, mighty, powerful, loud, severe, weighty.* ⁴⁵ σκεῦος, οὐς, τό, *thing, vessel, body.* ⁴⁶ διαρπάζω, *I plunder thoroughly, rob.* ⁴⁷ ἀμάρτημα, ατος, τό, *sin, transgression.* ⁴⁸ βλασφημία, ας, ἡ, *blasphemy, slander, defamation.* ⁴⁹ ἄφεσις, ἔσεως, ἡ, *release, pardon, forgiveness.* ⁵⁰ ἔνοχος, ον, *caught in, subject to, liable, guilty, deserving.* ⁵¹ στήκω, *I stand, stand firm, am steadfast.* ⁵² κύκλω, *ADJ. nearby, ADV. around, all around, IMP. PREP. around.* ⁵³ ἀδελφή, ἡς, ἡ, *sister, fellow-believer.*

¹ ἐμβαίνω, *I go in, step in, embark.* ² διδαχή, ἡς, ἡ, *teaching (both act and content), instruction.* ³ πετεινόν, οὐ, τό, *bird.* ⁴ κατεσθίω, *I eat up, consume, devour, destroy.*

32 σου ἔξω :: σου [καὶ αἱ ἀδελφαί σου] ἔξω (UBS) **33** μου :: [μου] (UBS) **35** ὅς :: ὅς [γὰρ] (UBS)

- 3:21** ἔλεγον – The imperfect with γάρ gives offline background information.
- 3:21** ὅτι ἐξέστη – Content clause. Parallel to the accusation in v.30.
- 3:22** οἱ γραμματεῖς – In a prominent position. Recalls “scribes” in 1:22.
- 3:22** οἱ ἀπὸ Ἱεροσολύμων – Jerusalem is on a mountain; thus, the delegation comes “down” to investigate. Cf. 7:1.
- 3:22** ἔλεγον – The imperfect signals indirect discourse and ongoing action (spreading a rumor).
- 3:22** Βεελζεβούλ – Indeclinable proper name, akin to “lord of the house” (cf. vv.25, 27).
- 3:22** ἔχει – “Possessed by” (NIV; cf. 5:15; 7:25; 9:17).
- 3:23** προσκαλεσάμενος – Temporal participle.
- 3:23** ἔλεγεν – The imperfect is used for indirect discourse or for Jesus’s regular practice of speaking in parables (cf. 4:33–34).
- 3:23** δύναται – The verb δύναμαι occurs five times in vv.23–27, signaling the key issue as power/authority.
- 3:24** εἰάν – Plus the subjunctive introduces a third-class condition expressing potentiality (also v.25).
- 3:24** ἐφ’ ἑαυτήν – Spatial (“against”).
- 3:24** σταθῆναι – Complementary infinitive (also v.25).
- 3:26** εἰ – With indicatives ἀνέστη and ἐμερίσθη, introduces a first-class condition, referring to Jesus’s exorcisms.
- 3:26** ἀλλὰ τέλος ἔχει – The present tense-form indicates the current situation: Satan’s reign “is coming” (ESV) or “has come” (NIV) to an end through Jesus’s ministry.
- 3:27** ἀλλ’ – Introduces a new parable and point of view.
- 3:27** τὸν ἰσχυρόν – Recalls 1:7 (ὁ ἰσχυρότερος).
- 3:28** ἀμὴν λέγω ὑμῖν – First use in Mark, introducing an authoritative declaration. Cf. 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30.
- 3:29** ὃς . . . ἄν – Introduces relative clause.
- 3:31** καὶ ἔρχεται – The historical present signals the shift to a new scene with different characters.
- 3:32** ἐκάθητο – The imperfect provides supplemental information.
- 3:33** ἀποκριθεὶς αὐτοῖς λέγει – The redundancy with the historical present introduces discourse and draws attention to Jesus’s words.
- 4:1** διδάσκειν – Complementary infinitive.
- 4:1** συνάγεται – The historical present signals a new scene.
- 4:1** ἦσαν – The imperfect provides supplemental information.
- 4:2** ἐδίδασκεν – The imperfect provides information supplemental to that in v.1.
- 4:3** ἀκούετε – Echoes the Shema, “Hear, O Israel” (Deut 6:4 LXX). Followed by ἰδοῦ, “look” (with your mind’s eye). So, “Listen! Look!”
- 4:4** ὁ μὲν – The relative has the force of a pronoun (“some”). Anticipates the other groups, i.e., three individual soils: ὁ μὲν . . . καὶ ἄλλο (v.5) . . . καὶ ἄλλο (v.7).

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1 Πολυμερῶς¹ καὶ πολυτρόπως² πάλαι³ ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις **2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον⁴ πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας. **3** ὃς ὢν ἀπαύγασμα⁵ τῆς δόξης καὶ χαρακτήρ⁶ τῆς ὑποστάσεως⁷ αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν⁸ τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης⁹ ἐν ὑψηλοῖς.¹⁰ **4** τοσοῦτῳ¹¹ κρείττων¹² γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον¹³ παρ' αὐτοὺς κεκληρονόμηκεν¹⁴ ὄνομα.

5 Τίτι γὰρ εἶπέν ποτε¹⁵ τῶν ἀγγέλων,

Υἱὸς μου εἶ σύ,

ἐγὼ σήμερον γεγέννηκά σε;

καὶ πάλιν,

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,

καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

6 ὅταν δὲ πάλιν εἰσαγάγῃ¹⁶ τὸν πρωτότοκον¹⁷ εἰς τὴν οἰκουμένην,¹⁸ λέγει,

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα

καὶ τοὺς λειτουργοὺς¹⁹ αὐτοῦ πυρὸς φλόγα,²⁰

¹ πολυμερῶς, *in many ways, in many times*. ² πολυτρόπως, *in various ways*. ³ πάλαι, *long ago, formerly, for a long time, already*. ⁴ κληρονόμος, ου, ὁ, *heir*. ⁵ ἀπαύγασμα, ατος, τό, *radiance, reflection*. ⁶ χαρακτήρ, ἦρος, ὁ, *reproduction, representation*. ⁷ ὑπόστασις, εως, ἡ, *essence, substance, reality, situation, realization*. ⁸ καθαρισμός, οῦ, ὁ, *purification*. ⁹ μεγαλωσύνη, ης, ἡ, *majesty, greatness*. ¹⁰ ὑψηλός, ἡ, ὄν, *high, exalted, proud, haughty*. ¹¹ τοσοῦτος, αὐτή, οὔτων, *so great, so large, so many, so far, as much*. ¹² κρείττων, ον, GEN: ονος, *better, higher in rank, more useful*, ADV: *better*. ¹³ διάφορος, ον, *different, outstanding, excellent*. ¹⁴ κληρονομέω, *I inherit, acquire, obtain, receive*. ¹⁵ ποτέ, *at some time, once, formerly, ever*. ¹⁶ εἰσάγω, *I bring in, lead in*. ¹⁷ πρωτότοκος, ον, *first born*. ¹⁸ οἰκουμένη, ης, ἡ, *world, inhabited earth, humankind, Roman Empire*. ¹⁹ λειτουργός, οῦ, ὁ, *servant, minister*. ²⁰ φλόξ, φλογός, ἡ, *flame*.

