

## Mk. 3:20-30 mws

### V. 20

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of movement itself

to move toward or up to the reference point of the viewpoint character or event, to come, coming

οἶκον

house, literally, a dwelling, 'into the house'

a building consisting of one or more rooms and normally serving as a dwelling place, house, cf.

v. 1

συνέρχεται

PM/PdepI3sg

fr. συνερχομαι

to come together with others as a group, assemble, gather

the movement of two or more objects to the same location, to gather together, to come together, to go together, to meet, to assemble

πάλιν

pertaining to repetition in the same (or similar) manner, again, once more, anew, of something a person has already done

a subsequent point of time involving repetition, again

ὄχλος

a relatively large number of people gathered together, crowd, a casual gathering of large numbers of people without reference to classification crowd, throng

a casual non-membership group of people, fairly large in size and assembled for whatever purpose, crowd, multitude

ὥστε

introducing dependent clauses, of the actual result, so that

marker of result, often in contexts implying an intended or indirect purpose, therefore, (so)

accordingly, as a result, so that, so then, and so

δύνασθαι

PM/PInf

fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable, with infinitive following

to be able to do or to experience something, can, to be able to

μηδὲ

not even, preceded by ὥστε μή

combination of the negative particles ‘not,’ and the postpositional particle ‘even,’ not even

ἄρτον

any kind of food or nourishment, food, ‘eat, dine, eat a meal’ cf. v. 7:2, 5

any kind of food or nourishment, food

φαγεῖν

AAInf

fr. ἐσθίω

to take something in through the mouth, usually solids, but also liquids, eat, eat a meal, with bread as its main part, cf. 7:2, 5

to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

## V. 21

ἀκούσαντες

AAPtcpMPN

fr. ἀκούω

to receive news or information about something, learn about something

to receive information about something, normally by word of mouth, to receive news, to hear

παρ’

marker of the point from which an action originates, from, with adjectival function, with substantive function, someone’s envoys, the koine uses this expression to denote others who are intimately connected with someone, e.g. family, relatives

idiom, literally ‘those beside him’ the associates of a person, including family, neighborhood, and friends, his family, ‘when his family heard about this, they set out to get him’

ἐξῆλθον

AAI3pl

fr. ἐξέρχομαι

to move out of or away from an area, of animate entities, go out, come out, go away, retire, of humans, with purpose expressed by the infinitive

to move out of an enclosed or well defined two or three dimensional area -to go out, to depart out of, to leave from within

κρατῆσαι

AAInf

fr. κρατέω

to take control of someone or something, seize, control, of taking hold of forcibly and also without the use of force, take hold of, grasp, seize, ‘take control of (Jesus)’

to exercise power or force over someone or something, to have power over, to control

γὰρ

marker of cause or reason, for

marker of cause or reason between events, though in some contexts the relation is often remote or tenuous, for, because

ὅτι

marker of narrative or discourse content, direct or indirect, that, used after verbs that denote mental or sense perception, or the transmission of such perception, or an act of the mind, to indicate the content of what is said, etc., after verbs of saying, etc.

marker of discourse content, whether direct or indirect, that, the fact that

ἐξέστη

AAI3sg

fr. ἐξίστημι

out of the sense ‘to become separated from something or lose something’ emerges the psychological sense be out of one’s normal state of mind, of inability to reason normally, lose one’s mind, be out of one’s senses, ‘they said, “He has lost his senses”’

to think or reason in a completely irrational manner, to not be in one’s right mind, to be insane, to be mad, to be out of one’s mind, insanity, madness, ‘people were saying, He is insane’

## V. 22

γραμματεῖς

an expert in matters relating to divine revelation, specialists in the Law of Moses, experts in the Law, scholars versed in the Law, scribes

recognized expert in Jewish law, one who is learned in the Law, expert in the Law

ἀπὸ

to indicate origin or source, from, to indicate someone’s local origin from

marker of source of an implied event, from, by

καταβάντες

AAPtcpMPN

fr. καταβαινω

to move downward, come/go/climb down, of persons

to move down, irrespective of the gradient, to move down, to come down, to go down, to descend, ‘some of the teachers of the Law who had come down from Jerusalem’