5 Υἱός ... σε (Ps. 2.7) Ἐγὼ ... υἱόν (2 Sam. 7.14; 1 Chron. 17.13) **6** Καὶ ... θεοῦ (Deut. 32.43 LXX)
7 Ὁ ... φλόγα (Ps. 104.4)

1:2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων – In the prepositional phrase, ἐσχάτου functions substantively, with ἡμερῶν as a partitive genitive. The “last days” extend from Christ’s exaltation to the subjugation of all things under his feet (see 2:8).

1:2 ὃν ἔθηκεν κληρονόμον – The relative pronoun is the object of ἔθηκεν, and with κληρονόμον forms a double accusative of object-complement. This clause alludes to Ps 2:8. Hebrews extends the inheritance eschatologically to “all things” (πάντων).

1:2 τοὺς αἰῶνας – Based on its LXX usage, the plural αἰῶνας is spatial, not temporal.

1:3 ποιησάμενος – The participle is either temporal (“after making purification”) or causal (“because he made purification”). The middle voice focuses on the subject rather than the action. Variant readings (δι' ἑαυτοῦ in D² H^c K L 0243 M or δι' αὐτοῦ in B⁴⁶ D¹) appear to clarify that Jesus made purification “*through* himself” *for* us (e.g., ἡμῶν in B² D¹). The shorter reading is better attested and best explains the variant readings.

1:3 τῆς μεγαλωσύνης – This is a circumlocution for God. The plural ὑψηλοῖς (“high”) indicates heaven.

1:4 κεκληρονόμηκεν – The perfect tense-form, following the two aorist verbs in vv.2–3, indicates emphasis.

1:5 εἶπεν – The perfective aspect of the aorist tense-form here expresses a summary *Aktionsart*. The implied subject is God and develops the idea of God speaking in vv.1–2.

1:5 σύ, ἐγώ – The pronouns are emphatic.

1:5 γεγέννηκα – The perfect tense-form emphasizes a present state (confirmed by σήμερον, “today”), which likely refers to the Son’s exaltation/enthronement.

1:5 εἰς πατέρα, εἰς υἰόν – These prepositional phrases function as predicates, occurring with the future of εἰμί in the citation of 2 Sam 7:14 LXX.

1:6 πάλιν – The adverb follows the ὅταν clause and functions here as a connective introducing the OT citation (cf. its use in v.5): “and again, when he brings . . .”

1:6 εἰς τὴν οἰκουμένην – The phrase “the world to come” (τὴν οἰκουμένην τὴν μέλλουσαν) in 2:5 parallels and gives insight to the meaning of the prepositional phrase here.

1:6 λέγει – The present tense-form aligns with the author’s emphasis that God is still speaking through Scripture.

1:6 προσκυνησάτωσαν – In the NT, προσκυνέω never has a human object; the citation is from either Deut 32:43 LXX or Ps 97:7 (96:7 LXX).

1:7 τοὺς ἀγγέλους αὐτοῦ πνεύματα – These accusatives form a double accusative of object-complement of the substantival participle ποιῶν—the object being πνεύματα and the complement ἀγγέλους. Similarly, λειτουργούς is the object of the elliptical ποιῶν, and φλόγα is the complement.

- 8 πρὸς δὲ τὸν υἱόν,
 Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος,
 καὶ ἡ ράβδος²¹ τῆς εὐθύτητος²² ράβδος²¹ τῆς βασιλείας σου.
 9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·²³
 διὰ τοῦτο ἔχρισέν²⁴ σε ὁ θεὸς ὁ θεός σου
 ἔλαιον²⁵ ἀγαλλιάσεως²⁶ παρὰ τοὺς μετόχους²⁷ σου.
 10 καί,
 Σὺ κατ' ἀρχάς, κύριε,
 τὴν γῆν ἐθεμελίωσας,²⁸
 καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·
 11 αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις,²⁹
 καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,³⁰
 12 καὶ ὡσεὶ³¹ περιβόλαιον³² ἐλίξεις³³ αὐτούς,
 ὡς ἱμάτιον καὶ ἀλλαγῆσονται.³⁴
 σὺ δὲ ὁ αὐτὸς εἶ
 καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.³⁵
 13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε,¹⁵
 Κάθου ἐκ δεξιῶν μου,
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον³⁶ τῶν ποδῶν σου;
 14 οὐχὶ πάντες εἰσὶν λειτουργικὰ³⁷ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ
 τοὺς μέλλοντας κληρονομεῖν¹⁴ σωτηρίαν;

2 Διὰ τοῦτο δεῖ περισσοτέρως¹ προσέχειν² ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε³
 παραρῶμεν.⁴ 2 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος⁵ καὶ
 πᾶσα παράβασις⁶ καὶ παρακοή⁷ ἔλαβεν ἔνδικον⁸ μισθαποδοσίαν,⁹ 3 πῶς ἡμεῖς
 ἐκφευξόμεθα¹⁰ τηλικαύτης¹¹ ἀμελήσαντες¹² σωτηρίας, ἥτις ἀρχὴν λαβοῦσα
 λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.¹³

²¹ράβδος, ου, ἡ, *rod, staff, stick, scepter*. ²²εὐθύτης, ητος, ἡ, *straightness, uprightness*, NIV: *justice*. ²³ἀνομία, ας, ἡ, *lawlessness, lawless deed*. ²⁴χρίω, *I anoint*. ²⁵ἔλαιον, ου, τό, *olive oil, oil*.
²⁶ἀγαλλίασις, εως, ἡ, *exultation, extreme joy*. ²⁷μέτοχος, ον, *sharing in, participating in*, SUBST: *partner, companion*. ²⁸θεμελίω, *I found, lay the foundation of*, FIG: *establish, strengthen*. ²⁹διαμένω, *I remain, continue*. ³⁰παλαιώω, *I make old, treat as obsolete*, PASS: *become old*. ³¹ὡσεὶ, ας, ἡ, *like, about*. ³²περιβόλαιον, ου, τό, *covering, cloak, robe*. ³³ἐλίσω, *I roll up*. ³⁴ἀλλάσσω, *I change, alter, exchange*. ³⁵ἐκλείπω, *I fail, die out, cease, grow dark*. ³⁶ὑποπόδιον, ου, τό, *footstool*.
³⁷λειτουργικός, ἡ, ὄν, *engaged in holy service, serving, ministering*.

¹περισσοτέρως, *even more, far greater, so much more, especially*. ²προσέχω, *I pay attention to, care for, devote myself to, officiate*. ³μήποτε, *never, lest, that ... not, whether, perhaps*.
⁴παρῶ, *I am washed away, drift away*. ⁵βέβαιος, α, ον, *firm, permanent, secure*, FIG: *reliable, certain, valid*, NIV: *binding*. ⁶παράβασις, εως, ἡ, *overstepping, transgression, violation*. ⁷παρακοή, ἡς, ἡ, *unwillingness to hear, disobedience, disloyalty*. ⁸ἐνδικος, ον, *just, deserved*. ⁹μισθαποδοσία, ας, ἡ, *reward, punishment, retribution*. ¹⁰ἐκφεύγω, *I run away, escape*. ¹¹τηλικαύτης, αὐτή, οὗτο, *so great, so large, so important*. ¹²ἀμελέω, *I neglect, am unconcerned, disregard*. ¹³βεβαιώω, *I make firm, establish, confirm, strengthen*.

8–9 Ὁ ... σου (Ps. 45:6–7) 10–12 Σὺ ... ἐκλείψουσιν (Ps. 102:25–27) 13 Κάθου ... σου (Ps. 110:1)

1:8 ὁ θεός – The nominative form functions here as a vocative, “O God”; the Son is addressed as “God.”

1:8 σου – There is early and good manuscript support (ℱ⁴⁶ & B) for the final σου in this verse to read αὐτοῦ. This represents the more difficult reading but does not align with interpreting ὁ θεός as a vocative; it may have arisen over confusion between the nominative and vocative.

1:9 ὁ θεός σου – This phrase is in apposition to ὁ θεός (“God, your God”), indicating that the Father anoints the Son.

1:11 δέ – The conjunction indicates a contrast between the created realm’s impermanence and the Son’s immutability.

1:11 διαμένεις – Throughout Hebrews, μένω and its compounds indicate that which remains with the Son (e.g., 10:34; 12:27; 13:14).

1:12 ὁ αὐτός – The pronoun here functions as an identifying adjective (“the same”).

1:13 εἶρηκεν – The switch from the aorist εἶπεν in v.5 to the perfect tense-form here indicates the summarizing function of the citation from Ps 110:1 (109:1 LXX).

1:14 οὐχί – The negative adverb introduces a question that expects an affirmative answer.

2:1 ἀκουσθεῖσιν – The neuter substantival participle (“what was heard”) likely indicates the initial proclamation of the gospel; it reinforces the emphasis in Hebrews on listening to God’s speaking.

2:1 παραρῶμεν – The idea of drifting may connote a nautical metaphor (i.e., drifting from a set course).

2:2 εἰ – The conjunction introduces the protasis of a first-class conditional clause, which assumes the truth of the condition: angels were present at Sinai, and the law is reliable.

2:2 παρακοή – The word carries the idea of failing to hear, which continues the emphasis on hearing (God speaking) in Hebrews.

2:3 ἡμεῖς – The pronoun is emphatic; the author includes himself in the exhortation in this rhetorical question, which functions as the apodosis of the first-class conditional begun in v.2. This forms an *a fortiori* (*qal wahomer*) argument, from the lesser (law) to the greater (gospel).

2:3 ἀμελήσαντες – The adverbial participle has a conditional force (“if we neglect”).

2:3 ἀρχὴν λαβοῦσα λαλεῖσθαι – This expression (found only here in the NT) is difficult to render (lit. “receiving at the first what was spoken”); it refers to Jesus’s original gospel proclamation.

2:3 ὑπὸ τῶν ἀκουσάντων – The prepositional phrase likely refers to eyewitnesses of Jesus’s incarnation, suggesting that the author and audience were second-generation believers.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

1 Ἀποκάλυψις¹ Ἰησοῦ Χριστοῦ ἦν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει,² καὶ ἐσήμανεν³ ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ² ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν. ³ μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας⁴ καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

⁴ Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·⁵ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος⁶ τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος⁷ εἰς τοὺς αἰῶνας τῶν αἰώνων·[†] ἀμήν.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,⁸

καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς

καὶ οἴτινες αὐτὸν ἐξεκέντησαν,⁹

καὶ κόψονται¹⁰ ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

ναί, ἀμήν.

8 Ἐγὼ εἶμι τὸ Ἄλφα¹¹ καὶ τὸ Ὡ,¹² λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.¹³

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός¹⁴ ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ¹⁵ τῇ καλουμένῃ Πάτμῳ¹⁶ διὰ τὸν

¹ἀποκάλυψις, εως, ἡ, revelation, disclosure. ²τάχος, ους, τό, speed, quickness, swiftness, haste.

³σημαίνω, I make known, report, foretell, indicate clearly. ⁴προφητεία, ας, ἡ, prophecy, prophetic

activity, gift of prophecy. ⁵Ἀσία, ας, ἡ, Asia. ⁶πρωτότοκος, ου, first born. ⁷κράτος, ους, τό, power,

might, mighty deed, sovereignty, rule. ⁸νεφέλη, ης, ἡ, cloud. ⁹ἐκκεντέω, I pierce. ¹⁰κόπτω, I cut

off, MID. mourn, beat (my breast). ¹¹ἄλφα, τό, alpha. ¹²Ω, omega. ¹³παντοκράτωρ, ορος, ὁ, Almighty, All-Powerful, Omnipotent One.

¹⁴συγκοινωνός, ου, ὁ, participant, partner, sharer.

¹⁵νήσος, ου, ἡ, island. ¹⁶Πάτμος, ου, ὁ, Patmos.

6 τῶν αἰώνων :: [τῶν αἰώνων] (UBS) **7** Ἴδου ... νεφελῶν (Dan. 7.13) **κόψονται ἐπ' αὐτὸν** (Zech. 12.10)

1:1 ἀποκάλυψις – This is the absolute function of the nominative, indicating the title of the book.

1:1 Ἰησοῦ Χριστοῦ – The genitive could be understood as either a subjective genitive (Jesus is the one doing the revealing; the revelation comes from Christ) or an objective genitive (Jesus is the content of the revelation; it is about Jesus). It is incorrect to take it as both, as some scholars are prone to do. Rather, the emphasis on the chain of revelation in these verses (God to Jesus to the angel to the prophets and John) suggests that the genitive should be taken as subjective.

1:1 ἐν τάχει – This prepositional phrase should be understood temporally (“soon” rather than “quickly” or “speedily”).

1:2 τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ – The genitive is probably subjective (“the witness that Jesus Christ gave”).