ὅτι

see above

Βεελζεβούλ

originally a Philistine deity, the name means lord of flies, ‘be possessed by the devil himself’ the name of the Devil as the prince of the demons, Beelzebul

ἔχει

PAI3sg

fr. ἔχω

to experience something, have, of all conditions of body and soul, of illness, et al, ‘be possessed by an evil spirit’

to experience a state or condition, generally involving duration, to experience, to have, cf. v. 10

ἄρχοντι

one who has eminence in a ruling capacity, ruler, lord, prince, of transcendent figures, evil spirits, the devil is ruler of the demons, cf. Mt. 9:34, 12:24, Lk. 11:15 and ruler of this world Jn 12:31, 14:30, 16:11

one who rules or governs, ruler, governor

δαιμονίων

a hostile transcendent being with status between humans and deities, spirit, power, hostile divinity, evil spirit, hence the healing of a sick person is described as the driving out of malignant forces, cf. v. 15, 1:34, 39, etc.

an evil supernatural being or spirit, demon, evil spirit

ἐκβάλλει

PAI3sg

fr. ἐκβάλλω

to force to leave, drive out, expel, used especially of the expulsion of spirits who have taken possession of a person, cf. v. 15, 23, 1:34, 39, 43

to cause a demon to no longer possess or control a person, to cast out, to make go out, to exorcise

## V. 23

προσκαλεσάμενος

AMPtcpMSN

fr. προσκαλεω

to call to or notify in order to secure someone's presence, of a call issued for presence with the speaker, summon, call on, call to oneself, invite, cf. v. 13, 6:7, 7:14, 15:44

to call to, with a possible implication of reciprocal relation, to call, to call to

παραβολαῖς

a narrative or saying of varying length, designed to illustrate a truth especially through comparison or simile, comparison, illustration, parable, proverb, maxim, in the synoptics, the word refers to a variety of illustrative formulations in the teaching of Jesus

a relatively short narrative with symbolic meaning, parable, figure, allegory, figure of speech

Πῶς

interrogative reference to manner or way, in what way? How? in rhetorical questions that call an assumption into question or reject it altogether, how (could or should)? = by no means, it is impossible that, cf. v:13

an interrogative reference to means, how? by what means?

δύναται

PM/PdepI3sg

fr. δυναμαι

see above

Σατανᾶς

literally ‘adversary’ as title or name (the) satan, in a very special sense, the enemy of God and all of those who belong to God, simply satan, the enemy  
a borrowing from Hebrew and Aramaic meaning literally ‘adversary’ the usual proper name of the devil, satan

ἐκβάλλειν

PAInf

fr. ἐκβαλλω

see above

## V. 24

ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if, used with subjunctive to denote what is expected to occur, under certain circumstances, from a given standpoint in the present  
marker of condition, with the implication of reduced probability, if

βασιλεία

the act of ruling, especially of God’s rule, the royal reign of God  
to rule as a king, with the implication of complete, to rule, to be a king, to reign, rule, reign

ἐφ’

marker of hostile opposition, against, ‘divided against himself’ cf. v. 26, Matt. 12:16, Lk. 11:17  
marker of opposition in a judicial or quasijudicial context, against

ἐαυτήν

indicator of identity, with the person speaking or acting, self  
a reflexive reference to a person or thing spoken or written about, himself, herself, itself

μερισθῆναι

APS3sg

fr. μερίζω

to separate into parts, divide, a kingdom, city, family divided against itself, disunited cf. Matt. 12:25-26

to divide into separate parts, to divide, to disunite, division, separation

δύναται

PM/Pdep3sg

fr. δυναμαι

see above

σταθῆναι

APInf

fr. ἵστημι

stand firm so as to remain stable, stand firm, hold one’s ground, cf. v. 26, Matt. 12:25, Lk. 11:18  
to continue firmly or well-established in a particular state, to firmly remain, to continue steadfastly

ἐκεῖνη

pertaining to an entity mentioned or understood and viewed as relatively remote in the discourse setting, that person, that thing, that, used with nouns to differentiate persons or things already named from others

reference to an entity regarded as relatively absent in terms of the discourse setting, that, that one