1:3 γάρ – The postpositive conjunction gives the reason for the reading and hearing: the nearness of the καιρός.

1:4 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος – There is grammatical incongruity with this phrase in the nominative following the preposition ἀπό, which normally takes a genitive (see the very next phrase). This can be explained by the nominative drawing attention to this as a title, and also to its OT background (Exod 3:14).

1:4 ὁ ἦν – This is a unique occurrence in the NT of the article being used to substantify a finite verb. The imperfect tense-form here implicates past time in the context (“the one who was”).

1:5 ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος . . . καὶ ὁ ἄρχων – These nominatives are in apposition to the genitive Ἰησοῦ Χριστοῦ. The nominative case is appropriate for designating titles of Christ and draws attention to them.

1:5 νεκρῶν – This should be understood as a genitive of separation (“the firstborn *from out of* the dead”).

1:5 βασιλέων – This should be understood as a genitive of subordination (“the ruler *over* the kings”).

1:5 τῷ ἀγαπῶντι . . . καὶ λύσαντι – The dative substantival participles function to indicate possession in a doxology (“glory and power *belong to* him who loves and looses”). These dative participles are the antecedent to αὐτῷ in v.6.

1:6 ἐποίησεν ἡμᾶς βασιλείαν – Following ἐποίησεν the accusatives form a double-accusative construction of object and complement (“he made us a kingdom”).

1:7 ἔρχεται – The imperfective aspect of the present tense-form here conveys a future-referring progressive *Aktionsart*: he is in the process of coming.

1:8 ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ – The series of titles stands in apposition to the nominative κύριος.

1:9 διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ – The phrase indicates the cause of John’s presence on the island of Patmos. It is not clear whether John is on Patmos so that he could preach and witness, or as a punishment because he was preaching and witnessing, though most follow the latter option.

λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ¹⁷ ἡμέρα καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος¹⁸ **11** λεγοῦσης, Ὁ βλέπεις γράφον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον¹⁹ καὶ εἰς Σμύρναν²⁰ καὶ εἰς Πέργαμον²¹ καὶ εἰς Θυάτειρα²² καὶ εἰς Σάρδεις²³ καὶ εἰς Φιλαδέλφειαν²⁴ καὶ εἰς Λαοδίκειαν.²⁵

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας²⁶ χρυσαῶς²⁷ **13** καὶ ἐν μέσῳ τῶν λυχνιῶν²⁶ ὅμοιον υἱὸν ἀνθρώπου ἐνδεδυμένον²⁸ ποδήρη²⁹ καὶ περιεζωσμένον³⁰ πρὸς τοῖς μαστοῖς³¹ ζώνην³² χρυσαῶν.²⁷ **14** ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες³³ λευκαὶ³⁴ ὡς ἔριον³⁵ λευκὸν³⁴ ὡς χιών³⁶ καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ³⁷ πυρὸς **15** καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολίβανον³⁸ ὡς ἐν καμίνῳ³⁹ πεπυρωμένης⁴⁰ καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, **16** καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας⁴¹ ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία⁴² δίστομος⁴³ ὀξεῖα⁴⁴ ἐκπορευομένη καὶ ἡ ὄψις⁴⁵ αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός, καὶ ἔθηκεν τὴν δεξιάν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος **18** καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰῶνων καὶ ἔχω τὰς κλεῖς⁴⁶ τοῦ θανάτου καὶ τοῦ ᾗδου.⁴⁷ **19** γράφον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα. **20** τὸ μυστήριον⁴⁸ τῶν ἑπτὰ ἀστέρων⁴¹ οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας²⁶ τὰς χρυσαῶς.²⁷ οἱ ἑπτὰ ἀστέρες⁴¹ ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν καὶ αἱ λυχναίαι²⁶ αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσιν.

2 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ¹ ἐκκλησίας γράψον·

Τάδε² λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας³ ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν⁴ τῶν χρυσῶν.⁵ **2** Οἶδα τὰ ἔργα σου καὶ τὸν κόπον⁶ καὶ τὴν ὑπομονήν σου καὶ ὅτι οὐ δύνη βαστάσαι⁷ κακοῦς, καὶ ἐπείρασας τοὺς λέγοντας

¹⁷κυριακός, ἡ, ὄν, *belonging to the Lord, the Lord's*. ¹⁸σάλπιγξ, ιγγος, ἡ, *trumpet, trumpet call*. ¹⁹Ἐφεσος, ου, ἡ, *Ephesus*. ²⁰Σμύρνα, ας, ἡ, *Smyrna*. ²¹Πέργαμος, ου, ἡ, *Pergamum*. ²²Θυάτειρα, ων, τά, *Thyatira*. ²³Σάρδεις, εων, αἱ, *Sardis*. ²⁴Φιλαδέλφεια, ας, ἡ, *Philadelphia*. ²⁵Λαοδίκεια, ας, ἡ, *Laodicea*. ²⁶λυχνία, ας, ἡ, *lampstand*. ²⁷χρυσούς, ἡ, οὖν, *golden, made of gold*. ²⁸ἐνδύω, *I dress, clothe*, MID, *put on, wear*. ²⁹ποδήρης, ες, *long robe*. ³⁰περιζώννυμι, *I gird about, wrap around*, MID, *dress myself*. ³¹μαστός, οὐ, ὁ, *breast, chest*. ³²ζώνη, ης, ἡ, *belt, girdle*, NIV, *sash*. ³³θρίξ, τριχός, ἡ, *hair*. ³⁴λευκός, ἡ, ὄν, *white, bright, shining*. ³⁵ἔριον, ου, τό, *wool*. ³⁶χιών, ὄνος, ἡ, *snow*. ³⁷φλόξ, φλογός, ἡ, *flame*. ³⁸χαλκολίβανον, ου, τό, *fine brass, fine bronze*. ³⁹κάμινος, ου, ἡ, *oven, furnace*. ⁴⁰πυρώω, *I burn, am inflamed, make red hot*. ⁴¹ἀστήρ, ἔρος, ὁ, *star*. ⁴²ρομφαία, ας, ἡ, *sword, broad sword*. ⁴³δίστομος, ον, *double-edged*. ⁴⁴ὀξεῖα, εἶα, ὑ, *sharp, swift*. ⁴⁵ὄψις, εως, ἡ, *outward appearance, face*. ⁴⁶κλεῖς, κλειδός, ἡ, *key*. ⁴⁷ᾗδης, ου, ὁ, *Hades, underworld, death*. ⁴⁸μυστήριον, ου, τό, *secret, mystery*.