## V. 25

ἐάν

see above

οἰκία

social unit within a dwelling, household, family

the family consisting of those related by blood and marriage, as well as slaves and servants, living in the same house or homestead, family, household

ἐφ’

see above

ἐαυτήν

see above

μερισθῆ

see above

APS3sg

fr. μερίζω

δυνήσεται

see above

FMdepI3sg

fr. δυναμαι

σταθῆναι

see above

APInf

fr. ἴστημι

## V. 26

Σατανᾶς

see above

ἀνέστη

AAI3sg

fr. ἀνίστημι

to come/appear to carry out a function or role, rise up, arise, of an enemy, ‘rise up or rebel against someone’

to rise up in open defiance of authority, with the presumed intention to overthrow it or to act in complete opposition to its demands, to rebel against, to revolt, to engage in insurrection, rebellion

ἐφ’

see above

ἑαυτὸν

see above

ἐμερίσθη

see above

API3sg

fr. μερίζω

δύναται

see above

PM/PdepI3sg

fr. δυναμαι

στήναι

see above

AAInf

fr. ἴστημι

ἀλλὰ

after a negative, on the contrary, but, yet, rather, introducing a contrast marker of more emphatic contrast, but, instead, on the contrary

τέλος

a point of time marking the end or a duration, end, termination, cessation, ‘have an end, be at an end’

a point of time marking the end or a duration, end

ἔχει

PAI3sg

fr. ἔχω

to experience something, have, of temporal circumstances with indications of time and age, ‘have an end, be at an end’

to experience a state or condition, generally involving duration, to experience, to have

## V. 27

ἀλλ’

before independent clauses, to indicate that the preceding is to be regarded as a settled matter, thus forming a transition to something new, other matter for additional consideration, but marker of a series of coordinate relations which are contrastive with a previously identified event or state, and

δύναται

see above

PM/Pdep3sg

fr. δυναμαι

οὐδεὶς

as a substantive, no one, nobody, used with other negatives, nobody, neither...nor  
a negative reference to an entity, event, or state, no one, none, nothing

οἰκίαν

see above v. 20

ἰσχυροῦ

pertaining to being strong physically, mentally, or spiritually, strong, of living beings, of  
transcendent beings, of satan, who may be the strongman of the parable, cf. matt. 12:29, Lk.  
11:21

pertaining to being physically strong and vigorous, strong, vigorous

εἰσελθῶν

AAPtcpMSN

fr. εἰσερχομαι

to move into a space, enter, of geographical and other types of localities and areas as goal  
to move into a space, either two-dimensional or three dimensional, to more into, to come into, to  
go into, to enter

σκεύη

a material object used to meet some need in an occupation or other responsibility, general, thing,  
object, of all one has, 'his property' cf. Matt. 12:29, Lk. 17:31  
objects which are possessed, goods, belongings, household furnishings, 'no one can break into a  
strong man's house and take away his belongings'

διαρπάσαι

AAInf

fr. διαρπαζω

διαρπάσει

FAI3sg

fr. διαρπαζω

plunder thoroughly, rob, cf. Matt. 12:29

to plunder something thoroughly or completely, to plunder, to rob, 'then he will plunder his  
house'

ἐάν

see above

πρῶτον

pertaining to being first in a sequence, inclusive or time, set (number), or space, first of several,  
of time, first, earliest, earlier, as adv. of time, first, in the first place, before, earlier, to begin  
with, cf. Matt. 5:24, 7:5, Lk. 6:42

pertaining to a point of time earlier in a sequence, before, former, formerly



δήση                                  AAS3sg                                  fr. δεω  
to confine a person or thing by various kinds of restraints, bind, tie, of binding and imprisoning persons, of prisoners  
to confine someone in prison, to imprison, imprisonment, to put in jail

τότε  
to introduce that which follows in time, then, thereupon, in an enumeration, ‘first..., and then’  
a point of time subsequent to another point of time, then

## V. 28

Ἄμην  
strong affirmation of what is stated, asseverative particle, truly, always with λεγω, beginning a solemn declaration but used only by Jesus (I assure you that, I solemnly tell you)  
strong affirmation of what is declared, truly, indeed, it is true that