¹Ἐφεσος, ου, ἡ, *Ephesus*. ²ὅδε, ἧδε, τότε, *this, such and such*. ³ἀστήρ, ἔρος, ὁ, *star*. ⁴λυχνία, ας, ἡ, *lampstand*. ⁵χρυσούς, ἡ, οὖν, *golden, made of gold*. ⁶κόπος, ου, ὁ, *trouble, work, labor*. ⁷βαστάζω, *I take up, carry, bear, endure, remove, steal*.

1:9 τὴν μαρτυρίαν Ἰησοῦ – The genitive is likely an objective genitive (“the witness *about* Jesus”).

1:11 γράψον – The perfective aspect of this aorist imperative implicates a specific action. The command refers to the writing of the entire book. The command to write, given in the aorist tense-form, is found eleven more times throughout Revelation (1:19; 2:1, 8, 12, 18; 3:1, 7, 14; 14:13; 19:9; 21:5).

1:13 ἐνδεδυμένον, περιεζωσμένον – The perfect participles draw attention to these features of the Son of Man. They are both attributive.

1:14 δέ – The shift to δέ indicates further development and here singles out the head for more detailed description; δέ occurs only six more times in Revelation (2:5, 16, 24; 10:2; 19:12; 21:8).

1:16 ἔχων – The nominative participle here functions like a finite verb (“he *has*”). This use is quite rare in the NT generally, but occurs in Revelation frequently (cf. 4:7; 10:2; 12:3; 21:14).

1:17 μὴ φοβοῦ – Though “stop fearing” is not the meaning of the construction, it is legitimate to translate the present imperative of prohibition here in that way contextually since John is already afraid.

1:18 ζῶν εἰμι – In this periphrastic-participle construction the participle precedes the linking verb, drawing attention to the Son of Man’s state of being alive.

1:18 εἰς τοὺς αἰῶνας τῶν αἰώνων – The temporal expression connotes “eternity,” lit. “onto the ages of the ages.”

1:19 οὖν – The conjunction draws an inference from the preceding speech of Christ; because the Son of Man has overcome death, John is commanded to write.

1:19 γενέσθαι – Some MSS have the present infinitive γίνεσθαι (8³ A 1006 1611 1841 et al.), perhaps because the present infinitive frequently follows μέλλω in the NT, making the aorist the more difficult reading. Here the infinitive is complementary to μέλλει.

2:1 τὰδε – This demonstrative is the direct object of λέγει and is cataphoric, anticipating the rest of the prophetic speech to Ephesus.

2:2 ὅτι – The conjunction functions to express further the object of οἶδα.

ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν καὶ εὗρες αὐτοὺς ψευδεῖς,⁸ **3** καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας⁷ διὰ τὸ ὄνομά μου καὶ οὐ κεκοπίακες.⁹ **4** ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκες. **5** μνημόνευε¹⁰ οὖν πόθεν¹¹ πέπτωκας καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω¹² τὴν λυχνίαν⁴ σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησης. **6** ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαΐτων¹³ ἃ καγὼ μισῶ. **7** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι¹⁴ δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου¹⁵ τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ¹⁶ τοῦ θεοῦ.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνη¹⁷ ἐκκλησίας γράψον·

Τάδε² λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν. **9** Οἶδα σου τὴν θλίψιν καὶ τὴν πτωχείαν,¹⁸ ἀλλὰ πλούσιος¹⁹ εἶ, καὶ τὴν βλασφημίαν²⁰ ἐκ τῶν λεγόντων Ἰουδαίουσιν εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. **10** μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε καὶ ἔξετε θλίψιν ἡμερῶν δέκα.²¹ γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον²² τῆς ζωῆς. **11** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν¹⁴ οὐ μὴ ἀδικηθῆ²³ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ²⁴ ἐκκλησίας γράψον·

Τάδε² λέγει ὁ ἔχων τὴν ῥομφαίαν²⁵ τὴν δίστομον²⁶ τὴν ὀξεῖαν.²⁷ **13** Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου καὶ οὐκ ἠνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς²⁸ ὁ μάρτυς μου ὁ πιστὸς μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ. **14** ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν²⁹ Βαλαάμ,³⁰ ὃς ἐδίδασκεν τῷ Βαλακ³¹ βαλεῖν σκάνδαλον³² ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθυτα³³ καὶ πορνεῦσαι.³⁴ **15** οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν²⁹ τῶν[†] Νικολαΐτων¹³ ὁμοίως. **16** μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ³⁵ καὶ πολεμήσω³⁶ μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ²⁵ τοῦ στόματός μου. **17** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι¹⁴ δώσω αὐτῷ τοῦ μάννα³⁷ τοῦ κεκρυμμένου³⁸ καὶ

⁸ψευδής, ἐς, false, lying, SUBST: liar. ⁹κοπιάω, I become tired, become weary, work hard, labor, struggle. ¹⁰μνημονεύω, I remember, keep in mind, think of, mention. ¹¹πόθεν, from where, from which, whence. ¹²κινέω, I move, remove, shake, arouse, cause. ¹³Νικολαΐτης, ου, ὁ, Nicolaitan. ¹⁴νικάω, I conquer, prevail, win (a verdict), overcome. ¹⁵ξύλον, ου, τό, wood, stocks, pole, club, cross, tree. ¹⁶παράδεισος, ου, ὁ, paradise. ¹⁷Σμύρνα, ας, ἡ, Smyrna. ¹⁸πτωχεία, ας, ἡ, poverty. ¹⁹πλούσιος, ἰα, ιον, rich, wealthy, abound in, rich in. ²⁰βλασφημία, ας, ἡ, blasphemy, slander, defamation. ²¹δέκα, ten. ²²στέφανος, ου, ὁ, wreath, crown, prize, reward, reason for pride. ²³ἀδικέω, I do wrong, am in the wrong, treat unjustly, injure. ²⁴Πέργαμος, ου, ἡ, Pergamum. ²⁵ρομφαία, ας, ἡ, sword, broad sword. ²⁶δίστομος, ον, double-edged. ²⁷ὀξύς, εἰα, ύ, sharp, swift. ²⁸Ἀντιπᾶς, ἄ, ὁ, Antipas. ²⁹διδαχή, ἡς, ἡ, teaching (both act and content), instruction. ³⁰Βαλαάμ, ὁ, Balaam. ³¹Βαλάκ, ὁ, Balak. ³²σκάνδαλον, ου, τό, trap, temptation, that which offends, stumbling block. ³³εἰδωλόθυτος, ον, meat offered to an idol. ³⁴πορνεύω, I engage in illicit sex, fornicate, whore. ³⁵ταχύς, εἰα, ύ, quick, swift, NEUT. AS ADV. soon, quickly. ³⁶πολεμέω, I make war, fight. ³⁷μάννα, τό, manna (Heb.). ³⁸κρύπτω, I hide, conceal, cover, keep secret.

15 τῶν :: [τῶν] (UBS)

2:2 ἑαυτοὺς ἀποστόλους – The accusatives constitute a double accusative of object-complement following the participle λέγοντας (“who call themselves apostles”).

2:4 ἀλλά – The conjunction draws a strong contrast with the previous positive assessment of the church and transitions to the critique.

2:4 ὅτι – The conjunction expresses the content of ἔχω, what Christ has against the church.

2:5 μνημόνευε – The imperfective aspect of the present imperative here conveys a specific command, which is not unusual with lexemes of cognition (“remember”).

2:5 μετανόησον, ποιήσον – The perfective aspect of these aorist imperatives here conveys specific instructions.

2:5 ἔρχομαι – This is an example of the present tense-form conveying future temporal reference (“I will come”).

2:5 ἐὰν μὴ μετανοήσης – The protasis of the third-class condition functions in a hortatory manner (“if you do not repent” = “you should repent”). The repetition of the call to repent foregrounds repentance as the means of avoiding judgment at the coming of Christ.

2:6 ἀλλά – The conjunction draws a strong contrast with the previous negative evaluation of the church.

2:6 ὅτι – The conjunction indicates the content of the demonstrative τοῦτο.

2:7 τῷ νικῶντι – The dative substantival participle is the indirect object of δώσω and gets picked up with the pronoun αὐτῷ.

2:9 σου – The genitive is subjective (“the tribulation and poverty you experience”). The genitive is placed before the head terms it modifies for emphasis.

2:9 εἶναι – The infinitive indicates indirect discourse following λεγόντων. Ἰουδαίους is the predicate accusative of εἶναι, and ἑαυτοὺς is the accusative subject (“the ones declaring themselves to be Jews”).

2:10 τὸν στέφανον τῆς ζωῆς – This is a genitive of apposition (“the crown *that is* life”).

2:13 τὴν πίστιν μου – The genitive is probably best understood as an objective genitive (“faith in me [Christ]”).

2:14 ἀλλ’ – The conjunction provides a contrast and correction to the previous positive evaluation and introduces the critique.

2:14 ὅτι – The conjunction introduces a content clause that functions as the clausal complement of ἔχω.

2:14 βαλεῖν, φαγεῖν, πορνεῦσαι – The first infinitive is the direct object of ἐδίδασκεν. The second and third infinitives are exegetical to σκάνδαλον.

2:16 οὖν – The conjunction draws an inference from the preceding negative evaluation by introducing the required response.

2:16 μετανόησον – The perfective aspect of the aorist imperative in the context implicates a specific action.

2:16 ἔρχομαι – For the present tense-form of ἔρχομαι, see on v.5 above.

2:16 ταχύ – The temporal indicator refers to the nearness of Christ’s coming.

δώσω αὐτῷ ψῆφον³⁹ λευκὴν,⁴⁰ καὶ ἐπὶ τὴν ψῆφον³⁹ ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις⁴¹ ἐκκλησίας γράψον·

Τάδε² λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα⁴² πυρὸς καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.⁴³ **19** Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. **20** ἄλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ,⁴⁴ ἡ λέγουσα ἑαυτὴν προφητιν⁴⁵ καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι³⁴ καὶ φαγεῖν εἰδωλόθυτα.³³ **21** καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας⁴⁶ αὐτῆς. **22** ἰδοὺ βάλλω αὐτὴν εἰς κλίνην⁴⁷ καὶ τοὺς μοιχεύοντας⁴⁸ μετ' αὐτῆς εἰς θλάψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς, **23** καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἔραυνῶν⁴⁹ νεφροῦς⁵⁰ καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. **24** ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις,⁴¹ ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν²⁹ ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα⁵¹ τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος,⁵² **25** πλὴν ὃ ἔχετε κρατήσατε ἄχρι[†] οὗ ἂν ἴξω.⁵³

26 καὶ ὁ νικῶν¹⁴ καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν

27 καὶ ποιμανεῖ⁵⁴ αὐτοὺς ἐν ῥάβδῳ⁵⁵ σιδηρᾷ⁵⁶

ὡς τὰ σκευή⁵⁷ τὰ κεραμικὰ⁵⁸ συντριβεται,⁵⁹

28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα³ τὸν πρωϊνόν.⁶⁰ **29** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν¹ ἐκκλησίας γράψον·

Τάδε² λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας·³ Οἶδά σου τὰ ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. **2** γίνου γρηγορῶν⁴ καὶ

³⁹ψῆφος, ου, ἢ, pebble, vote, stone. ⁴⁰λευκός, ἢ, ὄν, white, bright, shining. ⁴¹Θυάτειρα, ων, τά, Thyatira. ⁴²φλόξ, φλογός, ἢ, flame. ⁴³χαλκολιβανον, ου, τό, fine brass, fine bronze. ⁴⁴Ἰεζάβελ, ἢ, Jezebel. ⁴⁵προφητις, ιδος, ἢ, prophetess. ⁴⁶πορνεία, ας, ἢ, unlawful sexual intercourse, prostitution, unchastity, fornication. ⁴⁷κλίνη, ης, ἢ, bed, couch, pallet, stretcher, sickbed. ⁴⁸μοιχεύω, I commit adultery. ⁴⁹ἐραυνάω, I search, examine, investigate. ⁵⁰νεφρός, οὔ, ὁ, kidney, FIG: mind. ⁵¹βαθύς, εἶα, ὑ, deep. ⁵²βάρος, ους, τό, weight, burden, fullness. ⁵³ἴκω, I have come, am present, come. ⁵⁴ποιμαίνω, I tend (sheep), FIG: guide, protect, nurture. ⁵⁵ῥάβδος, ου, ἢ, rod, staff, stick, scepter. ⁵⁶σιδηροῦς, ἂ, οὖν, (made of) iron. ⁵⁷σκευός, ους, τό, thing, vessel, body. ⁵⁸κεραμικός, ἢ, ὄν, belonging to the potter, made of clay. ⁵⁹συντριβίω, I shatter, crush, break, bruise. ⁶⁰πρωϊνός, ἢ, ὄν, early, belonging to the morning, morning.

¹Σάρδεις, εων, αἱ, Sardis. ²ὄδε, ἴδε, τόδε, this, such and such. ³ἀστήρ, ἔρος, ὁ, star. ⁴γρηγορέω, I am awake, keep awake, am alert, am watchful.

25 ἄχρι :: ἄχρι[ς] (UBS) **27** ποιμανεῖ ... συντριβεται (Ps. 2.9)

2:18 ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς . . . ὅμοιοι χαλκολιβάνῳ – The entire clause stands in apposition to ὁ υἱός.