ὅτι  
see above

ἀφεθήσεται                                  FPI3sg                                  fr. ἀφιημι  
to release from legal or moral obligation or consequence, cancel, remit, pardon  
remove the guilt resulting from wrongdoing, to pardon, to forgive, forgiveness, the focus is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing

υἱοῖς  
a person related or closely associated as if by ties of sonship, son, of the individual members of a large and coherent group, ‘the sons of men=humans’ cf. Eph. 3:5  
a non-immediate male descendant, male descendant

ἁμαρτήματα  
sin, transgression, ‘forgive someone’s sins’  
that which someone has done in violated the will and law of God, sin, wrongdoing

βλασφημίαι  
speech that denigrates or defames, reviling, denigration, disrespect, slander  
the content of a defamation, serious insult, blasphemy

ὅσα  
pertaining to a degree of correlative extent  
a degree of correlative extent, to the degree that, to the same degree, as much as

ἐάν

see above

βλασφημῆσωσιν

AAS3pl

fr. βλασφημεω

to speak in a disrespectful way that demeans, denigrates, maligns, in relation to transcendent or associated entities, slander, revile, defame, speak irreverently/impiously/disrespectfully of or about, ‘whatever impious slanders they utter’

to speak against someone in such a way as to harm or injure his or her reputation, to revile, to defame, to blaspheme, reviling

## V. 29

ἄν

particle denoting aspect of contingency, it denotes that the action of the verb is dependent on some circumstance or condition, the effect depends on the mood and tense/aspect of the verb, in certain constructions an aspect of certainty is indicated, suggesting the gloss would. In most other instances of varying possibility or conditionality find expression in ways that can be rendered ever, with subjunctive after relatives, the relative clause forming virtually the protasis of a conditional sentence

-ever (wherever, whatever, whoever, however)

in combination with a past tense, as part of the apodosis of a conditional sentence, pertaining to being certain, in view of particular circumstances of a condition contrary to fact, would

βλασφημῆση

AAS3sg

fr. βλασφημεω

see above

εἰς

marker of goals involving affective/abstract/suitability aspects, into, to, of actions or feelings directed in someone’s direction in hostile or friendly sense, in a hostile sense, ‘defame someone’ cf. Lk. 12:10, 22:65

marker of content as a means of specifying a particular referent, concerning, with respect to, with reference to, about

πνεῦμα

God’s being as controlling influence, with focus on association with humans, Spirit, spirit, as that which differentiates God from everything that is not God, the Holy Spirit  
Spirit, Spirit of God, Holy Spirit

ἅγιον

pertaining to being dedicated or consecrated to the service of God, in the cultic sense, dedicated to God, holy, sacred, i.e. reserved for God and God’s service: of God’s Spirit  
Spirit, Spirit of God, Holy Spirit

ἔχει

see above

PAI3sg

fr. ἔχω

ἄφεσιν

the act of freeing from an obligation, guilt, or punishment, pardon, cancellation, cf. Heb. 9:22, 10:18

to remove the guilt resulting from wrongdoing, to pardon, to forgive, forgiveness

αἰῶνα

a long period of time, without reference to beginning or end, of time to come which, if it has no end, is also known as eternity, to eternity, eternally, in perpetuity, with negative = never, not at all, never again, cf. 11:14, Matt. 21:19, 1 Cor. 8:13

unlimited duration of time, with particular focus upon the future, always, forever, forever and ever, eternally

ἀλλὰ

see above

ἔνοχος

pertaining to being required to give an account for something held against one, liable, answerable, guilty, to denote punishment, 'deserving of'

pertaining to being guilty and thus deserving some particular penalty, guilty and deserving, guilty and punishable by

αἰωνίου

pertaining to a period of unending duration, without end

pertaining to an unlimited duration of time, eternal

ἁμαρτήματος

see above, 'an everlasting sin'

## V. 30

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

Πνεῦμα

see above

ἀκάθαρτον

pertaining to moral impurity, unclean, impure, especially of evil spirits, cf. v. 11, 1:23, 26, 5:2, 8, 13, 6:7, 7:25, 9:25

an evil supernatural spirit which is ritually unclean and which causes persons to be ritually unclean, 'unclean spirit'

ἔχει

see above

PAI3sg

fr. ἔχω