2:19 σου – The genitive pronoun in all three instances should be understood as a subjective genitive. The second σου modifies the four previous nouns.

2:20 ἀλλά – The conjunction draws a sharp contrast with the previous positive evaluation, transitioning into the critique.

2:20 ὅτι – The conjunction introduces a content clause that functions as the clausal complement of ἔχω.

2:20 ἐαυτήν προφήτην – This is a double accusative of object and complement following the substantival participle λέγουσα (“the one calling herself a prophet”).

2:21 ἵνα μετανοήσῃ – The clause indicates the purpose of giving Jezebel time.

2:22 ἐὰν μὴ μετανοήσωσιν – The third-class conditional clause here functions in a hortatory manner, calling on Jezebel and her followers to repent.

2:23 ἀποκτενῶ ἐν θανάτῳ – The prepositional phrase indicates manner or means. Following the verb “I will kill,” the semantic repetition of death intensifies the act of killing (lit. “I will kill in death”). This construction may reflect Semitic influence.

2:24 δέ – The conjunction indicates a new step or development in the argument; the author now focuses on the rest of those in Thyatira.

2:24 οἵτινες – The relative pronoun introduces a clause that stands in apposition to the previous clause introduced by ὅσοι.

2:24 ὡς λέγουσιν – This construction contains an impersonal use of the plural verb (“as they say” or “as it is said”).

2:26 ὁ νικῶν καὶ ὁ τηρῶν – The two substantival participles are examples of pendent nominatives, which are replaced by the dative αὐτῷ in the main sentence. This construction helps to draw attention to the new topic: the one overcoming and keeping.

2:27 συντρίβεται – The present tense-form indicates imperfective aspect and here is used in a timeless context, expressing a gnomic *Aktionsart* (“as jars are shattered”).

2:28 εἴληφα – This is an example of a historical perfect, often used with verbs of speaking (similar to the historical present).

3:1 τὰ ἔργα ὅτι ὄνομα ἔχεις – Both clauses function as content clauses that outline what Christ knows (οἶδα) regarding the church in Sardis.

3:2 γίνου γρηγορῶν – With the imperative γίνου the participle forms a periphrastic construction (“wake up!”).



GLOSSARY

- absolute.** Of words and clauses that stand apart grammatically from the other elements in a sentence.
- accusative.** The case that usually marks a noun, pronoun, or other substantive as the object of the verbal action.
- accusative of oath.** An accusative-case substantive that indicates the person or thing by whom or by which one swears an oath.
- accusative of respect.** An accusative-case substantive that indicates what the verbal action is referring to.
- accusative of retained object.** An accusative-case substantive that retains its case in an object-complement construction when the verb is changed from active to passive.
- adjectival genitive.** A genitive that provides a general description or characterization of its substantive.
- adjective.** A word that modifies or qualifies a substantive or describes a state or quality.
- adjunct.** A modifying word or phrase that functions in an auxiliary capacity. It can be omitted without rendering the sentence ungrammatical.
- adverb.** A word that modifies a verb, adjective, or another adverb.
- adverbial.** Functioning in some way like an adverb. The term is used to describe infinitives, participles, prepositional phrases, or clauses generally whose function is to modify a verb or to make an assertion related to the main verb.
- adverbial accusative.** An accusative-case substantive that modifies the verbal action. Normally categorized under more restrictive headings, such as manner, extent, etc.
- adversative.** Denoting contrast or opposition. Often used of conjunctions (e.g., ἄλλά).
- Aktionsart.** A category that describes what sort of action takes place, such as iterative, punctiliar, ingressive, stative, etc. *Aktionsart* results from the combination of aspect with lexeme and context.
- alpha privative.** A prefixed alpha that negates a word.
- anaphoric.** Referring back.

- anarthrous.** Lacking the article. It is the opposite of *arthrous*.
- antecedent.** The word that a pronoun is pointing back to or replacing.
- aorist.** A tense-form of a verb encoding perfective aspect with remoteness. It is found in contexts of any kind of action and time, but often expresses temporal remoteness (i.e., past temporal reference).
- apodosis.** The “then” clause of a conditional (if-then) sentence. It tells what will happen at the fulfillment of the premise presented in the “if” clause, the protasis.
- Apollonius’s Canon.** Named after Apollonius Dyscolus, it is the rule that when one noun governs another noun both will have the article or both will lack the article.
- apposition.** The juxtaposition of two elements (words or phrases) with the second renaming or defining the first.
- article.** The part of speech that has the ability to identify, make definite, or conceptualize, among other things.
- articular.** Having the article. Adjectives, adverbs, infinitives, nouns, participles, prepositional phrases, and even whole sentences can all be articular. Also referred to as *arthrous* (the opposite of anarthrous).
- ascensive.** Expressing a final addition or point of focus, often translated “even.”
- aspect.** The view of an action conveyed by a verb, which is either internal or external (imperfective, perfective). Not to be confused with *Aktionsart*, which derives from the combination of aspect, lexeme, and context.
- asyndeton.** The absence of a conjunction linking coordinate words or phrases.
- attendant circumstance.** A use of the participle to communicate an action that adopts the mood of the finite verb it modifies.
- attraction.** The transfer of the case of an antecedent to a relative pronoun.
- attributed genitive.** A genitive substantive whose governing noun functions in some sense as an attributive adjective.
- attributive genitive.** A genitive that makes an attribution about a substantive.
- attributive participle.** Used as an attributive adjective to modify an explicitly stated substantive and agrees with it in gender, number, and case.
- breathing mark.** A diacritical mark standing above word-initial vowels (or diphthongs), indicating whether the vowel sound is aspirated or not.
- case.** The feature of language that indicates the syntactical function of nouns, pronouns, adjectives, and participles.
- cataphoric.** Points to something in the text that immediately follows.
- causal clause.** An adverbial clause denoting cause, reason, or basis.
- causal participle.** A participle that denotes cause, reason, or basis.
- circumlocution.** A roundabout way of saying something.
- cognate.** Of etymologically related words, sharing the same root.
- Colwell’s Rule.** A dictum stating that definite predicate nominatives that precede the verb usually lack the article.
- complement.** A grammatical element that completes the meaning of (or complements) a predicate.

Lexicon

This mini-lexicon defines all of the words that occur more than thirty times in the Greek New Testament.

Ἀβραάμ, ὁ (73) <i>Abraham</i>	ἀναγινώσκω (32) <i>I read</i>
ἀγαθός, ἡ, ὄν (102) <i>good</i>	ἀνάστασις, εως, ἡ (42) <i>resurrection</i>
ἀγαπάω (143) <i>I love</i>	ἄνεμος, ου, ὁ (31) <i>wind</i>
ἀγάπη, ης, ἡ (117) <i>love</i>	άνήρ, άνδρός, ὁ (216) <i>man</i>
ἀγαπητός, ἡ, ὄν (61) <i>beloved</i>	ἄνθρωπος, ου, ὁ (553) <i>human,</i>
ἄγγελος, ου, ὁ (177) <i>angel, messenger</i>	<i>humankind</i>
ἅγιος, ιαν, ον (234) <i>holy</i>	ἀνίστημι (108) <i>I cause to rise, arise</i>
ἄγρος, ου, ὁ (37) <i>field</i>	ἀνοίγω (77) <i>I open</i>
ἄγω (68) <i>I lead</i>	ἄξιος, ία, ον (41) <i>worthy, deserving</i>
ἀδελφός, ου, ὁ (343) <i>brother</i>	ἀπαγγέλλω (45) <i>I report, announce,</i>
αἷμα, ατος, τό (98) <i>blood</i>	<i>bring a report</i>
αἶρω (96) <i>I take away, take up</i>	ἅπας, ασα, αν (34) <i>all, whole</i>
αἰτέω (71) <i>I ask</i>	ἀπέρχομαι (119) <i>I go away from</i>
αἰών, ὤνος, ὁ (127) <i>age, eternity</i>	ἀπό (652) <i>from</i>
αἰώνιος, α, ον (71) <i>eternal, everlasting</i>	ἀποδίδωμι (48) <i>I give back, restore,</i>
ἀκάθαρτος, ον (32) <i>unclean</i>	<i>return</i>
ἀκολουθέω (90) <i>I follow</i>	ἀποθνήσκω (112) <i>I die</i>
ἀκούω (430) <i>I hear</i>	ἀποκρίνομαι (231) <i>I answer</i>
ἀλήθεια, ας, ἡ (109) <i>truth</i>	ἀποκτείνω (75) <i>I kill</i>
ἄλλά (641) <i>but, except</i>	ἀπόλλυμι (92) <i>I destroy</i> MID: <i>I am</i>
ἄλληλων (100) <i>of one another</i>	<i>perishing</i>
ἄλλος, η, ο (155) <i>another, other</i>	ἀπολύω (67) <i>I set free, release, divorce</i>
ἁμαρτάνω (43) <i>I sin</i>	ἀποστέλλω (132) <i>I send, commission</i>
ἁμαρτία, ίας, ἡ (174) <i>sin</i>	ἀπόστολος, ου, ὁ (82) <i>apostle,</i>
ἁμαρτωλός, ὄν (47) <i>sinful, sinner</i>	<i>messenger, envoy</i>
ἀμήν (134) <i>amen, truly, indeed</i>	ἄπτω (39) <i>I light, kindle</i> MID: <i>I cling to</i>
ἄν (167) <i>an untranslatable particle</i>	ἄρα (49) <i>then, therefore</i>
<i>used to denote contingency or</i>	ἄρνεομαι (33) <i>I deny</i>
<i>uncertainty</i>	ἄρτι (36) <i>now</i>
ἀναβαίνω (82) <i>I ascend, go up</i>	ἄρτος, ου, ὁ (99) <i>bread</i>

- ἀρχή, ἡς, ἡ** (56) *beginning, rule, ruler*
ἀρχιερεύς, ἑως, ὁ (122) *high priest*
ἄρχω (91) *I rule, begin*
ἄρχων, οντος, ὁ (32) *ruler, leader, governor*
ἀσθενέω (33) *I am weak, sick*
ἀσπάζομαι (59) *I greet, welcome*
αὐτός, ἡ, ὁ (4439) *he, she, it; self, the same*
ἀφίημι (146) *I send away, forgive, permit*
ἄχρι (49) *up to, until*
βάλλω (123) *I throw, put, place*
βαπτίζω (77) *I wash, baptize*
βασιλεία, ας, ἡ (164) *kingship, royal power, kingdom*
βασιλεύς, ἑως, ὁ (115) *king, emperor*
βιβλίον, ου, τό (34) *document, scroll, book*
βλασφημέω (31) *I slander, defame, blaspheme*
βλέπω (132) *I see, look*
βούλομαι (37) *I wish, want, intend, will*
Γαλιλαία, ας, ἡ (61) *Galilee*
γάρ (1046) *for*
γενεά, ἄς, ἡ (43) *race, kind, generation*
γεννάω (96) *I beget*
γῆ, γῆς, ἡ (252) *earth, land*
γίνομαι (671) *I become, am born*
γινώσκω (224) *I know*
γλῶσσα, ἡς, ἡ (50) *tongue, language*
γραμματεὺς, ἑως, ὁ (64) *scribe*
γραφῆ, ἡς, ἡ (51) *writing, scripture*
γράφω (191) *I write*
γυνή, γυναικός, ἡ (216) *woman, wife*
δαμόνιον, ου, τό (63) *demon*
Δαυίδ, ὁ (59) *David*
δέ (2804) *but, and*
δεῖ (101) *it is necessary*
δείκνυμι (33) *I point out, show*
δεξιός, ἄ, ὄν (54) *right*
δεύτερος, α, ον (43) *second*
δέχομαι (56) *I receive*
δέω (46) *I bind*
διά (670) GEN: *through* ACC: *because of*
διάβολος, ον (38) *the devil, slanderous*
διαθήκη, ἡς, ἡ (33) *covenant, testament*
διακονέω (37) *I serve*
διακονία, ας, ἡ (34) *service, mediation*
διδάσκαλος, ου, ὁ (59) *teacher*
διδάσκω (97) *I teach*
δίδωμι (415) *I give*
διέρχομαι (43) *I go through*
δίκαιος, αία, ον (80) *just, righteous*
δικαιοσύνη, ἡς, ἡ (92) *righteousness, justice*
δικαίω (38) *I vindicate, acquit*
διό (53) *therefore, for this reason*
διώκω (45) *I pursue, persecute*
δοκέω (64) *I think, seem*
δόξα, ἡς, ἡ (167) *glory, splendor*
δοξάζω (60) *I praise, honor, glorify*
δούλος, ου, ὁ (126) *slave, servant*
δύναμαι (210) *I can, am able*
δύναμις, εως, ἡ (120) *power, force, miracle*
δυνατός, ἡ, ὄν (32) *powerful, possible*
δύο (137) *two*
δώδεκα (75) *twelve*
εάν (334) *if*
ἑαυτοῦ, ἡς, οὔ (322) *of himself, herself, itself*
ἐγγίζω (42) *I approach, come near*
ἐγγύς (31) *near, close to*
ἐγείρω (144) *I wake, arouse, raise*
ἐγώ (2600) *I*
ἔθνος, ους, τό (163) *people, nations, gentiles*
εἰ (508) *if*
εἰμί (2567) *I am, exist*
εἰρήνη, ἡς, ἡ (92) *peace*